

Christian Monthly Review

WEST GORE, N. S., CANADA.

VOL. VI.

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No. 4.

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CHURCH DIRECTORY.

WINNIPEG, MAN.—Church meets at north west corner of Sherbrooke and Sargeant Streets, Lord's Day, 11 a. m., Breaking Bread and Worship, 9.45 a. m., (during summer) School and Adult Bible Class, 7 p. m., preaching the Gospel, Wednesday, Prayer & Bible Study 8 p. m.

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.; Thursday, Bible Study 8.00 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 when the Evangelist is not absent. Mrs. Cecil Seed, 1555 Garnet St., Secty. Treas. H. A. Rogers, Evangelist.

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

WYOMING, ONT.—Worship at 10 a. m. each Lord's Day at the home of H. M. Evans. Travelling brethren welcome.

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

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

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

BROOKLANDS.—Lord's Day, 3 p. m. Sunday School.

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

BATTEAU, ONT.—Church meets at the home of Edwin Fisher each Lord's Day at 11 a. m., in the name of Jesus, for worship.

Charge for Directory Notices as above per Church, one dollar a year.

[Continued on Page 29.]

Christian Monthly Review.

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D. McDougall, Editor and Publisher.

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Vol. VI.

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

No. 4

EDITORIAL

LOVE.

Love is the Rose of Life—

Let it bloom out in joyous rout

Till all the world is rife

With sweets of loving kindness,

Perfumes of noble deeds,

And savors rare, beyond compare,

Of succour for all needs.

CO-OPERATION.

On another page will be found an article headed "Unity of the Spirit vs. Churches Co-operating," by our much esteemed brother and co-worker, J. Madison Wright. Although our brother has the advan-

tage of us, in that he can say that he is always Wright, while *we* can only claim that we are *sometimes* right, and while we heartily endorse his main contention, we nevertheless ask forbearance if we point out what appears to us to be a little inconsistency in one position which he seems to have assumed. This position, briefly as we can state it, is that co-operation of individuals or of churches for religious purposes is unscriptural and subversive of the unity of the Spirit. Notice his statement: "We have not one passage in the New Testament that says either christians or churches co-operated with each other in evangelizing the world." It grieves us, to be obliged to correct so inaccurate a statement by a so long respected brother. But any one who has read the New Testament should remember that Paul was engaged in the work of evangelising the world, and that while so engaged at Corinth, the support of the local brethren being insufficient, "other churches" and individuals, specifically named, co-operated for his sustenance while engaged in that work of evangelizing the world. He robbed other churches, taking contributions from them to do them service (2 Cor., 11:8.) And while evangelizing in Thessalonica, brethren from elsewhere co-operated in the work, "sending once and again to his necessities," (Phil. 4:16.) There are examples of co-operation on a limited scale; co-operation of individuals and churches for the sustenance of an evangelist in the work of evangelizing the world. This same kind of co-operation is still scriptural, proper, necessary and obligatory.

We now come to scripture example of co-operation on an extended scale. A case in which christians and churches generally in at least three provinces co-operated in a certain religious work. These provinces were Macedonia and Achaia in Europe and Galatia in Asia Minor. A large work was needed to be done. There was consequently extensive co-operation in doing it. This co-operation was by Apostolic direction and teaching (1 Cor., 16:1-4). Of the contributions there was "abundance," so that four messengers, three of them "chosen by the churches," were sent to carry it to its destination. We may notice here that each individual and church did not send their contributions separately and direct, but their contributions were collected, gathered together, "made up," and placed in the hands of the chosen embassy or "messengers," whose sole duty was to carry it as directed by the churches to its destination. This kind of co-operation, having the authority of Apostolic teaching and practice, is eminently proper still, and cannot be improved upon by any inventions of men. Take notice, that there was no such thing as placing the contributions of individuals and churches in large areas in a common fund under the control of a Committee or Board, to be appropriated or misappropriated, and disbursed

by them at their discretion or caprice. This centralization of control makes lucrative positions for a few of its advocates, but is wholly subversive of apostolic teaching and practice. It centralizes power in the hands of a few, who may prove to be too ambitious or misguided men. This was never done till after the beginning of the apostacy. This is the danger point, which must be with vigilance avoided by those who would be apostolic in teaching and practice. Brother Wright does well, and we heartily endorse him, in combatting this menace to the Restoration moment of our times. But the trouble with him seems to be that he stands so straight that he leans over a little the other way. In correcting the *abuses* of co-operation he discards the New Testament principle of co-operation altogether. In quoting from our remarks in our November issue, page 4, he credits me, in quotation marks, with saying, "In apostolic times there was a co-operation of individual christians and of churches." This is exactly the opposite of what I said. Please turn to page 4, Nov. No., and you will read what I said: "In Apostolic times there was co-operation of individual christians and of churches, that is, of local congregations of christians; but no such thing as 'A Co-operation' other than the whole church of Christ itself." Notice, Bro. W. has quoted only part of the sentence, and to that has added one small letter "a," making the exact opposite of what I said. Then, for this statement of his own construction, he proceeds to stricture us. Our brother himself knows how or why he came to do this. We shall not be hasty in passing judgment. We invite honorable criticism but do not permit liberties of this kind. We here reproduce our editorial of November, from which the quotation in question was taken, that all may see how absolutely unassailable our position is:—

CO-OPERATION.

The communication of Bro. John M. Bruce, of Vancouver, in our October Number, has the ring of sound and true metal. Notice the important distinction which he recognizes between "A co-operation of churches," and "Churches co-operating"—in the propagation of the Gospel. The latter is scriptural, proper, safe and commendable; the former is neither scriptural, proper, safe nor commendable. But what is the difference? Some are apparently unable to see any difference. Is there not an easily discernable difference between simple co-operation and A co-operation? The one indicates simple action, working together; the other designates a Body, and organization, an institution, a society or federation, with functionaries and regulations, with deliberative and executive powers. Such a co-operation is an organized body, composed of some of the churches and individuals in a given country or district. It is not the Church, the Body of Christ, in that country

or district. None will have the face to claim that it is. Then what is it? "There is one Body," "Many members but one Body," "His Body the Church." "A co-operation" is another Body, a "plant which my Heavenly Father has not planted." The Lord is jealous of such plants, and says they must be "rooted up." His Church is the only Co-operation which he has organized or authorized for the propagation of the Gospel. The Church of Christ is pre-eminently a co-operative institution, for the propagation of the Gospel. The very spirit and genius of Christianity is essentially co-operative. "My Father worketh hitherto and I work." "We are co-workers together with God." "Striving together for the faith of the Gospel," "Fellow-helpers to the truth." "Fellow-workers," "Fellow-laborers." In Apostolic times there was co-operation of individual christians and of Churches, that is, of local congregations of christians; but no such thing as "A Co-operation" other than the whole Church of Christ itself. Let us be content with Bible things and Bible names for Bible things.

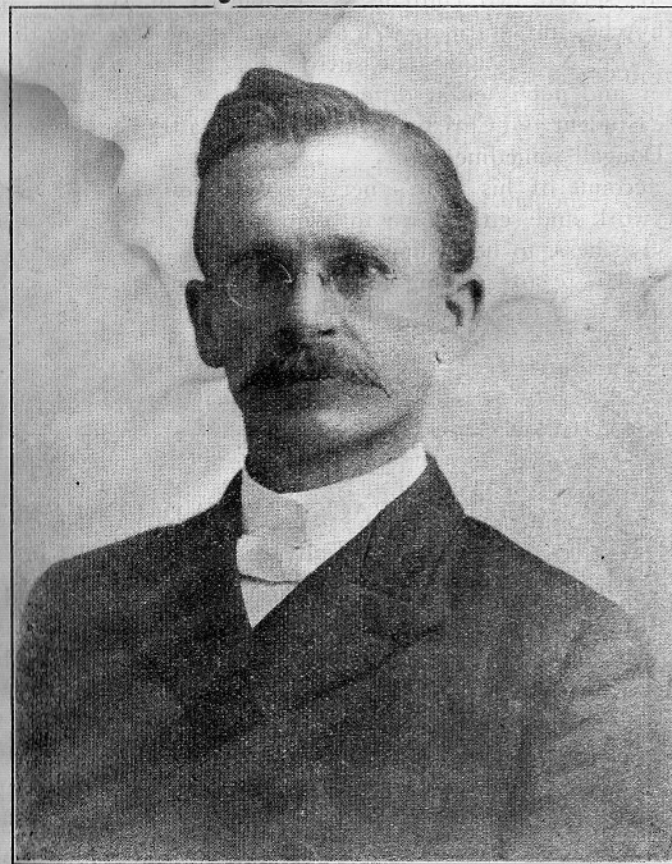
When Churches co-operate in the propagation of the Gospel, or in any good work, they are pleasing God, being in conformity with his expressed will as made known through His apostles; doing "the things which we have both heard and seen and learned in them." Co-operation is Apostolic; "A Co-operation" is not Apostolic.

OUR ASSOCIATE EDITORS.

BRIEF BIOGRAPHICAL SKETCH.

H. M. Evans is the son of a Shoemaker, born in the Parish of Islington, London, England, on March 7, 1862. After a brief sojourn in Fifeshire, Scotland, the family migrated to Canada in 1870. H. M., after a public school education, graduated from the Bible College, Kimberlin Heights, Tenn., and from the Metropolitan College of Osteopathy, Chicago, Ill., and later receiving the degree of B. A. from the Maritime Bible and Literature College, West Gore.

In 1888 he was married to Ruth N. Storing, second daughter of Nelson Storing, of Appin, Ontario, to which union were born two sons. The elder one now married and living in Montreal, the younger having gone to The Father's home on high in 1914. His better half having



*Faithfully Your Co-worker,
H. M. Evans.*

been stricken with nervous prostration and partial paralysis in 1910, is still confined to her chair, but cheerful and hopeful of yet being able to take up her household duties again.

H. M. served two churches as evangelist in Washington State, several churches in Ontario as well as spending one year with the Church at West Gore, N. S., and some surrounding Mission points. He was also editor and publisher at different times, of the Gospel Messenger, The Bible Student and Christian Quarterly, the latter being transferred to Bro. McDougall sometime ago.

On account of his wife's nervous condition, he had to suspend all other work and settle down to a quiet home life, in a little fancy pet-stock-business, to help supply the necessities of life, but now both husband and wife are praying for a release from present surroundings and an open door to Gospel labors once more.

PARAGRAPHS.

POINTED, PITHY, PRACTICAL AND PUNGENT.

BY H. M. EVANS.

Looking for our donkies may cost us a lot of anxiety and worry, while at the same time God is trying to make kings out of us. Too many of us have our hearts set upon donkies, but while in trouble over our donkies, (or Rabbits,—Ed.) God leads us to higher plains. Men look for donkies, God looks for kings. See 1 Samuel, chapters 9 & 10.

* * * * *

The success of the cause of Christ depends upon the willingness of the Christian to work. The temple and wall of Jerusalem were built in troublesome times, but the work was a success because the people of God "had a mind to work," and to *seek* and *do* the will of the Lord. On the wall of Jerusalem they worked, they watched, they prayed, and girt with the weapons of war they were ready to defend the City of God to the last. See Ezra 4:1-6; 7:10; Neh., 4:1-22: Too many of us are neither seeking nor doing the will of the Lord; neither working, watching, nor praying. The christian armour, so far as we are concerned, is left to the moth, rust and mildew. What are we doing towards building up that spiritual temple—the church of the living God—and to build up its fortifications and holy ramparts? This question may be put to me by the captain of our Salvation someday. What will be my answer,

* * * * *

From the time that the sinner reaches the first table land of the "holy hill" of Jehovah by way of faith, repentance and baptism, it is a continual climb in order to reach the peak where Jehovah sits upon His holy throne and from whence He holds out the golden sceptre of His Majestic glory and of His loving and special favour to the one who "through faithful continuance in well doing," has made the successful climb to that place of His holy habitation—that nearness of the loving heart of the Great and Bountiful Giver of all good, who has special favours to dispense to those who reach the peak. O God, give us all grace and strength to overcome all the obstacles that must come to test our faith and powers of endurance.

* * * * *

The strings of the human heart are so sensitive to the music of the world—gold, fun and fashion—that it is thrown out of tune with heaven's music. Yes, the multitude of worldly instruments are so out of harmony with the symphonies of heaven that he who wishes his heart-strings to vibrate with the melodies of heaven's orchestra, must begin and continue the climb towards the summit of Jehovah's "holy hill." The further we get from the world and nearer to the throne of God, the more sensitive will our hearts become to the melodies of heaven. The effects of heaven's music upon the human heart, my brother, is worth the climb. Try it and see. Train your ear to catch the symphonies of heaven and tune your heart in harmony with heaven's music. God's will and my will must be tuned alike before we can play heaven's melodies together.

* * * * *

Electricity has two poles: the positive and negative. The current flows from positive to negative. Before the current can be felt the circuit must be closed—positive and negative must be brought into contact. The spiritually positive pole of Jehovah's electrical battery is in heaven, the negative on earth. Before the current could reach this cold negative earth, the circuit had to be closed. The Messiah closed the circuit when He clasped the positive electrode in the hand of His Father with one hand and with the other caught the negative electrode held by man on this earth. There is current enough flowing from heaven's great battery to electrify every son and daughter of Adam, who will but clasp hands with Him who closed the circuit with heaven. Have you felt the thrill of that heavenly current, dear reader? Have you, by faith in and obedience to a crucified, risen and exalted Redeemer, ever closed the circuit with heaven? Is your hand, my brother, still holding fast to the hand of Him who closed the circuit? Remember,

that to release your hold of that hand is to break the circuit and the current is cut off. A negative condition is a dead condition.

* * * * *

God has the unseen world to govern as well as this one. The unanswered prayer and the ungranted request, while most generally caused by our own sinfulness, is often due to conditions in the unseen world. If we could but get a glimpse, oftentimes, into the world unseen by human eyes, we would, no doubt, be able to see the real hindrance to the answer of our prayers. Daniel's prayer was heard as soon as presented to God—Yes, the very first day of his praying, but he had to wait three weeks before the answer came. See Dan. 10:1-13. First, my brother, see that your own sins are not hindering the answer to your prayers, and then, having placed yourself in harmony with God's laws, wait patiently for the answer. Perhaps God's messenger sent to answer your prayers is having a real fight with that old "Prince of Persia" again, but if you have patience, "Michael, one of the chief princes," will be sent to help the situation. Even Angels sometimes need help to fight the devil, so don't get discouraged—pray on, even for *three weeks*, yes, or three years, or more, perhaps, but let "patience have her perfect work." You will need help to fight the devil too, and you will get it if you ask for it.

Wyoming, Ont.

THE GREAT PROBLEM.

We have read with much interest, two interesting articles in the C. M. Review on the above subject, and realizing that such articles are profitable only when we are doers of the word and not hearers only, we offer a few suggestions. Bro. MacDougall referred to the good work accomplished through the Bible College in Nova Scotia. Several noble young men who were assisted there, are now spending their whole time preaching "Christ and Him Crucified." Similar work in Ontario and Manitoba might also be reviewed and then with the experiences of the past before us, surely we are in a position to do still better now than ever before. The need never was greater. We need preachers who are able and ready to stand not for sectarianism, but for the simplicity that is in Christ. Why not have a Bible College in Ontario, and what is said of Ontario could be said of any other province. The property of this College might be owned by one Tyrannus; the teaching might be under the oversight of a Paul. It should be so conducted that the work could be encouraged by all who accept the Bible as their only creed.

Each faithful gospel preacher in the province should be a teacher and give a few lectures each term if possible. He should be a representative of the College, encouraging students to attend and otherwise encourage this special phase of the Master's work.

With such a work, it would not be long before all Ontario would hear the word.

We would be glad to hear from older and abler writers on this subject.

O. H. T.

CHURCH HISTORY NO. 6.

BAPTIST.

Baptist, from the Greek word, "baptistes," "a baptizer; one who administers the rite of baptism."—Thayer, p. 95. The term has been applied to a people, since the 15th century, who reject infant baptism, sprinkling and pouring and who practice immersion only, for baptism. "The scriptures nowhere speak of the 'Christian Church' or the 'Baptist Church,' etc.", Dr. George A. Lofton, in "Why the Baptist Name," p. 186.

ORIGIN OF BAPTIST.

Baptists are not agreed among themselves, as to the origin of the Baptist Denomination, but I will endeavor to give to my readers, just what Baptists say on the question:

"In 1606 a Separatist congregation that had been formed at Gainsborough, England, under the leadership of John Smyth, a Cambridge graduate, were driven by the persecuting measures of James I, to Amsterdam, where a Church of England dissenters had for years sojourned. Smyth and his followers (among whom were Thomas Helwys and John Morton), became convinced that the Separatist congregations were inconsistent in withdrawing from the fellowship of the Church of England as an apostate church, and yet accepting as valid the baptism and ordination received in that body, and insisting on regenerate membership, and yet baptizing unconscious infants. Accordingly, they repudiated their baptism, ordination and ordinances, introducing a new believer's baptism (or what they considered such), and re-organized on what they considered a New Testament basis (1609). It is not certain that any member of this party (afterwards to be known as General Baptists) practiced immersion up to 1641.—A. H. Newman, Popular Critical Encyclopaedia.

"There are those who regard it as the chief and distinguishing

province of Baptist history to trace the stream of our sentiments from their primal fountain in the churches of the apostles, down through successions of organized communities, to the Baptists of modern times. I have little confidence in the results of any attempts of that kind which have met my notice, and I attach little value to inquiries pursued for the predetermined purpose of such demonstration."—S. S. Cutting, p. 14 "Historical Vindication."

"They (Baptists) accepted the apostolic as the model church; and, with a total irreverence of popes, councils, and fathers, leaped the chasm of sixteen centuries, and planted themselves on the immovable rock of the Divine Word.—S. S. Cutting, p. 42. Cutting says, "The first Particular Baptist Church was organized in 1633, and on p. 40 of "Historical Vindication," he says, that the "succession" (of the Particulars) "from the Independent Church gathered by the Rev. Mr. Jacob, may be regarded as fixing the epoch of our own distinct denominational life."

We can see from the above that Mr. Cutting fixes the origin of the Baptist people at the year 1633. Henry C. Vedder, in "A Short History of the Baptists," has this to say:

"The Baptists, indeed, of all people, the question of tracing their history to remote antiquity, should appear nothing more than an interesting study."—p. 45. "But a thousand years intervenes, in which the only visible church of unbroken continuity was the Roman Church, which had far departed from the early faith. How is it possible to trace during this time, a succession of Baptist churches?"—p. 46.

BAPTIST CHURCH ESTABLISHED BY SMYTH, SAYS MR. VEDDER, IN 1608.

Smyth, who had been convinced that infant baptism and sprinkling for baptism, were wrong, baptized himself and thirty-six others, and started in Amsterdam, Holland, the first Baptist Church composed of "Englishmen" or anyone else. No man can show a Baptist Church beyond this incident; whoever thinks he can, can accept this as an invitation to the task.

"Smyth, Thomas Helwys, and thirty-six others, then formed in 1608, the first Baptist church composed of Englishmen, that is known to exist.

"Smyth is generally called the "Se-Baptist," which means that he baptized himself. There can be no doubt that such is the case, since an acknowledgment of the fact still exists in his own handwriting."—Vedder, in "A Short History of the Baptists," p. 135.

FIRST BAPTIST CHURCH IN AMERICA.

Speaking of Roger Williams and Ezekiel Holliman, Mr. Vedder has this to say:

"Some time about March, 1639, therefore, Williams baptized Ezekiel Holliman, who had been a member of his church at Salem; and thereupon, Holliman baptized Williams. Eleven others obeyed their Lord in this way, and the first Baptist Church on American soil was formed."—p. 195 of the history mentioned above.

FIRST CREED OF THE BAPTIST.

Mr. J. M. Cramp, in his "Baptist History," says, that Mr. Smyth had been a clergyman in the Church of England. On leaving that church he became a minister among a Sect, called the Brownists. After a period of fifteen years service in which he and his friends suffered much under the Elizabethan tyranny, it was deemed necessary to leave the field, in order to preserve life and property. In the year 1606, he joined a party of immigrants who settled in Amsterdam. There they united with the English Church, which had been formed sometime ago. Smyth did not remain in that church long, but he was not willing to unite again with the Brownists, because of the Brownists' inconsistency, in declaring the ordinances of the Church of England null and void, while at the same time they did not re-baptize converts from that body. Investigation followed, which was extended to the whole question of baptism, and issued in the conviction that believers are the only subjects of the ordinance, and that immersion is essential to it. Some of the Smyth's friends shared this conviction. "There has been some dispute respecting the manner in which they proceeded, some maintaining that Smyth baptized himself and then baptized the others. It is a thing of small consequence. Baptists do not believe in apostolic succession, as it is commonly held. But the probability is, that one of the brethren baptized Mr. Smyth, (Note: Vedder says, it is a fact that Smyth did baptize himself, for there is an acknowledgment of the fact, in his own handwriting. Mine) and that he then baptized the others. The number of these brethren increased greatly. A church was formed (Note: This was the first church called Baptist) of which Mr. Smyth was chosen pastor. At his death which took place in 1611, Mr. Thomas Helwys was appointed in his place. In the above-mentioned year, before Mr. Smyth's death, the church published a Confession of Faith, in twenty-six articles. I will transcribe those which relate to the constitution of the Church and ordinances:

"10.—That the Church of Christ is a company of faithful people, separated from the world by the word and Spirit of God, being knit

unto the Lord, and one unto another, by baptism, upon their own confession of the faith and sins (1 Cor. 1:2; Eph. 1:1; 2 Cor., 6:17; 1 Cor. 12:13; Acts 8:37; Matt. 3:6.)

"11.—That though in respect of Christ the church be one, yet it consisteth of divers particular congregations, even so many as there shall be in the world; every of which congregation, though they be two or three, have Christ given them, with all the means of their salvation, are the body of Christ, and a whole church; and therefore may and ought, when they are come together, to pray, prophesy, break bread, and administer in all the holy ordinances, although as yet they have no officers, or that their officers should be in prison, or sick, or by any other means hindered from the church (Eph. 4:4; Matt. 18:20; Rom. 8:32; 1 Cor. 3:22; 12:27; 14:23; 1 Peter 4:10; 2:5.)

"12.—That as one congregation hath Christ, so have all. And that the word of God cometh not out from any one, neither to any one congregation in particular, but unto every particular church as it doth to all the world. And therefore no church ought to challenge any prerogative over any other. (2 Cor. 10:7; 1 Cor. 14:36; Col. 1:5-6.)

"13.—That every church is to receive in all their members by baptism upon a confession of their faith and sins wrought by the preaching of the Gospel, according to the primitive institution and practice. And, therefore, churches constituted after any other manner, or of any persons, are not according to Christ's Testament. (Matt. 28:19, Acts 2:41).

"14.—That baptism, or washing with water, is the outward manifestation of dying unto sin, and walking in newness of life, and therefore in nowise appertaineth to infants. (Rom. 4:2, 3, 4.)

"15.—That the Lord's Supper is the outward manifestation of the spiritual communion between Christ and the faithful, mutually to declare his death until he come. (1 Cor. 10:16, 17; 11:26.)

"19.—That every church ought, according to the examples of Christ's disciples and primitive churches, upon every first day of the week, being Lord's Day, to assemble together, to pray, prophesy, praise God, and break bread, and perform all other parts of spiritual communion, for the worship of God, their own mutual edification, and the preservation of true religion and piety in the church. (John 20:19; Acts 2:42; 20:7; 1 Cor. 16:2). And they ought to labor in their callings, according to the equity of the moral law, which Christ came not to abolish, but to fulfill. (Exod. 20:8, etc.)

"20.—That the officers of every church or congregation are either elders, who by their office do especially feed the flock concerning their souls; or deacons, men and women, who by their office relieve the neces-

sities of the poor and impotent brethren, concerning their bodies. (Acts 20:28; 1 Peter 5:2, 3; Acts 6:1, 4.)

"21.—That these officers are to be chosen when there are persons qualified according to the rules in Christ's Testament, by election and approbation of that church or congregation whereof they are members, with fasting, praying, and laying on of hands; and there being but one rule for elders, therefore but one sort of elders." (1 Tim. 3:2,7; Tit. 1:6,9; Acts 6:3,4; 13:3; 14:23).—J. M. Cramp, in Baptist History, pp. 286-289.

The Missionary Baptist Church cannot go back beyond 1813, and all Baptists, as Vedder says, will have to come to the "seventeenth century" before they "reach solid ground in Baptist history."

BAPTISTS' CONFESSIONS OF FAITH AND CREEDS.

While all Baptists accept a good portion of the Calvinistic Confessions of Faith, they are neither Calvinistic, Arminian, nor Christian in doctrine. Some Baptists accept the Confession of the Seven Churches, printed at London, 1646; some accept the "Philadelphia Confession" adopted in England in 1689, and in this Country September 25, 1742; others accept the "New Hampshire Declaration of Faith," and still others accept just anything that comes along, with the exception of what they are pleased to term "Campbellism."

In my next article I hope to deal with Baptist Doctrine, as it is set forth by Baptists.

Monticello, Ky.

J. L. HINES.

OUR CONTRIBUTORS' DEPT.

THE LORD'S SUPPER.

My attention has been called to a recently published article on the Lord's Supper, in which these statements occur: "The bread should be unleavened, the wine unfermented, the loaf should not be broken or wine divided before giving of thanks."

What should or should not be used or done in observing the Lord's Supper, depends upon the instruction and example of the Scriptures. Jesus, on instituting the Supper, after telling the twelve to eat the bread

and drink of the cup, said, "this do in remembrance of me." This command or instruction was for the observance of the Supper after Jesus should depart from them, and included more than simply eating the bread and drinking the wine. The church at Corinth did that, but did not do it in the right way; and Paul, in correcting them, gave them again an account of what Jesus did. That, then, is our guide.

The records of Matthew, Mark, Luke and Paul, tell us that Jesus took bread. We are not told that he took unleavened bread. Had that been the case, we should take unleavened and not leavened bread. Jesus did not make choice of unleavened bread, for, if the Passover was observed according to law, only unleavened bread was there. He simply took the bread at hand, and we should do likewise. We have no right to say that unleavened bread *should* be used, but only that bread *be* used. The unleavened bread of sincerity and truth, mentioned in 1 Cor., 5, is metaphorical in allusion to the Passover and *not* the Lord's Supper. The teaching is, that as the Jews put away all leaven and used only unleavened bread at the Passover, so we, since our sacrifice has been made, put away all malice and wickedness and be sincere and true.

The records also say that when He had taken bread, He gave thanks and brake it. We should, therefore, do the same, and should *not* break it before giving thanks. Edward Robinson, in his Greek lexicon, says, under the word rendered "brake" (which is used in the New Testament only of bread), "for distribution as preparatory to a meal." This is evident from the other passages where the word is used, particularly when Jesus fed the five thousand and the four thousand.

The records also say that Jesus took the cup; and the context tells us that it contained the fruit of the vine. That is, the fruit of the vine which men *drink* is not the grape, but wine, whether fermented or unfermented. If, when the church at Corinth observed the Supper and some were drunken, the wine must have been intoxicating; yet Paul did not say they should use unfermented wine nor should we say so.

The records also say that when Jesus took the cup, he gave thanks and gave it to them. The wine was placed in a cup preparatory to drinking, as the bread was broken preparatory to distribution for eating. The wine was prepared for drinking before Jesus gave thanks, while the bread was prepared for eating after he gave thanks, but why I do not know. We should do as He did and not think to improve upon the example He set. Divide it among yourselves as given by Luke, instructed the twelve what they should do with the cup he gave them at that time. Mark tells us what they did with it, "they all drank of it." Such a division could not be made by pouring the wine into two or more cups.

What we are told that Jesus did at the Supper, is the guide for the one who presides at the Lord's Supper as to what he should *do*, and what Jesus said to the twelve may properly be repeated by one who presides at the Lord's Supper when giving the bread and wine to the brethren. I can think of no need for changing the procedure in any way whatever, unless it be in case that the congregation should be quite large. In that case the natural course would be to increase the quantity accordingly, that is, break the bread into the required number of pieces to supply those needed to distribute the bread, and also prepare enough cups of wine for the same purpose, the former being done after thanks and the latter before thanks, as Jesus did. Our notions as to what kind of bread or wine is most suitable to represent the body and blood of the Saviour, or as to what condition the bread and wine should be in when giving thanks should have no weight against the example of Jesus given for our guidance.

L. E. HUNTSMAN.

REMARKS:—

Bro. Huntsman well says "We should do as Jesus did, and not think to improve upon the example he set." And that Paul "gave the church at Corinth an account of what Jesus did. That, then is our guide." This is undisputed. But further, he correctly says that "if the Passover was observed according to law, only unleavened bread was there." That makes it certain that Jesus used unleavened bread in the institution of this Supper. Knowing this, if we use leavened bread, we do something different and not what he did. We are not, in that case, precisely following his example, but "improving upon the example he set." No one has authority to say that Jesus did not make choice of unleavened bread. Though unleavened bread only was present, no one can say that this was not according to his choice. What *he did* is our guide. So in using unleavened bread—as *he did*—we are absolutely safe. Not so, if we change the procedure a little. The closer we cleave to the Saviour in teaching and practice, the safer we are. In the face of the Divine example, no one has a right to say that we may or should use leavened bread in the observance of the Lord's Supper. As regards the use of fermented or unfermented wine in the observance of the Lord's Supper, there is likewise a course absolutely unobjectionable and infallibly safe: the use of unfermented wine. There is no intimation that intoxicating wine was ever used with inspired approval. There are reasonable objections against its use, and reasonable preferences for the use of unfermented; and these are based on the essential principles of Christianity.

As this subject has been, in some quarters, a hard ridden hobby,

we do not care, at this time, to use our columns for a further discussion of it. But as Bro. Huntsman wields a trenchant pen, and is well qualified for the general edification of the saints, we cordially invite him to come again.—Editor.

UNITY OF THE SPIRIT vs. CHURCHES CO-OPERATING.

EPH. 4:1-6.

I.—(a) In the August number of the Christian Monthly Review appeared an article on the Unity of the Spirit, calling attention to the departure of the churches from the Unity of the Spirit by forming co-operative combinations.

(b) In the October issue, p. 17, the writer is called to account for writing the article, classing it a misunderstanding, stating that it is not a co-operation of Churches, but churches co-operating together, and that my misgivings are unwarranted, and that it is purposed to guard against individual dictatorship equally with co-operation of churches.

(c) In the November issue, under Co-operation, p. 4, this October article is commended as having "the ring of sound and true metal," adding "some are apparently unable to see any difference between simple co-operation and a co-operation. A co-operation of churches is neither scriptural, proper, safe nor commendable; churches co-operative is scriptural, proper, safe and commendable. In apostolic times there was a co-operation of individual christians and of Churches."

(d) These statements demand reply, and lest I should give occasion for someone to class me as an "individual dictator," to be equally with apostates guarded against, I shall simply state facts and scripture in reply.

II—In the practical part of the work of the Unity of the Spirit, as revealed in the New Testament, we have the following meetings given:

(a) "Upon the first day of the week when the disciples came together to break bread, Paul preached unto them." Acts 20:7. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. 16:2.

(b) "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42. "So were the Churches established in the faith, and increased in number daily." Acts 16:5. "Went into the synagogue, and spake boldly for the space of three months," "disputing (reasoning) daily in the school of one Tyrannus,

and this continued by the space of two years." Acts 19:8-10. "Taught you publicly and from house to house." Acts 20:20. "Ceased not to warn everyone night and day." Acts 20:31.

(c) "Prayer was made without ceasing of the church unto God." Acts 12:5. "Many were gathered together praying." Acts 12:12. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and...giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Eph. 5:19, 20; Col. 3:16, 17.

(d) The apostles and elders came together for to consider of this matter. Acts 15:6. These were the elders of the church at Jerusalem, and not the elders of the various churches assembled together at one church in Jerusalem. There is no example of such elders and preacher's meeting in the Bible. The meeting of the individual church in its own particular place of meeting, is referred to in each specified assembly of the New Testament, which according to God's word, covered all the needs of the whole church of God.

(2) In support of the Gospel, the money was sent from the individual church, direct to the preacher or missionary. "Concerning giving and receiving—Ye sent once and again to my necessity."—Phil. 4:16, 17. "Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. 6:6. Each church was a base for missionary work and the centre of evangelistic and missionary activity. Each church was an evangelistic committee and missionary board and directors in itself. And the secretary and treasurer of each church to handle its individual offerings, was the only secretary and treasurer of the churches for evangelistic and missionary work. This is the sphere of the work of the deacons in each church.

(3) All speak the same thing—perfectly joined together in the same mind and in the same judgment. 1 Cor. 1:10. "Walk by the same rule," "Mind the same things," "as ye have us for an example." Phil. 3:16, 17. Christians in every place in all ages are commanded to speak the same doctrine and walk by the same rule in practice.

(4) "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32. "Let the word of Christ dwell in you richly in all wisdom—and whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3:16, 17. "If any man speak, let him speak as the oracles of God." 1 Peter 4:11. "He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 Jno. 9. The teaching and examples found in the word of God, the Gospel of Christ, is the boundary of the Christians' teaching and practice. This is the God-given work. God wants the world brought to this. This is the

end and object of God's work on earth through all ages. This is what God calls the "Unity of the Spirit," "striving together for the gospel," "fellow-workers—laborers together with God," "one in Christ Jesus." And these terms cannot be scripturally applied to anything else than what is strictly the teaching and example of God's word, the new Testament. This is the Unity of the Spirit.

III—Now in contrast with this, what is called Churches co-operating together, we have:

(1) Not one passage in the New Testament that says either christians, or churches co-operated with each other in evangelizing the world. The word itself not being there, how can the ideas back of that word be there?

(a) In churches co-operating together, there is an annual meeting of all the churches, or members from the churches, in a district for various purposes, of which there is not even a suggestion in the word of God. None is offered for it. As scripture is silent as to such meetings, is history. Early church history casts a ray of light here and there that has led scholars to the conclusion that from such meetings, beginning the second and third centuries, developed the church councils from which grew the councils of the church of Rome. And so far as I have been able to extend my researches, each church repeats the same story from Rome down to Russellism. In a library of books called "The Story of the Churches," published by the Baker & Taylor Co., N. Y., Everett Gates, Professor of Church History in the University of Chicago, tells "The Story of the Disciples of Christ." In the chapter on the origin of Missionary Societies, he says, "The first form of association among the disciples in Ohio was the 'yearly meeting,' but this was felt to be useless for missionary purposes, and in 1852 they organized a State Missionary Society for the propagation of the original gospel within the bounds of the state of Ohio. p. 217. "In Kentucky—as soon as the reformers were separated from the Baptists, they began to hold 'yearly meetings' for edification and mutual acquaintance. It was not long before a more profitable form of association for missionary work was adopted. The effective work done by John Smyth and John Rogers—demonstrated the value of supporting evangelists by co-operation." p. 218, 219. This was the beginning of the Kentucky Missionary Society. The story of these states is repeated in the history of other states that had yearly meetings. In the course of a half a century, these simple yearly gatherings of the churches have developed into the present powerful Missionary Conventions. It took centuries for such meetings to develop into the councils of Rome. It took years for such meetings to develop into the conventions of the disciples. Wm. Richardson, Jr.,

says, "The annual June meetings of Ontario, of years ago, developed into the Ontario Co-operation. When I came to Canada in 1896, there were no annual June meetings among the churches trying to maintain the Unity of the Spirit. But while I was in California in 1899 and 1900, someone started the annual June meeting among those loyal to the New Testament. At first they were innocent appearing gatherings. But while in attendance at one in Jordan, 1902, in passing by a group, I overheard a brother say, 'Isn't it a pity to see so many congregations assembled here and not try to do something toward more organized Missionary work.'"

In that remark I saw the danger to New Testament christians in such meetings. A few years later, these very brethren, I understand, tried to launch more organized missionary work during the June meeting in Toronto, but it was so opposed by brethren from many churches in Ontario, that it was given up, and a statement published in the Bible Student that the churches were not ready for such a move yet. They would wait till a more opportune time to start it. The churches were ripe for such a move by 1920, and the churches co-operating together, was launched at Toronto this June, 1920, with a secretary to collect and disburse funds of the churches. As surely as history repeats itself, and like causes produce like results, so surely are those, who have divided churches over societies and other unscriptural things, beginning the same departures for which they disfellowshipped others. When we read of "yearly meetings", "Mass meetings," "Preachers and Elder's meetings," "District Quarterly, Semi-Annual and Annual Conferences," among those who have contended for the old paths, of all of which meetings the scriptures are as silent as the grave, we can see at once that even the faithful are becoming dissatisfied with God and His way, and are trying to find something more palatable. God has revealed in His word the way He wants missionary work done and has provided the means in the offerings every first day of the week in the worship of every loyal church, and to get the churches to come together to discuss ways and means of carrying on the work of Christ is according to the Bible, to go beyond Bible teaching and practice, and according to history, to work ruin to the cause of Christ.

(2) In churches co-operating there is the committee to decide on the preacher, the work, the pay. And secretary and treasurer to receive and disburse the funds of the churches, of which there is no apostolic precedent or scripture teaching. The work God intended for the churches as a whole is here centralized in the hands of a few individuals. Without annual meetings, evangelistic committee, secretary or treasurer of the churches and being named in the New Testament. The churches

of Christ during the first century carried the gospel to the ends of the earth, Rom. 10:18 and to every creature under heaven. Col. 1:23. I started to British Columbia, Dec. 26, 1904, to preach the gospel, without the promise of a single cent of support from any church or Christian. Preached the first gospel sermon by a Christian preacher in that province at Vancouver, Jan. 1, 1905, and continued these meetings daily for three months. Churches and individual Christians of their own free accord sent contributions direct to me and I reported back direct to them. And without annual meetings, evangelistic committee, treasurer or secretary, the gospel was preached also at Victoria, Nanaimo, New Westminster, Bellingham, Wash., Seattle, Sumas, and other minor points, and three churches were established, but when I broke down in health and could not look after them wolves entered and scattered the flock. I cite this to show work can be done in this age, as in the apostolic age according to the unity of the spirit, and there is absolutely no need of this so called co-operation among the churches.

(3) Annual meetings of the churches, and centralizing the support of the gospel, makes the churches different from the apostolic churches in word and work, and breaks the rule of the unity of the spirit that are all to be alike, following the same rule.

(4) "Whosoever transgresseth (goeth onward) and abideth not in the (teaching) doctrine of Christ, hath not God," 2 Jno. 9-11. In these four points we have a clear contrast between the unity of the spirit as found in the New Testament and churches co-operating together as practiced by men. And yet some try to make such co-operative the unity of the spirit. It is the opposite of the unity of the spirit. And when co-operation is the direct result of churches co-operating we wonder some are not able to see any difference in them. Brethren, how many of you are endeavoring to keep the unity of the spirit.

MADISON WRIGHT.

THE BOND OF PEACE.

M. WATTERWORTH.

(No. 2)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16-17.)

It is truly worthy of notice that in the very portion of Scripture, where we are solemnly warned concerning the "perilous times" of the last days when "evil men and seducers shall wax worse and worse, deceiving and being deceived," (Vs. 13.) the perfection of the Holy Scriptures is declared. The context is plain. The scriptures sets forth the divine doctrine, it reproves sin in all its forms, it corrects the life, and instructs us in the right way of the Lord."

"According as his divine power hath given unto us all things that pertain unto life and godliness," 2 Peter 1:3. The Lord has supplied the "all things" and it is our part to learn them, to live them, to practice them, and to teach them to the world.

One popular Canadian religious writer has been advocating the formation of a church for Canada. Another set of men are now seeking to establish a "Round Church" in Winnipeg. Its design is to amalgamate all by avoiding the doctrinal differences of the prevailing sects. These movements are interesting in that they indicate a recognition of the weakness and unprofitableness of the present divided condition. But the church which Jesus Christ established was not, and cannot be, Canadian. It was neither Jew nor Greek, neither circumcision nor uncircumcision. And its doctrinal peculiarities cannot be avoided. They are to be taught and earnestly contended for. See Jude 3, Phil. 1:27; Matt. 28:19-20.

Jesus said: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." The word-gospel of Christ contains commands, ordinances and doctrines, peculiar to itself. Any change, modification, subtraction, addition, or substitution introduced by man only mars its beauty, veils its identity and creates a festering sore in the body of Christ. Luther once argued: "Who would teach the philosophy of Aristotle things which Aristotle did not teach? Well then: How can we teach as the religion of Christ things which Christ did not teach? Luther was earnestly pleading for a return to the Scriptures. If today our professing Christian religious institutions were stripped of all that Christ did not teach in the Holy Gospel were incorporated in our faith and practice, would it not prove to be, to us, a bond of union and peace? There has to be some very radical changes before the fulfillment of the prophecy: "And the Lord shall be king over all the earth; in that day shall there be one Lord, and His name one." Zach. 12:9. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the father and the Son." 2 John 9. We would do well to avoid the doctrinal differences of sectarianism, for we

are exhorted to 'touch not, taste not, handle not; which all are to perish with the using,' after the doctrines and traditions of men." Col. 2:21-22. But if we fail to abide in the doctrine of Christ, we forfeit our claim and rights to the way of life, and cut ourselves off from real fellowship with Christ. We can with just as little wisdom and profit, sacrifice the commands and institutions of Jesus Christ, as did Adam and Eve turn away from God's holy instruction in Eden. Or as did Nadab and Abihu transgress when they offered the strange fire before the Lord. Lev. 10:1-2. God wants us to follow carefully his own blessed instruction. And it is simply catering to the deceiver's will and way if we are found neglectful of a simple principle of the gospel. Let us all humbly examine ourselves whether we be in the faith. 2 Cor. 13:5

NEWS AND CORRESPONDENCE.

We have just spent five Lord's days with the good brethren at Bathurst St., Toronto, with increased interest and attendance. We are also with the brethren at Meaford, Cape Rich and other points frequently. You will find enclosed a P. O. to help on the Review.

Faternally,

O. H. TALLMAN.

GLENORA, MAN., Mar. 15, 1921.

DEAR BROTHER McDUGALL:

Your kind letter of 19th, has come to hand, and I thank you for the kind loving spirit in which it was written. I thank you for the many well wishes expressed regarding the work in this little out-of-the-way place. But I am exceeding glad to be able to say that though few in number they are all true and steadfast in the faith, and the meetings are progressing real well. Though there have been no visible results, we trust to plant seeds that will germinate and grow and bring forth fruit in due time to the glory of God.

Well, dear Brother, after we all received our beloved little C.M.R. and were made to realize that you were carrying a burden that rightfully belongs to the whole brotherhood, we determined to do a little to help you in carrying the burden. We are, as I said only few in number, 15 all told, representing five families. So at our last prayer

meeting we concluded to send you our next Lord's day collections, amounting to \$9.80, which I am asked by the church to forward to you, with our best love and well wishes, both for you and the dear little C. M. R., praying God our Heavenly Father, to bless you and the C. M. R., and in His mercy long spare you to further the good work you are doing. On behalf of the church, I beg to remain,

Your brother in Christ,

WM. JOHNSON.

Remark—

Why these Glenora disciples are just like those of whom we read over two thousand years ago. It was said of them that they "first gave their own selves to the Lord." That they "abounded in everything, in faith and utterance and knowledge, and in diligence, and in your love to us," and as the context shows, "in *this* grace also." That knowing the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that we through His poverty might be rich, their "zeal had provoked very many." The same cause, the Gospel, is still producing the same effect, bringing with it a double blessedness.—Ed.

68 ZOSHIGAYA, TOKYO, JAPAN, Mar. 1, 1921.

DEAR BROTHER McDUGALL.—This land is so terribly needy! It seems impossible to make folks who have been brought up in a Christian atmosphere understand what it is like here and what the conditions of the people really are. Am sending the papers some missionary copy and would be glad if you could use what is sent you in April, second week or thereabouts.

Won't you please write an editorial on the subject? The U. S. and Canada need much more missionary work. The brethren will rally if they are properly taught. There is a good feeling among them for mission work. They need to be taught and encouraged and have the needs of the work pointed out to them. PLEASE help in this great and greatly neglected work. Thanking you for all the aid you give to this, one of the most neglected things among the apostolic brethren, I am with best wishes,

Yours in the service of God,

1 John 5: 19.

DON CARLOS JANES.

Mr. and Mrs. E. A. Rhodes, of Tokyo, are happy over the arrival of a seven and a half pound son on the twenty-fourth of February.

1231 PASQUA ST., REGINA,
SASK.

DEAR SIRs:—

Enclosed find order for \$2.00. \$1.00 for years' subscription and \$1.00 for C. M. R. Fund. I would not be without the Review and believe all christians should give at least an extra dollar to assist the work. It is to the Glory of God; and well spent, see Rev. 22—12.

Yours in Christ,

H. E. FORMAN.

BREMEN, IND., March 4, 1921.

Christian Monthly Review.

DEAR BRO. McDOUGALL:—Enclosed find \$2.00 for renewal and help of the C. M. R. Wishing the paper and yourself all success.

Very truly,

MRS. WM. MORRISON,
Bremen, Ind.

TORONTO,
Mar. 18th, 1921.

Mr. D. MacDougall.

DEAR BRO:—We have Bro. R. G. Schell with us at East Toronto, our meetings are improving and our souls are being fed with the bread of life. I hope the C. M. R. will be able to continue. You will find enclosed post office order for one dollar and fifty cent that will pay for this year.

Your Bro.,

D. J. YAKE,
12 Keystone Ave.

GLENCOE, ONT.

Christian Monthly Review,
West Gore, N. S.

MARCH 3rd, 1921.

DEAR BRO. McDOUGALL:—

Enclosed find \$1.00 for our subscription for the C. M. R. for 1921 and also \$1.00 to help the paper along. We sincerely hope the brethren will respond to the appeal of Bro. Evans in the last issue. Let us all work to that end as best we can so that the financial burden will not rest on one alone; surely the grand lessons taught in the C. M. R. from time to time are worthy of our support.

Wishing you success,

We remain yours in the Faith,

BRO. & SISTER GORDON WATTERWORTH,
Glencoe, Ontario.

LEONARDVILLE,
March 10th, 1921.

DEAR BROTHER McDOUGALL:—

Yours at hand. Bro. Winslow will be home in April or May. I enjoy the C. M. R. very much.

Your sister in Christ,

MRS. JAS. HURLEY.

St. ANNS, March 2nd, 1921.

To the Christian Monthly Review.

I enclose a postal note for \$1.00, C. M. Review for 1921, (Renewal).

Wishing you every success and love. The only paper of the brotherhood in Canada I know of.

ALFRED MOATE,
St. Anns, Ont.

ACKNOWLEDGMENTS.

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CHURCH DIRECTORY--Continued from page 2.

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.

MCRORIE, SASK.—Church meets in Monmawala School-house at 3 p. m. each Lord's day. J. G. Cleveland, Sec.-Treas.

BEATISVILLE, 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.

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

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

KIRKWOOD, ALGOMA, near Thessalon.—Bible Class Lord's day at 1.30 p. m. Preaching and teaching. At 2.30 p. m. T. W. Bailey, Evangelist.

GLENORA, MAN.—Church meets in Glenora Schoolhouse, 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.

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

GLENORA, MAN.—Church of Christ meets in Glenora Schoolhouse every Lord's Day at 11 a. m. for Breaking of Bread, worship and teaching. At 7.30 p. m. for preaching the Gospel. Wednesday evening, Prayer Meeting from house to house. A hearty welcome to all to attend all these meetings.

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