

Christian Monthly Review

— WEST GORE, N. S., CANADA.

VOL. V.

JANUARY

No. 1.

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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., East. Lord's Day, Breaking of Bread, 11 a. m.; Gospel Service, 7.30 p. m. Thursday, Topic Meeting, "Bible Conversions" 8.15 p. m. Sec.-Treas., John M. Bruce, 1593, 6th Ave., West.

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. J. Madison Wright, Evangelist.

REGINA, SASK.—Church of Christ, which has been meeting in Sons of England Hall, 1773 Angus street, will hereafter meet in Sons of England Hall, 1459 Retallack Street, Regina, Sask. Take Dewdney car to Retallack corner, the fourth building north on east side of street. We meet there tomorrow.

At 11 a. m.—Lord's Supper and preaching.

At 7 p. m.—Preaching.

At 11 a. m.—Evangelist's subject will be, "The Great Commandment."

At 7—"The Cities of Refuge" (illustrated.)

Everyone is invited. 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., and 3 p. m. alternately, for worship, and on Wednesday evening for prayer meeting at 8 o'clock.

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

[Continued on Page 25.]

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

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D. McDOUGALL, Editor and Publisher.

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Vol. V.

West Gore, N. S., Canada, January, 1920.

No. 1.

EDITORIAL

WHAT IS IN THINE HAND.

"If I had time," said one, with longing heart,
"So many things to ease the great world's smart,
And cheer it on, how gladly would I do!
But these spare moments are so very few."
And so these precious moments running fleet,
Which, grasped and held, would yield abundant wheat
Of deeds that from a tiny effort grew
Unnoticed, slipped her listless fingers through.

"If I had wealth," another, sighing, said,
"The poor would shower blessings on my head;
I'd gladly spend my all for their relief,

And lavish comforts that would banish grief;
 But I have naught to give,"—and sorrowed sore,
 Unmindful of the wealth she had in store
 Of golden sunny smiles to make them glad;
 So left the poor unvisited and sad.

"If I were only talented and wise,"
 Another craved, with upturned, wistful eyes.
 "What joy to use my eloquence to wrest
 From galling bonds the tempted and oppressed!
 But all my gifts are dull and commonplace,"
 Nor heeded in a little child's fair face
 Uplifted to her own, a way to teach
 The inspiration of persuasive speech.

THE NEW YEAR—1920.

Here we are Brethren! A Happy New Year—all the way through—to the Christian Monthly Review family; and although the old year detained us a little in closing up his affairs, so that the New Year got a little the start of us, we are making such "leps," as Pat said it the little hog he was trying to "koch," we are making such "leps" that we will soon "koch the scudding New Year.

I think the end of the year is a specially fitting time to "think of mercies past," as well as "future good implore." A very appropriate time for a general Thanksgiving Day. At present we have only time for a little family chat—a little Christian Monthly Review family chat. And we must together think and talk over our "mercies past." Ye editor, and I trust most of us can say from the heart, that goodness and mercy has followed us through the year that is past. The Lord has greatly blessed us with good health, prosperity in all our undertakings, and happiness in the assurance of His favour. We return Him sincere thanks, especially for the goodly measure of success with which He has crowned our efforts to provide for the Brotherhood of Canada, a Home Paper, an organ for the Churches of Christ, a medium of fellowship, of truth, of edification, of righteousness. We thank Him for the galaxy of

shining lights, who have arisen, with their lamps "trimmed and burning," letting their light "shine before men," through this Reflication. We are thankful for the zeal and faithfulness of our Associate Editors who have at no time failed in their expected part. We are thankful for repeated help in various ways, by some less able than others. We are thankful for the help of those "women, who laboured much in the Lord," in the two years work of mailing the successive issues of our Magazine. We are thankful for the devotion and zeal of those workers—in the Business of Christianity who, in some cases must have secured every available subscriber in their communities. We are thankful for the zealous affection in a good thing manifested by the general rally of the Dominion-wide Brotherhood in support of our Home Paper. I am thankful for the kind and encouraging words, the expressions of approval, from the truest and best of living men, for the words of advice, though these have been perhaps too few; and sometimes, perhaps the greatest favor of all, for words of correction. And Brethren, did you ever think of it? After death is generally the time when men get the correction—also the kind words—that they needed in life.

And Brethren, have you anything to be thankful for? Have you tried to or can you count your mercies? Perhaps if you had a better manager for your paper, you would have something to be thankful for. Well, develop him; find him, trot him out, and, whether I am ready to go up or not, I will be ready to drop on him my mantle, with a double portion of my spirit. And looking forward into the New Year, Brethren, what are its possibilities and our responsibilities? In doubling the capacity of our magazine we have assume a greater burden. A burden which will be light if shared by all. Shall it be permitted to weigh heavily on a few? If the zeal in some localities was manifest in all, the circulation would be doubled, at once, and there would be no burden at all. The Bible Advocate of England, the organ of the Brotherhood of Churches of Christ in Great Britain and Ireland, though a very small paper, announces that its loss for the past year exceeds 500 pounds sterling. Although it serves a brotherhood several times larger than ours in Canada, and vastly more wealthy, yet there is a yearly loss larger than the entire cost of our thirty two page magazine. This annual loss is however made up by the voluntary donations made for the purpose by brethren who have means. This plan will not work so well in Canada, because few bre-

thren here have means, and those who have, have more opportunities to invest. We will need all available income from all sources, to pull through our New Year sheet with an even balance. Most religious papers have to be and are subsidized. We prefer if possible, to meet cost by sales. But if sufficient income is not obtainable from subscribers, we must look for subsidies. Brethren, Paul was as good a man as I—feeling as good—yes better, a great deal better; yet he needed the prayers of his brethren, and was often appealing to them to pray for him. If Paul needed praying for surely I do. This will not cost you anything. It is the only remaining inexpensive luxury. Try it.

CHRISTIAN UNITY.

Concluded.

With the opening number of the New Year, we conclude our remarks on the great and most important problem engaging the attention of the religious world today. We have seen the deplorable results of divisions; the increasingly recognized disirability, the imperative necessity of unity. We have found a practicable, divinely prepared and all sufficient Basis of Unity. We have been confronted, face to face with the exceeding sinfulness of divisions among the people of God. And, to cap all we now look in vain for plausible excuse or rational apology for those divisions. They originate, not in what God says, but in the opinions, deductions, dagmas and caprice of men. Where God speaks, it is ours to hearken, believe and obey. This results infallibly in Christian Unity. Where God does not speak, we may form, and hold as our private property, our own opinions; and no harm will be done and no divisions made. But when we formulate our opinions into creeds and bind them upon the consciences of men, we cause divisions, and commit a most greivous sin. Most of the divisions in the denominational world today have thus originated; in the arbitrary opinions of falible men, and over matters not of vital importance or essential to salvation. We who are living today are not responsible for the origin of those God-dishonoring divisions, but we are respsible for their perpetuation. And, in view of the promises, which should sink deep into every honest heart, and weight heavily on every God-fearing consciences, what are we going to do about it? Will we continue to cling to our sectarian schisms, which have

been handed down to us from the borders of the dark ages? Or will we come out, with the millions who have already done so, take the Word of God alone as our rule of faith and practice, be satisfied to be Christians only, standing together on that sure and only safe foundation, the Foundation of Apostles and Prophets, Jesus Christ himself being the Chief Corner Stone.

A HAPPY NEW YEAR.

This time-honoured greeting, and good wishes of the Bible Advocate, we extend to all the Christian Monthly Review Family.

We pray that the year 1920 may be marked by a closer and a more trustful co-operation in all our work for the Master. Faith generates and gives birth to beginning, but there is another factor required to bring this beginning to full growth, to success—that is love.

‘Sweetly may we all agree,
Touched with truest sympathy.’

Let us make the New Year full of service, rich in unity and peace, and the Lord will prosper us. We will search the Scriptures; study to show ourselves approved unto God; learn not to go beyond the things which are written; and declare the whole counsel of God.

What purpose burns within our hearts
That we together here should stand;
Pledging each other mutual vows,
And ready joining hand to hand,
We see in vision fair a time
When evil shall have passed away;
And thus we dedicate our lives
To hasten on that blessed day.

OUR ASSOCIATE EDITORS.

A CALLED OUT PEOPLE.

S. WHITFIELD.

The children of Israel, who were true to God made up the "Church in the wilderness," and they were a people, who had been called out of the world. They were to be a peculiar people unto God, and were to keep themselves separate from the evils of the world, and God told them that if they would do this, that He would bless, guide, strengthen, and prosper them, and they would be the greatest of all people.

God did not tell them that they were not to speak to, eat with, or try to influence others for good; but they were not to marry into other nations; were not to make any leagues with them; and were not to put themselves in any position that would lead them into the sins of other people. From all the facts of the Bible, I would conclude that they were more anxious to do what God did not tell them to do than they were to do what He told them to do; for when Jesus came into the world they criticised Him very severely for talking with and eating with sinners.

The great evils, curses, and final destruction that came upon the Jewish nation came because they did marry into other nations, made leagues with them, allowed them to remain in the land of Canaan, partook of their evils, and worshipped their gods. However, it is encouraging to know that a few of them were faithful and true to God, and these were blessed. Christ found a few when He came to this earth; and they became the material of whom Jesus builded His Church or set up His kingdom.

So we see the great mistake that the children of Israel made was in not keeping up the marked distinction between them and other nations such as God demanded of them. They even asked for, and were determined to have a king as the nations around them had, that they might be like others. Just to the extent that they became like other nations they lost their influence for good; ceased to carry out God's will, and ceased to be the people of God; but the work of God went

on, for God always had a few, who did His will, and through these few or "remnant". He carried out His great and wonderful purpose.

Now, the Church of Christ or Children of God are God's called out people today. God wants us to be a peculiar people, and he desires us to keep ourselves away from the great evils of this sinful world. He does not forbid us to eat or talk with the world. He does not wish us to think that we are better than others. There always has been too much of that spirit, and there is yet. God wants us to lift up the people of the world, and lead them to Christ; and to do this we must talk and eat with them, and show them that we have all been sinners. But God does not want us to marry into the world; He does not want us to partake of their evils; and He does not want us to put ourselves in a position where the world will lead us astray.

The children of Israel are a type of God's Israel to-day: and the mistake that they made which led to their destruction is the very mistake that we are making now: It is said that history repeats itself. It is said over, and over again that there is but little difference, if any, between the church and the world, and I am sure there is too much truth in this. We need a revival among the people of God. The world which includes sectarians is indifferent in the great question of getting ready for death and the judgment, and so are the majority of disciples; the world has run wild after pleasure and money and the majority of disciples have too. The world and Christians walk hand in hand and heart in heart in the great evils of this wicked generation—and they are many.

Just to the extent that we become like other people we lose our influence for good; cease to be the Lord's peculiar people; and we are paving the way that will lead to our final destruction. When we become like others we give up the plea of the Word of God. The world is too much taken up with worldly things to-day to have much time to persecute the Lord's people or we are not waging the fight strong enough against it to call forth persecution. It is a sad day for the church when it is not persecuted. Jesus taught that persecution was a blessing and it is true.

But let no true child of God be discouraged, for the Lord still has true followers; and His work will go on. He always has carried it on with a few, and He is just as able and willing to do it now as He ever was. This is not the day to give up. We must go onward and forward to save ourselves.

May it not be after all that the great evils in the world is showing who is on the Lord's side, and who is for the world! Trials and evils prove us, and show who is for the right.

Let us remember that just as soon as we try to become like others we start in the downward course. We need not make ourselves peculiar just to be different from others, but we will be peculiar enough if we just follow the Word of God.

"And be not conformed to this world; but be ye transformed by the renewing of your mind." (Rom. 12:2.) "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2Cor. 6:17,18.)

THE BOOK OF ROMANS. NO. 7.

S. WHITFIELD.

In this chapter Paul shows that Christians are not under the law but under Christ; and he shows the struggle that we have between the flesh and spirit.

Paul tells us that the wife is bound to her husband as long as he lives, but when he dies, she is loosed, and may marry another, and not commit adultery. He then shows that they had become dead to the law that they might be married to Christ. Christ fulfilled the law, and it was taken out of the way and nailed to the cross. The law was then dead; and all who had obeyed the Gospel were married to Christ. Christ is the bridegroom and the church is the bride. Since we are married to Christ we should wear his name and no different one.

He shows that the law was not sin, but it taught what sin was, and since he knew what sin was his flesh would desire to do wrong. Paul was alive before the law came to him, but when it came, he broke it, and he died or became dead in sin. This shows how and when people become sinners. When people know right from wrong and do wrong they sin. Sin is the transgression of God's law.

The law brought death to man, for all men broke it; but still the law was good, but man was weak.

He now shows that what he, the inward man wished to do, the flesh did not want him to do, and what the flesh would lead him to

do he did not approve of. If he did what the flesh did not wish him to do, it was good. When he did what the flesh wanted him to do it was not the inward man that was doing it. There is no good in the flesh. It is always weak, even in the best of people. Some times the flesh led him to do what he did not wish to do. When he wanted to do good evil was before him. The inward man delighted in the law of God, but the flesh would war against this. He now realizes how wretched he is, and asks who will deliver him from the flesh. He thanks God that the deliverance will come through Jesus Christ. This is our only hope.

In all Christians there is a struggle between the flesh and the spirit. The greatest battle we have in this world is against self or the flesh. The person that does not realize this does not know what it means to be a christian. The best people that ever lived in the world made mistakes. Noah, Abraham, David and Peter did. When people sin through weakness of the flesh, and make it right, God delights in forgiving; but, like David, we should pray God to keep us from presumptuous sin, for such cannot be repented of and cannot be forgiven.

"I therefore so run, nor as uncertainly; so fight I nor as one that beateth the air: But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." (1Cor. 9:26, 27.) "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." (Gal. 5:17.)

OUR CONTRIBUTORS.

ESSENTIALS AND NON-ESSENTIALS IN MATTERS OF RELIGION.

It is customary with many people to divide matters of religious faith and practice into "essentials" and "non-essentials;" the essentials they insist upon, the non-essentials they treat as of less account.

Speaking of the Individual, a man may be a Christian though destitute of some things which are "non-essential." There are certain

things which are essential to human life; there are other things which are non-essential. To live, a man must have lungs, heart, stomach, and spine; but he may live without fingers, hands, or arms; toes, feet, or legs; tongue, eyes, or ears. He will not be much of a man, however, when he is rid of all these "non-essential" parts of his body; still he may live, and be a man—what there is of him. A watch cannot run without wheels, spring, and balance;—these are essential. It may run without a chain, a case, or hands;—these are non-essentials. But what is the watch worth with these non-essentials left out? Many people seem to think that anything which can be omitted from the Christian life, without danger of damnation, is of comparatively little account, whether the Lord has commanded it or not. Hence they take it upon themselves to pronounce as to what is essential, and what is non-essential, and so succeed in confusing their own minds and the minds of many others.

But such often not only omit, from their individual practice, and also from their collective religious systems things which God has positively commanded, pronouncing them non-essential, but they introduce things which He has not commanded, and thereby cause great confusion of faith and practice. A watch case may be a non-essential, but a watch will not be worth much without it, because the case belongs to the watch, and the maker of the watch designed that the watch should have a case. But a loose nail in a watch is of course "non-essential." The watch can go quite as well without it, for the one who made the watch never intended that a nail should be driven through the middle of it, or crowded in among the wheels. It is a foreign element which can only make trouble. So while people are pronouncing this or that portion of God's word non-essential, and are setting it aside, they are at the same time introducing the commandments of men, and driving their nails into the delicate machinery of the Church of Christ, thus deranging, dislocating, and destroying everything they come in contact with.

The whole history of ecclesiastical despotism, of sectarian strife and persecution, of Papal tyranny and infallibility is built up stone by stone upon this one foundation. The only safety for the Christian and for the Church is found in the rigid and persistent adherence to the "WORDS WHICH GOD HAS SPOKEN," and the precepts which God has commanded. Whether they are essential or important is a matter with which we have nothing to do. "Teaching them to observe *all*

things whatsoever I have commanded you," is the language of the great Commission. If we say "Lord! Lord!" it is our business to do the things which Christ commands: To Leave undone the things He has not commanded. We are not to sit in judgment on these things. We are not to pronounce this matter essential and that non-essential. We are simply to do what God has bidden us, and leave alone the things He has *not* commanded. When once this work of adding to the word of God, and legislating for the Church of Christ, is begun no man can tell where it will end. No matter how innocent these things may appear in their beginning—and they are usually introduced as mere matters of expediency, as "advisory," and not authoritative,—yet it is not long before the lust of power grows, ambition increases and tyranny and oppression are the result. Just so sure as *men*, even *good men*, are allowed to commence this work of legislating and introducing non-essentials, for the Church of Christ, they or others will certainly carry their interference to the bitter end, and the things which they now admit are non-essentials will be *the very things* on which they will *most strenuously* insist..

True it is, that some things that are of great importance to the well being and prosperity of the Church are left to the law of expediency. Concerning such things no precepts are found in the apostolic writings. But as one has well said of them. "They are those things, or forms of action, which it was impossible or unnecessary to reduce to special precepts; consequently they are not faith, piety, nor morality, because whatever is of faith, of the worship, or of the morality of Christianity, was both possible and necessary to be promulgated; and is expressly and fully propounded in the sacred scriptures. The law of expediency, then, has no place in discriminating the articles of faith, acts of worship, nor principles of morality. All these require a *'thus saith the Lord'* in express statements, and the sacred writings have clearly defined and decided them."

This position we most heartily endorse; and the controversy that we have with religious friends, so far as we are concerned, is not about Meeting-houses, baptismal fonts or baths, chancel, altar, table, or candles, or any such circumstantial affairs, but in regard to "*acts of worship.*" Here is where the battle rages. We attempt to defend the apostolic "*acts of worship,*" as well as the "*articles of faith.*" And just here some are confounding "*acts of worship*" with "*the law of expediency.*" This is taking advantage of the speechless dead. Let

us have a "thus saith the Lord" in support of the modern style of carnalizing the worship of God. Where have we a "thus saith the Lord" for the "pastor," or "the pastorate," or the organ, or the select choir? Not one syllable in God's word and yet some are presumptuous enough to class these palpable violations of the "principles of morality" in the category of "expediency." Whereas they are not only a violation of the "principles of morality," but they are also a wanton and wilful breach of "the law of love."

The inspired Scriptures clearly set forth this fact, that whenever and wherever persons attempted to do as service to God, either what He had forbidden or what He had not commanded it was *not* to Him. The same spirit that led Saul, the son of Kish, to yield to the will of the people instead of maintaining loyalty to the will of God, is abroad today. To keep abreast of denominational fashions, the people clamour for departures from the will of God, while lax and latitudinarian leaders yield to the popular demand. There is a Divine Will in Christian worship. But there have been departures from the original, simple worship, and these departures were at first gradual. They have all occurred because the Church did *not resist the very beginning of evil*. It was the old and yet ever new cry of "essentials" and "non-essentials."

Let there be no mistake or misunderstanding about it, those who introduce foreign matters into the Church and thus cause strife and division are committing as great, if not a greater, sin than that of Nadab and Abihu. These men introduced unauthorised things into the worship; and whatever may have led them to do so, one thing is certain, it was not faith in God's word. And so with all innovators of this age. Faith in God is needed. But Brethren! our obedience must not be devoid of love for the Divine law giver. We would not emphasize the necessity of keeping the ordinances, and keeping out the innovations, merely as duty apart from love for Him who hath bought us. The grand root principles as taught by Christ and His Apostles are *Faith and Love*; hence we find these emphasized more than the idea of duty, because they that have *living faith* in the Son of God, as their friend and Saviour, will love *Him*, and those that love *Me*, said our Lord, will keep my commandments. The very germ or spirit of obedience is faith which works by love. The word of God declares that the Church is the pillar and support of the truth. There the individual life of each member is to be an exhibition of the teaching inculcated in the Church.

Depend upon it there are perishing sinners who would gladly accept the way of life could they but see it in its simplicity, with the rubbish of speculating men removed from it. Let there be no apology for our position. If we are conscientious we cannot be anything else. It is simple loyalty to our Lord and obedience to His commands which we have received. To doubt is to be weak. I plead for fidelity to truth, for our own sake and for truths sake. We have a banner to display and a testimony to bear, our destructive principles are *principles*, not current notions lightly held. In "acts of worship," "articles of faith," and "principles of morality," we know nothing of non-essentials; these are always and altogether *essentials*.

Give us men who believe something, and for God's sake dare to be alone and bear their testimony.

R. V. F.

WHAT IS THE GOSPEL (Good Tidings.)

The Gospel, is the story of how Christ lived and died on this earth to save mankind from their sins and how he arose again the third day; Combined with His teachings in regard to the manner in which we can obtain salvation through Him.

BEATRICE BURGESS.

CORRESPONDENCE.

Regina, Sask. Dec. 19th, 1919

Dear Bro. McDougall:—

Enclosed find few a lines for monthly. I enclosed \$1.00 for which please send monthly to 1555 Garnet St. I will try and get some subscribers for the paper and also write more for it. Have been very busy all the time. The weather has been most bitterly cold here making it hard for people to get out, waiting on Street Cars when it is so cold is very hard on one. It is mild now and when it promises good we expect to hold a series of meetings again. In the meantime our articles in Post may draw out some. Am beginning with bible, its

purpose, and trust to establish a good understanding as to different parts of same, and after some time lead up to first principles.

I will count it lucky if we are allowed to continue, however, we will go on if we can.

Yours in Christ
H. A. ROGERS.

Ice Lake, Manitoulin Is., Ontario, Dec. 26.

Dear Brother McDougall:—

As it is time to renew my subscription for the C. M. R. for another year find enclosed a P. O. order for \$1.00 for 1920.

We wish this paper every success it is getting better all the time a paper that is greatly needed in the Brotherhood. I just received the November, No. yesterday. Mails have been delayed expect our December one anytime now.

Brother McDougall I wish you and yours a happy and prosperous New Year.

Yours Brother in Christ,
ANDREW ARCHIBALD.

(Thank you, Brother Archibald. Josh Billings said, The sensible man is the man whose opinions agree with our own; and I think Bro. Archibald a very sensible man—in his views regarding our paper. Send us along plenty of the where-with-all, not only money, but material, and we will assuredly make it get better as time goes on. Ed.)

Hamilton, Dec. 29th, 1919.

Am remitting for 1919 and 1920 for Christian Monthly Review. Like the little paper very much.

Yours Sincerely,
Mrs. R. E. Waugh.

(Glad you like the *little* paper. It is growing bigger, and we hope you will like it still. Ed.)

Glencoe, Dec. 29, 1919.

Dear Brother McDougall:—

We are well. You will find \$1.00 to help on with the paper. We wish you the compliments of the season, with success in your work I am as ever

Yours in the work,
S. WHITFIELD.

Niagara Falls, Dec. 20, 1919.

We all join in wishing you and all yours a happy Christmas and a prosperous New Year.

Yours Sincerely,

J. MADISON WRIGHT.

NOTES FROM WESTERN ONTARIO.

Bro. Clifford Lumley was with us at Woodgreen on the last Lord's day of 1919. And he spoke for us morning and night. In the morning he told us that one great trouble in the world and also among disciples is that the Bible is not studied as it should be. He said that when people wanted to do right, and would study the Word of God to learn their duty, all would be well. This is all very true. In the evening he spoke on the judgment, and showed that when Jesus would come again the judgment would take place. He proved from the Word of God that no one could tell when Jesus would come again, but He would come when the world was not expecting him.

Bro. Lumley was raised here; and we were glad to have him with us once more. He is improving in a knowledge of the Truth, and in ability to preach it. We are glad to have such visitors in our meetings. We had two splendid meetings to close up the old year.

S. WHITFIELD.

Regina, Sask., Dec. 19th, 1919.

FOR THE CHRISTIAN MONTHLY N. S. CANADA.

Church work here is moving along nicely, the cold weather hindered us considerable. It was very severe. It is some milder and we may have much better opportunities now. I have had a lengthy correspondence with a Doctor of the City and may yet publish same, altho. upon my intimation of doing so he answered saying he refused me permission. I then informed him that I was not asking his permission, when he came back with three pages of indirect begging to not publish. I tried every way to get him to come out in public or have any other to represent him, but, while he could with pen scoff and give slurs he cannot be induced to stand behind his teaching in public. It is not all over yet. The Church requested the writer to prepare for publication a series of articles to be published in "Regina Post." The first one should appear to-morrow and one each Saturday

on a page dedicated to Church news. By this means we may get in touch with some whom otherwise we would not.

If Bro. C. W. Petch reads this, would be pleased to hear from him reprospects of his assistance here for next summer. I have written him different times but have not had reply.

H. A. ROGERS.

Regina, Sask., Dec. 29, 1919.

451½ Victoria Ave., Niagara Falls, Ont.,

Jan. 3rd, 1920.

Mr. D. McDougall,

West Gore, N. S.

Dear Brother:—

The work is encouraging here since the weather has moderated, our audiences have increased considerably.

The digressives have bought a nine thousand dollar house in Regina and expect to begin work soon. Suppose they expect to ride by us and leave us in the dust. They have never approached us at all re their coming, which shows their spirit.

It does seem strange that they can gather so much money and the true Church lags so far behind. Does the Church do its duty in this? Some no doubt do, but, no doubt many do not.

The Church here has all it can do in paying Hall rent and press charges, etc., for past two months.

The writer is preparing for publication by Regina Post for Church page for each Saturday, a discourse which is costing some \$10.00 of \$12.00, which if we can continue to support, think will be a means of much good. We are using this means of trying to create an interest for a series of meetings which we wish to hold in February.

When our meetings begin it will cost \$5.00 per night for Hall rent—this with cost of present expenses and printing of discourses is putting a heavy burden on the little Church, but it is their desire to push the project. It will be entirely out of the question for the Church to contribute anything to the writer until warm weather comes, when rents will be less.

H. A. ROGERS.

I thank you for your letter. Enclosed please find \$1.00 for payment of subs for C.M.R. for 1919 and to pay for it for 1920. This is the only religious paper I am taking and would not be taking it, if

it had not taken me. This shows how much in earnest I am in getting out the song book I have been working at. All my powers have been given to it. And when it is gotten out, all my powers will be given to driving home the truths its sayings contain. With the Holy Scriptures to preach and Scriptural songs to sing the same truths; certainly there should be some hearts somewhere impressed with things divine.

In this hour when the world is money and pleasure mad, and christians forgetting their religion and doubting their God, and wondering at and following the procession are giving their time influence, money and power, to earthly schemes and ends instead of things divine, there should be some voice crying in the wilderness: "Prepare ye the way of the Lord, and make His paths straight." And I am wishing when the fullness of the time comes to say with Isaiah: "Here am I, O Lord, send me."

I am doing now all I can do that I see, and getting ready within and without, in heart and life, to do what God opens the way for me to do and by His grace leads me in doing.

I am glad you will take charge of the book and offer it for sale so it can be copyrighted in Canada. As soon as I can I will do all that I have power to do in helping you with your paper.

With best wishes, yours sincerely,

J. MADISON WRIGHT.

Pine Creek, Dec. 29th, 1919.

D. Mc Dougall Esq.

Editor Christian Monthly Review.

Dear Bro.

Just a line from this little Corner of Gods footstool. Will say first that I was glad indeed to see my Nov. issue of the Christian Monthly Review came along, it reached me on Dec 27. I began to fear it had gone under for lack of support, but thank God it still lives and so does its able Editor. I pray God that both might long be spared to do work in the Master Vintage. I am indeed glad to report to you dear Bro. McDougall that we have been greatly encouraged in this little out of the way place as it was being so far away from other Churches, but thanks be to God even here his work can be done. We have had in the last little while five precious Souls added to our number. A man and his wife, a sister who has gone to the Church

in Winnipeg, a young man a returned soldier a son of the Scribe. To God be all the praise through the Lord Jesus Christ.

Dear Bro. please find inclosed \$1.00 please send the little Christian Review to Bro .C. E. Johnson, 224 Kilbride Ave., Winnipeg, also please change address of H. E. Johnson from Pine Creek, to 692 Alexander Ave., Winnipeg, Man.

Your Bro. in Christ,

WM. JOHNSON,

Pine Creek, Man.

Manitoulin Commercial College, Little Current, Ont.,

Dec. 30th, 1919.

Mr. McDougall,

West Gore, N. S.

Dear Bro. McDougall:—

I have received this month, from other than the Church here, only Seven Dollars (\$7.00,) which came from Fenwick congregation, Little Current is supplying Thirteen Dollars (\$13.00) to make \$20.00, which I am remitting to India today.

I wrote to Bro. T. E. Cook, R. R. Fenwick, Ont., who forwards funds to me for the Church there, urging them to subscribe for your paper.

Last Lord's Day I suggested to the brethren and sisters here that we use some of our funds to assist the C. M. R. and do good, by subscribing a few copies to hand to those who attend services.

Here is \$3.00, for which you will send six copies to Church of Christ, Man. Col., Little Current.

In His service,

H. L. RICHARDSON.

EVANGELIST ROGERS' SERIES OF DISCOURSES ON BIBLE THEMES.

(By Evangelist H. A. Rogers, 1555 Garnet Street.)

The Church of Christ of Regina has requested the writer to prepare for publication by The Post a series of discourses on Bible themes, which I cheerfully will endeavor to do, and would kindly ask The Post readers to give same a careful reading as they appear each Saturday.

My theme shall be the Bible only. It is the only Book which

God has given us, the only guide from earth unto heaven, the only source of Divine information, and unto which all credit belongs for civilization, culture and refinement.

The Bible reveals to us the mighty works of God, the magnitude of His power, the incomprehensibleness of His wisdom, the awfulness of the curse of sin, and the unfathomable depth of His love and mercy and His unceasing efforts to restore fallen man unto a state of reconciliation and justification, so that he might spend the countless ages of eternity in bliss and glory.

A VAST COLLECTION OF BOOKS.

The Bible is a collection of sixty-six books, written by a variety of writers between the dates B.C. 1500 and A.D. 100 years.

Many people say that the Bible is a hard book to understand. This is true of what Moses calls "secret things," Deut. 29:29; but not of revealed things.

Would we be guilty of accusing God of framing our minds and then giving us a book which our minds could not comprehend? Surely not.

Is not the lack of study on our part this cause of failure?

Is it not true that we know only what we learn, and that the Bible is not understood because it is not studied?

Is it not too true that people seem more ready to believe what someone says about the Bible than what the Bible says about the people? Whoever learned languages, history or mathematics without studying?

MUST KNOW THE BIBLE.

The one who learns language is the one which is blessed by language, not those who do not learn. The one who learns the Bible is the one which may profit by it. Having the Bible on the shelf is useless without knowing it. Is it not too true with many of us that the knowledge of God is on the table instead of in our minds?

God gave unto Adam and Eve His word, but they rejected it and fell into sorrow and misery.

WHAT MOSES TAUGHT.

Moses, in his final address to Israel, taught them with much emphasis that their blessings, prosperity, peace and happiness depended upon their obedience to God's commands. See Deut. chapters 7, 28, 29, 30, while disobedience would bring mildew, famine, pestilence, consumption and the sword.

What brings such today? When Israel obeyed God they abounded in prosperity and peace; when they failed to observe God's word they suffered untold woe.

Joshua, who succeeded Moses as a leader of Israel, learned by experience the import of obedience to God, and asked Israel "whether or not they would serve the gods of their fathers;" but admonishes them to serve God in sincerity, adding: "For me and my house we will serve Jehovah."—Joshua 24: 14-15.

STRIKING ILLUSTRATIONS.

David said God's law was his delight.—Psalms 40:8.

Solomon said: "Fear God and keep His commandments, for this is the whole duty of man."—Ecc. 12:13.

The Saviour said the wise were those who heard and did His word.—Matthew 7:21-27.

Jesus teaches that hearing and understanding precede healing from sin.—Matthew 7:21-27.

Christ empowered His apostles to preach the Gospel so that people might believe and obey it.—Romans 1:16; 2 Thes. 1:7-8.

The Gospel is the power of God unto salvation unto those who believe and obey it, and being made perfect He became unto all those who obey Him the Author of eternal salvation.—Heb. 5:9. What will we be profited if we believe and obey it not?

Blessed are they that do His commands that they may have right to the tree of life and enter in by the gates into the city.—Rev. 22:14.

Blessed are they that hear the Word of God and keep it.—Luke 11:28.

Much more could be said regarding the appalling condition of those who refuse to listen to God, and much as to the bliss and glory which will be accorded those who love and obey our Lord, but may this suffice for the present.

HISTORY OF THE AGES.

The Bible is a history of different ages or periods of time, each governed by laws and commands peculiar to itself, with which I will deal at some length in the following articles.

Please note change in meeting place of Church of Christ in announcement.

We invite questions on paper at all meetings.

See announcement for subjects and time of meetings. Sons of England Hall, 1459 Retallack St.

ACKNOWLEDGMENTS.

St. Catharines, Church Directory Ad. \$1.00

Christian Monthly Review Fund:—

S. Whitfield.	\$1.00
J. Madison Wright,	\$1.00
E. C. Johnson,	1.00
Church of Christ, Little Current,	3.00

Subscribers:—

Mrs. R. E. Waugh.	1.00
R. Skaife.	1.00
H. A. Rogers.	1.00
Mrs. H. E. Allard.	1.00
Andrew Archibald.	1.00

Manitoulin Commercial College, Little Current, Ont.,
Nov. 11, 1919.

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

Dear Bro. McDougall:—

I wish to report in time for the December C. M. R. funds forwarded to India since last report:—

Church at Omagh, Ont.	\$25.00
Church at Fenwick, Ont.	7.00
Church at Little Current, Ont.	11.00
A. Hines, Hamilton, Ont.	2.00

Sent to Bro. Govind Rain, by Merchants Bank Draft, Oct. 28th \$45.00

All that has been received to this date has been forwarded without charge and reported. We thank the churches and individuals for the substantial way in which they have responded.

While, I believe, we have helped our brethren in India over this very very trying time of famine and hardship, there is still a great need for funds for missionaries, orphans, and education.

Yours in Christ,

H. L. RICHARDSON.

OUR EXCHANGES.

The church needs men, faithful men? It needs men who are true to God's word, and who are neither afraid nor ashamed to stand where the Apostles stood. It needs men whose ears do not itch, and in whose hearts the god of this world can find no place.—Bible Advocate.

HEART TO HEART.

Make Christ your most constant companion.....Be more under His influence than under any other influence. Ten minutes spent in His society every day, ay, two minutes, if it be face to face and heart to heart, will make the whole day different.

He that would be happy, let him remember that there is but one way,—it is more blessed, it is more happy, to give than to receive.

Life is the finest of the fine arts: it has to be learned with life-long patience; and the years of our pilgrimage are all too short to master it triumphantly.

A RECIPE FOR A GOOD DAY.

When you go to bed some nights you say to yourself, "What a nice day this has been!" And sometimes you can hardly wait till bedtime, you are so glad the day is over. Did you ever stop to think that the difference between the nice day and the spoiled ones is largely a difference in you?

Here is a recipe for making a good day. Read it to your mother and see if she has anything better in her cook book.

Take two parts of selfishness and one part patience, and work together. Add plenty of industry. Lighten with good spirits, and sweeten with kindness. Put in smiles as thick as plums in a plum pudding, and bake by the warmth which streams from a loving heart. If this fails to make a good day, the fault is not with the recipe, but with the cook.—Selected.

GROWING INTO THEM.

"When I was a little boy," remarked an old gentleman, "somebody gave me a cucumber in a bottle. The neck of the bottle was small and the cucumber so large that it wasn't possible for it to pass through, and I wondered how it got there. But out in the garden one day I came upon a bottle slipped over a little green fellow that was still on the vines, and then I understood. The cucumber had grown in the bottle.

"I often see men with habits that I wonder any strong, sensible man could form; and then I think that likely they grew into them when they were young, and cannot slip out of them now; they are like the cucumber. Look out for such habits, boys.

OBITUARY.

J. J. ANSLOW.

WINDSOR, N. S., November 28—The death of a veteran newspaperman, Mr. J. J. Anslow, occurred at his home on Grey Street Windsor, N. S., on Friday afternoon, November 28th, at the age of seventy-nine. Although not in robust health, Mr. Anslow's illness did not take on a serious nature until about three weeks ago. Since then he has gradually failed. Throughout his trying illness he evidenced great patience and was very appreciative of any kindness shown. He was a member of the Methodist Church, also of Welsford Lodge, A. F. and A. M., and of the I.O.O.F. (Pesaquid Lodge.)

In the work of temperance he took special interest and delight, and in the work of Avon Division, S. of T., he manifested a steadfast regard, as he also did in the Grand and National Divisions. In the former he held the office of Past Grand Worthy Associate.

He was a man of fine literary ability, clear and concise in his thought, even to the best. He was loyal and true friend and his memory will ever be cherished and honored. In all that appertained to the welfare of the community, he took a keen interest, and his death will be a distinct loss to Windsor.

The subject of the above Obituary was the founder of the Hants Journal and father of the printer of the Christian Monthly Review. We extend sympathy to the bereaved. Ed.

PUBLISHER'S NOTE.

The delay in publication of the Review is through no fault of the Editor, Mr. MacDougall.

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.

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 9.45 a. m. for Bible Study. At 11 a. m. for Worship. At 7 p. m. for preaching. Wednesday at 8 p. m., Prayer and Bible Study. J. L. Hines, Minister.

OWEN SOUND, ONT.—Church meets at 307—10th St., W., Lord's Day, 11 a. m. for worship. Dr O. H. Tallman, Minister. W. F. Ellis, Secy.

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GIVE THE GIRL A CHANCE.**

DO YOURSELF A GOOD TURN. HOW?

Empty your Pocketbook into your Head and Hand.—Where no one can steal it from you, and then you have A FOUNDATION ON WHICH TO BUILD SUCCESS.

No one is to be blamed so much for being ignorant or untrained, as for STAYING THAT WAY.

[EXACT COPY FROM ORIGINAL]

THE CANADA BUSINESS COLLEGE,
HAMILTON, CANADA,
AUGUST 19TH, 1918.

TO WHOM IT MAY CONCERN :

This is to certify that Mr. Howard L. Richardson very successfully filled the duties of Commercial teacher in the Canada Business College for a period of three years. I can speak in the highest terms of praise of the faithful and effective work and his ability as a teacher.

He left this college bearing the good will of every one connected with it and with the best wishes for his success in the establishment of a college for himself, I consider him thoroughly reliable and a man of sterling qualities. Any business entrusted to him will be carefully attended to, and he will give full value for any patronage placed with him.

Yours very truly,

OSCAR MAIN, Principal.

We have done good work during the past session. We merit your confidence for the coming Session.

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OUR BOOK ROOM.

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Price \$1.00 per hundred, 10 cents per dozen.

A helpful tract for evangelistic meetings and for general circulation.

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By Pte. John B. McDougall.

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A New Christian Song Book.

By J. Madison Wright,

is soon to be published, and will be on sale at the Christian Monthly Review Book Room, West Gore, N. S.

We trust our Brotherhood will defer purchasing new song books until this latest and best appears.

Manitoulin Commercial College,

Little Current, Manitoulin Isd., Ont.

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BARRISTER-AT-LAW,

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PHONE 42.

DR. O. H. TALLMAN, D. C.

CHIROPRACTIC PHYSICIAN.

NO KNIFE. NO DRUGS.

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