

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VII.

MARCH, 1922.

No. 3.

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CHURCH DIRECTORY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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 27.)

Christian Monthly Review.

Organ of the Churches of Christ in Canada.

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Vol. VII.

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

No. 3

YOUR TONE OF VOICE

It is not so much what you say
As the manner in which you say it;
It is not so much the language you use
As the tones in which you convey it.

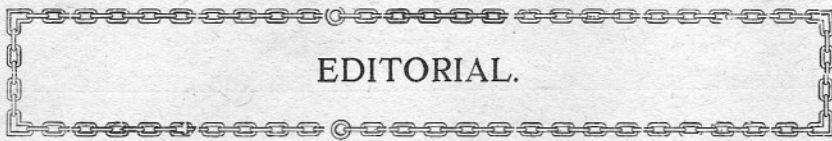
The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the summer air,
But the tone may break the heart.

For words but come from the mind,
And grow by study and art;
But the tones leap forth from the inner self,
And reveal the state of the heart.

Whether you know it or not—
Whether you mean or care—
Gentleness, kindness, love and hate,
Envy and anger, are there.

Then, would you quarrels avoid,
 And in peace and love rejoice.
 Keep anger not only out of your words,
 But keep it out of your voice.

—Ella Wheeler Wilcox



EDITORIAL.

O. E. PAYNE—HIS BOOK

INTRODUCTION OF INSTRUCTIONAL MUSIC INTO CHURCH WORSHIP. On page 135 of his book, Mr. Payne pronounces it a "myth that the early church employed none but vocal music, the instrument being a sinful innovation of corrupt Rome". That musical instruments were not used in the worship is the clear and unanimous voice of history. The first whom we shall summon to testify, is

JUSTIN MARTYR. Born at the beginning of the second century, just at the close of the Apostolic age, this justly renowned and revered Church Father, who suffered martyrdom about the year 165, is said by Eusebius to be "the most noted of those that flourished in the second century". This testimony is therefore of the greatest value that can be attached to that of any uninspired men. He says: "Simply singing is not agreeable to children, but singing with lifeless instruments and with dancing and clapping; on which account the use of this kind of instruments and of others agreeable to children is removed from the songs in the churches, and there is left remaining simply singing."—Justin's Questions and Answers to the Orthodox. Ques. 107, p. 402. Justin Martyr knew what he was talking about, if any uninspired man ever did; and his testimony is clear and positive that instrumental music was excluded from the worship in the early church. Justin Martyr has never been discredited; his testimony has always been believed and never denied—till Mr. O. E. Payne appeared upon the scene—who calls his statement of fact a "myth" and a "groundless bugaboo". Justin Martyr makes a clear and positive statement, and O. E. Payne virtually calls him a liar. Take your choice.

We next introduce

EUSEBIUS. Called the father of ecclesiastical historians, who lived in the latter part of the third and first part of the fourth centuries, makes several references to the simplicity of the lives and worship of the early Christians. He was contemporary with Trajan,

the Emperor of Rome. who had received a letter from Pliny the Second, informing him about the Christians. Referring to this letter Eusebius says:

"At the same time he informed him that as far as he had ascertained, they did nothing wicked or contrary to the laws; except that they rose with the morning sun, and sang a hymn to Christ as to God."—Eccles. Hist., Book 3, Chap. 33. Why did not Pliny inform Trajan that the early Christians sang hymns and played upon organs to Christ as to God?

NEANDER. Next in order of Church Historians, Neander gives us valuable testimony of the simplicity that characterized the worship of the early Christians:

"Church psalmody, also passed over from the synagogue into the Christian Church. The Apostle Paul exhorts the primitive churches to sing spiritual songs. For this purpose were used the psalms of the Old Testament, and partly hymns composed expressly for this object, especially hymns of praise and of thanks to God and to Christ, such having been known to Pliny, as in customary use among the Christians of his time."—General Church History, Vol. 1., p. 414.

Neander could have made some men of our day very happy indeed, if he had just mentioned that these primitive Christians played these psalms and hymns of praise and thanks to God and to Christ, upon stringed or wind instruments.

MOSHEIM, next:

"The Christian worship consisted in hymns, prayers, the reading of the Scriptures, a discourse addressed to the people, and concluded with the celebration of the Lord's Supper."—Eccl. Hist., Vol. 1., p. 303.

Mosheim notes the changes that began to creep into the worship as early as the fourth century: "The public prayers had now lost much of that solemn and majestic simplicity that characterized them in the primitive times, and which were, at present degenerating into a vain and swelling bombast."—Vol. 1., p. 304.

HEINRICH ERNEST FERDINAND GUERICKE, Professor in the University of Halle and author of "A Manual of Church History" and "Antiquities of the Church", says:

"The examples of Christ and His Apostles (Matt. 26:30, and Acts 16:25—), and also their precepts (Jas. 5:13; Eph. 5:19, Col. 3:16), justify us in considering the custom of singing hymns be to very ancient indeed in the Christian Church. The practice of singing such spiritual songs is said to have been fostered and promoted by so early an authority as Ignatius of Antioch; and was practiced not only for private edification, but also for the purposes of worship (Plinii. Epist. ad Traj. x. 96), who mentioned not

only the practice, but also the subject-matter of the hymns."—*Antiquities of the Church*, pp. 202, 203.

HENRY HART MILMAN.

"Like the rest of the service, the music of the church no doubt grew up from a rude and simple, to a more splendid and artificial form. The practice of singing hymns is coeval with Christianity; the hearers of the apostles sang the praises of God; and the first sound which reached the Pagan ear from the secluded sanctuaries of Christianity was the hymn to Christ as God. . . . The first change in the manner of singing was the substitution of singers, who became a separate order in the church, for the mingled voices of ranks, ages and sexes, which was compared by the great reformer of church music to the glad sound of many waters".—*History of Christianity*, Vol. 3., pp. 406, 409.

Note, the first sound which reached the Pagan ear from the secluded sanctuaries of the Christians in the early centuries was, not the groaning of organs or the twanging of strings, but the singing of hymns of praise to God. And the first change from this simple primitive practice was, not the use of musical instruments, but the substitution of singers, who became a separate order, for congregational singing. The introduction of instruments into the worship of the christian assemblies belongs to later times. On this the voice of History speaks with no uncertain sound.

JOSEPH BINGHAM, author of *Antiquities of the Christian Church*", and one of the greatest scholars of the Church of England, says:

"Music in churches is as ancient as the apostles, but instrumental music not so". Speaking of the use of organs in churches in the thirteenth century, he says:

"The use of the instrument, indeed, is much ancients, but not in church service. . . . In the Western parts, the instrument was not so much as known till the eighth century; for the first organ that was ever seen in France was one sent as a present to King Pepin by Constantinus Copronymus, the Greek Emperor (A.D. 766). . . . But, now, it was only used in princes' courts, and not yet brought into churches, there being no mention of an organ in all their Liturgies, ancient or modern".—*Works*, Vol. 2., pp. 482, 484, London Ed.

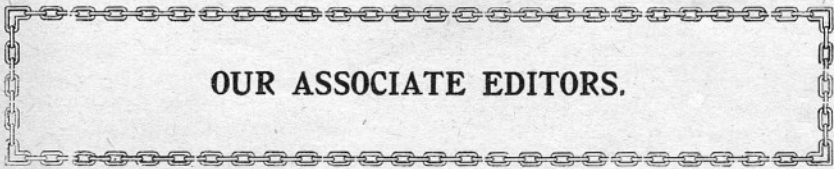
LYMAN COLEMAN, a Presbyterian author of great eminence and scholarship, says:

"The organ constituted no part of the furniture of the ancient churches. The first instance on record of its use in the church, occurred in the time of Charlemagne, who received one as a present from Constantine Michael, which was set up in the church at Aix-la-Chapelle. The musicians of this city, and of Mentz, learned to

play on the organ in Italy, from which it appears that they were already known in that country."—Antiquities of the Christian Church, p. 192.

Coleman seems to have over-looked the fact that Pope Vitalian had in the seventh century introduced an organ into the church in Milan. This may be regarded as the first authenticated record of the use of an organ in church service: although some un-authenticated rumors of their earlier use in some Spanish church or churches had been circulated.

Reader, what would you think of the man who butts his head against the Chinese Wall in an effort to knock it down? Would he be more idiotic than the man who butts against the adamant wall of History, which has stood the test of centuries, and will stand forever?



OUR ASSOCIATE EDITORS.

WHO MISUNDERSTANDS?

Under this heading appears a brief article by Bro. L. E. Huntsman, and a reply under the heading, "Is Bro. Huntsman Sick"? by Bro. O. H. Tallman.

We agree with Bro. Tallman, that much good would not probably come from a continuation of this discussion; and so after a few remarks of our own, we dismiss it from the C. M. R., at least till such time as it may appear expedient to revive it again.

Each of these brethren corrects in the other an incorrect position. I wonder if either, or both are humble enough to gracefully accept correction. I trust so; for just such humility is an essential of discipleship.

Bro. Huntsman had assumed, or stumbled into the position, that contributions sent to Paul while preaching the Gospel at Corinth, were for "the need of an individual, not to carry on a work". This position is amplified by saying that churches which contribute to Bro. Rogers' need will be doing a good work, but they will not be contributing to carry on a work, for the need arose because of the work that he has done." Bro. Tallman rightly characterizes this as not even good nonsense. This is a pretty hard slap for Bro. Huntsman: but wait; Bro. Tallman's turn will come.

That Bro. Rogers' need arose because of the work that he had

done is incorrect. On the contrary his need arose because of the work he was doing and wished to continue doing. We sent him no contributions to supply need which arose because of work that he had done, but to sustain and carry on the work he was doing. The prime object of our contributions was not his personal need, but the work he was doing. If we were contributing only for the personal needs of an individual, we could find plenty such nearer home. The contributions are made not for an individual, but for what is infinitely more important, for a work. This is in close imitation of New Testament precedent. Wages or contributions were sent by brethren in Macedonia, and received by Paul, while preaching the gospel to the Corinthians, "to do you service". Or, as in the Emphatic Diaglott, "I stripped other congregations, taking wages for serving you". The Word of God thus settles the point that the contributions were made to sustain a work, not merely to supply personal wants of an individual. They contributed to supply his personal want in order to do the Corinthians service, by sustaining Paul in the work of preaching the gospel to them. We observe the same principle—the same method used in sustaining the work of preaching the gospel in Rome. While planting the gospel in the seat of Empire, and in want, Paul received contributions from the church at Philippi, sent by Epaphroditus, their "messenger" and "he that ministered to my wants". This he did, not simply to supply Paul's personal need, but "for the work of Christ", not regarding his own life, which he jeopardized for the work of preaching Christ (Phil., 2:25-30).

Now, who and what was Epaphroditus? Was he a Corresponding Secretary of a State, Provincial, District, Home or Foreign Missionary Society, or Co-operation? Was he a Sec.-Treas. of the churches in a "District", who received, held, and disbursed the contributions of the churches in the District over which he was appointed?

All we know of Epaphroditus is briefly told—in the second and fourth chapters of the Epistle to the Philippians, his name being only twice mentioned in the New Testament, in both places referring to the one circumstance of him being used simply as a "messenger" by whom the church at Philippi sent a contribution to a missionary—"for the work of Christ" at Rome. There is no intimation that he was ever either Secretary or Treasurer of any kind or thing. A contribution made by one church was sent by him to its destination. That is all there is to it. Since we have in these days found cheaper and quicker means of sending our contributions to missionaries in distant fields, we do not need Epaphroditus any more for this purpose. We send our contributions direct by mail or by wire, to Bro. Rogers or Langpoop. If

we continue to employ an Epaphroditus, we must find a new and unmentioned sphere of activity for him, and invent new functions for him. For instance, we might divide the country into Districts, and over one of these, containing many churches, we might appoint a Sec.-Treas. whose function would be to receive, hold, handle and expend the money contributed for Evangelistic and Missionary work by the churches of the whole District. We might do that and think it a very wise plan. But would it be a plan that we "have both learned and received, and heard, and seen" in the Apostles? If not, then to adopt it would be making ourselves wiser than God, and disobedient to His admonition.

Carman, Man.,
Jan. 2nd, 1922.

Conducted five meetings with the Estevan brethren from Nov. 27th to the 30th, with pleasing results.

Spent Dec. 1st to 3rd with the Meyburn brethren profitably, preached once.

Began a meeting with the church at Harptree, Dec. 4th, which terminated on the 21st. This was a good meeting indeed, about twenty-five minutes each night were devoted to memory work that proved very profitable and interesting. The church was greatly encouraged and built up.

Spent Sunday, Dec. 25th with the Weyburn members with much pleasure.

Was with the Estevan church from Dec. 26th to 28, had three meetings with very encouraging results.

Reached home Dec. 29th. After spending a little time at home I expect to return to Estevan for more work.

I have been very much pleased with the work Bro. McDougall has done in providing so good a magazine as the C. M.

There have been some articles in the C. M. which, I feel, should not have appeared. I will not mention any names, but will say that when one brother has nothing better to write than some personal thrusts, which he wishes aired before his brethren, about which the brotherhood is not a whit concerned and do well not to be concerned, he is very hard pressed.

If it were some false teachings which the brother was trying to thrust upon the brotherhood, I would say,—go after him, but when it is something that affects only the home congregation; Why not keep it there?

Brethren, let us not trouble the editor with "standing between fires". Let us try to make the C. M. a clean, Gospel Spreader.

In my annual report which appeared in the October number,

the number of Baptisms should have read—fifty-one, instead of forty-one.

H. A. ROGERS

THE SOCIETY PEOPLE.

S. Whitfield.

Disciples of Christ were one until a part of them introduced societies and the organ, and these things caused division. Those who brought in the societies and the organ caused the division and they are still causing it.

Jesus established the church as the institution through which we should work to carry on all the Lord's work, and when we do this we allow all the glory to rest on God through Jesus Christ; but when we establish human societies to carry on the Lord's work we rob the glory from God and put it on men and human societies.

Singing is the divine music of the church. We are not told to have instrumental music in the church. Jesus left it out, and if we put it in, we add to the worship; and we reject God's way and set up a way of our own. Such a course is disloyalty to God, and when it is pursued, knowing what the Bible teaches, it is a wilful or presumptuous sin.

There is only one way for us to be one again and work together in the greatest of all pleas, and that is for these society people to quit the things that they have added. Just as soon as they stop working through these societies and stop using instrumental music and whatever else they have added to the worship and work of the church, we will gladly welcome them and wish them God speed and we will be one. Nothing short of this will break down the bars that they have put up between us.

The church of Jesus Christ is made up of people who have been called out of the world and from all other people. We are then a called out people, a peculiar people, and we are to come out from all evil, all human institutions, all other people, and be separate. If we do this, God will be with us to bless and prosper us in His work. We are not to have any fellowship with the works of men.

Are these society people almost persuaded to drop all their human additions? Are they almost ready to come back to the old path and the good way of the Lord? Is this the reason some are so interested, just now, in these society people?

If such a wonderful change has been made by these people, I have not yet learned of it. Recently I have been told that they have even gone further than any other religious people with their societies and nonsense—human inventions and doctrines of men. Wherever

I hear of them they are waxing worse and worse. Such being the case, what can we expect to accomplish?

I see no great cause for alarm just now. As a rule, at least, these society people are not in ignorance. They know, or have known of the right way of the Lord, or if they are honest and are hungering and thirsting after the truth, they can easily find it. The Lord still loves those who love Him and who are seeking for the truth.

"Can two walk together, except they be agreed?" (Amos 3:3.)

With this scripture before us, how could we co-operate with these society people in the establishment of a Bible college? Are some not getting the cart before the horse? I think, that if we had a few sermons preached on these questions by men like the late Bro. S. Keffer it would help to clear matters up.

There is more evil in the world than there is good, and it is easier to be influenced by evil than by good. As a rule, people are more likely to be led astray than they are to lead others in the right way. It would be well to remember that it is possible to be led into the very thing that some may think they are going to lead others out of.

In the past a few here and there have been led out of such confusion, and this is all we may expect to do in the future. The masses will go in the broad road to destruction.

We have the best plea in the world to hold before people. We can preach the Christ, the Gospel, the Church, and the Truth in its fulness, without addition, subtraction or change. This is our duty and let us continue on in this great work. We have no time to spend on side issues. The work should be aggressive, so let us go forward. We are doing a great work, and we cannot afford to let others draw us away from it. Why should we leave this to go with others?

FREE MASONRY

H. M. EVANS

It is claimed by Free Masons that this organization originated in the days of Solomon and that he was the first Most Excellent Grand Master.

We have before us the work of Edmund Ronayne, a Past Grand Master of the Order, an author and a man high up in the craft. He renounced Masonry and wrote an exposure of this delusive religious system entitled "The Master's Carpet". In this work he quotes extensively from Masonic authors. Mr. Ronayne was a man of influence and ability in the Masonic circle at one time and the author of standard Masonic works, but is now, of course,

condemned as a traitor. He was a "fine fat bunny" at one time, but now having escaped from bondage is branded as only "blue meat".

As to the beginning of Masonry, Mr. Ronayne quotes from Dr. Dalcho, of North Carolina, as follows: "Neither Adam, Noah, Nimrod, Moses, Joshua, David, nor Solomon, John the Baptist nor John the Evangelist belonged to the Masonic Order". Another quotation from Cornelius More, a celebrated Masonic historian, lecturer and author is as follows:

"Every one who knows anything about it, is aware that the pretended charter of A. D. 926 is pure fiction and that the effort to trace the history of the Order of King Solomon and make him our first Most Excellent Grand Master is an insult to every member of the order". This information will be found in "The Master's Carpet" pages 200-202.

Here we have Masonic Authorities, themselves, declaring that Solomon was not a Mason; that the charter of 926 A. D. was only a "pretended" one; that it was pure fiction and that to try to trace the origin back to Solomon is an insult to every Mason.

Where and when, then did it originate? According to Authorities quoted by Ronayne in "The Master's Carpet", pages 204-207, the fraud originated in a grog-shop known as the "Apple-tree" tavern in London, England in the year 1717 and that it was then only a trade union of Stone Masons afterwards admitting "Gentlemen Masons" outside of the trade and gradually growing into a religious order introducing ancient systems of heathen worship including that of Baal.

The System claims to be a brotherhood of moral temple builders and in order to show the quality of morality that is admitted into the structure of this so called moral temple Ronayne, in "The Master's Carpet", pages 104-107 quotes liberally from their "Hand Book" regarding Masonic Obligations; Here is one:

"Furthermore that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter knowing them to be such".

"This gives you full permission, my dear sir, to do as you please outside of the Masonic order, but you must always respect the female relatives of Masons. Adultery is a great crime under any circumstances, it is true, but so long as you live in strict obedience to your Masonic obligations, you'll be free from Sin".

"Adultery is a great crime", but according to Masonry this "great crime" may be committed with any woman but a Mason's female relative and that Mason, according to Masonic religion is "free from sin".

Of course, Masons deny the truth of this, for their obligation

deliberately taught them to lie about it. Here is a quotation made by Ronayne from "Hand Book", page 74: "Always hail, ever conceal and never reveal our little senseless secrets." If your wife or child, or friend should ask you about your initiation as for instance, if your clothes were taken off, if you were blindfolded, if you had a rope round your neck, etc. you must always emphatically deny everything; must conceal hence, of course, you must deliberately lie about it. It is part of your obligation, nevertheless. But you know if you live in strict obedience to your obligation you'll be free from sin."

It is therefore no wonder that Masons deny the truth of any exposure of their system for their obligation teaches them to lie. Neither should we be surprised at these denials, or that they should denounce Ronayne as a traitor.

Before entering this wonderful (?) organization we advise all to send for a copy of "The Masters' Carpet," by Ronayne, to "The National Christian Association, 221 W. Madison At., Chicago, Ill. The price of this book used to be 75 cents, but may be more now. At all costs it will pay you to examine carefully the intricacies of this heathen trap before you nibble at the bait.

IS BRO. HUNTSMAN SICK?

His article entitled "Who Misundersands" does not sound like the Bro. Huntsman who has in days gone by stood so firmly for the truth. During the last seven years I have talked with thousands of sick people and this article reminds me of some of these conversations. A man whose health is badly disturbed has a confused mind, and sees many troubles that do not really exist. Listen to his misstatement concerning Bro. Rogers. "The churches which contribute to his need will be doing a good work, but they will not be contributing to carry on a work." Really brother, that is too ridiculous to make good nonsense. If you knew Bro. Rogers you would never have said it, and if Bro. Rogers believed it to be true he would never accept another cent. I know him well. I have worked with him and have seen his sacrifices for the Lord's cause. Bro. Rogers desires your fellowship in this great work of saving souls, not for his own sake, but for the great work's sake. He asks you to help him carry on this work of preaching the gospel to weak, sinful, dying souls to prepare them for life for death and for eternity. Let me entreat Bro. Huntsman as I would any other father in Israel not to so belittle Bro. Rogers by suggesting that he asks for help simply for his own personal needs rather than for the needs of the teeming thousands of unsaved souls. Let us not also belittle the givers of

these contributions by suggesting that they were so narrow minded and short sighted as to see only his personal needs instead of the great work of preaching the Gospel of Jesus Christ.

Concerning Bro. Rogers work we might further say that many churches and brethren send contributions to the editor of the C. M. R. their acting Sec.-Treas., who sends them on to the evangelist to help carry on the work in the West. All this Bro. Huntsman approves. But when brethren and churches in Ontario use the same plan by sending contributions to our acting Sec.-Treas., to be delivered to the evangelist in the field Bro. Huntsman's confused mind sees something horribly unscriptural and cries for us to stop! "Oh consistency thou art a jewel."

If Bro. Huntsman cannot see from Phil. chapters 2 & 5 that Epaphroditus received contributions from the church at Philippi delivered them to the preacher and reported again to the church the same as our acting Sec.-Treas., received contributions from churches in Ontario, delivered them to the preacher and reported again to the churches surely his mind is sadly confused. We therefore believe the Lord will excuse him and we will gladly forgive him and love him still.

We cannot see where much good could come by continuing this discussion. A mind that can see so many things that do not exist would continue imagining strange unscriptural things. Then I would continue to expose his imaginations so the discussion like the poet's book would "Flow on Forever."

O. H. TALLMAN.

THE CHURCH.

Oh ! church of God, for thee I live,
 For thee I labor and I toil,
 The best I have to thee I give,
 My body, My life, My all.

"The house of God," church of the living God, (1 Tim. 3 ;15) "church of God," (1 Cor. 1 ;2) "temple," (1 Pet. 2 ; 5, 6) "holy nation," (1 Pet. 2;9) "my church," (Mat. 16 ; 18) "kingdom of Heaven," (Mat. 16;19) "a kingdom," (Rev. 1;6) "kingdom of God," (2 Thes. 1;5) "spiritual house," (1 Pet. 2;8,9) "churches of Christ," (Rom. 16;16) "church of the Lord," (Acts 20;23 A. V.) and "churches of the saints," (1 Cor. 14;36) are names which are applied to the same Institution, "the church."

MEANING—All the above appellations are applied to the same

people, the redeemed, the saved who are represented as a family and belonging to the Father, God; as "church of living God," to distinguish God's people, congregation, from congregations of idolators or heathen churches, as "temple," because of the compactness, completeness and fellowship of one stone with another; as a "holy nation," because its Leader is holy and the church has partaken of His nature; as "my church," because Christ is sole owner. He purchased it with his own blood; as "kingdom of heaven," because its Leader, Comforter and Constitution are all from Heaven, hence different from the earthly kingdoms: as "kingdom of God," because God is Ruler of it through Christ, His son. It is called "kingdom" because it is ruled by Christ, the King; as churches" because there are congregations in different places, therefore local churches of the same kingdom.

MARRIED. All the saved, spiritually, represent One Person, (Eph. 4:4, 2; 15—17) for it has One head, (Eph. 1; 22, 23) One body, (1 Cor. 12, 12, 13) different members in one body, (Rom. 12; 4, 5) blood coursing through the body, as it were, for atonement, (1 John. 1:7, Gen. 9:4) and One code of laws to govern the One body. (2 Cor. 3rd ch.) This church, person, is married to Christ, (Eph. 5th chapter) therefore, the congregation or individual Christian, who wears any other name other than Deity is a fornicator, and if he lives that way he is living in adultery and is a lascivious, lustful, licentious harlot. (1 Cor. 6:15,16.)

HEAD.—The head, hence source of authority, is Christ, from whom the whole body is supplied with law for government. (Mat. 28; 20, Eph. 1:19-23, 3 John 9.) Coming from Deity, the Infallible, it is as inflexible as steel and unalterable. He is the source of authority in Religion. Therefore, he who would attempt to change Christ's law, is unfaithful, a coward, a traitor, and is guilty of high treason. His apostles were His Ambassadors, and were given power by the Holy Spirit, to enunciate his law. No others ever had this power.

LAW OF LIFE.—The law of life is the New Testament, the last will of Christ, and was sealed by His blood at the cross, (Heb. 9; 16, 17) and was revealed by the Spirit to the apostles (John 14:17) who went everywhere declaring it. (Acts 1:6-8, 8;) Acts reveals to us as to how people became Christians or members of the church. The epistles declare how they lived or should live the Christian life. Rev. gives us the only picture of Heaven we have; hence a look into the future.

This law of life teaches us, to meet upon the first day of the week, (Heb. 10; 24, 25) and that upon this day the early Christians broke the bread and contributed of their means. (Acts 20:7, 1 Cor. 16; 1-4) It teaches the Christians to "visit the fatherless and

widows," (Jas. 1; 27) "do good," "be kind," "tender," "merciful," "longsuffering," "love one another," "do good for evil," "be at peace among yourselves," "follow after peace with all men and sanctification without which no man shall see the Lord," "be holy, for I am holy," "love not the world, neither the things of the world," "fear God," "honor the king," "love the brotherhood," be in subjection to the powers that be," "bless and curse not," "be not anxious for food," "walk by the Spirit," "put on the Lord Jesus Christ," "set your mind on things above" and what shall I say more, for the time fail me should I attempt to give all the passages bearing upon Christian living.

COMPLETENESS.—Can there be a church after the New Testament order, without elders and deacons, is a question which is often asked today. I unhesitatingly answer in the affirmative, for the eldership and deaconship have nothing to do, whatsoever, with the completeness of the church, but its management and its discipline. Elders and deacons, at first are only diamonds, as though it were, in the rough. God's law developes men into elders and deacons, otherwise there are no scriptural elders and deacons. But this law must not be changed, to suit our own ideas, for he who would change it is unfaithful. You will notice, that there is not a single case on record in Holy writ, where elders and deacons were appointed at the time of the establishment of a church. (Read Acts 14; 19 to end. Why? Read Tit. 1; and 1 Tim 3 for an answer and the qualifications. These could not be developed in a short time. As for me, I shall insist upon every church remaining without elders and deacons, until men measure up to the qualifications as required by God in His law.

"Thou must be true thyself
If thou the truth wouldst teach;
It takes the overflow of heart
To give the lips full speech."

HOW ELDERS ARE APPOINTED.—By Holy Spirit through the word, using the church as an agent, assisted by a qualified man of God.

DUTIES OF ELDERS.—The duty of the elders is, "to tend and feed" the local church, with all these terms mean. They are to look after the spiritual welfare of the congregation.

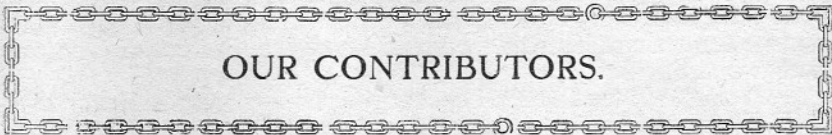
DUTIES OF THE DEACONS.—The duty of the deacon is "to serve." They are the temporal Managers of the local church; receiving and disbursing funds.

Let's all join in the singing;

"I love thy kingdom, Lord
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood."

J. L. Hines,

Monticello, Ky.



OUR CONTRIBUTORS.

441 Edward St., N. E.,
Calgary, January 10th, 1922.

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

Dear Bro. McDougall.—Your series of articles in criticism of O. E. Payne's shameful, though doubtless remunerative effort to defend the use of instrumental music in the worship has given me much gratification. From the moment I had read it, I was eager to have someone undertake the tedious task of exposing the speciousness of his pseudo-arguments. I have read a couple of good adverse criticisms of the book, but am particularly grateful to you for the thoroughness and persistence with which you have pursued him and utterly demolished each semblance of an argument he has presumed to foist upon the unsuspecting and over-credulous.

I enclose herewith his circular containing a collection of testimonials. That from Robert Skaife surprised me, notwithstanding the correspondence I had exchanged with Payne; for in it Skaife says, regarding the introduction of the musical instrument into the worship at Hanna: "Division was avoided, and, so far as the writer knows, *no member left* the church when an instrument was installed"

As Skaife's letter was dated at Alex, he was possibly not fully conversant with what took place at Hanna, but it is not possible to take such a lenient view regarding Payne. He must have known when circulating Skaife's letter, that brother and sister Livingstone had discontinued meeting with the Hanna Church as a result of the organ having been introduced. I understand that brother and sister Livingstone are now in California, but unless I am much mistaken, brother Peters is not not meeting with that church, for the same reason; and he is another old timer, like the Livingstones.

I also enclose the "insert," or inset page to which Skaife refers. Although Skaife says, "Let no one infer that the author is evasive," it is difficult to infer otherwise in view of his studied and repeated evasion of the phrase "In the heart," to say nothing of other evidences of evasion. In this insert, Payne states:—"The Dutch reads: "zingende and psalmende," which he translates, "Singing and PLAYING." But with or without the slightest knowledge of Dutch, any "way-faring man, though a fool," ought to be able to see that PSALMende means PSALMing, not PLAYing. The Dutch word for PLAYing is SPELende, not PSALMende. Did Payne assume that few of his readers would know the difference between Dutch and Sanskrit ?

During 1919 and 1920, I exchanged some correspondence with O. E. Payne on the instrumental-music question, which I would be pleased to send you, if you would care to look through it and make whatever use of you may see fit.

Sincerely yours, in the Master's service,

W. W. Scott.

Yes, Bro. Scott, I would be glad to see it.—Ed.

P. S.—The enclosed editorial from the Calgary Daily Herald contains some interesting observations on this question.

W. W. S.

THE NARROW WAY.

On reading John Bunyan's "Pilgrim's Progress I was strongly reminded of the Bible injunction to "Strive to enter in at the strait gate, for wide is the gate and broad the way, that leadeth to destruction, and many there be who go in thereat. Strait is the gate and narrow is the way which leadeth unto life and few there be that find it" Matt. 7, 13 and 14 and Luke 13, 24. "Christian" is warned that the road he is to walk in is narrow and straight. Where more roads appeared he would be able to distinguish his by its straightness. Joshua: (Chap. 1, 7) was commanded to do all that Moses had told him, to turn not from his instructions, either to the right hand or to the left hand, and that he might be ensured of prosperity in the land to which he was bent, the land flowing with milk and honey. In each case the persons involved were leaving something behind and setting out towards something better. The disciple of Christ was seeking LIFE, "Christian" was seeking the Celestial City, Joshua was seeking a Country for

Israel. The Old Testament Scriptures were written for our instruction, that we might learn of God's dealings with His people of old, that we might be thoroughly equipped unto all good works. That we might learn therefrom how disastrous it is to depart from the ways of God.

Abraham is said to have told one that if his brothers would not hear Moses and the prophets neither would they if one went to them from the dead. In these days departures are manifest on every hand and it has happened to them again; they will not hear the Apostles and Prophets but having itching ears the people heap to themselves teachers. These teachers are like the Pharisees of old, being blind they lead the blind and both fall into the ditch. The Lord's people are scattered abroad, as sheep having no shepherd.

Youth fails and becomes discouraged, strong men fail to continue unto the end, the eyes of the aged grow dim, the old men cease to dream dreams and the young men have no visions. Hast thou not known? hast thou not heard, that the Everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? . . . He giveth power to the faint, and to them that have no might he increaseth strength. . . They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint. Isaiah 40, 28 to 31.

W. M. Kempster.

NEWS AND CORRESPONDENCE

The writer closed a most enjoyable four weeks' mission meeting at the Jordan school, south of Milan, Kansas, on January 21st. Several brethren who belong to the Milan congregation took a deep interest in the meeting. Eleven precious souls obeyed the gospel, and there was a general awakening in the district. There are some faithful Christians in the community, who, in the face of difficult circumstances, have been letting their light shine, and their work has been rewarded, and they are rejoicing. There are so many proofs that our "labour is not in vain in the Lord."

M. Watterworth.

Estevan, Sask.,

Feb. 18th, 1922.

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

Dear Bro. McDougall.—The meetings continue with increased interest; one confession last night, and many others under convic-

tion. The meeting last night was one of the best yet.

I was to go to Regina ere now, but on account of the interest here we go on still, and may continue another week.

Fraternally yours,

H. A. Rogers.

Dear Bro. McDougall :—Am sending \$1.00 for (Mrs.) Henry Burtch to renew her subscription. Am trying to get some new names for the C. M. R. for I feel so many homes are missing a good deal of spiritual food by not having this little paper in their homes.

Sincerely,

(Mrs.) O. E. Tallman.

3134 Linwood, R'd ,
Cincinnati, Ohio.

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

Dear Bro.:—I have moved from Monticello, Ky. Am now in a three weeks campaign in Cincinnati, Ohio. Send my C. M. R. to Mt. Juliet, Tenn. This will be my permanent address. Good luck to you.

I am, yours in Christ,

J. L. Hines.

With every good wish for you and yours thru 1922, I am, yours in Christ,

Lily Jackson, D. C.

P. S.—The extra \$10.00 is for C. M. R. Fund from the Church in Simcoe.—L. J.

WHO MISUNDERSTANDS ?

In the November Review, Bro. Tallman, criticising my statement, "The latter (contributions) were for the need of an individual, *not to carry on a work*," says "Surely no one will intentionally say that a church is not *carrying on a work*, yes a *good work*, when supplying the needs of Paul etc." The need of an individual is not a work, the supplying the need is. Bro. Tallman, misunderstanding my statement, confuses the need with supplying the need. An excellent application of this is found in December Review. Bro. Rogers makes it known that he has been preaching and has been

forced to borrow money to keep going. The churches which contribute to his need will be *doing* a good work, but they will not be contributing *to carry on a work*, for the need arose because of the work that he has done. It would appear that Bro. Rogers has been laboring wherever opportunity offered, and intimates that if the churches do not contribute enough to supply his needs, he will work until they are supplied and then go to preaching again. That is just what Paul did. Some churches of Ontario, on the other hand, contribute to a fund held by a Secretary-Treasurer, direct him to have certain work done, get certain ones to do the work, pay for the work done and report to them. No one that I know of charges the Secretary-Treasurer with usurping authority. He was no doubt faithful to his trust and did what he was directed to do. Why should Bro. Tallman speak of usurping authority?

Bro. Tallman says that the church in Philippi placed their contributions in the hands of Epaphroditus the Secretary-Treasurer. The New Testament calls him a messenger, not a Secretary-Treasurer, neither is there any intimation that he did the work of a Secretary-Treasurer. Here is the imaginary man of straw, but he is not of my creation.

Again, Bro. Tallman misunderstands Phil. 4:18. Paul did not say the *plan* was "well-pleasing to God", but the *contribution* or *gift* was well-pleasing. The plan I condemned is different from that of the church at Philippi. For a similar reason I did not condemn the method that Paul endorsed. What I did do, was, to show that what these churches have done (and it is significant that Bro. Tallman has not questioned my statement of what they did) differs from what was done in Apostolic times, and therefore "stands condemned".

L. E. Huntsman.

Estevan, Sask.,
Feb. 16th, 1922.

Meetings still going on here with increased interest. When we began here we planned on only a few meetings—this is the third week. Since report of the 7th inst. five more have been added to the body, four by baptism and one from the Baptists. New interests have been made and we continue a little longer. There are seventeen members here now, brim full of zeal.

H. A. Rogers.

Estevan, Sask.,
Feb. 23rd, 1922.

I thought it might be interesting to the brethren to have a summary of the last five years work.

Since the fall of 1916 I have received four thousand two hundred and sixty-one dollars and forty-six cents (\$4,261.46) and my expenses on the field for the work have been three thousand three hundred and forty-five dollars and eighty-five cents (\$3,345.85).

During the time mentioned I have preached seven hundred and sixteen times and debated ten nights, established eight new churches of Christ, baptized one hundred and eighty-two persons and won and reclaimed fourteen others who had been baptized. This report does not include since Sept. 6th, 1921, when my annual report was made.

Meetings here still in progress, two more confessions last night.

H. A. Rogers.

Estevan, Sask.,

Feb. 25th, 1922.

Meetings continue here still. Prejudice is strong, but we fight faithfully with the only weapon. In spite of bitter opposition people want to hear. The house is crowded night after night. Seven more were baptized last night; many others are deeply concerned. I have been leaving here for the last two weeks but am not gone yet. It looks as if I must stay another week. Heaven rejoices.

H. A. Rogers.

AMONG OUR EXCHANGES.

WILSON.

I have been driven many times to my knees, by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day.—Abraham Lincoln.

I call to memory that in the long, long ago six little congregations in Texas co-operated with me and kept me in the work all the time during 1887, 1888 and 1889. I baptized seven hundred people during these three years, held fourteen debates in that territory, set to work twenty-one congregations, and several boys are out preaching now who obeyed the gospel. During these years I lived among the people and preached the gospel from house to house, never preaching less than five nights each week, and often every night during the week. I was then a little preacher, not big enough for churches to call me, yet I preached the gospel and did some of

the best work of my life. Eternity only can tell the results. And these people of North Carolina can do far better if I can only get them to try.—J. D. Tant, in Gospel Advocate.

It is hard to imagine one whose nature is so mean and poor—whatever his wealth in dollars may be—that he can be happy in the froth and frivol of what is called polite society and never look beyond “the thousand nothings of the hour” to the everlasting purpose of man’s life on earth. The loafer thinks he is having “the time of his life;” and all the while the time of his life is slipping away from him, as the sand runs in an hour glass, and it is the very thing that moment by moment he is losing. At last there may come—when it is too late—the bitter retrospect, when he says:—“My days on earth are gone—and what have I to show?” He has not truly lived at all. He had his fling and he made a splash of a kind, but the last ripples are already gone, and nothing remains but to write an epitaph for one who had his chance and wasted it; whose coming and going have made no difference. We were put on a plane above the brutes that we might lead a higher life than those, and not merely feed and play and quarrel and sleep. Our lives were given us in trust; we have a charge to keep, an account to render; and the time is short.

PUT SAND ON THE TRACK.

The locomotive stood puffing at the junction. We had travelled two hundred miles, and we were walking up and down the platform to get a breath of air. Passing close to the iron giant, we noticed the sand-box in front of its big drivlng-wheel. Even now some stray grains of sand were dropping on the rail. Then we understood why it was that the wheels of the engine had so closely hugged the rails as she pushed up over the mountain grade. If there had been no sand on the rails the big wheels might have slipped, and our progress would have been slow.

Blessing on the man whose brains conceived the sand-box ! That little invention has been death to slipping wheels, has accelerated the speed of ten thousand railroad trains, and has given to travelling a new delight.

The locomotive sand-box made us thoughtful. Many people are making a laborious and uncertain journey through this world. Mountains are high; grades are steep; the track has no grit; wheels slip. They need help. They long for some one to put a little sand on the track. Some lack faith; others lack courage; others lack the

talent of hard work; others are fitful and fickle; others lack the grace of continuance; others, again, are without the optimist's sunny view. Hence, progress along the road is snail-like, and it seems doubtful if they will ever reach the station of success. They puff and groan and exhaust much steam, but no motion. Wheels turn around and round.

Quick, somebody, put sand on the track.

A smile of recognition, a kind word, a warm hand grasp, a sentence of honest appreciation, a hopeful prophecy, an upward push—that is what we mean by putting sand on the track.

A good many of our brothers are having a hard journey. It is up-grade most of the way, and the load is heavy. How the wheels of personal progress slip! To the rescue! Put sand on the track!—Selected.

ACKNOWLEDGMENTS.

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Is anybody happier because you passed his way ?
 Does anyone remember that you spoke to him to-day ?
 This day is almost over and its toiling time is through ;
 Is there any one to utter now a kindly word of you ?
 Did you waste the day or lose it, was it well or poorly spent ?
 Did you leave a trail of kindness or a scar of discontent ?
 As you close your eyes in slumber do you think that God would say
 You have earned one more to-morrow by the work you did to-day ?

—Edgar A. Guest.

"Who is the wisest man mentioned in the Scriptures?" asked a teacher of one of her Sunday School class.

"Paul," exclaimed the little fellow, confidently.

"Oh, no, Johnnie. Paul was a very good man, but Solomon is mentioned as the wisest man."

"Well, my father says Paul was the wisest man, because he never married, and I think my father ought to know," replied the boy.

Say, brother preacher, brother elder, did you ever go to a non-religious journal for something extra good for what ails you? Well, here it is from the New Success. Paste it on good cardboard and hang it up where you can see it often.

It is entitled "Why He Couldn't Build Up His Church," and written by Elizabeth S. Muir.

He used the pulpit as a convenient place for getting off his latest jokes, for the airing of his store of anecdotes, for sly allusions to his family, and for political speeches.

He was so busy with his clubs and organizations that he had no time for private prayer and study.

He only called on the well-to-do of his congregation, that is, in a friendly manner.

He depended on a stereopticon instead of the Word of God to fill the church.

He steered clear of "the earnest seeker," being afraid he might get into a hole.

He was always in such a hurry after service that the heart-hungry could never get a word with him.

He gave out a text and then soared completely away from it.

He had a hazy notion that a nice little essay on the dignity of man garnished with poetical selections, was an excellent substitute for Bible expositions.

Nobody under his ministry was ever inspired to take notes.

Finally, he treated the greatest piece of literature in the world, The Holy Bible, as a graceful adjunct to the pulpit—quite family heirloom style—instead of using it as a text book from which to expound the things of the living God—His plan, his promise, and His purposes.

"I ain't goin' to say my prayers any more," said little four-year-old Charles the other evening when he was about to retire.

"Why not?" asked his mother.

"Tose," he replied, "everything I ask for you say ain't dood for 'ittle boys."

Any kind of hat looks good on a woman with the right kind of face.

Some men seem to think it is better to have loved and married than never to have loved at all.

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.

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307 10th St., W.

Owen Sound, Ont.

DR. LILY JACKSON,**CHIROPRACTIC PHYSICIAN.**

NO KNIFE. NO DRUGS.

OFFICE :

21 Robinson Street,

RESIDENCE :

364 West Street,

SIMCOE, ONT.

CHURCH OF CHRIST.

N. W. Cor. Sherbrooke and Sargent,

WINNIPEG, MAN.**LORD'S DAY SERVICES.**

Breaking of Bread and Worship 11 a. m.

School and Adult Bible Class..... 3 p. m.

Gospel Preaching 7 p. m.

Wednesday--Prayer and Bible Study..... 8 p. m.

Secretary, F. WILLIAMS, - 1 Willow Bank St., Winnipeg.