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PAID TO

FEB 1 1922

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. 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 29.)

Christian Monthly Review.

Organ of the Churches of Christ in Canada.

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C. W. PETCH.

H. A. ROGERS.

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Vol. VII.

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

No. 4

GOD OUR STRENGTH.

Man in his weakness needs a stronger stay
Than fellow-men, the holiest and the best;
And yet we turn to them from day to day,
As if in them our spirits could find rest.

Gently untwine our childish hands, that cling
To such inadequate supports as these,
And shelter us beneath thy heavenly wing,
Till we have learned to walk alone with ease.

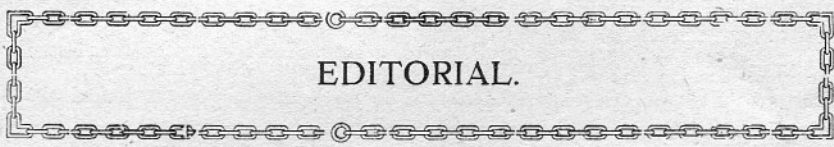
Help us, O Lord ! with patient love to bear
Each other's faults, to suffer with true meekness;
Help us each other's joys and griefs to share,
But let us turn to Thee alone in weakness.

Christ leads us through no darker rooms
Than He went through before;
He that into God's kingdom comes,
Must enter by this door.

Come, Lord, when grace hath made me meet
Thy blessed face to see,
For if thy work on earth is sweet,
What will thy glory be !

Then I shall end my sad complaints,
And weary, sinful days;
And join with the triumphant saints,
To sing Jehovah's praise.

My knowledge of that life is small,
The eye of faith is dim,
But 'tis enough that Christ knows all,
And I shall be with him.



EDITORIAL.

BAREFOOTED GIRLS DANCE IN CHURCH.

New York Rector Introduces "Eurythmic Ritual Expressive
of the Annunciation."

New York, March 27th.—Six barefooted girls, clothed in the loose-flowing garments of another age, danced before the veiled sanctuary in the Church of St. Mark's in the Bowery yesterday afternoon, while spotlights played upon them and blue smoke from huge incense pots curled about their graceful forms.

Dr. William Norman Guthrie, rector, described the dance as "an eurythmic ritual expressive of the annunciation." He had been faced, he said, with the necessity of finding a new utility for his church, or closing it. Therefore the dance—"a thing of beauty"—as a new means of teaching people to worship.

"Sculptors of Greece brought about a revival of the Greek religion by embodying the aspirations of the religion in their work and giving a great beauty," he said, "so why cannot a church like this, if it gets the backing of public opinion, bring about a renaissance of religious worship through beauty, through the plastic arts, and through the dance.

"If we cannot make the dance a pathway to heaven, it will be a pathway to hell.

"That is my ideal, and I am trying to realize it."

REMARKS.

We observe that this Rev. New York Rector has found a "new utility" for his church. The utility of the church was hitherto supposed to be the worship of God, the edification of saints and the support of the Truth. But these objects, having been lost in the flood of worldliness which has swept into the churches, a "new utility" has to be found for them—or they will have to be closed. Luckily, at this crisis, this resourceful Rector brings his inventive genius into play—and saves the churches from closing out, by finding a new utility for them. What is this "new utility"? Is it the "glory of God", or the salvation of souls? Or is it to provide sensuous attraction and gratification to the throng of sensualists, whose highest aspiration is gratified in gazing upon the "graceful forms" of bare-legged dancing girls. The Rev. Rector calls this "a thing of beauty". We will not dispute, that in watching this performance he might see something beautiful; but is it the "beauty of holiness"?

But there seems to be some element of attraction yet lacking, or at least not mentioned, in the Rev. Rector's new utility performance. That is music—instrumental music. Music and dancing have, ever since they originated with Tubal-Cain, had a close affinity for each other, and go together as naturally as ducks and water or cards and gambling. If O. E. Payne were only there too, with his instrumental attracting power, his elevating music, to mingle his heavenly harmonies with the rhythmic modulations of the "graceful forms" of those semi-nude dancing girls—O then, what a demonstration we might have of this "new utility" for churches—whose godliness has long since vanished, and holiness become extinct.

O. E. PAYNE—HIS BOOK. NO. 11.

THE INTRODUCTION OF INSTRUMENTAL MUSIC INTO CHURCH WORSHIP.—(Continued.)

In our last chapter we cited the most eminent historians, from Justin Martyr, at the close of the Apostolic Age, including Eusebius, Neander, Mosheim, Guericke, Milman, Bingham and Coleman,

down to our own times, all unanimously testifying to the fact, that musical instruments were not used in Christian church worship in the early centuries of the Christian era. No one has ever before been "foolhardy" enough to question the truthfulness of these historians. But Mr. Payne has the face to contradict them one and all. See his book, pages 133, 136 and 141. He calls their testimony a "myth" and a "bugaboo." We should not be surprised to find that a man who is capable of thus treating the world's best accredited historians, and sweeping them all aside with a brush of his hand, is also capable of *other kinds of jugglery*. We shall not at this time anticipate developments destined to transpire—in an appendix to our forthcoming book, being prepared by other hands.

But now, reader, do you comprehend the importance of this fact of history, that musical instruments were not used in the first centuries of the Christian era in church worship? This fact established—and there is no historical fact more absolutely certain—this fact established should end at once and forever the use of instruments in worship by those whose plea is for a "return to Apostolic practice". Playing upon musical instruments in worship is not apostolic practice. It never was Apostolic practice. And if not, what is it? I will tell you what it is; it is apostatic practice. It was never practiced by churches until the churches became in practice woefully apostatic. "The things which ye have both learned and received and seen and heard in me do; and the God of peace shall be with you". No one ever both learned and received and saw and heard this practice in the apostles. Those who practice it do so presumptuously, without apostolic example or precedent. If as Mr. Payne has foolishly contended, the playing upon instruments in worship is mandatory, that is, a Divine command, given through the Apostles, then the Apostles did not practice what they preached; and further, they all habitually and continuously ignored and disobeyed the command of God, which they themselves enunciated. This being so, they were of all men most wicked! "And the wicked shall be turned into hell." Moreover those disobedient Apostles, by their example led all Christians astray—in the same path of disobedience. So that all Christians who lived for nine hundred years, and nearly all who lived for thirteen hundred years, will be lost eternally, because they were led astray by the example

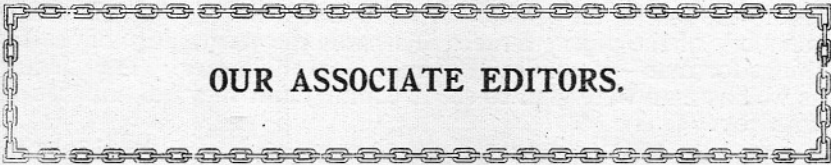
of the apostles in not playing musical instruments in their worship of God.

PRECEPT AND PRACTICE.

If in any case there may be obscurity in apostolic precept; any uncertainty about their meaning, their meaning may be ascertained by their practice—their example. For instance, if there were any obscurity or uncertainty about the word “Baptizo,” as that the command would not be clearly understood, or the required action in doubt—in that case the meaning could be ascertained by observing *what they did*—their practice—their example: “They went down into the water,” and were “buried in baptism.” If we follow apostolic example we are safe, not otherwise. In like manner, if there were any uncertainty about the meaning of *Psallo* in the New Testament usage—which there is not—but if there were any obscurity about the meaning of *Psallo* in the precept of the apostles, its intended meaning could be ascertained *by their practice*. And this practice is the most infallible interpretation of the precept. They never in their practice used instruments in worship; it is therefore infallibly certain that their use of *Psallo* in their precept did not enjoin or mean the use of instruments.

This important historical fact, that instruments of music were not used in the worship of the churches in the early centuries of the Christian era, will in our next, be reinforced by the very pointed testimony of many more eminent historians. The amount and unanimity of historical testimony to this fact is truly amazing.

(To be continued.)



OUR ASSOCIATE EDITORS.

SPRING.

S. Whitfield.

I suppose that every person is pleased to see Spring coming. It is nice to have the nice warm, sunny days, to hear the birds singing; to see the flowers burst out in bloom; and to see the

fields and the trees getting green. Everything seems to be taking on new life. It seems to put fresh vigor in us, and make us feel like doing something.

The same God who made this world, and who created man, has given us the seasons of the year. Each one comes in his place, and at the right time. We are reminded of the fact that everything that God made, that it is very good. We should bring the praise, honor and glory, unto God that is due his great name for all his goodness, love and mercy to us.

We are especially glad to see spring come, for it is such a wonderful and pleasing change following winter. We all like a change, especially when it is a change for the better. God gives us the changes that are for our good.

God first gave man the patriarchal age, then the Jewish age, and finally the new dispensation. The law of Moses was better than the first age, but the last dispensation is the best of all. Under this sins are blotted out once and for all time. "Their sins and their iniquities will I remember no more." It is a better covenant, for it is established upon better promises. It meets the demands of man, for all sin, but these may be blotted out through the blood of Christ. "Behold the Lamb of God, which taketh away the sin of the world." This last will bring before us God's climax, in the divine arrangements for man's good and salvation, as far as this world is concerned, but there is something better further on for those who do the will of God to the end.

When Jesus was born this announcement went forth, "Behold, I bring you good tidings of great joy, which shall be to all people, For unto you is born this day in the city of David a Saviour, which is Christ the Lord." When Simeon saw the child Jesus in the temple, he took him up in his arms and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of the people Israel. This was the beginning of better things for man—a wonderful change for the better. The angels as well as man were glad to see it coming, and they announced it with joy.

But the half has not been told yet when we consider the great, wonderful and everlasting change that is to take place in the morning of the Resurrection, when Jesus comes again. Jesus is coming to gather up his jewels to take them into His Father's home to enjoy the mansions that he has prepared for them. "Who shall change our vile body, that it may be fashioned like unto his glorious body." What a wonderful change! A change from corruption to incorruption, from mortality to immortality, from suf-

fering to a state where there is no suffering. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

"And I saw a new heaven and a new earth; for the first heaven and first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, and I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away, and he that sat upon the throne said, "Behold, I make all things new."

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month. and the leaves of the tree were for the healing of the nations, and there shall be no more curse; but the throne of God and of the Lamb shall be in it, and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads, and there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

Are we preparing ourselves for this great change, and for this Heavenly home?

Newmarket, R. S., Ont.,

March 26th, 1922.

OUR LOSS, THEIR GAIN.

During the last few months the brotherhood has lost the services of two good brethren, and "A mother in Israel."

Bro. Wm. Richardson died at his home near Meaford on Dec. 16th. In his death the church at Meaford lost a faithful servant and teacher of the word. I believe Christ could truly say of him as he said of Antipas of Pergamus, "my witness, my faithful one." In all things connected with the work of the Lord, Bro. Richardson was faithful. The writer, I believe was the first person baptized by Bro. Richardson, and I always respected him as a father in the gospel.

Bro. Cecil Klinck died at Guelph on Feb. 26th. His work as Professor of Field Husbandry at the O. A. C., has been of great value to agriculture in the Province, but his Christ-like disposition and character left many people better for having known him. "He rests from his labors, and his works do follow him."

Sister Mary (Howitt) Rusnell, who died at Stouffville on March 12th, in her 81st year, had been a servant of Christ from her youth. Her faith and confidence in the word of the Lord, and her hope of a "world where sorrow never comes, where weeping ne'er is heard," were very strong, and cheered and sustained her in many a lonely hour during her widowhood of 16 years.

I, with many others, will feel the loss of fellowship of these departed ones." But to them, "to die was gain" "to be with Christ," and "at home with the Lord," "is very far better."

Thanks be unto our God for the glorious hope of the gospel.

Church work at Stouffville and Pine Orchard is moving along about as usual. We are looking for a spiritual uplift and general revival at Stouffville during the June meeting, on June 3rd, 4th and 5th, and during the special meetings to follow. Brethren do not forget the dates, and be present to enjoy the fellowship of saints. I will report more of the program later.

Yours in His service,

Chas. W. Petch.

P. S.—\$1.00 enclosed for my subscription for another year.

C. W. Petch.

OUR CONTRIBUTORS.

FOREGLEAMS OF THE REFORMATION.

As in the Dark Ages of Israel when there were seven thousand who had not bowed the knee to Baal, so in the dark ages of the church, there were many earnest, God-fearing souls living in obscurity or else counted as heretics who constituted the true church. One reason why so little is known of them is because they were ignored, misrepresented and their writing suppressed.

Even as far back as the early part of the ninth century, in the very darkest of the dark ages there were such men as Benedict; Berno; Rathenius; Dunstan; Agobard; Claude; John Scotus Erigena;

Haymo; Nilus and Alfred the Great; all of whom were crying out against the corruptions that had crept into the church; such as infant baptism, image worship, priestly interference with personal approach to God, the doctrine of transubstantiation and purgatory. Haymo, for instance, is quoted as early as 853 as saying, "In the Law, no room is reserved for repentance, but its language is, The soul that sinneth, it shall die. The Gospel saith, I will not the death of a sinner. The Law is not the faith. It is the province of faith to believe, and to hope things invisible. The Law therefore is not fulfilled by faith, but by works, but the gospel is fulfilled by faith rather than by works; faith alone saves souls, 3: 12.

Alfred the Great; one of the wisest and best of England's rulers, who reigned from 871 to 901 is quoted thus: "O that you would now love and long after your Lord. He would govern you wisely, and suitably admonish thee, whether thou art poor or rich, that thou wholly reverence thy Lord Christ, love Him and delight in Him, for He is Lord of life. He is one God above all goodness. "He is a bliss above all blessedness."

What is commonly known therefore as the reformation is only the bringing to light again that obscured minority which so many centuries had been kept in the background. Coming now more immediately to the time just preceding the Reformation we have those known as Albigenes or "puritans" in the 12th century who oppose the claims of the Romish priests, purgatory and image worship. Also the Waldensians, so called from their leader, Peter Waldo, a merchant of Lyons in the south of France. Though driven out of France by bitter persecution into the mountains of northern Italy they still remain as one of the leading Protestant denominations of that country.

In England about the middle of the 14th century John Wyclif attacked the begging friars, and monasticism and the authority of the pope. His greatest work was the translation of the Bible. His followers were called "Lollards" and he "The morning star of the reformation." In Bohemia John Huss stands out most conspicuously as a reformer. Huss had been greatly influenced by Wycliff's teachings. He glorified God by dying at the martyr's stake. Before closing this survey of the forerunners of the reformation one more name from Italy needs to be mentioned, Jerome Savonarola, a Dominican monk from Florence. Though remaining a Roman Catholic he nevertheless opposed many of the corruptions of his time and for which he too suffered martyrdom only nineteen years before Martin Luther nailed his ninety-five theses on the cathedral door at Wittenberg.

We, of the twentieth century should thank God for the noble fight these foregoing heroes made for a purer gospel as well as a

purser life, for they lived in a time of intolerance and merciless cruelty when it was no easy thing to declare one's self on the side of truth. If I were to attempt to point out a signal mistake they made it is this: Their well-meant endeavors were attempts at a REFORMATION instead of a RESTORATION; a REFORMED church rather than a RESTORED church. Even Luther attempted to reform the Church of England. The more modern efforts of such men as Campbell, Stone, Scott, Franklin and many others of the nineteenth century who might be mentioned, was not to REFORM any existing church, but to restore the Church which we find described in the New Testament.

J. M. McCaleb.

68 Zoshigaya, Tokyo, Japan.

SOME MEDITATIONS ON THE WORD.

John, 15 Chapter 13th Verse :—Greater love hath no man than this, that a man lay down his life for his friends.

Can we realize the love Christ had for us, that he died and shed his precious blood that we might have redemption for our sins.

Are we growing in grace and in knowledge for our Master and trying to lead other lost souls to the Saviour, or are we just sitting still, satisfied that we have the right way, and trusting others will find out some way before it is too late. It is our duty before God to spread the Gospel.

Others have told us the way, let us pass it on until Christ's "Kingdom" will have many, many more souls added unto it.

Would you care my brothers, if in that great day some one should say, "Nobody told me of Jesus.

Let us be as the five wise Virgins who kept their lamps trimmed and burning, that we may not be found wanting when the Lord appears.

When Christ loved us so much he was willing to be nailed to the cross and suffer the agony of death, can we not give our time and service to him for a few short years while here. While Jesus has gone to prepare us a place, that where he is there we may be also.

In Rev. 22: 12, Christ says, "Behold I come quickly and my reward is with me to give every man according as his work is."

Oh brothers and sisters, let us work for the night is coming when no one can work. Let us be up and doing, working while yet it is day.

Luke 14 : 27:—Whosoever doth not bear his cross, and come

after me, cannot be my disciple.

1 Peter, 5: 4:---When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. When we read God's wonderful words in the book of life, and see all God has promised if we but take up our cross and follow him and are faithful till death, I cannot see why any one would choose worldly fame and pleasure which fadeth away and lose the hope of eternal life with Christ our Redeemer.

When our Master comes may we be at the post of duty, wide awake and serving him.

"Now is the accepted time,
The Saviour calls to-day;
To-morrow it may be too late—
Then why should you delay."

Clarisa Stevens.

NEWS AND CORRESPONDENCE

Regina, March 12th, 1922.

Dear Bro. McDougall :—Enclosed find two dollars for renewal for C. M. R. for one year. I could not be without the C. M. R. Wishing you God speed in your work in West Gore, if we never meet on the earth we know we shall on that eternal morning when there shall be no more parting and when pain and sorrow are no more. Rev. 21:4.

Yours in Christ,

H. E. Foreman

1231 Pasqua St.,

Regina, Sask.

Regina, Sask., March 22nd, 1922.

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

Dear Bro. McDougall.—Your letter with \$10.00 enclosed was forwarded. I thank you all sincerely for the help. Meetings here are warming up. Four have been added and another confession last night to be baptized to-night; expect others still.

I note what you say re the delay of the C. M. R., I wish for the desired assistance soon.

Macrorie church has decided to wait for their meeting until after seeding. I will go to Harptree or some point in that direction

from here. There are several points near there waiting to hear.
Will the church there give us its prayers?

Sincerely your brother,

H. A. Rogers.

Regina, Sask.,
March 23rd, 1922.

Began a meeting here on the 5th inst., preached twenty-one times and visited considerable.

The meetings encouraged the members very much and five were added to the church—four by confession and baptism, and one from the Baptist Church who was satisfied that she had been scripturally baptized. Many others are almost persuaded.

I leave here to-morrow for Harptree where I will begin a short meeting Sunday, the 26th.

I would again remind the brotherhood that if they send money by bank draft or express money order, I have no difficulty in getting the money. P. O. money orders cause trouble at times.

H. A. Rogers.

VINELAND.

March 17th, 1922.

Mr. D. McDougall.—I am sending \$1.00 for the C. M. R., as I do not want to be without it, and I see my time has expired.

Wishing you great success with your paper,

Sincerely,

Mrs. John Spiece,

R. R. I., Vineland, Ont.

STOUFFVILLE, ONT.

March 23rd, 1922.

Christian Monthly Review,
West Gore, N. S.

Dear Bro.—You will please find enclosed two dollars for renewals to C. M. R., one for Peter Lehman and one for D. H. Russell, at Stouffville P. O., Ont. Wishing you every success with the C. M. R.

P. S.—We have recently had two deaths here which I would have given you an account of, but I believe Bro. Petch is writing you an article for the C. M. R.

May the Lord help you to spread the Gospel of His Son that it might save many is my sincere prayer.

Yours in the faith of the Gospel,

D. H. Rusnell,

Stouffville, Ont.

INDIA.

REPORT OF MISSION FUNDS HANDLED.

My last previous report which was made from Japan was for the first six months of 1921. The figures below are for the last half of the past year.

Received for J. M. McCaleb, \$48.00; for Otoshige, Fujimori, \$6.00.

For Free Literature, received \$21.50. (Any small amounts received by Bro. Thompson in America are not included above.)

Received for the Missionary Residences Fund, \$434.00.

For our own personal use, received \$183.77. Total receipts \$682.00. Received the first half of the year, \$2,108.93; total amount handled in 1921, \$2,800.93.

STATEMENT OF EXAMINERS.

Having been given free access to Bro. Janes' account book, we find that the above statement is in harmony therewith.

A. C. Watters,

E. R. Francis,

A. G. Piggot.

Daltongonj, India,

Jan. 10th 1922.

It is in order to remark the gifts for the Missionary Homes Fund are still desirable and may be sent directly to J.M.McCaleb, 68 Zoshigaya, Tokyo, Japan. Bros. Harry and Herman Fox, Bro. O. D. Bixler and Bro. E. A. Rhodes are attempting to pay for homes (three of them uniting in the purchase of a summer house at Karuizawa, and Bro. Bixler buying the house erected from the Mission Homes Fund in Shiodamure section) and these brethren all deserve extra gifts on account of the added expense. Sister Lillie Cypert will be put to unusual expense by her return home this year. It is very desirable that every one who has been giving to her work continue in fellowship with her during her sojourn in the states just the same as if she were on the field. She will have expenses in Japan and in the nature of the case, will spend money while in America.

I have overlooked saying above, that all the funds noted had

been fully expended. There remains a deficit of \$14.02 in the free Literature Account. One hundred and sixty-six thousand tracts in Japanese. Two subjects were issued last year. The stock of literature in English is well depleted and there should be a new issue when we get home to attend to it. Those who are in favor of this kind of preaching will please send their gifts addressed to me at 1045 Everett Ave., Louisville, Ky. Requests for fresh supplies of leaflets, cards, etc., may be sent there also.

We are now a little more than half way around the world on our missionary journey and have seen much to confirm us in our former impressions of the great need in this line. Additional workers are needed in Japan (and some should go there every year), and we should open work in China, where one-fourth of the human family resides and where "we" have no work at present. The field is vast; the population immense; and the season is ripe. Villages are petitioning for the gospel; Catholics who have had access to the Bible are dissatisfied and some are turning; one couple (working entirely apart from human societies) have opened two city chapels, four outstations, and have baptized 145 in eight months. When are we going to get into this work? Inquiries about the field, etc., may be sent me as above. We desire to reach the states in the spring and to make our experiences, photographs, lantern slides and souvenirs do good service for the promotion of mission work along Scriptural lines.

Your Brother,
Don Carlos Janes.

British churches of Christ Mission, Daltonganj, India, Jan.
10th, 1922.

JAPAN.

AMONG THE COUNTRY VILLAGES.

J. M. McCaleb.

There were six in our party, Janes, Bixler, Hiratsuka, Ebine, Takashi Hiratsuka and myself. We were gone six days, spoke forty-five times in seven villages and baptized four men. At every place we were given a cordial welcome, due in part to the general acquaintance Brother Hiratsuka has in that section and in part to Brother Ebine's having gone on a day or two ahead of time to herald our coming.

The four baptisms were at Yuwazaki, a village we were about to leave out of our program for the following reason: About nine years ago Bro. Kneko, who lives in that village, had the misfor-

tune to lose his store by fire. The villagers said the gods were angry because he was a Christian. Two more fires had broken out since and they were laying it to Christianity. Also the Tenrikyo sect in Buddhism had proselyted some of the people and taken all their property, and some one had said that Christianity was the same as Tenrikyo. But Brother Hiratsuka's sister lives there who is a Christian, and the other two brethren thought that we might at least have a small meeting in a private house. But some of our best meetings were in this village, and here we had the only baptisms of the trip. The baptising took place in the evening twilight at the hands of Brother Hiratsuka. It was a beautiful sight. The stars were bright over head, and the night was still. As our brother was out in the river with four men, a few of us stood on the bank. There was no one to sing but me. I sang in Japanese, "Come to Jesus just now." After all were dressed I made a short talk while we stood on the shore.

From Brother Kneko I learned the following stories: A man of the village had taken to drink. He had spent all he had, and was in bad health. He decided to quit. Soon his body turned an unnatural red, he lost in flesh and also in strength. His friends advised him to return to drink. He said No, he would die if he did, and if he must die he would stick to his vow. Soon he began to improve. He is now well and prospering.

Another man of the Tenrikyo sect, decided he would go to heaven. He made a booth of white paper as a sign of purity and got inside of it. He fasted fifteen days to cleanse the body of filth. Then he got some green and pine branches and put them beneath a persimmon tree. He set the pine branches a fire to make a great smoke. As the smoke arose he climbed up the persimmon tree, from the top of which he expected to go on to heaven. How pathetic; but it at least shows the common desire in man to want to go to a better land than this, which gives a point in common from which we may start to lead them into the saving light of the truth. "Shall we whose souls are lighted with wisdom from on high, to those who are benighted the lamp of life deny?"

A TALK WITH THE OTSUKA BRETHREN.

Brethren Enda and Sugihara called today (Feb. 7th 1922) to talk over the situation of the Otsuka Church. For three months the support from the churches in America has been short, and they wanted to know if this was to be final. I told them I thought it more a matter of neglect than a determination to quit. That prices were low and times rather strenuous now in America and money not so plentiful.

On the other hand I told them that in America when a new place was opened sometimes the new church was self supporting almost from the start, and at most in a very few years. And the American brethren naturally expected the churches in Japan to do the same. I usually explained to them however that the situation was somewhat different in Japan. For instance we did not have to combat idolatry in America as we did in Japan. Over here in America almost anywhere you go the people recognize God to begin with; but in Japan they worship the Emperor, Hachiman and what not, and it took quite a while to disabuse the minds of the people of these false ideas. And that we could not establish independent churches so rapidly in Japan as in America. For instance if it took three years to establish an independent church in America, it might require ten to make one self-supporting in Japan. And that when I would thus explain the situation to the American brethren they usually accepted the explanation as reasonable and were willing to continue helping. At the same time, I went on to say, they expected after a reasonable length of time the Japanese churches would take upon themselves their own financial burdens and release them to plant churches in new places.

The brethren listened patiently, agreed that the American brethren were right and that they would go ahead and do their best toward becoming independent as soon as possible. They also expressed a wish that their leader, Brother Ishiguro would hasten on back to Japan and help them out.

J. M McCaleb.

CARMAN.

We have had very good interesting meetings this winter. The students in B. S. have made good progress under the guidance of Bro. Richardson. Both Brother Richardson and the students have worked hard, and can see the reward for their labour. The young people in the class are finding pleasure in hard earnest study rather than trying to find it in the vain amusements of the worldly things. They have no time for the dance or picture shows. Sunday night two young men confessed their Saviour and were buried in baptism and rose up to walk in the new life.

I wish your paper success, and will try to get a few more subscribers.

Yours, Daniel Stewart,

Box 18. Carman, Man.

ESTEVAN.

Estevan, Sask.,
March 3rd, 1922.

I wish to report with great pleasure account of five weeks house-to-house meetings just concluded here. Bro. H. A. Rogers, Evangelist, preaching seven times a week, and great interest was shown, the Evangelist teaching very forcibly and plain, resulting in seventeen additions, fourteen being buried with Christ in baptism, the other three having been baptized previously. The church here is greatly encouraged with the results, and the desire of each one seems to be to do more for the Master. Our prayers go out for Bro. Rogers as he leaves us to labor in other fields. To God be the glory.

On behalf of the Church here, yours sincerely in Christ,
Bro. T. Orr.

GLENORA.

Dear Brother McDougall.—I am glad to be able to say that the little band of believers here are still proving true to the Lord. But our work has been greatly hindered by the sects coming in to take from us the school for our evening meetings. We are still meeting in the school in the mornings and at my house at night, but the attendance is very light, and as for auditors there are hardly any that come. It seems it is too cheap for them. The old adage, of course, has it, "What costs nothing is not worth having." The sects are all selling the little bit of truth they have pretty dear. Hence I suppose is the reason people want it so badly. The truth that comes from Jesus is free to all, but the world don't want it. Now, dear Brother, I hope God will long spare you in the noble work you are doing for the cause of Christ and the salvation of humanity.

Your Brother in Christ,
Wm. Johnson.

Glenora, Man.

ST. ANN'S.

To the Christian Monthly Review.—

I enclose one dollar for your paper. I like it fine, the last one was grand.

March 9th, 1922.

Alfred Moote.

BEAMSVILLE.

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

Dear Bro. McDougall.—It has been some time since you have heard from me. As for the work here we have been plodding along and while working between Beamsville, Smithville and Rosedene, and having all I can do and more too, there are some aspects of the work that are encouraging, and some not quite so much so.

I wish to use this opportunity to say an encouraging word or two to you. The Review is doing *well* which is the result of your efficient labour and wisdom in carrying on. I believe the future looks bright for its growth and success, to accomplish the end in view. I have been especially pleased with the way you have reviewed O. E. Payne's attempt at establishing his newly found doctrine of the scripturalness of instrumental music in worship.

I have for a time been interrupted in my writing upon "What the world needs", but I hope to get at it again soon.

I am enclosing an article or rather a copy of a letter, written to the brother who has written me, taking issue with me regarding the "Immortality of the soul of man". You can use this letter, inserting it in instalments according to your pleasure, and arrange a suitable title. *Only do not use the name and personal remarks of the preliminary.*

I will forward both new and renewal subscriptions from time to time as I can secure them.

Yours in the Lord,

L. J. Keffer.

March 21st, 1922.

UNITED STATES.

Christian Monthly Review,
West Gore, Nova Scotia, Canada.

Dear Brethren:—Our work in Jackson is getting along nicely, except a goodly number of our people are sick with "Flu." Glad to report most of them are now improving and hope all will soon be able to resume their places in our meetings.

My plans now are to go to Nashville for a visit of ten days, enjoy the beginning of the Great Hardeman Pullias meeting to be held in Auditorium, leaving there in time to begin a two weeks' meeting in Columbus, Miss., on the first Sunday in April. Anyone having friends there whom I might by a personal visit interest and invite to attend our meeting will kindly send me names and addresses.

The best news I have had in a long time is the coming of Bro.

T. C. Fox to this state to give his time in the great work of preaching the true Gospel in Mississippi. Two Nashville congregations prompted by the love for souls and possessing the spirit of Christ and yearning for the salvation of the lost, said, "Go, we are with you with our money and prayers." For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? Rom. 10:13-15. It is fine to note the awakening in Missionary zeal by the Churches. Why not more Churches send more preachers until all shall have the Gospel preached unto them and congregations be established where now there are none. Read Phil. 4:15-17, "And ye yourselves also know, ye Phillipians, that in the beginning of the Gospel when I departed from Macedonia, no Church had fellowship with me in the matter of giving and receiving but you only; for even in Thessalonica ye sent once and again unto my need. *Not that I seek for the gift; but I seek for the fruit that increaseth to your account.*" Please also read 2 Cor. 9:6-11. To give is to increase fruit to *your account*, is to lay up treasures in Heaven. Can we love God and be selfish, enjoying salvation while there are whole countries in which there are no New Testament Churches, but all kinds of isms and sects abound? May God help us to realize and discharge our duty along this line. We need no human societies or organizations, but only faith and love to do God's will. Send and be sent, work, watch, pray, give, preach and live right.

Bro. Fox is now in Natchez, Miss., where he will put the work on a permanent self sustaining basis and at the same time assist other destitute places as he can. There are many more places needing meetings than there are preachers, and I rejoice greatly that Bro. Fox is here, for there is plenty to do and I hope we shall make every lick count.

My address from March 20th to March 30th will be 2409-12th Ave. So., Nashville, Tenn., from April 1st to April 17th, Columbus, Miss., Box 103. At all times mail addressed to me at 352 E. Fortification St., Jackson, Miss., will be forwarded to me when I am away in meetings.

Fraternally,

M. C. Cayce,

March 11th, 1922.

Minister Church of Christ, Jackson, Miss.

ABILINE.

Abiline, Texas, March 9th, 1922.

D. McDougall.—Dear Brother you will please find inclosed

three dollars and forty cents, for which you will please send to me the following tracts:—

200 The Gospel in a Nutshell
100 Reason and Revelation.
1 copy Carols of the Camp.

100 of the first is for a neighbor brother, but they can all come to one address, less trouble to you. 'Tis my custom to send a tract in my letters, even in business letters. Had occasion not long since to write to our Senators and Congressman, and of the three only one made mention of it in answer. Senator Shepherd thanked me and said he would consider it. 'Tis our duty to preach the word, and from my understanding of our *Way Bill* from earth to Heaven, we will be lost ourselves if we fail to do it. Hence as I cannot go now myself, must help to send others. Ye must be up and doing all the time. Our Saviour says my Father worked hitherto, and I work. Just stopped to give some tracts to a Plumber.

I appreciate the great sacrifice you are making to preach the Gospel through the C. M. R., as you are doing, and as fellow soldiers in the one great army of our Lord and Master would beg of each soldier to take the C. M. R., read it, and pass it on to your neighbors and friends and thus help to win them to Christ, for unless we work to save them we will surely be lost ourselves. We *his children* are the instruments through which God purposed they should be reached.

Fraternally,
J. Y. McQuigg.

CARMAN BIBLE TRAINING SCHOOL CLOSING.

Carman, Manitoba,
April 5th, 1922.

All good times have an end, and so on March 31st, 1922, the first term of the Carman Bible Training School came to a close. The closing exercises took place in the evening of the final day. A large crowd attended the entertainment, and an enjoyable and profitable evening was spent by all. The program differed somewhat from previous entertainments, the students explaining the Missionary Journey of the apostle Paul and delivering as declamations, various speeches made by him as recorded in Acts of Apostles; each being delivered at the proper time in the explanations of the apostle's career. The journeys of the patriarch Abraham and of the Israelites in their Exodus from Egypt and a description of the Tabernacle of the Testimony, illustrated by blackboard drawings

were also given. These were interspersed by a number of instructive comic readings and recitations which added spice to the enjoyment of the evening.

The numerous songs, recitations, speeches and declamations were given in a way that showed careful preparation, practice and study of the scriptures; and demonstrated a little of the training received at the school. Besides the many other studies taken up, a number of the students merited Special Diplomas by passing the National Tests for Rapid Calculations and also Penmanship Diplomas and Certificates.

Bro. Richardson deserves great credit for the training given during the last five months. His untiring efforts in the work were an inspiration to the students, who co-operated with him and helped to make the first term of the Carman Bible Training School a grand success. After some years of training at this institution something should be heard from the graduates, many of whom are ambitious to devote their lives to the Lord's service.

The Carman Church of Christ is doing a good work in supporting the school. All are interested in the work and many are looking forward to the growth of an institution that will be the means of training many young people for "greater worth in His service."

There are many more who should take advantage of this opportunity to get Bible and Business Training that will aid them through life.

The students from outside points have left us for the summer, but we hope to see them return in the fall for the second term.

L. L. McGill.

Estevan, Sask.,
Feb. 7th, 1922.

Arriving here January 28th, have been conducting meetings each night except Saturday. The interest is fine. Last Friday as we finished the invitation song one man, of mature age, came forward, and turning to the audience said, "I'm not ashamed of the Gospel, I want to be right with God." Last Sunday night, another man addressed us saying, "My wife and I have been listening to the preaching and studying and have concluded that this way is the only one to go, therefore, we wish to become members.

We rejoice in giving God the glory.

There are others manifesting much interest, and we expect more additions ere the meetings close.

The brother previously mentioned, who spoke for himself and wife, has preached a good deal. but had not seen all the light. We taught him the way more perfectly. Estevan work is encouraging.

I go from here to Regina and Macrorie. There are several

places waiting for meetings. Carmen Bible Training School is doing right good work. We'll have some preachers soon.

H. A. Rogers.

P. S.—Above letter was mislaid.—Ed.

Glencoe,

April 6th, 1922.

The Christian Monthly Review,
West Gore, N. S.,

Dear Bro. McDougall.—Enclosed find \$1.00 for our subscription to the C. M. R. We like the paper very much, and wish it success.

Yours truly,

Gordon Watterworth,
Glencoe, Ont., Canada.

MODEST APPAREL.

Now that Christian women are coming to a fuller conception of what the word of God teaches relative to their conduct in the assemblies, it is to be hoped that they will also come to a fuller appreciation of what the same word of God teaches as regards their dress or attire.

Women are taught to "adorn themselves in modest apparel, with shame-facedness and sobriety; not with braided hair, or gold, or pearls, or costly array. But (which becometh women professing godliness) with good works." 1 Tim. 2: 9, 10. See also 1 Pet. 3: 3, 4; Isa. 3: 16-24; Deut. 22: 5.

Notwithstanding the fact that God has spoken plainly and forcefully, the majority of women go ahead and act just as though there had been nothing at all said on the subject. And it is no strange thing to see, even in our places of worship, women so scantily attired that one cannot fail to notice their bare arms, armpits, breasts and backs? The thin, gauzy waists which are so often worn are nearly as bad as no waists at all, for the naked bodies can be easily seen through them. And the short skirts and thin, silk stockings are designed to expose the lower extremities of the body.

It has been said on good authority, that there was a time

when only harlots appeared in such shameful and immodest garb; but things have now come to such a pass that Christian wives and mothers often dress (partially undress) in such a way as to render it well nigh impossible to tell the difference in dress between them and the "women of the underworld"! Why, many of them even have their lips and cheeks besmirched and filthy red paint just like the fallen women!

There is absolutely no shame-facedness and modesty in the shameless styles of the present day. And Christian women, once their attention is called to the matter, will abandon their paint and fashion, and put on some more "fig leaves."

Christians should dress neatly and cleanly; they ought not to be careless or sloven or filthy. But it is wrong for Christian men and women to follow pride and fashion. They should be examples to the world instead of looking to the world for examples. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world. And the world passeth away, but he that doeth the will of God abideth forever. 1 John 2 :15-17.

The greatest and most worthwhile adornment is that of the heart, "even the ornament of a meek and quiet spirit" and "good work." Such adornment is of great price in the sight of God, and is beautiful and lovely and sweet.

W. G. Ashley,

PUBLISHER'S DESK.

We are booking orders for our tracts, "Reason and Revelation" and "The Gospel in a Nutshell," till we get out new editions of the same, the second and third editions being exhausted. Owing to the continued unreasonably high cost of printing, we have been deferring this till prices get down to a level that will make circulation practicable. Although it is not probable that we will be able to supply new editions at the same pre-war prices as the old, without a free literature fund, still we guarantee to fill all orders as low, if not a little lower than possible.

ACKNOWLEDGMENTS.

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HIGH COST OF FARMING.

"Farm products cost more than they used to."

"Yes," replied Mr. Cornlossel. "When a farmer is supposed to know the botanical name of what he's raisin' and the zoological name of the insect that eats it, and the chemical name of what will kill it, somebody's got to pay."

THE POWER OF MAN AND GOD.

The following extract from a secular paper teaches a splendid lesson :

"A lighthouse beacon of 1,400,000,000 candle power and visible 140 miles out at sea, has just been built by Elmer A. Sperry, marine inventor.

"This is the most powerful artificial light ever produced by man, and scientists think Sperry is some 'pumpkins.'

"However, turn the Sperry light on in the daytime and it is only a mild glow compared with the sun. Man certainly is wonderful—until you compare him with nature."

The many wonderful inventions do seem wonderful; in fact, they are wonderful. When viewed alone, it seems that man has unlimited power. But when we compare man's achievements in the realm of invention with God's handywork in the field of creation, man's work is really insignificant. This most wonderful artificial light is nothing compared with the sun, yet we rave over what man has done and give only a passing notice to the wonders of creation, which bear unmistakable evidence of a supreme being as the author of it all.

The same lesson is just as true when we compare God and man in both the mental and spiritual world. Paul says the "foolishness of God is wiser than men." It is the rankest presumption to suppose that man's thoughts and ways are even equal to God's ways. Isaiah says that God's ways and thoughts are as much above ours as heaven is higher than earth. When man attempts to make any improvements on the church or the plan of salvation he falls as far short as the highest powered electric light falls below the sun. Human creeds and human societies in religion are but the poorest makeshifts when compared with the church. Human organizations may come and go, but the church alone will endure to the end. Faithfulness to it is man's highest duty.

"Education is the highest service that any community can render in the interests of democracy" said Dr. F. H. Sexton, principal of the Nova Scotia Technical College in an address before the Commercial Club at their weekly luncheon in the Green Lantern yesterday. Any man who smoked a 15 cent cigar or drove to his office in a car every day spent as much money on that particular pleasure as it would require per day to educate a child.

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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NO KNIFE. NO DRUGS.

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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,