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Christian Monthly Review

WEST GORE, N. S., CANADA

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CHURCH DIRECTORY.

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

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

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

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

VICTORIA, B. C.—Church meets at 585 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.)

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Organ of the Churches of Christ in Canada.

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No. 11

OUR PURPOSE.

1. The promotion of unity, on the basis of the New Testament of our Lord and Saviour Jesus Christ, as the only authoritative, infallible, divine and all-sufficient rule of faith and practice, in this the Christian Dispensation.

2. The restoration of the New Testament to its rightful place in our regard, as Christ's law and our only creed.

3. To advocate a return to Apostolic teaching and practise.

4. An abandonment of the creeds, doctrines, commandments an inventions of men.

5. The restoration of the church of Christ, as set forth in the New Testament, as the only true church.

6. To advocate the Faith as set forth in the New Testament as the only true faith.

7. To set forth the way of Salvation as taught by Apostles and Prophets under the last and Great Commission of our Lord and Saviour Jesus Christ.

8. To promote and maintain the worship prescribed in the New Testament in its purity and simplicity—as the only true and acceptable worship of God in the New Institution, the Church of Christ.

9. To disseminate useful instruction and religious intelligence.

10. To promote the development of all Christian graces, activities and service.

11. To defend and maintain the autonomy and independence, under Christ, of the local congregations.

12. The propagation of the Gospel and evangelization of the world.

THANKSGIVING DAY.

May we this day God's work review
And all our promises renew
O, may we meet with grateful praise
And love and serve Him all our days.

We thank Thee for our Canadian name
For the good old men of noted fame,
For all the rulers of our day
And for their good we'll ever pray.

We thank Thee for sunshine and for rain
For the golden cereals on the plain
And for the fruit and vine to bear
And for all Thy tender care
For we Thy creatures here below
Do all our years Thy goodness know.

We thank Thee for the birds and flowers
And for both green and crimson bowers
And for the hope we have of heaven
For every blessing Thou hast given.

West Gore, N. S.

ALBERT BURGESS.

EDITORIAL.

O. E. PAYNE—HIS BOOK.—No. 17.

THAT "ELEVATING MUSIC."

In our last we followed the history of "elevating music" from its origin in the vicious family of Cain, till under its influence, Saul, the chosen and anointed of God, king of Israel, was elevated to a most despicable and God-forsaken wretch in the cave of a witch.

The next we hear of instrumental music is in the reign of David. When David had dispossessed the Jebusites and established himself upon his throne in Jerusalem, he gathered together all the chosen men of Israel, thirty thousand, and he "arose and went with all

the people that were with him to Baalah of Judah, to bring up from thence the ark of God, and they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart, and they brought it out of the house of Abinadab which was at Gibeah, accompanying the Ark of God: and Ahio went before the ark, and David and all the house of Israel played before the Lord on all manner of instruments and made of fir wood, even on harps and on psalteries, and on timbrels and on cornets, and on cymbals."

O what a splendid procession! What a gorgeous display of national magnificence! Who could find fault with it? What "elevating," what "heavenly music"! What a beautiful, strong and safe new carriage to convey the ark! What a magnificent body of thirty thousand *chosen men*, David's chosen men, to bring up the ark! It does not appear that there was one in all the nation who disapproved of this procedure. The people were unanimously and enthusiastically in favor of it. And yet, it was terribly wrong. The Lord was greatly displeased with it. "His anger was kindled," and one man was struck dead on the spot. David was now not only "displeased," but "afraid of the Lord."

Not only was the splendor of his magnificent demonstration spoiled, but he was now afraid of the Lord. But what was wrong with the procedure? Well Uzza put forth his hand and touched the ark, which had been on pain of death forbidden by the Mosaic law. Well Uzza suffered from his own "error." But why was David still afraid of the Lord? Had he done anything that had been forbidden? What did he do? Well he made a nice strong new cart, a common-sense carriage no doubt well adapted to the purpose, and with oxen had the ark *drawn* in this reasonable and common sense manner toward its destination. Had this been forbidden? In what place is it said that the ark should never be drawn in a cart by oxen? I notice that J. B. Briney, the acknowledged prince of those who are pleading for instrumental corruptions in the worship of God, is still making heaven and earth tremble with their one sublime and most profound argument. "Where is it forbidden"? Show us the scripture which says, Thou shalt not use instruments of music in worshipping God in the as-

sembly of the saints." When J. B. Briney, or any one else, produces the scripture, written before this episode in the life of David, which says, "Thou shalt not draw the ark in a cart," then I will produce a passage that forbids the use of musical instruments in the worship of God. And yet they will admit that David did wrong in drawing the ark in a cart. David himself confesses that he did wrong, when three months later he again made preparations to bring the ark to Jerusalem. He said, "At the first the Lord our God made a breach upon us, for that we sought Him not after the due order." Then David said, "None ought to *carry* the ark of God but the Levites; for them hath the Lord chosen to *carry* the ark of God, and to minister unto him forever." The Lord had specified the way in which the ark was to be moved. In doing so he had forbidden its being done in any other way. David was brought to his senses and made to realize this when Uzzah was struck dead. He knew he had disobeyed God and had good reason to be "afraid of the Lord." God had made a specific appointment for the transportation of the ark. David instead of faithfully observing God's appointment, had substituted an invention of his own. Any one who does this has good reason to be "afraid of the Lord." The Lord had specified in his law, that the ark.

- (1) Should be carried.
- (2) That it should be carried upon the shoulders.
- (3) That it should be carried by means of poles passed through rings provided for that purpose.
- (4) That it should be carried by Levites.
- (5) That it should be carried by Levites of the family of Kohath.
- (6) That it should be carried by persons sanctified to that service.

It seems that God was very particular. May be David thought so, for he violated more than one of these specifications. Every necessary particular—necessary because prescribed—was specified in the appointment of the Lord for the transportation of the ark. But how simple the process. The sons of Kohath, being sanctified for the service, were to carry it, by poles, on their shoulders. The appointment of the Lord forbids the drawing of the ark in a cart. Then see if you can find in the Lord's appointment for moving the

ark, such a blare of musical instruments as accompanied the procession of David, or any musical instruments at all. Some, and perhaps David himself thought that he was making a great improvement upon the simple plan ordained by the Lord. And there are some in our day who, like him, seem to think that they can make great improvements upon the ordinances of the Lord by the introduction of their own inventions.

There was no cart, nor were there any musical instruments in the ordinance of the Lord for the transportation of the ark. And as the use of the cart was David's own unauthorized invention the inference is legitimate that the musical instruments which they played before the Lord, were likewise his own unauthorized invention. This inference is made absolutely certain by the "Woe" pronounced by the Lord against those who "invent to themselves instruments of music like David." What was David's invention "like?" Surely it was not the simple mechanical inventing of an instrument. There could be no sin, and would be no woe in that. There is no sin in musical instruments. There *is* sin in some *people* who make a wrong use of them. There is no sin in a good oyster stew. There would be sin in people who would mix the bread and wine in the observance of the Lord's Supper with an oyster stew. David's invention, mentioned with a woe, therefore obviously was not the more mechanical inventing of instruments. We are not sure that he actually invented any. We know that most, if not all those mentioned in his day had already existed. What then was his invention? An invention is some arrangement or construction that did not previously exist. David was not therefore the inventor of the musical instruments in use in his day, for they had previous existence. Of what was he then the inventor?

Well, up to his day we have not found that musical instruments were used in the worship of God by his people. In the period of David's reign we find that he introduced these instruments into the worship. This was a new arrangement; something that had never been known before. No doubt this was regarded as a great improvement upon the simple primitive worship. This was the bright idea—the invention of David. But did not God authorize this invention of David. We know that he did not authorize it in the law given by Moses, and it is plainly said "He added no more";

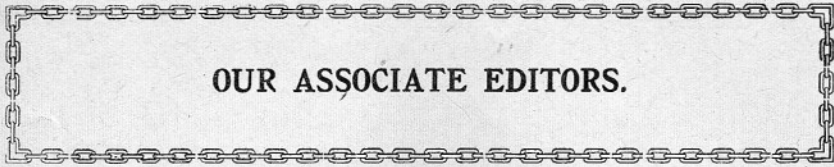
also that He forbade any adding or taking away. The law given by Moses, stood without addition, subtraction or change, till the new lawgiver took it out of the way, nailing it to his cross. There were no instruments of music used in the tabernacle service till David introduced them there, acting, as he did in some other things, without authority from God. But how do we know that God did not make to David a special and secret—or at least unrecorded revelation of his will, authorizing this addition to his long established law and service ?

We know that He did not do so, because of the minuteness with which every detail of His service is stipulated and recorded. Any later enactment changing or adding to his law, would assuredly have been recorded.

We know that he did not do so, because God never does or could pronounce a woe upon them who do what he authorizes them to do.

But did not God tolerate this invention of David ? O, yes, God tolerated this—and some other things that David did. For instance, David ignored God's command by marrying the daughter of the king of Geshur. The fruits of this disobedience entailed upon David the most distressing of all his troubles. Yet God was tolerant.

David, according to God's law then in force, should have been put to death for another offence. But he was not. Because God tolerates—for a time—some things which he has not authorized, we are not to conclude that we can practice these things with impunity. Men of our day of Gospel light and grace, should not persuade themselves that because God, in the dim starlight ages, was tolerant of David in his presumptuous sins, that they can therefore presume upon His toleration of corruptions in the worship of His Sanctuary.



OUR ASSOCIATE EDITORS.

FAITH.

S. WHITFIELD.

In all ages of the world there has been a great need for men and women of strong faith in God—men and women who believe all that God says, who are willing to accept whatever God teaches without any complaint, and who are willing to go forward in obedience to all the will of God. But it seems that in this age of the world there is a greater need than ever for such men and women. “Nevertheless when the Son of man cometh, shall he find faith on the earth?” (Lu. 18:8.) As the world goes on with the theory of evolution, science, higher criticism, worldliness, love of pleasure, and the love of money will there still be people on the earth who have faith in God? There have always been a few of such people in the world, and there always will be.

The world goes mad and wild over the most silly and frivolous questions, but the great questions and lessons of the Bible do not attract their attention. People in general are not interested in any thing that is very solid.

“But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” (Heb. 11:6.)

If the time would ever come in the world when there was not a person that had faith in the Word of God, in Christ and in God then there would not be a single person to serve the Lord. I am calling our attention to this to try to show the importance of faith. No one can please God unless he has faith. When we realize how few people have faith then we can understand how it is that there are so few people that serve the Lord in an acceptable way.

Do we believe that God will reward all those who earnestly seek him? We are required to believe this to please God. It gives us consolation, comfort, and hope to believe this. Then we ought to believe it.

We should remember how often Jesus reproved his disciples for not having faith or for having so little faith; and how he was pleased and delighted to find people who did believe. The Master wants us to have great faith.

But all do not understand just what it means to believe in

God. Some who advocate faith a great deal, and who claim to have so much are lacking in it. Then what does it mean? And who has faith? It means to take God at his word, believe all he says and try to obey all he commands. Jesus said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark. 16:16.) Now those that believe in Jesus will do just as this verse teaches. People that teach that man is saved by faith alone do not believe what this verse teaches. All the characters that are commended in the Bible as persons of faith were persons who obeyed God. Their faith was perfected in doing the works of God.

To have faith in God means to believe that God created the world through Christ; that he created man; that there was a flood; that Jonah was in the whale three days and three nights; that Daniel was in the lion's den, and that he was not hurt; that the three Hebrew children were in the fiery furnace, and were not burnt; that the conception and birth of Jesus was miraculous.

Some will not accept only what they can understand or reason out; but this is not faith. It is unbelief. Faith accepts what God says whether the person can understand it or not, even though it is contrary to all reason.

We need a faith that will carry us through the storms of life, and that will not fail us during all the trials that God sees fit to lead us through.

A brother, who through misfortune has very little means, told me that a man, who lost what he had, again gathered some means, but lost it again. He then put an end to his life. This brother told me that his faith in God would keep him from doing such a thing. This shows us what faith in God does for the true child of God.

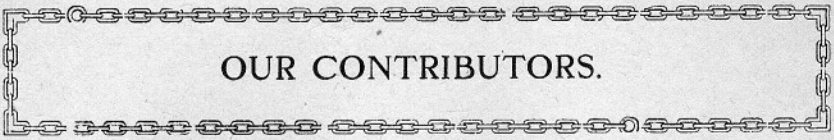
It is often said that if our faith was as strong as that of the apostles and early Christians we could work miracles as they did; but those that make such a claim do so through ignorance or unbelief or something else that is not according to the will of God; for Paul said, "charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away, and now abideth faith, hope, charity." (1 Cor. 13:8, 13.) These were to abide, and they are here yet, but miracles were to cease. The miracles that are recorded in the Word of God are sufficient to lead all to believe who wish to. The revelation of God was complete when the New Testament was all written; then, as there was no longer a need for miracles, they ceased, as far as man was concerned. God still works miracles, but man does not. The man who has strong faith

in God, and is acquainted with His will says that miracles have ceased.

HISTORICAL.

On page 165 of *Reformatory Movements*, by F. L. Rowe, you will find the following : "Seven persons were immersed—Alexander Campbell and his wife; his father and mother, and his sister; with James Hanen and his wife, the latter being a very intelligent and courageous woman. Alexander had stipulated with Elder Luce that the ceremony should be performed precisely according to the apostolic pattern, and that, as there was no account given to show that converts in primitive times were called upon to give what is termed a "Christian experience" before they had entered upon a Christian life, this modern custom should be omitted, and that the candidates should be admitted on the simple confession that Jesus Christ is the Son of the living God. Elder Luce first objected, as being contrary to Baptist usage, but finally yielded, believing that the demand was right and that he would run the risk of censure. All were therefore admitted to immersion upon making the simple but comprehensive confession of Christ the same as that which was required in apostolic times."

On page 168 of the same book you will find the following : "In 1813 as in 1889, baptism as taught by the Baptists, was not a command of Jesus Christ, made essential to the salvation of the sinner, as one of the conditions of pardon and acceptance, but it was simply made a door into the 'visible Church,' a door into the Baptist Church. The regenerated sinner enlightened, saved and sanctified by the direct, irresistible energy of the Holy Spirit, without faith in testimony and without obedience to the gospel, first became a member of the 'invisible Church' (whatever that is) and afterward, by a vote of a local Baptist Church, he was allowed to be baptized in order that he might have the inestimable privilege of communing with Baptists in a visible Baptist Church ! On the contrary, Alexander Campbell and those who worshiped with him in the Brush Run congregation, made the discovery, by honest and candid investigation, that no one, under apostolic teaching, was ever received into the one body—into a state of salvation and justification without immersion into the name of the Father, and of the Son, and of the Holy Spirit. They discovered that it was by "the obedience of the faith," as well as by faith in Jesus Christ as the Son of God, that the sinner came into covenant relation with God, and that by this transition act He was conveyed from the power of darkness into the kingdom of God's dear Son."



OUR CONTRIBUTORS.

MEDIEVAL DESCENT OR THE BIBLE, WHICH ?

Mr. Chesterton's defection has stirred our minds, and if a revival in the study of history and of the Bible is the outcome, we may well thank Heaven for his action, even if a great mind has been diverted through slimy arguments.

Mr. Chesterton's summary where he says: "In any case, the question is whether the Church of England can claim to be in direct descent from the medieval Catholic Church"—certainly contains the kernel around which his mind has concentrated, and unfortunately many intelligent Christians are inclined to be more impressed by the hoariness of human history than they are by divine revelation. But the human mind like the human body makes one short step at a time, and not infrequently that step is backward.

But what good reason has Mr. Chesterton for placing his confidence in the medieval Catholic Church? Does our salvation in any wise depend on the establishment of such claims as he speaks of? If it does, we would be grateful indeed if he will assist us, for we confess that our efforts to solve the succession problem have been distressing. But even after establishing our direct descent from the church of the middle ages, what a tremendous shock awaits the earnest seeker after truth. It matters not where lies his sympathies. The Roman Church has recorded against her the awful crime of taking the Bible from the people in the beginning of the medieval age and she shed the precious blood of many martyrs in her relentless struggle to keep it from them, and the Christian conscience revolts as we read of the bloody scenes of the carnal convocations that appointed some of her Popes. And our own English history, we must candidly confess, is not free from such carnality. When John Wickliffe, in 1637, gave the first translation of the scriptures in the English tongue there was a veritable storm of protest from the clergy. And in the reign of Henry V, a law was passed which enacted it: "That whosoever they were that should read the scriptures in the mother tongue, they should forfeite lande, catel, life and godes from thevres heyres forever, and so be condemned for heretykes to God, enemies to the crowne and moste errant traitors to the lande." And history plainly attests that many grievous sentences were passed and much innocent blood was shed to carry out the superstitious whims and arrogant mandates

of the clergy, all in the alleged interests of the "medieval Catholic Church." Who that reads, can have any confidence, at all in such a spiritual ancestry? Who can be at all certain that the spirit of God was present in their deliberations? And who can be so credulous as to believe that our eternal salvation is at all dependent on our unravelling such tortuous complications.

But suppose Mr. Chesterton succeeds in identifying himself directly with the medieval Catholic Church, he is by no means through with difficulties. Christianity began in Jerusalem in A.D. 33. The order of the scripture was "In Jerusalem and in Judea and in Samaria and unto the uttermost parts of the earth." "The word of the Lord from Jerusalem," was the prophetic utterance. Back to Rome or back to England is back not far enough. And there is not a religious body in Christendom that can trace an uninterrupted line of succession back to the apostles. "Missing links" and suspensious and distracting inconsistencies face us at many turns. If our eternal happiness depended on our success in the enterprise our prospect would be gloomy and distressing. In addition to this the Bible portrays the woman (the church) fleeing into the wilderness (Rev. 12 : 6) where she remained a long time. And it is well known that during the "dark ages" those Christians who sought to serve the Lord other than under the direction of despotism, did so in secret. Was not this despotic religious hierarchy, "Mystery Babylon" rejected by the Lord of Heaven who begs His children to "come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues"? And with "Mystery Babylon" rejected and the true church in the wilderness, how, I ask, can we expect to be able to trace an approved line of succession back to the apostles? And even if a line of human beings could be so traced, a line with the reputation of being God's children, what evidence could we have that they were all genuine? There have been so many crude formalities and unauthorized traditions introduced that it is impossible for a finite mind to judge of the spiritual merits and demerits of the long line of our predecessors. Not until the great day of our Lord Jesus Christ will we have any certain idea of how many or how few of them will hear the king say: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

We need a stronger and simpler and more certain foundation than succession on which to base our hopes of heaven. And, thank God, we have this better foundation. A line of succession is not necessary. And to illustrate I beg to use a Bible precedent. A case that is simple and reliable and cheering and enlightening to every diligent seeker of God's ways.

The children of Israel were given a system of divine service

embracing a continually consecrated priesthood, a daily sacrifice, the continual burning of candles, the keeping of the holy Sabbaths, the observing of three annual convocations, the tithing of their increase, the teaching of God's word to old and young, and many other things which were ordained to last throughout their generations. In the reign of Manasseh (2 Kings, 21:) who did evil in the sight of the Lord, the Lord's service was discontinued. The priesthood switched to the service of Baal, the daily sacrifice ceased, the candles went out, the Sabbaths were desecrated, the annual convocations were abandoned, the tithes were held back, and the book of the covenant was lost in the rubbish that accumulated in the temple of the Lord. And for nearly seventy-five years this deplorable state of affairs was maintained. Surely if a line of succession is essential to the service of God the integrity of the old covenant was then ruined, and Israel's divine service forever doomed. But not so ! The book of the Law was found. 2 Kings 22:8, and it was read, and King Josiah's heart was tender, and they continued to read the words of the book of the covenant in the ears of the people "And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and His testimonies and His statutes with all their heart, and with all their soul, to perform the words of this covenant that were written in this book." 2 Kings 23 : 3. And they carried out of the house of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven, and he burned them without Jerusalem in the fields of Kidron," "and he put down the idolatrous priests," and made a general cleansing out of all the corruptions of the service, and he said unto all the people: "Keep the passover unto the Lord as it is written in the book of this covenant."

The restoration of God's way as here recorded was very simple. The people heard the pure word of God which had been lost to them so long. They received it in "tender" hearts and they proceeded to put it into practice. They prayerfully measured everything by the divine standard, and sought to get back to simply what was "written." I have been profoundly impressed by the resolutions growing out of the Lambeth Conference, and particularly with that which says that : "Every endeavor ought to be made to restore the true position as set forth in the New Testament." This is moving in the right direction. Jesus said in explaining the parable of the sower: 'The seed is the word of God. Luke 8: 11. The seed brings forth after its kind. In the word of God—"The seed of the kingdom"—lies all the potentialities necessary to produce a child of God when it lodges in the honest heart, and the word of God prayerfully received will restore the church of God to her ancient glory and unity and power. Every

one who receives the good seed in a good heart and obeys it is in the direct line of succession from Christ and the apostles. Such build upon the rock, for they are hearers and doers of the Masters' will; and whether they number "two or three" or thousands our divine Messiah has said, "there am I in the midst of them to bless them and to do them good." What matters whether we can trace our line of succession back to ten years or two thousand? What difference does it make whether God's grace has descended to us from Peter's sermon on Pentecost, or from Paul's sermon on Mars Hills? Why need we spend valuable time trying to settle such intricate and unsolvable problems as to whether our riches in Christ have followed from Antioch or from Philippi, or from Athens, or from Rome or from Westminster?

To me it looks providential that Jerusalem, Israel's capital city, and the Zion of Christianity, where the first great triumphs of the gospel were recorded and where the first Christian counsels were held, should be given over "to the Gentiles" for the medieval age. Otherwise it could have been—and judging from history, in all probability—would have been the most fertile field for the building up of a great ecclesiastical depotism. If Rome has been arrogant, Jerusalem could have been more so. Human landmarks fail; but though heaven and earth pass away, the word of the Lord still stands.

M. Watterworth.

Thessalon, R. R., No. 2, Oct. 24th, 1922.

Christian Monthly Review.

"EDIFYING."

"So then let us follow after the things which make for peace and things whereby we may edify one another." Rom. 14; 19.

I have been thinking lately that this verse of scripture would be a good motto to hang on the wall where every congregation of the Lord meets.

In the 12th of this same letter, verse 18 it says, "If it be possible as much as in you lieth, be at peace with peace with all men."

And again Eph. 4: 3 "giving diligence to keep the unity of the spirit in the bonds of peace." But living in peace is of small importance if we do not edify one another.

"Peace at any price" is out of the question with the followers of the Lord. We cannot always please one another, "but if, it is for his good unto his edifying." Rom. 15: 2; then we should do our best to please. The importance of edifying is set forth very strongly in "1 Cor. 14ch. in talking of the spiritual gifts. Notice

what he says verse 5, "Now I would that you all spake with tongues, but rather that you should prophesy, for greater is he that prophesies than he that speaketh with tongues except he interpret, that the church may receive edifying" also verse 12 "so also ye since ye are zealous of spiritual gifts seek that ye may abound unto edifying of the church" and again verse 26, "What brethren let all things be done unto edifying" by the reading of of these scriptures and others we can see one of our duties for coming together, and if we fail in the duty, we are falling away short of our duty.

Now that the winter is coming we should all be planning for more Bible Study. It is a fine way to build each other up. But let us see to it that we do not get talking and wrangling about things which we know nothing about, or try to show our learning? (which I am sorry to say too often happens) and we do more harm than good. For example, some one may try to tell us why Saul of Tarsus name was changed to Paul, that it was, that his first convert was Sergius Palus, and he give him his name or that Paul's thorn in the flesh was sore eyes, if these are true, we do not know that they are true. So if we teach a thing to be true that we do not know to be true we are teaching error, and cannot edify anyone. We do not know why Saul was called Paul, or what the thorn in the flesh was, so let us not do any guessing about it. And another thing let us not try to make a passage of scripture teach that which it does not teach, that is, the things may be true that we are teaching, but that scripture does not teach it, we are doing violence to the text, let us stick close to the lesson we are studying for Eph. 4 : 11—15. "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the body of Christ, that we may be no longer children, tossed to and for and carried about with every wind and doctrine, by the sleight of men in craftiness, after the wilds of error." It is quite evident that the Bible is not given for us to prove our theories, but for our edifying, let us all strive to be full grown men and to follow after the things which make for peace, and the things whereby we may edify one another.

T. W. Bailey.

We often wonder whether there are any heavenly mansions reserved for landlords who raise the rent despite the reduction in pay envelopes.

NEWS AND CORRESPONDENCE

Clarendon, Texas, Oct. 29th, 1922.

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

Dear Brother;—I have your letter of Sept. 4th, 1922. I thank you for your order of Colley and Tyndall debate. It has gone forth some days ago. I am at the above named place, where the debate was held; 10 accessions to date, three of them from digressives. This is four from *their* ranks since the debate was held.

I have been close after Mr. O. E. Payne, of Canada for oral debate, but he plays shy of oral debate. I am still after him.

I shall be glad to furnish you a sermon on the music as soon as I have time to write it.

Bro. A. O. Colley.

Carman, Manitoba, Oct. 12th, 1922.

Dear Brother in the Lord:

Our Bible Training School will open November 1st, the Lord willing, and we hope to provide excellent training. We expect to devote about half the day to Bible and kindred studies, and half the day to general and business training. Young folks committed to our care and training will receive a splendid line of practical development.

Wishing you true success in the work of the Lord, I am,

Yours in the Christ,

H. L. Richardson.

P. S.—One young man confessed his faith in the Son of God, and was baptized here on October 1st.—H. L. R.

Carman, Man., Oct. 22nd, 1922.

Dear Bro. McDougall:

Yours of the 4th inst., with \$10.00 enclosed, was duly received. I tender my sincere thanks for the continued help.

I expect to return to Sask. in about one week to begin a winter's work.

I am glad to know that you have been petitioning headquarters for the work. I have ever had much faith in depending on and looking to such for help.

We are marching on as best we can under the King's banner. God be with you in your efforts to promote His holy cause.

Your Missionary,

H. A. Rogers.

The Arkansas Christian College began its first session Sept. 27th. Address John T. Hinds, Morrilton, Ark., U. S. A.

OBITUARY.

Bro. I. W. Smith was found dead in his barn on Tuesday, Oct. 17th, 1922, and his remains were laid to rest in the Selkirk Cemetery on Friday the 20th. Bro. Smith was nearly 85 years of age and was quite feeble. He leaves a widow, many grown up children and grandchildren, as well as a host of relatives and friends to mourn their loss. The service was conducted by the writer, assisted by Bros. O. E. Tallman, L. J. Keffer and Larabee.

H. M. Evans.

YEATES.—In loving memory of our darling Kathleen Grace, who departed from this life October 30th, 1920, aged 4 months, 26 days.

While on earth we loved her dearly,
And still we miss her more,
Since the One whose deeper love,
Called her to the home above.

We miss you and mourn you,
In silence unseen;
And dwell in the memories
Of days that have been.

The fairest flowers may wither,
The fragrant leaf will fade;
But loving thoughts will always linger
Around the spot where she is laid.

As we gaze upon your picture,
That hangs upon the wall;
Your smiling face how welcome—
How often we recall.

But we all must cease to mourn,
Or to grieve for her we love;
But strive to prepare to meet her
In that better world above.

And in God's garden free from pain,
Where grows his fairest flowers;
We know that we shall find again
That vanished bloom of ours.

Father, Mother and Sisters.

AMONG OUR EXCHANGES.

A STORY FROM THE YOUTH'S COMPANION.

Richard Morris was hesitating between the ministry and the life of a business man.

Richard's father was a minister, and one evening he frankly confessed his growing distrust of his personal faith, and especially of the real power of Jesus in a world that is full of tremendous evil.

The father was a wise man. He calmly said: "Will you honestly accept proof that Christianity is the greatest power in the world to-day if I can give it to you?"

"I certainly will, father; that is what I want."

"Well, then, do we have any terrible sins or vices here on earth now that were not here when Jesus was born?"

The young man hesitated.

"I don't know of any."

"When Jesus was born, there were drunkenness, slavery, impurity, greed, cruelty, child labor, trampling on womanhood, war, and every phase of human selfishness. Does not history show that?"

"Yes, beyond a doubt."

"Is it not also true that, although these wrongs still exist, there is a deep and earnest protest against every one of them?"

"Yes, that is so."

"From whom do those protests come?"

The son was silent. He had studied history carefully, and saw what his father's argument was.

"Does it not come almost entirely from Christians, from people who have known the name of Jesus? Can you think of a single group of suffering humanity anywhere today that some other group is not trying to help, to lift up, to heal?"

"No, father, I cannot."

"At the heart of the world's best life you will always find the spirit of Jesus Christ. Once there was no protest, or very little, against the wrongs that are done in the world. Now there is a mighty protest. Christianity has wrought this miracle. It is creating new standards of life among men. You cannot account for all the wonderful changes in the heart of man except through Jesus and the religion he taught."

And after a long silence the son answered quietly: "I see that, father."

THE WORK OF THE CHURCH.

The work of the Church is a vast and varied field. Twenty-one of the books of the New Testament are devoted largely to this subject. However, this work in the main may be included under a few general headings. The mere mention of these headings is so self-evident that I will not stop to offer Scripture proof. Without regard to order I name them:

First—Make disciples of the nations.

Second—Instruction in righteousness.

Third—Keep the ordinances of the Lord.

Fourth—Care for the needy.

Fifth Withdraw from the ungodly.

The Church of Jesus Christ is a perfect organization, and its divine law furnishes the child of God completely unto every good work. This divine society over which our risen Lord presides is the only God-given, heaven-born, heaven-authorized, blood-washed and blood-dedicated institution in the world that has to do with the salvation of dying men. We need no human societies to carry on the work of the Lord, regardless of their names or claims or good qualities. Such societies around the temple of God would be much like the scaffolding around a mansion. Take it down!—H.H. Adamson.

JUSTICE BETWEEN NATIONS.

Fellowships among races, justice between nation and nation, recognition of the claims of the weak and the bonding together of the people of the Universe under the banner of Christianity, were propounded as the panacea for all worlds ills and human problems by Rev. Dr. S. Parks Cadman, pastor of Central Congregational Church, Brooklyn, N. Y., and Hon. Ernest C. Drury, Premier of Ontario, to a great gathering of Methodists held here last night in connection with the quadrennial conference of the Methodist Church in Canada.

The world craved for and longed for peace, declared Dr. Cadman, but it must be a peace of righteousness. A warless world on the present status would be worthless, he a peace of righteousness. A warless world on the present status would be worthless, he added. There could not be peace while a Moslem host attempted to overrun Europe, and God did not want a peace that was purchased by the subjection of Christianity. Peace depended upon justice and there must be justice before there could be peace among men and nations.

CERTAIN VICTORY.

Some are wondering if the armies of righteousness and peace have been put to flight. Others are doubting that Christians are the "salt of the earth." They fear that the world is on the verge of moral putrefaction. But those who would doubt, disbelieve, and despond on account of the present state of affairs signally fail to compare conditions as they now are with what they would have been if the influence of Christianity had not been in the world. They do not allow Christianity a seeming reverse during the long conflict of the ages. Suppose it has sustained some losses during the recent period of war, does that mean its ultimate defeat? Did it not, in the apostolic age, sustain losses at the hands of pagan Rome? And did it not later crush the power of paganism throughout the Roman empire?

There is something wrong with the person who feels that Christianity is inadequate to cope with the problem of this or any other age. It must be that he, like Peter, has lost sight of the Master while looking at the wind and the waves. (Matt. 14: 30.) No one who rightly considers the Captain of our salvation can doubt the final issues of the conflict.

"To this end was the Son of God manifested, that he might destroy the works of the devil." (John 3: 8.) Jesus, our Captain and King, will lead his legions unto complete victory." "For he must reign, till he hath put all his enemies under his feet. (I Cor. 15 :25.) Evil men and impostors" may "wax worse and worse," but still the forces of right will finally win.

THE TRIUMPHANT CHURCH.

The church of the Lord Jesus Christ is perfect. Inspired men have found fault with men and local congregations, but never have they voiced a word of criticism against the church as an institution—the church universal. To doubt that the church will emerge victorious from its conflict with sin is to disbelieve the wisdom and power of God. If Jesus as King "must reign, till he hath put all his enemies under his feet," then the church, his kingdom, must be triumphant in the end. At the great marriage supper of the Lamb, the bride, the church, will be arrayed in "fine linen, bright and pure; for the fine linen is the righteous acts of the saints." (Rev. 19: 8.) "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day." (Prov. 4: 18.)—B. C. Goodpasture.

KEEP SHINING.

BY. D. R. HILL.

There are folk who think "the minister's wife" must have a servant. We haven't one; perhaps I am the slave in some respects. The folk referred to consider it is not becoming "the minister's position to be without a housemaid. They hold such queer ideas regarding "the minister's wife." They think she never does any of that kind of shining that I am thinking of at the moment—the kind that calls for what is sometimes spoken of as "elbow grease."

The other day my wife received some inspiration from a sister in the Church which led to the purchase of a tin of "Berlin black," a thick coating of which was applied to the kitchen fireplace, and after the same had dried, the fireplace was polished with some furniture cream, leaving a beautiful shine—the kind of shine that causes the housewife's eyes to sparkle. The shine obviates black-lead polishing, and does not require quite so much "elbow grease." I am sure this shine will not be allowed to disappear.

There are other things besides fireplaces that need to be kept shining—the pots and pans, the linoleum, the doorknobs, and various things around the house. Many a good housewife I have known, as she goes about her "shining" in this respect is all the while "shining" in another respect, smiling and singing snatches of hymns we love; and as the dulness disappears from the pots and pan, etc., and the "shine" shines forth, even her face shines as she beams upon the shining things. Sometimes she shines when the sun shines, but there are dull days also when she shines, when the gloom and dulness hang heavily, and one's spirits droop, and life seems to lose its brightness; and just as she brings the "shine" to the many things that need shining, unknowingly the good housewife is herself "shining"; the dulness and gloom of the dull days disappear, and everything in life is made bright again for others. I wonder how much you and I shine? Do we ever shine as we go through life, making the lives of others around us so much the brighter for our shining?

The other day, after a cloudy and rainy morning, I stood looking through a front window, when suddenly the sun shone forth from behind the clouds in all its glory, and I suddenly caught sight of a raindrop hanging from the branch of a tree quite near, and immediately the sun shone forth that little raindrop was transformed into what seemed to me a beautiful, flashing gem, scintillating in all its beauty and glory, catching the beautiful rays of sunshine, and reflecting them in many tiny, sparkling little rays all its own. Just as suddenly, however, as the sunshine appeared it

disappeared, becoming clouded over, and immediately the little raindrop ceased to sparkle and shine, and I, too, ceased to smile, but left with the memory of its bright shining, and the better for having seen and watched it shine.

The moon shines in the night. True, its shining is somewhat pale, but nevertheless it drives away the darkness and brightens up the night, and enables one to move more freely. We pay no heed to moonshine tales of spectres or ghosts, and we are less liable as a result of even its pale shining to run into any kind of danger. Is there anything more beautiful in the night than the "moon's pathway" reflected upon the waters of the great deep? The moon but passes on, by reflection, the light of the sun, and, though dim, it helps and serves us by its shining.

The blessed face of Jesus must have beamed and shone with the light of heaven on many an occasion when He was here in the flesh, and I, too, with the hymn-writer, "Would like to have seen Him then." He is the Sun of Righteousness, and the sunshine of His love never fails to shine. We, as children of God, need not be like that little raindrop when the sunshine disappeared, for we may always catch the rays of the sunshine of His love, if we only will, by living in the line of light, allowing nothing to come between us and Himself, the Sun of Righteousness, thus enabling us to reflect the rays of the sunshine of His love upon the lives of others day by day.

Are not the clouds hanging heavily over this and other lands, and are not faces sad and "hearts growing weary," and should not we therefore who are "the light of the world" keep shining, that we may help drive away the gloom and bring sunshine into lives that are sad?

Better to shine with only a dim, pale light than not to shine at all; but better still to shine as "Jesus bid us shine, with a clear, pure light." One Sunday School scholar considered this meant the application of plenty of soap and water; and he was right, for shining calls for cleansing in more senses than one.

Our daily papers often advertise a certain kind of boot polish, and in so doing are continually reminding us of the need of "shine." That advertisement is doubtless a paying one, and the secret, both of the advertisement and the polish, appears to be in the "shine."

Seeing, then, that there is so much need for you and me to shine in this dark world, where sin abounds, causing so much gloom and sadness, let us.

SHINE ! SHINE ! SHINE !

as "Jesus bids us shine," "You in your small corner, and I in mine."—Christian Advocate.

AN AMENDMENT.

Any one who has ever sung "God Save the King" through remembers that good, old-fashioned, robustly vindictive stanza which asks the Almighty to scatter our enemies and confound their politics and frustrate their knavish tricks and act in a general and comprehensive way as avenger on all those who do not think the same as we do. On the suggestion of King George, Dean Holt has keyed this down so that even the Hague Tribunal may sing it with a clear conscience. It runs now:

"O Lord, our God, arise,
Scatter his enemies,
Make wars to cease,
Keep us from plague and dearth,
Turn Thou our woes to mirth,
And over all the earth
Let there be peace."

WHAT IS FAITH?

A spiritual perception.—South.

Our largest manufacturer of good works—Augustine Birrell.

The watchword of all popular movements.—Renan.

The first of the seven virtues by which the Church is supported.—Hermas.

That strange faculty by which man feels the presence of the invisible.—F. W. Robertson.

The affirmation and the act which bid eternal truth be present facts.—Hartley Coleridge.

In thickets wild, in woodland bowers,
By wayside, everywhere,
The plainest flower of all the flowers
Is shining with Thy care.

—Alice Cary.

Whole Heart.—Blessed are they that keep his teaching that seek him with the whole heart. (Ps., 119: 2.)

Box 422, Estevan, Sask., October 28, 1922.

Mr. D. McDougall,

Editor C. M. R., West Gore, N. S.

Dear Bro. McDougall:—Have been so busy I did not make a report of meetings at MacRorie and Regina.

The attendance at MacRorie had increased the last few nights, but the brethren thought it best to discontinue on account of the harvest coming in faster than had been expected. Some were quitting their work early in order to be present, and the attention of the congregation was splendid.

At Regina the last Lord's Day that I was there, the meetings were especially fine. At the morning service Bro. Forman gave an enjoyable discourse. He is an ardent worker for the Lord, having baptized two more about Oct. 1st.

I enjoyed the hospitality and appreciated much the co-operation and fellowship of the brethren at both of the above mentioned places.

After leaving Regina I preached twice in Estevan Oct. 10, and then returned to my home in Carman where I was helping with the harvest, etc., until yesterday.

Bro. J. C. Bailey and I plan to work together in His vineyard this winter and if possible will devote our whole time to the work.

Will send you reports of our labors.

Sincerely your Bro. in Christ,

L. L. McGill.

Estevan, Sask., Oct. 27th, 1922.

Dear Bro. McDougall:—Enclosed find subscription for one year.

I arrived in the West from Ontario Aug. 17th and had the pleasure of speaking for the brethren at Schneller School House every Lord's Day also twice at Knoxville school-house I am glad of this opportunity and now Bro. McGill plans for him and me to work together in this Great Field.

Pray for this work. We are in earnest.

Yours in the Lord,

J. C. Bailey.

COMMUNION EVERY SUNDAY.—The Archbishop of the West Indies (Church of England) in a pastoral letter reminds his flock that it is "a primary duty for every member of the Church" to attend Communion every Sunday. (Hark. Ed.)

ACKNOWLEDGMENTS.

For H. A. Rogers, Northwest Missions:

By College Hill Church of Christ, West Gore.....\$10.00

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This story is told of a prayer meeting: One old brother was praying, while the rest said the "Amen." "Help us, O Lord more fully to consecrate our lives to thee ("Amen!"), and may we manifest more zeal in thy cause ("Amen!"), and may our hearts be fully given to thy service ("Amen!"), and may our purses be consecrated to thee ("Amen!"). This last clause was like throwing water on glowing coals, and it is so choked the throats of the brethren that not another "Amen" could escape. Men sometimes persuade themselves they are consecrated to God, but they are still wedded to the world,—M. M.

Bishop X. had officiated in the college chapel; and, though his discourse was most excellent in itself, it had no obvious connection with the text. At dinner Professor Y was asked his opinion of the bishop's sermon. "Dear old man!" he exclaimed. "It was truly apostolic. He took a text, and then went everywhere preaching the gospel."

PUBLISHER'S DESK.

THE PASSING YEARS.

Brethren, are we conscious of the swiftly passing of the year? The monitory autumn winds have blown, and the fleecy harbingers of winter have been seen. What kind of record is the recording angel making of our life and service in this near closing year of grace? How are we filling and rounding out our annual measure of service? Will it be full and well rounded, or will it be scanty measure? "The scant measure is abominable" (Mic. 6:10). We may depend upon it, that the celestial recorder will make an accurate record of the facts. We want to look about us *before* the closing of the year, to see what kind of progress we have been making, so that if we have been lagging we may quicken our pace and regain some of the lost time and opportunity, if possible, before the year is entirely gone. Now let us be honest and manly and press this scrutiny of our stewardship right close home to us.

How is the Christian Monthly Review fulfilling the mission for which it exists? Has it "earnestly contended for the faith which was once delivered to the saints?" Has it been faithful to "speak as the oracles of God"; to "abide in the doctrine of Christ," and to "not go beyond the things that are written"? Has it assiduously endeavored to cultivate in its readers a disposition and lead them to "think on these things".... "which are true, honest, just, pure, lovely, and of good report"; "those things which ye have both learned and received, and heard and seen" in the apostles of the Lord, to do these things? Has it been "zealous in good works", and in "sounding out the word"? Has it been faithful in teaching, exhortation, admonition, warning? Has it been a safe and useful medium of instruction, intelligence, information in the sphere of religious matters? Is it a means of promoting unity, strength, encouragement and zeal in the Brotherhood of the disciples of Christ? If the negative of these questions is true—then dig a hole and bury it under an oak tree! But, Brethren, if the affirmative is true then spring, every man of you, to its aid. It is fighting the Lord's battles! "Come up to the help of the Lord against the mighty"! (Jud. 6:23)

Some one perhaps says, we don't see much improvement lately. Others say, "It is getting better all the time." But mark this—improvement must follow the law of cause and effect; it can only be commensurate with the aid given. If the aid is withheld till it improves, you will wait forever for the improvement of your magazine. Make the income just barely equal to the cost, and we will guarantee improvement, and continual improvement as long as this support is maintained. We ask no pecuniary profits. We are not making merchandise of the Gospel. We are working to create—what is essential to the unity and prosperity of the Brotherhood in Canada—a safe, sound and strong religious brotherhood magazine. The brethren, we think, should be encouraged—but *not satisfied* with the success which has thus far attended our efforts. As Paul besought the Thessalonian saints, so "we beseech you, brethren, that ye increase more and more."

Now the Christian Monthly Review, during this year and the last, has gained the recognition and patronage of many leading men outside of Canada. But in Canada

particularly the older provinces, the increase of circulation has not been very marked. While a few congregations have been intensely zealous, some others have been apathetic, and in some cases have not furnished a single subscriber. Our impression is that this is due to the apathetic attitude of their evangelists, elders or leaders. These congregations are in vivid contrast with those with subscribers in every house. These latter are commendable, praiseworthy. But let me ask even these, if you are satisfied with the fact that all your own members are enjoying the good things that come to them through this channel of blessing? Have you no neighbors who are not being thus blessed? Are there none who need the light and a saving knowledge of the truth whom you cannot expect to come within hearing of your pulpits but into whose homes you can radiate the light, through this channel? There are many honest hearted people, in semi-darkness who would read and be enlightened if they had the chance. A congregation has not filled the measure of duty when *they themselves* are thus supplied. It seems to me that their duty will not be done till they have given to *as many others* the same blessing they themselves enjoy.

This would not only double our subscription and solve our financial problems, but would sow the good seed of the kingdom in new soil, to bring forth fruit, some thirty, some sixty, and some one hundred fold.

JUST NOW is the time to start this CAMPAIGN for doubling the subscription list of the Christian Monthly Review. From now to the end of the year is the right time to pay arrears, renew old subscriptions and make up lists of new ones.

At the present writing our total receipts are lacking only \$280.00 of the amount required to pay the printer's bill to the end of the year. The above suggestions *acted upon* will render subsidies unnecessary. Shall we wait—in the hope—that maketh not ashamed?

I have an assurance grounded in the very roots of my nature that it is righteousness which really exalteth a nation. And—dub me unscientific in this if you will. I believe that that nation which keeps nearest to obedience to the divine law, is most likely to be near to the understanding of the divine law, And what we call natural law, is only our end of the great divine law which governs all things in the heavens above, in the earth beneath, and in the water under the earth.—The Observer.

The Golden Rule is as absolutely correct when applied internationally as when applied individually.—Reginald McKenna, Britain's great financier.

Face the sunshine—let its sweet caress remind you.
Of the brightness we should scatter through the years;
Face the sunshine—let the shadows fall behind you.
And the sunshine will put rainbows in your tears!

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. Bruggess, 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.

ESTEVAN, 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.

WINNIPEG, MAN.—Church of Christ, N. W. Cor. Sherbrooke and Sargent. Lord's Day Services—Breaking of Bread and Worship 11 a. m. School and Adult Bible Class 3 p. m. Gospel Preaching 7 p. m. Wednesday, Prayer and Bible Study 8 p. m. Secretary, F. Williams, 1 Willow Bank St., Winnipeg.

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