

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VI.

SEPTEMBER, 1921

No. 9.

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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.; Thursday, 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.

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.

(Continued on page 29.)

Christian Monthly Review.

Organ of the Churches of Christ in Canada.

A Magazine of Religious News and General Religious Intelligence, Published Monthly for the Promotion of Christian Unity, Truth and Righteousness, at

WEST GORE, - - - NOVA SCOTIA.

\$1.00 PER YEAR IN ADVANCE

32 PAGES.

D. McDOUGALL, Editor and Publisher.

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All communications and remittances to be addressed to Christian Monthly Review, West Gore, N. S.

Rates of Advertising: One quarter page, one insertion, \$1.00; one year, \$5.00. Church Directory Ad one inch and under, one year, \$1.00.

Vol. VI.

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

No. 9

MY OWN MY NATIVE LAND.

BY ALBERT BURGESS.

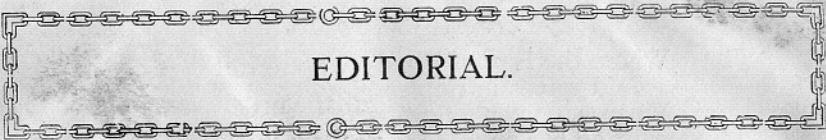
Where the Bay of Fundy waters roll
And waves in ripples play,
Where summer follows winter frost
In all her bounteous sway,
Where nature shows her rarest gems
And a range of mountains stand,
There lies my home, to thee I cling,
My own, my native land.

Where many a cottage, too, is seen,
The ash and maple hides,
And paints with many a crimson hue
The sleeping mountain sides,
While far o'er hill and valley,
The fruit in plenty grows,
Along where Sambro rears his head
The broad Atlantic flows.

Where mountains rich in iron ore
 Upraise their peaks on high;
 And forest-clothed their heads are seen
 Beneath a genial sky,
 Where pleasant sounds fall on our ear
 From many a winding stream,
 And brightly sparkle as they go
 Through fields and forests green.

Where Blomindon points to the sea
 And many a fog is seen
 With chains of mountains parallel
 A valley lies between
 There, too, in view that noted land
 Of many a classic song,
 While jar across the famed Grand Pru
 Old Minas rolls along.

Where many a wild flower, too, is seen,
 And peace and plenty smile;
 The wide St. Lawrence passes by
 Cape Breton's lonely isle,
 To me each spot I hold most dear,
 No place on earth so grand;
 To thee my home I'll ever cling,
 My own, my native land.



EDITORIAL.

O. E. PAYNE, HIS BOOK.

No. 5— DECEPTION EXPOSED.

Mr. Payne, in his book, speaking of a quotation from Suetonius, makes this statement: "And here, as always, unless the New Testament is the one lone exception, *psallo* and kindred words point to an instrument and not to the voice," Page 133.

Reader, please turn to our August number and re-read the testimony of some of the highest and best scholarship of the world,

testifying to the falsity of this statement made by O. E. Payne. Place his assertion beside their testimony, thus:

O. E. Payne: "As always, unless the New Testament is the one lone exception, *psallo* and kindred words point to an instrument and not to the voice."

D. F. Estis, Professor of New Testament Interpretation, Colgate University: "The Greek verb *Psallo* originally meant to play a musical instrument, to strike the lyre. But as often happens, this was gradually modified, and it came to mean *sing*, not only with an accompaniment, but also with no stress on the idea of accompaniment. And this is held in common with most scholars of the day."

J. Corrin Hutchinson, Emeritus Professor of Greek, University of Minnesota, says:—"For the ordinary meaning of *Psallo* consult Liddell and Scott's Greek Lexicon and Thayer's Lexicon to New Testament: 'To play the lyre or other stringed instrument; to sing with or without accompaniment.' It did not necessarily, in common usage, imply an instrument." He is referring to "common usage," after the beginning of the Christian era, and not to original meaning in common use in earlier times.

Professor W. A. MacDonell, of the Presbyterian Theological College of Saskatchewan, gives the original meaning of *psallein*: "To pluck or pull out. From that it passed to have the meaning of to twang or vibrate by touching. About the time the New Testament was written, it came to have the meaning of 'to sing to the music of the harp;' and as his latest assigned meaning, 'To celebrate the praise of God.'"

The eminent Richard T. Elliott, gives the "usual meaning of *psallo*," in classical and ordinary Greek, first "to pull," and as time went on, of playing a stringed instrument, and that at the time the New Testament was written *apart from Jewish and Christian writers*, its ordinary meaning was to play with the fingers on a stringed instrument. He not only admits that these definitions of *Psallo* in classical and ordinary Greek do not apply to Jewish and Christian usage, but further states that "*Psallo*" in New Testament use, is in the Revised Version and by *other leading scholars and by commentators in general*, translated to 'sing or sing praises.

With such a weight of testimony in the scale, where does Mr. Payne get off? And what becomes of his assertion that *Psallo* always points to an instrument, except perhaps in the New Testament. He had the testimony of these witnesses before him when he made that statement, so it cannot be regarded as other than a deliberate utterance of a palpably untrue statement. Our concern just now is not whether this statement was made with the deliberate intent of deception, but rather to make glaringly cognizant the fact that the statement is palpably untrue. A similar statement is

found on page 61, where he says, "to play an instrument," is the one and only musical meaning of *Psallo*. Reader, what do you think of this point blank contradiction of "leading scholars and commentators in general," and of "most scholars of the day"? Let us hear more of these:—James Hardy Ropes, Professor of the New Testament, Harvard University: *Psallo*, in the New Testament, has substantially the meaning of the word 'sing,' which is used of vocal music both with and without accompaniment." Note, our word "sing" is not applied to instrumental music, but only to vocal music. It is used of vocal music only, and regardless of the presence or absence of instrumental music. Just so, says Prof. Ropes, *Psallo*, in New Testament use, has substantially the meaning of our word "sing."

Samuel Bassett, Professor of Greek Language and Literature, University of Vermont:

"*Psallo*, in classical Greek, means (a) to pluck, (b) especially to pick the strings of the lyre. But in the Septuagint and New Testament it means "to sing as one sings a psalm."

The same authority expresses doubt that it ever, in the New Testament, means "play the harp," but says, "certainly *psallo* always in the New Testament implied sing as one sings a psalm."

Prof. Edward I. Bostworth, of Oberlin College, assigns to *Psallo* three meanings: "to play a stringed instrument;" "to sing to such accompaniment;" and simply, "to sing."

Notice, that this eminent scholar points out these stages in the development of the meaning of *Psallo*; 1, to play a stringed instrument; 2, to sing to such accompaniment; 3, to sing.

Mr. Payne, having sought succor from his scholarly colleague, has instead received from him a fatal stab.

William Hardy Alexander, Professor of Greek and Latin, University of Alberta:

"*Psallo*, in classical Greek means to play on an instrument, harp, etc. In New Testament Greek, it has, no doubt, the meaning to sing, to make music with the human instrument." But he thinks there is nothing to show that this idea excludes accompaniment." And if we are directed to partake of bread and wine in memory of our risen Lord, there is nothing to show that this idea excludes oysters and ice cream from the Lord's table? Such expression of opinion has no value whatever. But his testimony to the facts, that "PSALLO, in classical Greek, means to play on an instrument, harp, etc., and in New Testament Greek, it has no doubt the meaning to sing, to make music with the human instrument,"—this testimony has value. It is valuable because it adds to the towering column of testimony of the cloud of witnesses, who have already passed before us, and the greater cloud still pressing on.

Prof. C. F. Smith, Department of Greek in the University of Wisconsin:

"PSALLO, in the New Testament, to sing a hymn." Prof. A. C. White, Department of New Testament Greek, Cornell University notes, as most all have done, the developing meaning of *Psallo*, and gives, as the latest of his three definitions "to sing."

Prof. A. H. Cruickshank, College University, Durham, England, another star in the galaxy of human luminaries, whose testimony in unison sheds sufficient light for those who love the light and wish to see, testifies in brief: That PSALLO in early times meant to play on a stringed instrument with the finger; in later times came to be used,— "I sing," without necessarily implying an accompaniment; that in the New Testament the word means to "sing," and that the use of an instrumental accompaniment is not necessarily either precluded or involved; that the word, "Psalm" came to be used for a religious poem or hymn, and that Paul so used it in Eph., 5:19— "Speaking in psalms and hymns." This can be done with the voice, but never with an instrument. This admonition and this use of PSALMOS necessarily preclude an instrument, because there can be no "speaking to yourselves" with an instrument.

Dean Alford, "whose scholarship is beyond question," does not interpret this passage, (Eph. 5:19) as implying the use of an instrument, but the singing of hymns, and the phrase, "singing and making melody with your heart," as singing in your hearts; that is metaphorically and not literally.

(To be continued.)

OUR ASSOCIATE EDITORS.

PARAGRAPHS.

H. M. EVANS.

Bombast, blow, brag and bluster will never get any body anywhere. The man who gets "up" in that kind of a way is likely to have an explosion while "up" and come down in a thousand pieces. This is likely to be the end of that wonderful O. E. Payne book on Instrumental Music with the Editor's guns pointed at poor "Psallo."

Selfishness spells Satan. Parliamentarians and preachers in public halls, Synods and Conferences Assembled are voting increases to their already exorbitant salaries while the poor taxpayer and washerwoman struggle to do their share, yes, and more than their share, to meet the increases, and this at a time when the poor man is out of work and hardly able to support his family, and while wages for labour are falling fast. May the Lord have pity upon the poor man's family and also have mercy upon the soul of the political, ecclesiastical and every other greedy, selfish grafter.

July C. M. R. Just came to hand full of good things from many writers. We rejoice to see the interest that is being taken in our little magazine. The Editor is doing his work bravely and we trust that ALL our readers will appreciate what is being done and join in the crusade against all evil. The C. M. R. being the only magazine of its kind in Canada, *ought* to be and *can* be well supported and made a power in the dissemination of the gospel. Are we doing all we can? Are we all *working at full capacity* to advance the cause of Christ? The manufacturing plant that is not working at *full capacity* is so much of a loss to its owner. Think on this. Make the application to the Church of Christ and to yourself as a member of that church. Will the Judge, at the last day, be able to say to you as he said to that woman: "She hath done what she could."?

Wyoming, Ont.

"THE LORD'S SUPPER."

In the April Number of the C. M. R. Bro; L. E. Huntsman, of Beamsville, Ontario, wrote an article under the above heading and Bro. McDougall, replied. In the June Number of the same paper I said that L. E. Huntsman's article was "childish" and that it was a shame for a man who wears the title, "Elder" to be guilty of such reasoning.

Bro. Huntsman comes back with the following:

"Dear Mr. McDougall:—While, in the April Review, you said you did not desire any further discussion on the Lord's Supper, yet, in the May issue Bro. J. L. Hines abuses me in respect of my article. In all fairness, therefore, will you not give him space to show wherein my article is childish and that the reasoning is something an Elder should be ashamed of? "Bro. Hines, If I

have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

Signed,

L. E. Huntsman.

"P. S.—It seems to me, Bro. McDougall, that you ought to insert the above letter in the next Review."

Signed,

L. E. Huntsman.

We are glad to give to our readers what Bro. Huntsman has to say. I know this man personally. I have preached at Beamsville, Ontario, when he would preside at the Lord's Table, I have heard him talk and am in a position to know something about the man and his "hobby." I do not hesitate to say that he is just as responsible as S. M. Jones for the division that was caused in the Beamsville Church some years ago, and I understand that he has now withdrawn from the Church there and is at the present time breaking bread in his own house. If all this be true, L. E. Huntsman is not qualified to be an Elder, of course.

Brother H. says: "We are not told that he took unleavened bread." Then he says; "only unleavened bread" was used at the Passover, Conclusion; Therefore Jesus used unleavened bread at the institution of the Supper. Now read 3 John 9 and "see what you have done, went, gone and done."

Brother H. and another brother at Beamsville were contending over the way to proceed at the Lord's Table, and if I mistake not; Bro; H. said; "The bread must be blessed before the breaking, and the wine must be poured before the giving of thanks," and the other brother said; "The wine must remain in the container, cup, until after the giving of thanks and then it may be poured." The other brother asked me about the matter as to what I thought about it. I said to him, "You are both wrong" and he wanted to know how that could be, and I replied; "You are both wrong in that you will act so childish in arguing over such little matters. Then I showed how the matter could be adjusted and neither one give up what he thought to be right, that is, pour all of the wine out of the container into one cup, give thanks and then divide into other cups.

I think I have proven that my charge, that Bro. H. is "childish" is correct and it would be "childish" in me to argue it further.

Fraternally

J. L. Hines,

Monticello, Kentucky.

[This discussion cannot be further continued at present.—Ed.]

CHURCH HISTORY NO. 9.

‘MYSTICISM AND FANATICISM.

In Mosheims' Church History pages 38 and 40 you will find the following; "Toward the close of this (second) century, a new sect of philosophers suddenly arose, spread with amazing rapidity through the greater part of the Roman Empire, swallowed up almost all other sects, and proved extremely detrimental to the cause of Christianity. Alexandria in Egypt which had been for a long time the seat of learning, and, as it were, the center of all liberal art and sciences, gave birth to this new philosophy. Its votaries chose to be called Platonists, though, far from adhering to all the tenets of Plato, they collected from all the different sects such doctrines as they thought conformable to truth, and formed thereof one general system. The reason then, why they distinguished themselves by the title of Platonists, was, that they thought the sentiments of Plato, concerning the most noble of philosophy, which has the Deity and things invisible for its objects, much more rational and sublime than those of the other philosophers." This system was somewhat modified by Ammonius Saccus, who originated the new sect called the "New Platonists." "This new species of philosophy, imprudently adopted by Origen and many other Christians, was extremely prejudicial to the cause of the Gospel and to the beautiful simplicity of its celestial doctrines. For hence it was, that the Christian doctors began to introduce their perplexed and obscure erudition into the religion of Jesus; to involve, in the darkness of a vain philosophy, some of the principal truths of Christianity, that had been revealed with the utmost plainness, and were indeed, obvious to the meanest capacity; and to add, to the divine precepts of our Lord, many of their own, which had no sort of foundation in any part of the Sacred Writings. From the same source arose that melancholy set of men, who have been distinguished by the name of Mystics, whose system, when separated from the Platonic doctrine concerning the nature and origin of the soul, is but a lifeless mass, without without any vigor, form, or consistence. Nor did the evils which sprang from this Ammonian philosophy end here. For under the specious pretext of the necessity of contemplation, it gave occasion to that slothful and indolent course of life, which continues to be led by myriads of monks, retired in cells, and sequestered from society, to which they are neither useful by their instructions, nor by their examples. To this philosophy we may trace, as to their source, a multitude of vain and foolish ceremonies, calculated only to cast a veil over truth and to nourish superstition; and which are, for the most part, religiously observed by many,

even in the times in which we live. It would be endless to enumerate all the pernicious consequences that may be justly attributed to this new philosophy, or rather to this monstrous attempt to reconcile falsehood with truth, and light with darkness."

We can readily see that, from the above quotation, the consideration of Mysticism has a place in Church History. It has given rise to many "doctrines of Men." "Mysticism embraces a profession of a 'pure and sublime devotion, accompanied with a disinterested love of God, free from all selfish considerations; 'a belief that the Scriptures 'have a mystic and hidden sense, which must be sought after, in order to understand their true import.' Mystics believe that by silence, repose, and afflictions which exhaust the body, they can enter into spiritual communion with God and understand divine things by means of the 'inner light' or 'celestial flame.' In the fourth century a Greek fanatic gave himself out to be 'Dionysius, the Areopagite,' and many disciples were drawn away after him. The number of those who accepted the erroneous doctrine "That in order to the attainment of true felicity and communion with God, it was necessary that the soul should be separated from the body, even here below, and that the body was to be macerated and mortified for this purpose," grew to such an extent in this century, that it became necessary to provide for them places of abode. Antony, in 205, first organized them into societies and made rules for their conduct, thus laying the foundation of that senseless system of monasticism through which many lives have been ruined. In 306 Hilarion introduced the monastic life into Palestine and Syria, and others established it in Mesopotamia and adjacent countries. Martin, Bishop of Tours, built the first monasteries in Gaul, and soon the entire Western Empire was dotted with them. The extent to which this fanaticism was carried by some is almost incredible. One man, by the name of Simon, in order to get as near heaven as possible, 'spent thirty-seven years (425-462) upon five pillars of the heights of 6,12,22,36 and 40 cubits.' - - - - "Another phase of mysticism is responsible for the many false prophets that have arisen and disturbed the peace of the church and destroyed the faith of a large number of disciples of Christ. Mohammedanism, Swedenborgianism, Spiritualism, Materialism "Christian Science" (Falsely so called), Theosophy, Bahaism, Dowieism, Mormonism and many other sects and cults are the natural children of this "mother of iniquity," Klingman's Church History p. 109-110.

MOHAMMEDANISM.—Mahomet was born at Mecca in 570 A. D. At a age of about forty he retired from his family and took up his abode in a cave in Mount Hara, and while there he told his wife

that the angel Gabriel had appeared to him to appoint him an apostle and prophet of God and restore the original faith of Abraham, Moses and Jesus. He preached among his own people first "the unity and righteousness of God, and exhorting to a far purer and better morality than had ever been set before them." In the twelfth year of his ministry he claimed to have made a night journey from Mecca to Jerusalem, and from thence to Heaven. He had chosen twelve apostles. In 622 occurred the famous flight from Mecca to Medina. At the latter place he had numerous disciples, and a while after this he attacked the city of Mecca and won his first victory with the sword, in the battle of Bedr, in 624. The city of Mecca surrendered, six years later, and Mohamet became prophet and prince of Arabia, and his armies were preparing to conquer the world, but in this inspiration Mahomet died and Abu-Bekr was appointed his successor and he was succeeded, two years later, by Omar, a great general. Syria, Persia and Egypt, fell under the power of these fanatics. They destroyed the great library at Alexandria, in 640. They conquered Asia, but met with bitter defeat in Europe. The number of Mahometans now living is given in round numbers as 200,000,000. Their creed is the Koran, which contains a disorderly arrangement of Mahomet's notes and sayings. Later a disciple ordered all of these to be destroyed and there was published what is termed "the Received Text of the Koran." They are divided into several different sects. They believed, 1. in God; 2. existence of angels with pure and subtle bodies, created of fire; 3. that Adam, Seth, Enoch, Abraham, Moses, David, Jesus and Mahomet are the great prophets through whom God hath revealed himself and with Mahomet's prophecies, all revelations close; (no credit is given to our Bible); of the lesser prophets there are about 225,000; 4. in a general resurrection and future judgment; 5. in absolute decree and predestination of both good and evil. Hell is a place of seven stories, they claim, each story receiving a distinct class of the damned. In order to get to heaven you must walk a bridge, the width of a hair, and which spans hell, and has on either side thorns and briars.

SWEDENBORGIANISM—The Founder of this stem of Fanaticism, Emanuel Swedenborg, was born in Stockholm, in the year 1688. He claimed to have had open communion with the departed spirits, for a period of about twenty-seven years. He taught that the Sacred Writings have a mystical meaning (just like some fanatics do in this day); that man is redeemed by subduing the powers of darkness, and not by the body of Christ which hanged on the cross. He also believed that everyone had association with angels and spirits, and without this one could not think or act; and that the soul is in human form. This whole system is unsound, and

violates every principle of sound philosophy and exegesis.

SPIRITUALISM—By this system I mean that mystical system of spirit communion which is spoken of in the Bible as; Augury, Witchcraft, Necromancy, Socery, Soothsaying, Familiar Spirits. If the reader will turn to the following scriptures, he or she will see at once that such trickery is condemned. Ex. 22; 18 Lev. 19; 26-31. 20; 6-27. Deut. 18; 10-14. "Gypsy Fortune-tellers" and "Divine Healers" are impostors, and open up the flood gate for a continuous stream of advocates of the "dark and curious arts" and "the deep things of Satan," seriously retarding the progress of the church in divine and spiritual things, and making "shipwreck of the faith" of many.

MATERIALISM—This is a doctrine that is not confined to one religious body, but may be found among very many. This is a teaching that was advocated centuries ago by heathen philosophers. The keynote of this doctrine is:—man is wholly mortal. For a complete refutation of this infidel trash, order Nichol-Bradley debate, from Mrs. C. R. Nichol, Clifton, Texas, \$1.00.

CHRISTIAN SCIENCE—Mrs. Mary Eddy, is the founder of this new system, called Christian Science, but the term is a misnomer, for it is neither Christian nor scientific. It rejects many of the plain teachings of Christ; denies the atonement; the reality of sin; the necessity of outward form in rendering obedience to God, and makes of its communicants "Egoists."

THEOSOPHY—The word means "Divine Wisdom," but is used to designate several systems of belief differing from each other in many respects but having a "common father." Theosophists assert that God, who is unchangeable, acts in the kingdom of grace just as he does in the kingdom of nature; so that whoever understands how natural bodies, in particular the metals, are changed, understands also what passes in the soul in regeneration, sanctification and renovation. This system originated among the Germans in 1575-1624.

MORMONISM—Joseph Smith, the founder of this Sect. was born in the town of Sharon, Windsor County, Vt., December 23, 1805. His father moved from Vt., to N. Y. in the summer of 1816. At Palmyra, Mr. Smith, Sr., opened a "cake and beer shop." From this he secured a very scant living for his family. In 1818 he moved his family to an unimproved piece of land, situated about two miles south of Palmyra. A large portion of the time of the Smiths was spent in hunting and fishing and idly lounging around the stores and shops in the village. The Smiths were considered or regarded as an illiterate, whisky-drinking, shiftless, irreligious race of people, and 'Joe' was unanimously voted

the laziest and most worthless of the generation. Joe was of a sour nature, seldom did he speak to anyone outside of his intimate associates. He was not of a combative nature nor was he ever known to laugh. He seemed to be a born liar. He turned however to reading the Bible, and after examining it, he declared it to be no more than a fable, and that all churches were founded on a false foundation. In September, 1819, a curious stone was found in the digging of a well, on the premises of Mr. Clark Chase, near Palmyra. Joe took this stone into his possession and it was not long till he could see wonderful things by its aid; such as pots of gold hidden in the earth. He and his dupes would dig in different places, and this was kept up from 1820-1827, various localities being the scenes of delusive searches for money, as pointed out by the magic revelations of the wonderful stone. "He professed to have received a revelation from an angel directing him to search for the 'Book of Mormon,' which was deposited 'on the west side of a hill, not far from the top, about four miles from Palmyra, in the county of Ontario, and near the mail road, which leads thence to the little town of Manchester,' N. Y. He advised him to go and view it, which Smith did; but the prophet was not yet holy enough to take possession of it. At length on September 22, 1827,—the wonderful records were placed in Smith's hands. They were engraven on plates nearly eight inches long by seven wide, a little thinner than ordinary tin, and bound together by three rings running through the whole. The volume was altogether about six inches in thickness, a part of which was sealed. (Britannica Encly. p. 4317.) This wonderful book was written in 'Reformed Egyptian.' With the book was the 'Urim and Thummin,' as Smith called it. This book was shown to eleven men of Smith's choosing, who made oath that Smith was telling the truth. April 6th, 1830, the first 'Church of Jesus Christ of Latter Day Saints' was organized in the town of Manchester, N. Y. In 1831 Smith and his followers moved to Kirtland, Ohio, which was to be the seat of the New Jerusalem. About this time the licentiousness of Smith might have led to the destruction of the church but for the accession of Brigham Young, a Vt., painter and glazier, thirty years old, who turned up in Kirtland in 1832, and was immediately ordained elder. In 1835 twelve apostles were appointed, and Young was one of them. A temple was built in Kirtland, but in 1838 the 'Mormons' went into Missouri, and from thence 15,000 of them settled in Ill., at Nauvoo. Smith's troubles continued to increase. To counteract the efforts of his enemies, a secret society was organized in Smith's favor in October, 1838, called the Danites, with the avowed purpose of supporting Smith at all hazards, of upholding the authority of his revelation and de-

crees as superior to the laws of the land, and of helping him to get possession, first of the State, then of the United States, and ultimately of the world. The city of Nauvoo was founded by Smith and his followers; the laws after his liking and he had an army also to protect him. It was about this time, 1841, that polygamy began to be practiced among the Mormons, that is they had what they called "sealed wives," the people became enraged, had Smith and a brother of his arrested and placed in jail, but news got out that the Governor was going to pardon Smith, and a bunch of roughs went to the prison in Carthage and shot both Smith and his brother Hyrum; this was in the year 1844, June 27th. Brigham Young was elected to succeed Smith. The Mormons, under the command of John D. Lee, in 1857, assaulted a train of 150 non-Mormon emigrants at Mountain Meadows, near Utah, and massacred every soul of them. Their headquarters is at Salt Lake City, Utah, where they have one of the largest temples of any kind in the world. The "Re-organized Church" began in 1851 and has headquarters in Kirtland, Ohio; they claiming that the Utah Mormons have left the Book of Mormon and become corrupt, but the fact of the matter is, that the whole Mormon Church is built upon a falsifying fanatic.

Monticello.

J. L. Hines.

NOTES FROM WESTERN ONTARIO.

"He sent redemption unto his people; he hath commanded his covenant for ever; holy and reverend is his name." (Ps. 111:9.)

"Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my maker would soon take me away." (Job 32:21, 22.)

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." (Ps. 115:1.)

The Lord's day that we spent with Bro. and Sister Evans recently was well and profitably spent. Bro. Evans gave us two good sermons. A great many people, who have no special need to complain, do a wonderful lot of complaining and murmuring. Sister Evans, who, from a worldly point of view, might complain a great deal, complains not. She is always patient, bright, cheerful, and hopeful. We all have a lot to be thankful for. Let us look on the bright side more, and thank God for all the good things that he gives us to enjoy. See what Jesus suffered, and then we will be ashamed to complain.

S. Whitfield.

Bromhead, Sask.,
Aug. 15th, 1921.

Dear Bro. McDougall.—In spite of the busy harvest time, the Lord has prospered the meetings in the Schnellar School District, southeast of Bromhead. This is where I taught school ten years ago when I came out West to preach the Gospel. I liked the Norwegian children then, and it has been a real joy to me that so many of them, now young men and young women, come as interested listeners while I preach the Gospel. You ought to hear them sing! Of the five baptized to date in these meetings, two of them are fine Norwegian young ladies, each of them the first in her family to obey the Gospel, (As little girls they came to school to me), another is the teacher now in Schnellar school, another, the worthy mother of two little boys, and the other a bright young lady of Russian descent.

Don't be surprised at the names I send as subscribers to C. M. R., for some of the best people in the church here are Norwegians, Swedes, Germans, and Dutch descent. I am assured of several students from this district for the Carman Bible Training School. I expect to leave here for Carman on Thursday; then go to Ontario next week to visit, preach, settle up business, and prepare for moving to Carman.

Yours in His Service,
H. L. Richardson.

OUR CONTRIBUTORS' DEPT.

THE BOND OF PEACE—NO. 7.

M. WATERWORTH.

"The earth also is defiled and the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isa. 24:5).

The Bible abounds in earnest warnings and awe-inspiring examples which are designed to pilot us safely away from the pitfalls where others have been ensnared. The forbidden fruit looked inviting to Adam and Eve. It was good for food, and would make them "wise," but God had said, "Thou shalt not eat of it." There are many things believed and practiced to-day as religious tenets

and ordinances, which, like the fruit, are desirable from the human point of view, but having no foundation in the Gospel of Christ, are human inventions and traditions and are as strictly forbidden as was the fruit. See Col. 2:21-22. They are plants which our Lord never planted. See Mat. 15:9-13. Many devout souls have been led along on the ever winding current of religious, human tradition without pausing to consider the awful consequences of such drifting. If Lot's wife died for looking back on the gorgeous but fateful landscape of the burning Sodom, and if Uzza was slain for putting forth his hand to stay the Ark when the oxen stumbled (1 Chron. 13:10) because they were not following "after the due order," (1 Chron. 15:13). What will be the destiny of those who trouble and confuse and darken the great cause of our blessed Redeemer by giving heed to "strange doctrines?" Doctrines that are "strange," not because they are uncommon, but because they are untaught in the word of God.

When Jeremiah was pleading with Israel to return to "the old paths where is the good way," he exhorted them to "stand in the way and look." The people of Israel had drifted from the Lord's highway and were separated into "ways." One great and convincing proof of their degeneration was the fact of their lack of unity. As it was in the days of Jeremiah so it is now. The Holy Spirit plainly foretold that some would "depart from the faith giving heed to seducing spirits and doctrines of demons." 1 Tim. 4:1. And the Holy Scripture just as clearly refers to "Mystery Babylon the Great the Mother of Harlots and abominations of the Earth." Let us consider this statement: "*Mystery.*" The Roman Catholic system is a compound of the Old Covenant, Paganism, and Christianity. Although corrupt and designing, she is a marvel in her apparent unity, and in her influence and power among the nations. One dominant feature of her teaching is that the will of God is involved in obscure and secret meaning. If she had her way the Bible would be read only by her clergy. Mystery is truly appropriate. "*Babylon,*" the emblem of confusion. The unscriptural institutions she has added and introduced have sent the professing Christian world adrift into endless divisions and contentions. Here again are the "ways." "*The Great.*" Her power is felt in every nation where Christianity is named. She rules over the kings of the earth. Rev. 17:18. All nations have drunk of her wine. Rev. 18:3. There will be widespread mourning and lamentation when her eventual downfall comes. Rev. 18:16. "*The Mother of Harlots.*" Here is food for most serious thought. Nearly all Protestant Bible Scholars recognize the truth of the foregoing. That the religious domination from the "See" that issues her mandates from the "City of the seven hills," is the "Mystery of iniquity." But She is the "Mother of

Harlots." And the pertinent question arises, where are her daughters? It is a serious fact that while Protestantism has long protested against the dogmas and usurpations of the Roman Hierarchy, very few there are who have made extended efforts to get back to the pure Christianity of the scriptures, Luther sought a reformation of the then existing order of things, and he served in a great measure in restoring the Bible to the people. But his work did not result in the *restoration* of the faith and practice exhibited in the Gospel. Many other Reformers worked along similar lines with Luther and with him almost invariably turned their attention to the formation of human creeds and bonds of union and tests of fellowship. And in the resultant diverse situations which followed there were ingrafted many of the ordinances and inventions that Rome had sought out during the centuries of her unmolested digression. It is evident to any reflecting person that we cannot altogether escape the odium of relationship to her unless we entirely divest ourselves of her inventions. The only solution of this great question of peace and unity among the Christians is to return to the faith and worship and service as authorized in the New Testament. To take it in all its fullness. To add nothing to it; subtract nothing from it; or substitute nothing for it. In this way and in this way only can we avoid "the mark of the Beast;" place ourselves in a true light before God and man; and hand down to posterity a rich heritage of Bible light and truth and salvation. "*And Abominations of the Earth.*" "Man sees not as God sees." Over and over again are we told in the Scriptures that "My ways are not your ways." God hated the doctrine of the Nicolaitans. Rev. 2:15. He hates every religious doctrine and institution of men. They are an abomination unto him. In the Old Testament He visited with wrath against every usurpation against His own counsel. And in the New Testament we are taught that, "Whatsoever was written before was written for our learning." They are "examples unto us."

Christians are under necessity to look well to their goings. The only security against serious disappointment in the day of the Lord, is to measure up to the path of duty as decided in the oracles of God. When Israel was troubled in the days of Elijah Ahab was under the delusion that Elijah was the trouble, but he curtly retorted: "I have not troubled Israel; but thou and thy father's house in that ye have forsaken the commandments of the Lord." 1 Kings 18:18.

OBITUARY.

On Sunday morning about five o'clock Bro. Alfred E. Hudson passed away. For about three weeks he had been bed-ridden with paralysis which had been coming upon him gradually for about four years making him towards the last very feeble.

Bro. Hudson was 62 years of age and is survived by his wife, four sons, William, of Victoria, B. C., Norman, Horace and Gordon, who are still at home, and one daughter Bessie, also at home.

Bro. Hudson has only been with us in Vancouver about three years, but somehow during that time he has contrived to make himself beloved by all the brethren here. His physical frailty may possibly have had something to do with this but his bright faith and sturdy Christian strength had more, for Bro. Hudson stood four-square for the Church of Christ and for "the faith once delivered" and whilst he had breath to speak his exhortation was "stand fast".

And so we mourn a brother who has gone beyond the veil, but we mourn only because his actual presence is not here to cheer us with a ready word of sympathy and encouragement the more real because of his long and strong experience in the Christian life and warfare. It is for ourselves that we mourn because we miss the "touch of a vanished hand" and the kindly look from his blue eyes, but we will not mourn for him for he is at peace now after a stormy and eventful life. He has made many journeys and has but gone forth upon yet another and he has not ventured upon an uncharted sea, for Christ has crossed it and knows it and will pilot His own.

Bro. Hudson realized that his time had come to go and almost his last words indicated that his heart and thought was still with his life work and he asked that the money that we might contemplate putting into flowers might rather go to Foreign Missions and whilst his brethren felt that they must express their sympathy for his family by a small, sweet token of flowers they have also heeded his last wishes by making an extra contribution to the Foreign Mission Fund as a memorial to one who has given his best years to Foreign Missionary work.

On the following Wednesday Bro. John M. Bruce conducted the funeral services assisted by the other brethren present. The meeting opened with "Rock of Ages cleft for me", then prayer followed by the reading of 2 Cor. 4, after which we sang "Asleep in Jesus". Bro. Bruce then spoke briefly on the "frail earthen vessels" to whose keeping was committed the glorious Gospel, telling us that perhaps more often than not physical frailty and spiritual strength went together and telling us again of the grain of wheat that falls and dies and lives again—but a picture of the resurrection to which we who

believe look forward to with such hope and joy. After the address we sang Bro. Hudson's favorite hymn "The Lord is my Shepherd" to the tune of Arlington and closed with prayer. His brethren in Christ carried him out and he was taken to Ocean View Burial Ground and once more his brethren lifted him and placed him ready for his last resting place, and whilst we stood around Bro. Bruce read the 12th chapter of Ecclesiastes and then we concluded with "Abide with me" and prayer, and so the brave old soldier rests within sight of the mighty waters upon whose bosom he has tossed so often and within sight of the mighty hills which stretch up to his God.

A. G. S.

A BRIEF SKETCH OF BRO. HUDSON'S LIFE.

About forty years ago when the word "emigration" was not quite so common as it is now a young man adventured from Middlesborough, Yorkshire, to New Zealand. He was not more than twenty-two years of age and he dreamed all the dreams that go with that wonderful time in a man's life. The young man's name was Alfred E. Hudson, by profession an engineer, in religion a Congregationalist. His varying fortunes took him to a place called Taranaki, where chance brought him into contact with a Mr. Henderson—did I say chance? Verily I think it was the hand of God who put the "chance" before the young man, for this "Bro." Henderson, "servant of God" showed the young man the "way of the Lord more perfectly" and out there in far away New Zealand a soul was added to the ranks of the redeemed and Alfred Hudson, now Bro. Hudson, continued to worship with that tiny Church of Christ breaking bread each first day in a "shack" and being forced to use a broken plate and a cracked cup in the stately communion, service of Christ's people, but what matter these things for Christ was there too and the "shack" that he graces with his presence becomes a heaven. But this, perhaps the most important period of Bro. Hudson's life came to an end and he returned to Middlesborough, where his new religion was not received with open arms by his relatives, but in spite of mother's tears and other arguments Bro. Hudson had the courage of his convictions and stayed with Christ's people.

During his stay at his native place one event of vital importance happened to Mr. Hudson. At a "cottage" meeting he met a young lady named Miss Elizabeth Cook who from that date to this has had "the" great place in Bro. Hudson's heart. During these years Bro. Hudson was acting as engineer upon sea-going vessels having perhaps the experience of "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord and His wonders in the mighty deep." Once he was wrecked

off the coast of France, and at other times came near to death's door by the hazards of a sailor's life. But sea life and sea characters did not appeal to a man of Bro. Hudson's spirituality and so he came ashore and was married to Miss Elizabeth Cook, at Glasgow, Scotland. They were associated there with the Wellington St. Church, where Bro. Hudson was active in the work of the church making himself particularly useful as a "song Leader."

But in the year 1891 an Annual Meeting was held at Edinburgh, and a cry went out that the Church of Christ must do some Foreign Missionary Work and an appeal was made for "volunteers" for this new front and Bro. Hudson, Bro. Robert Halliday, Bro. Wm. Forrester and Bro. John Crook responded and these four men eventually took ship for Burma settling eventually at Ye and about twelve months afterwards Sister Hudson and her baby daughter Bessie and Sister Halliday went out to the pioneers in Burma.

All the trouble and suffering which these servants of Christ underwent for His Cause is past history now and cannot be retailed here; let it suffice that Sister Halliday died and Sister Hudson had to bring her home.

Bro. Hudson was out in Burma about four years and it seemed now as though he would have to stay home and give up the missionary work, and consequently he went back to his profession and worked into a good position. But in 1900 the Macedonian cry came again, this time from Bro. Halliday who was sick and needed that someone should relieve him for a while and Bro. Hudson, who knew the language and knew the conditions, was the logical man to go and, having obtained the brave "yes" from his wife, Bro. Hudson set out once more for Ye via Maulmein and Rangoon. This time he was in Burma two years and then crossed the mountains with a band of natives into Siam arriving there with their food supplies very badly depleted but their courage as strong as ever. Three years he labored in Siam among the Burmese Mons or Tailings who had emigrated into Siam from Burma many years previously owing to political troubles. And now the pioneer was broken in health once more and must return home and he journeyed via Japan and Canada to England, and it was on the home-bound trip that the writer first met Bro. Hudson as he passed through Winnipeg with his tales of Siam and Burma, and of the dark people's need.

Having returned home Bro. Hudson lectured a while on the Foreign Missionary Work among the Churches of Christ and then not being well enough to go back again to his "natives" he perforce had to settle down to his profession once more. Then Canada was mooted and presently Bro. Hudson, along with Bro. Jack

Whitfield, set sail for the "Land of the Maple" settling first at Wychwood Park on the Northern outskirts of Toronto where Bro. Hudson was largely instrumental in building up the Church at Wychwood. At this Church Bro. Hudson did a large share of the work and also was "singing leader" and here it was that his oldest son William and his daughter Bessie were baptized and also Gordon was born here.

But the cry again was westward and we find Bro. Hudson conspicuous in the work of the Winnipeg Church and the establishment of the cause at Brooklands, a suburb of Winnipeg, and at Winnipeg the twins, Norman and Horace, were baptized.

One bitter cold day during a Manitoba Winter Bro. Hudson came home very sick and he then realized that he would have to leave behind him the strong frost of the prairies if he was to live and so one Sunday morning he was found with Christ's people in Vancouver and he went to work as a marine draughtsman; and he also went to work once more as a soldier of Christ taking up the sweet burden where and when he could.

He has left us now—but "Blessed are the dead that die in the Lord from henceforth; yea saith the Spirit that they may rest from their labors, and their works do follow them."

A. F. S.

NEWS AND CORRESPONDENCE

CO-OPERATION.

The co-operative movement recently started among the churches of Ontario has been criticised and defended in the columns of the Christian Monthly Review. Its defenders have realized that there is danger to be avoided, and those actively engaged in it have evidently tried to avoid any such danger. But little has been published concerning the details of the movement, but the report of the Sect'y-Treas. in the July C. M. Review shows the general working of it. All the churches engaged in the movement contribute to a common fund for the support of an evangelist to labor with those most in need of assistance, hold combined meetings (probably composed of representatives of the various churches) to decide on the work to be done and instruct the Sect'y-Treas. (who has been appointed, together with another brother, to account for all moneys contributed) what to do, reporting progress to all concerned.

A great deal has been said and written about the unscripturalness of organized work among the churches. Is this movement an organization? In order to determine this, we must know what an

organization is. In the business world an unorganized work is considered ineffective, being carried on without any system, by fits and starts, and accomplishing but little. "What is everybody's business is nobody's business." It is considered that a work, to be most effective, must be organized; that is, a definite, systematic plan arranged to do the work. In this plan or organization certain individuals have specific parts of the work entrusted to each. The organization may be quite simple, employing one or two individuals; or it may be extensive and complicated, employing many individuals. Let the reader read the last sentence of the preceding paragraph and then ask the question, "Does this movement have a systematic plan of carrying on evangelistic work?" There can be but one honest answer. It has such a plan. Is the organization separate and distinct from the local organization known as a congregation or church? It is. The fund is not a fund of a local church; the custodians of the fund, in so far as that work is concerned, are not engaged in a work of a local church; and the work done is not the work of a local church. Therefore those who claim that an extra organization is unscriptural cannot consistently approve of this movement.

Before this movement started, was there any co-operative work done by the churches? I have known of numerous cases in which several churches contributed to the necessities of brethren of other places. I have known of cases in which churches contributed to the support of an evangelist laboring in other places. This is such a co-operation as we find examples of in the New Testament. Contributions were made for the poor saints or for Paul's need while preaching. The latter were for the need of an individual, *not to carry on a work*. They never contributed to a common fund for evangelistic work. They never held a combined meeting to decide what preaching should be done, where it should be done, by whom it should be done, and how much should be given him to do the work. And of course they never instructed the Sect'y-Treas. to engage an evangelist, pay him and report the work done as no such Sect'y-Treas. existed. They *did* send their contributions with one or more brethren to the elders at Jerusalem or to the apostle Paul, for that was the means used in such transportation. The method of transportation of to-day is to send by mail. Most of the contributions that I have known of have been thus sent to some one living where the poor saints lived or the evangelist was preaching, stating for whom the money was sent. In some cases it was sent direct to the individual, and sometimes it has been given to a visiting brother who told of some case of need, he carrying it to its destination.

One of the evangelists employed by the Sec.-Treas. of this co-

operative movement was asked if he would hold a meeting for a certain church. His reply was, "You'll have to see Bro. ——— (Sec.-Treas.)" Fancy Paul sending word to the man of Macedonia that he would have to see the Sec.-Treas. of the evangelistic fund. Paul went to his work preaching wherever the spirit guided or where he found an open door, and he told Timothy to do the work of an evangelist, to preach the word, being instant in season and out of season. He also told Timothy to let the elders that ruled well be counted worthy of double honor, especially those that labored in the word and teaching. The preachers were to do their work, and then, *but not before*, the brethren were to supply their needs. There was no waiting until some one hired them. This co-operative movement puts the cart before the horse. Instead of doing the work first and then supplying the need which this work creates, a fund is first raised and then some one is hired to do the work. The latter system will make hirelings. It places the work on a commercial basis, and this is strictly antagonistic to the spirit of the New Testament. This movement, then, is not in harmony with the New Testament teaching and example, but is a systematic organized effort to commercialize evangelistic work, creating a class of evangelistic hirelings.

An acquaintance once handed me a copy of Chas. T. Russell's Plan of the Ages. After reading it, without critically examining it in detail, I told my acquaintance that it did not read like the Bible. Being familiar with the latter I realized at once the difference in tone. I did not need to go all through the scriptural evidence given in support of the Plan, because the conclusion reached was different from the Bible teaching. When I have examined evidence in such cases, I have invariably found the evidence faulty, the scriptures misapplied. So in the case of this movement, since the work is not in harmony with the New Testament, we may rest assured that the scriptures used in its support have been misapplied. The scriptures cannot support a conclusion contrary to itself. I have just been shown a letter in which the editor of one of the leading loyal papers of the brotherhood says, "I see an inclination to get away from the old gospel and worship." This remark was made concerning the account of the St. Catharines Annual June Meeting. The speech of the movement betrays it.

Brethren, you may think this movement is lawful, but you do not claim that it is obligatory on the churches. I beseech you, therefore, if you love the Lord and His body, the church, not to divide it over this movement.

L. E. Huntsman.

Carman, Manitoba, Aug. 23, 1921.

Dear Bro. McDougall:—We praise the Lord for the good meeting just closed, at the Schnellar School-house, near Bromhead, Sask. Seven persons turned to the Lord Jesus and were baptized and one brother restored. I thank the Carman Church for their part in this splendid work. Some in that Schnellar School District deserve great credit for their work, faithfulness, and sacrifice.

Yours in Christ,

H. L. RICHARDSON,

Toronto—The Christian Soldier was exemplified at Fern Avenue on Lord's Day evening, Aug. 14th. when two of our young men closed a break in the ranks caused by Bro. Jackson's well earned holiday. The subject "The Christian Soldier" seemed to appeal to Sidney V. Hutchinson, a war-scarred veteran, as he quoted Scripture for the guidance of the Christian from the time of "enlistment" until the Roll is Called Up Yonder. He was followed by G. Thomas Haw, who gave a fitting address on the Christian Armour and closed with an earnest appeal. On Aug. 21st, Hector Simpson, another of our young men gave an interesting and instructive address on the Christian Statesman, after which Bro. Sheppard of Detroit preached. It was agreed that Fern Ave. was very fortunate in having such promising young men. Let us rally around our young people and encourage them in their effort to ward off temptation and assist in the work of Lord.

C. E. H.

Davis City, Iowa, July 13, 1921.

Dear Brother McDougall:—

Your letter of the 27th June to hand in due time.

I greatly appreciated your encouraging words . . . I like your magazine fine and will be glad to put Harvest Work in the Exchange list with you if you have not already accepted this invitation by my having sent you the H. W. for some time. I expect to take a trip through Canada in interest of missions (D. V.) but do not know just when that will be. Maybe next summer.

May the good Lord abundantly bless your work.

Brotherly,

C. C. MERRITT.

Toronto, Ont.

Dear Brother MacDougall:—

Toronto churches certainly need waking up. I am pleased with the C. M. R. I think you would do more good with it in this city.

Your Brother in Christ,

D. J. YAKE.

Monticillo, Ky., Aug. 13, 1921.

Dear Brother McDougall:—

My work is very heavy here. I am in meetings all the time. We started up a new church this week. I am at Stop, Ky. now.

Fraternally,

J. L. HINES.

EXPLANATION.

Bro. J. Madison Wright Explains and Apologises.

Some time ago we made some remarks, the main point of which was to make a distinction between Co-operation and A Co-operation, and to show that while the former is scriptural the latter is not. We had written, "There was Co-operation." Bro. Wright then came on with an article "aimed at Co-operation," in which he made the assertion, "We have not one passage in the New Testament that says either Christians or Churches co-operated with each other in evangelizing the world. And in quoting my statement, "There was co-operation," he added the letter a, making me say "There was a co-operation," exactly reversing my statement and position. In a subsequent editorial designed to correct his unscriptural teaching on co-operation we called his attention to this misrepresentation. For our edification we received six sheets of closely written lead pencil, headed "Explanation"—at the top of every page, but consisting of a quite lengthy article in reiteration of his formerly stated contention re co-operation, with a few introductory lines of pertinent explanation which read as follows:—

"April Christian Monthly Review is in and contents noted. Love begins and co-operation ends editorial department And I am called to explain why I misquoted the Editor in my article. He said, 'There was co-operation,' and I quoted it, 'There was a co-operation.' I will gladly explain. I did not know I did it till he called my attention to it.—I did not therefore purposely do it. And it served no end of mine. As my article stands it made not a particle of difference whether the a was in or out. The sentence from my article quoted by the Editor shows this: 'We have not one passage in the New Testament that says either Christians or churches co-operated with each other in evangelizing the world.' This shows my article was aimed at co-operation, and not a 'co-operation,' and that the added a was an oversight on my part. Why did not the Editor just cross it out when he sent it to the type-setter and say nothing about it. But I apologise for making the mistake, and say with the Editor, I 'do not permit liberties of this kind.'"

We must accept Bro. Wright's explanation and apology. But it would have been taking a "liberty of this kind" to cross out a word in a writer's quotation of his opponent's position. We cheerfully own as a duty to give place to an Explanation, but in this case did not recognize either duty or wisdom in allowing a line or two of needed explanation to make an opening for lengthy repetition of already corrected error. Those who speak as the oracles of God are always welcome. And we are sorry that so good a man as Bro. Wright should be peeved because we declined, as the most "brotherly" thing that we could do, to further "spite" with him over words to no profit.

PUBLISHER'S DESK.

J. L. Hines, Monticello, Ky., our Associate Editor, is Headquarters for the *Christian Monthly Review*, in the State of Kentucky. We are looking for a crop of one hundred blue grass subscribers by the next New Year.

A great rush of subscribers has set in, to obtain our serial Review of "O. E. Payne, His Book," now running. Back numbers will be supplied till exhausted, then we may have to reprint first instalments. One year's subscription is intended to cover the series.

Though containing nothing new the description and bombast of this book demand exposure and will get it.

Please do not ask us to return unused M. S. Life is too short. The risk of the waste basket is before all writers for the C. M. R. This risk may be almost entirely eliminated by writing to edification, as the Oracles of God, with pen and ink, legibly, grammatically and in all respects, according to our judgment, suitably for our columns.

Our printers, being good Presbyterians, it seems, were predestinated from all eternity to soak us by 25 per cent. increase in charges for printing. Say, printers; have you heard the rumor about the place where all liars, sorcerers and extortionate printers are going? Why is it that these costs should soar, when everything else is diving to lowest depths, we are too dull to understand. Postage too, on newspapers has been trebled. But notwithstanding these things, and in spite of the general depression, the Christian Monthly Review is going stronger, and in every way ahead of last year. While we do not expect enough from subscriptions alone to pay costs (few papers do), we nevertheless are able to assure the Brotherhood that a subsidy from them of the small sum of \$200 will insure the payment of all bills to end the present year.

ACKNOWLEDGMENTS.

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CONTEMPORARY SUGGESTION.

Our esteemed contemporary, the Christian Leader, has reprinted the June installment in our Review of O. E. Payne's book, with comment and suggestions as follows:—"The following from the Christian Monthly Magazine (Review) is so good and valuable and so to the point that we suggest brethren to clip it and keep it handy for use."

And we add the suggestion that is "better farther on," and that brethren secure and keep handy for use the entire Review, which will run serially for a year or so in the Christian Monthly Review. Back numbers will be supplied as far as they go, and if demanded, first parts will be reprinted. The Gospel Advocate, and I believe the Christian Leader, have already made this announcement to their readers, and we request all our exchanges to do the same.—Ed.

The Harvest Work

PUBLISHED MONTHLY
AT ST. LOUIS, MISSOURI

EDITOR AND PUBLISHER:
C. C. MERRITT; W. A. SEVEDGE, ASS'T.

CO-EDITORS: W. J. Campbell, Iowa; W. W. Freeman, Texas; J. F. Smith, Oklahoma; H. Leo Boles, Tennessee; F. B. Shepherd, Texas; H. L. Richardson, Canada.

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CHURCH DIRECTORY—Continued from page 2.

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.

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. 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 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.

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