

H. M. Evans

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Life with the years brings many a change,
The bursting bud and opening flower,
'Tis not for man to know however strange,
We only know from hour to hour.

The winter's cold and chilly blast
With drifting snow will soon be here,
All earthly joys how soon they pass
And leave us full of care.

But still my home, my country fair,
I love thy bonnie banks and braes;
How oft I've longed with thee to share
The joy of other days.

Sweet home with childhood's happy days,
How oft those scenes on my memory burn;
O may I put my trust in God
For joys that never can return.

West Gore.

EDITORIAL

THAT HOOT OWL.

An Old Country Rector, not wishing to be disturbed while preparing his sermon, instructed his housemaid, that if any man called to see him, that she should not admit him. "But, your Riverence, phwhat will I say to him?" "O just give him an evasive answer." Later the clergyman asked the servant girl if anyone had called. "Yis, your Riverence, a foine gintleman called to see you." "And what did you say to him?" "O, I just gave him an evasive answer." "But what did you say?" "Sure, when he axed me, was your Riverence in, I axed him, was your grandmother a hoot owl?"

This expression, "was your grandmother a hoot owl," has since come to be frequently used as an amusing synonym for "an evasive answer."

Some time ago, this comical question was used as the heading of an editorial by our senior Associate, Bro. Evans, in reference to the evasive answer of Bro. Watterworth to his queries regarding affiliations and activities with certain supposedly digressive churches. By the use of this comical heading, Bro. Evans simply meant that Bro. W. gave an evasive answer. But one simple brother, not understanding this figure of speech, thought that Bro. Evans was very harsh and unchristian in calling a brother preacher such names, making him out the progeny of a hoot owl; and because of this unchristian conduct of Bro. Evans, the instant discontinuance of his paper was demanded.

PARAGRAPHS.

By H. M. EVANS.

The "C. M. R." comes to us at the first of 1924 with a fine make up. A noble soul and like a perfect bell has a true ring. It needs your support, my brother, it deserves your support. Then don't give it grudgingly. An extra dollar or two will help to send it to some poor widow or orphan who is not able to pay for it themselves. Lend a helping hand; the Lord will reward you. Canada needs a paper of its own. Support your home paper that brings you the home news. The publisher informs us that printers have been engaged who have promised to deliver the paper on time now. We also ask Bros. O. E. and O. H. Tallman, Bros. Petch and Keffer to get busy with their pens. What are the congregations in the dominion doing? Brethren, why not keep each other posted as to the King's business? Let us have short items of news, even if it does seem only common place to you. Why not cheer and encourage our editor. Don't be afraid of swelling his head, he can call on the Doctor you know.

Is your subscription paid for the "C. M. R.," my brother? Remember it takes money to pay the printer. It takes money to live and it takes money to advance the cause of Christ. The Lord's business must have money like every other business. The farmer takes his Agricultural paper and the merchant and mechanic take their trade Journals. Do you, my brother, take as much interest in the

Lord's business as you do in your own? If you do why do you not pay the publisher for the paper you take? If you are not interested in the Lord's business ask the publisher to discontinue it, but be sure you pay up all arrearages first. BE HONEST. Yes, be honest with your God, be honest with your brother, be honest with yourself. No christian publisher wishes to be stingy and selfish and stop your paper before you ask him to. When publishing "The Bible Student," we lost \$300.00, because we were not selfish enough to stop the paper at the expiration of the subscription. We sent out the bills, but many refused to notice them. You may call it "dishonesty," or what you like. BE HONEST.

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Eternal life, or eternal death, which will you take, my fellow traveller, to eternity? God's promises to the obedient one are sure and His threatenings to the disobedient are fulfilled just as certain. "I'll take my chances," says the man who loves pleasure and wealth more than he loves God. But there are no "chances" in this question my dear friend. These things are only for "a season." "The lusts of the flesh, the lust of the eyes and the pride of life (1 Jno. 2: 16)" are only transient. This "world and the lusts thereof" are to pass away (1 Jno. 2: 17.) The love of and practice of these things end only in disaster and eternal loss. God says so. Do you believe Him? If so "prepare to meet thy God."

* * * * *

Yes, my brother, fine houses, furniture, dress and fashion have their allurements; stocks, bonds, bank accounts and other investments have their attractions; the sports and pleasures of the flesh such as the card table, the dance, the theatre and other idle attractions end with this life in the flesh. There are none of these things in perdition to while away the hours of torment in that place which is "prepared for the devil and his angels." What are your "chances" in the great eternity? What is your bank account in the realms of glory? Have you an account up there at all? Do the threatenings and warnings of heaven make any impression on your life? Well might the prophet say "prepare to meet thy God."

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In order to awaken the sleeping unconscious worldling from his

dangerous condition it may be necessary for the Lord to arrest his mad career by laying the hand of affliction upon himself or family, and even the undertaker's crepe may hang upon the door of the home before its inmates will realize their helpless condition when the hour of death comes. All goes well, apparently while the "god of this world" is lavish with his gifts of "the pleasures of sin" and "the deceitfulness of riches," but when the sword of God's judgment hangs over the home the scene is changed and we call upon the name of the Lord, then yes, upon that Lord which we insulted in the days of sinful pleasure when "Mammon" was our god. O awake ye worldling and careless christian before calamity is your portion and your call is too late. "Prepare to meet thy God."

* * * * *

When in trouble we get impatient for the Lord to answer. It is more than likely that our case is a serious one in the Lord's eyes and He knows it will take a long course of discipline to correct our life and bring it into harmony with His will and drive selfishness and worldliness from the heart. This is no doubt the reason why many prayers are not answered as soon as expected. God has waited patiently for us to reform our lives, but we have tried His patience. Why now should He not try ours? "Prepare to meet thy God."

Selkirk, Ont., Feb. 15, 1924.

OUR ASSOCIATE EDITORS

"MODERNISM"

CHAS. W. PETCH.

"Modernism" is a later term used to designate the fuller development of "Destructive Higher Criticism," which originated with Spinoza, the rationalist Dutch Philosopher about 1670. It was later strengthened by a French free-thinker, named Astruc. Its growth continued among German theologians and philosophers, noted for

their speculations, conjectures and fancies. It afterward spread to England and America; and its growth has been so rapid during the last decade that a large percentage of the Colleges and Universities are teaching its destructive doctrines.

The dominant minds which have led and swayed the movement, who formed the theories that others circulated, were strongly inclined to unbelief in the necessity and possibility of a personal revelation from God; as has ever been held by professed Christians from the beginning. They were men who denied the validity of miracle, and of any miraculous narrative. They denied the reality of prophecy and the validity of any prophetic statement. Their theories were based on grounds of human reasoning. They did not believe in the inspiration of the Bible, in the Holy Scriptures from Genesis to Revelation being the Word of God. In fact, they had discarded belief in God and Jesus Christ whom He had sent. The Bible, in their view, was a mere human product. Hence the real object of the movement has been to discredit the genuineness of the Scriptures, to discover discrepancies and to throw doubt upon their authority.

Their theories clearly contradict Jesus and His Apostles in the following statements: "Moses wrote of me. But if ye believe not his writings how can ye believe my words?" Jno. 5:46, 47. "God, who . . . spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His son." Heb. 1:1, 2. "Holy men of God spake as they were moved by the Holy Ghost." 1 Pet. 1:21.

Thus Modernism is absolutely incompatible with true faith in God and the Bible. As an editorial in a late issue of "The Christian Century," puts it; "Two worlds have crashed, the world of tradition and the world of modernism. . . . The God of the fundamentalist is one God; the God of the modernist is another. The Christ of the fundamentalist is one Christ; the Christ of modernism is another. The Bible of fundamentalism is one Bible; the Bible of modernism is another. The church, the kingdom, the salvation, the consummation of all things—these are one thing to fundamentalists and another thing to modernists." Consequently the fight against modernism must be a fight to the death, as much as the war between truth and error, Christ and Satan. "Choose ye therefore whom ye will serve."

Modernism handicaps the missionary. How useless to offer the

Bible and the Christ of modernism to a Mohammedan. The "uninspired Bible" is no better than his Koran, and the merely human Christ, who never rose from the dead has little pre-eminence over Mahomet. So with the followers of Buddha and Confucius. The Brahmins of India have their sacred books, products of human wisdom. But why disturb them with stories of Hebrew legends and myths, and with the unreliable testimony of New Testament writers concerning a certain *man* Jesus. If the Bible is not an inspired book "why spend money for that which is not (true) bread (from heaven); and labor for that which satisfieth not?"

Modernism destroys the simple childlike faith in God and the Bible, that has done so much to keep the Church unspotted from the world. Where modernism holds sway, human wisdom takes precedence to the word of God. It presupposes the right of human wisdom to judge divine revelation. Its tendency is "to humanize deity, defy humanity and minimize sin." God is no longer the director of human thought and action. Men's wisdom is his dictator. Sin is but the result of men's immaturity, and he will, through modern culture, grow out of it and become thereby his own saviour. As Edward Scribner Ames says in his book on "The Divinity of Christ," "We expect to develop a whole race of Christs." Nineteen hundred years has not developed one; how long will it take to produce the whole race.

Dear Reader, be warned and fully armed with the shield of faith and the sword of the spirit against the venomous influences of this modern device of Satan to deceive. It is one of his latest masterpieces in his effort to defeat the Christ and overcome the power of the gospel. Christ reproved the church at Thyatira for suffering "that woman Jezebel to seduce His servants." So I believe He will hold it against any church today that allows modernism to be taught in its assemblies, or that holds in fellowship such as believe in and advocate its doctrines. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the *tradition* which he received of us." 11 Thess. 3:6. "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness . . . from such withdraw thyself." 1 Tim. 6:3-5.

Brethren, "hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." For "when He cometh shall he find faith on the earth?" Shall He find it in your heart and life?

Newmarket, R. R. 3, Out.

OUR CONTRIBUTORS

THE TWO SINS.

BY J. C. BAILEY.

God speaking through the prophet Jeremiah says: "They have forsaken me the fountain of living waters and hewn out for themselves cisterns, broken cisterns which contain no water." (Jer. 2: 13.)

The apostle Paul declares these things were written for our admonition in 1 Cor. 10: 11, and as I look upon the religious world of today I am amazed to see how true, how very true, this very statement is.

Under the New Covenant Jesus is this fountain and apart from Him there is no cleansing. His blood alone can cleanse from sin. (Heb. 10: 19; Heb. 10: 4; Heb. 9: 15). Even under the Old Covenant these sacrifices which are recorded as being offered year by year could never take away sin. "Else," says the writer to the Hebrews, "they would not have ceased to be offered." (Heb. 10: 2.)

In further proof of Christ being, "the fountain of living waters," read Math. 17: 5, when God says, "hear ye Him," also Heb. 1: 1; Math. 28: 18.

How is the fountain of living waters available to you and me. The prophet Zeckariah says: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." (Zeck. 13: 1). So we find on the day of Pentecost that this fountain was opened and it still flows down through the ages bringing remission of sins to you and me. Christ told the Samaritan woman that water which He would give would be a well springing up unto eternal life. Again we turn to God's Word and we hear the Spirit say, "Come," and "he that is athirst let him come."

The trouble is as in the days of Jeremiah. People have forsaken the fountain of living waters, (Jesus Christ). His salvation does not suit their ideas, and instead of His ways they hew out for them-

selves cisterns, broken cisterns which contain no water. (The second sin.)

We can always distinguish these cisterns from the true fountain, in the first place by the name they wear. The true fountain bears Jesus' name. (John 20: 31; Acts 4: 12,) while these cisterns wear the names of men such as Baptist, Methodist and Lutheran, etc.

There are some cisterns to (remember man hewed these out) which nearly all of the religious world cater. This first one is the instrumental music in the worship which they have set to better the truth of God's Word. Which says to "sing with spirit," but their way is to sing with organ. A cistern which contains no water.

The next in use perhaps is infant baptism (so-called) God's fountain was for penitent believers. Their cistern is for *sinless babes*. *They contain no water*.

The third is the mourners bench, which is another human idea (cistern), to better God's plan. God has laid down a plan whereby he has promised to cleanse our sins. (Acts 2: 38; Acts 22: 16), but they turn away from that pure fountain (which was opened to all) to their "broken cistern," and try to get God's pardon contrary to God's Word. To those who persist what is the result? 2 Thess. 2: 11.

There are many other cisterns which we might call attention to, but may this suffice to make us turn from these things unto Jesus and drink deep of the spiritual water that we may have eternal life. This fountain is all sufficient. There is room for all and in it is the cleansing power.

"Let him that heareth say Come." "If you have tasted the Lord is gracious," then remember you must say "come." What are you doing. If you are not in a position to say "Come," whose arms are you upholding that they may say the word to a lost and perishing world?

BRO. JOHN SHERIFF OF SOUTH AFRICA VISITS BATHURST ST. CHURCH, TORONTO, ONTARIO.

GEO. A. KLINGMAN.

Last Tuesday I had a long distance call and to my great surprise and delight I heard the voice of John Sheriff, missionary from South

Africa, who is taking his first furlough. He was then at Milton, Ontario, and informed me he had a telegram from Bro. F. B. Shepherd, of Abilene, Texas, instructing him to go to Toronto and "get in touch with Bro. Klingman." He and his wife and little daughter, Theodora, came on Wednesday. That night Bro. Sheriff gave us the most helpful missionary address we have heard since coming to Canada.

Brother Sheriff was born in New Zealand; twenty-six years ago he went to South Africa as a stone mason and went into business at Bulawayo, Rhodesia; four years later he married a lady from Australia. One day he saw some natives who were trying to learn how to read; they had very poor accommodations; he made himself acquainted and offered his services as an instructor; the result was that he baptized one of the young men. Bro. Sheriff said he had no idea of being a missionary, but he just talked to those who became interested and, in a few years he had established a church in that community. He had found only one other white man who was a disciple and he lived at the other end of the town; they met to "break bread" every Lord's Day. Bro. Sheriff prospered in his business, bought property, built a residence, a business house, and a church house. His home in the centre, his business on one side, and the church house on the other side. As a result of this humble stone-mason's efforts there are nine mission stations now in that section of country and he has led many souls to Christ. Sis. Sheriff took in little children and has had as many as seventeen in her home, teaching them to read and write and sew and telling them the sweet story. They have an adopted daughter who is now grown and is a missionary, at present with Bro. and Sis. Short, who have lately gone to South Africa from Harper, Kansas. Their own daughter, about nine years of age, has it in her heart also to be a missionary. Bro. Hadfield and family went to South Africa from New Zealand, to help in the work there, but Bro. Hadfield is now supporting himself, in order that another couple may be supported in the work, by the New Zealand churches. Bro. Sheriff says it is a sin that this capable man is not giving all of his time to the preaching of the Gospel. One of the native workers is calling, pleading, for a white couple to come and help him at his mission station.

These good people have mortgaged their farm in order to take a much-needed rest and to visit the churches and place before them the great needs of that field. Bro. Sheriff and I leave tomorrow

morning to visit some of the congregations in Ontario, and I am arranging for them to stop over at several places en route to California. I wish they could visit all of our congregations and give each one the same great spiritual lessons they have brought to Bathurst Street Church. Bro. Sheriff also spoke at Wychwood and Fern Ave., and last night we had him speak again at Bathurst St., inviting the other congregations to attend; it was a great meeting. When we took up an offering for Bro. Sheriff he said, "This is a new experience for me, we are not in the habit of receiving offerings for ourselves." We are hoping that the brethren will not only contribute enough to pay all the additional expense of the special trips, but that when these faithful workers get back to Africa they will have enough money left to pay off that mortgage. Better still, we are praying that God may send some co-workers to that field where the "harvest is plenteous, but the laborers few."

Here we have another demonstration of the fact that God does not depend upon the "professional ministry," nor upon the organizations of men to evangelize the world; much as He may use those who "give all their time to preaching," what a rebuke it is to those who may even complain that the churches do not support them, to know of a man like our humble brother—a stone-mason, carrying on an extended business and establishing nine mission stations! And what about our business men at home, who are sometimes so busy "making money" that they cannot do any church work? Far be it from me to say one word against education, or against an "educated, consecrated ministry," but has it not ever been God's way to choose the meek and lowly, whether they have an education or not?

Though I may be able to speak in all the tongues and dialects of earth and preach not Christ and Him crucified, "I am become sounding brass, or a clanging cymbal." And if I could understand all prophecies, and explain all mysteries, and knew all the sciences, and if I believed the theories of men in all branches of human learning and were able to harmonize them all with each other and with the Bible, and preached not Christ and him crucified, I would be nothing. And if I gave all my time to humanitarian interests, and even died as a martyr in some good cause, and did not preach Christ and him crucified, it would profit me nothing.

Let's "listen in" and hear the cry of the millions on earth as they broadcast their plea:

"Tell me the old, old story, of Jesus and His Love."

566 Bathurst St., Toronto, Ont.

NEWS AND CORRESPONDENCE

3204 Ethel Avenue, Waco, Texas.

We came to Texas the middle of January. Was forced to give up the work in Meaford on account of my health. You will hear from me later. We have a church of 400.

C. G. McPHEE.

* * * * *

Regina, Sask., Feb. 19th, 1924.

Since last report on January 28th, I have conducted eight meetings with the Estevan Church, spent several days at my home in Carman, and arrived here Lord's Day morning on my way to Vancouver, B. C., to labor in the Lord's work for some weeks.

Conducted the funeral of Sister J. A. Bergloff, Estevan, on Saturday, Feb. 2nd, in the presence of a large audience of interested listeners. The discourse was commended by outside persons, and the following night (Lord's Day) we had a large attendance of non-members.

We had two good meetings here on Lord's Day, also last night. Leave for Vancouver Wednesday morning.

My address will be

H. A. ROGERS,
Steveston, B. C.

* * * * *

Buffalo, Mont., Feb. 18th, 1924.

DEAR BRO. McDUGALL:

I have just completed a meeting at the Manley Schoolhouse which has aroused considerable interest, but no additions by baptism, but two from the Christian Church expressed a willingness to work with The Church of Christ, which gives us four members at Manley. Expect results soon, as we are planning on having a meeting there once a week for a time. More anon.

Brotherly,

J. C. BAILEY.

West Hamilton, Ont., Dec. 31st, 1923.

DEAR BRO. McDUGALL:

Your letter was quite encouraging to me, for it showed me where you stand. Well, let us do all the good we can. Jesus loves sinners. Why do we not also love those who do the wrong—is it because our hearts are hardened through the deceitful ways of mankind?

Well, another year is gone, another milestone will be passed. Bless the name of Him that loved us and gave himself for us. Shall we write the page of the new year in love to Him and write obedience to Him in the headline—I fear we will leave many blots, many errors. God help us to trust Him more. May the New Year bring you joy. I find my 67 years set lightly upon me—God has given me poverty and health and wealth in the City of God, where no evil can come, no pain, no sickness, no death.. May God love and sustain me to the end of this weary pilgrimage.

I am now feeling my way, asking God to guide me—if He has work for me he will open the way.

Love to the Brethren, and may God overrule our errors and correct them and us.

Will you read Habakuk 34:1-19, and the 5th of James, and see if you can find a similitude at the present day.

(From Alexander Campbell.)

These words or thoughts, three kingdoms, three births, a child born into this life if cared for may live. The care saves the child. And a child born of the spirit into the Kingdom of Heaven. The Church must have care, food, and the necessities of spiritual life. A child born from earth life into the Heavens, must pass the gates of death into life eternal, and leaving here (These are my thoughts) must have the passport signed in the blood of the Cross of Christ. Having passed the watery grave and put on Christ (Rom. 6 and Gal. 3:26-27)—Jesus the Way, the Truth and the Life.

Send me sample copies.

VINCENT L. LIGHTHEART.

Box 874, West Hamilton, Ont.

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Bridgeport, Ala., Feb. 4th, 1924.

DEAR BRO. McDUGALL:

I am writing you for the first time in a long time. This letter should have been written at least a year ago. One thing and another

has kept me from it. I am enclosing my remittance for \$3.00 to cover my arrearage and for another year "in advance." While I have not kept paid up, yet through your good graces the paper has come on, and I always enjoy reading it.

Today, in my sermon on "Right and Wrong," I read a piece from the January issue, which came last week. (Thank you, Gaston—Ed.)

If every one paid up as I have been doing, I am wondering how you have managed for the last two years. I am having just a bit of experience in putting out a paper. Although mine is on a small scale, I can see where promptness in paying is necessary. I am sending, under another cover, a copy of the paper I refer to.

We are enjoying the work here. It seems, at times, to be moving on rather slowly, yet there are some encouraging features about it. I don't know exactly, yet, but think we have about 150 members. There is a great deal of work to do and it keeps me busy.

Just now our girls are having a siege of the measles here at home. Hope all is well with you and yours.

More anon, I am,

Brotherly,

E. GASTON COLLINS.

We radio our congratulations and invocations on the advent of this lusty newcomer to the care of Bro. Collins.—Ed.

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7 Trafalgar Terrace,

Brighton, Sussex, Eng., Feb. 13, 1924.

DEAR BRO. McDOUGALL:

I am sending Five Shillings (if the Lord tarries so long) for you to continue the C. M. R., which gives me a move upward and homeward when reading it. It is the one link of my ten years in Canada.

England at present has three epidemics—Measles, Influenza, and Religious Critics, known as Modernism. This is the worst epidemic the C. M. R. has got to deal with, and we in England. These Modern Critics are trying to modernize the N. T. To discredit the Deity of Christ, the Virgin Birth, the bodily Resurrection of Christ (Fundamentalism) is the name given to us who believe in the Virgin birth. That Christ was God manifested in the flesh; His blood atones for sin; hath abolished death and brought life immortality to light thru the Gospel, and He will come again. You may ask are any Modern

Critics in people known as Church of Christ? Yes, to tell the truth, on the 23rd of this month, a conference is being held in Leeds to confute modern rejecting of most part of the Christian Religion. May God bless the C. M. R. to keep in the old paths.

Yours truly,

JOHN CLYNICK.

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OBITUARY.

BERGLOFF—Sister John Bergloff, departed this life at her home, Estevan, Saskatchewan, the night of January 30th, 1924, at the age of fifty-one years.

The beloved Sister was baptized by the writer June 17th, 1922, in the Estevan River. She leaves a husband, one daughter and two sons to mourn their loss.

Sister Bergloff was a patient, long-suffering and earnest christian. Blessed are the dead that die in the Lord. The writer conducted the funeral service.

H. A. ROGERS.

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MORE RETURNING DIGRESSIVES.

E. D. James, 208½ F. Street, Santa Rosa, Cal., February 10: "I have preached the Gospel up and down this coast for twenty years in the Christian Church faith, but they have departed from the word of God and the faith of Christ so far that we have left them and cast our lot with the Church of Christ here at Santa Rosa. If you know of a place that I could go to and preach to the people and help, by the guidance of God's word and Spirit, to build up the church of God, and who can furnish me work that I can do with my hands to support myself, I am ready to go to them, if they can send transportation for myself and wife and one boy fifteen years old. I will go anywhere God calls."

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Los Angeles, California.

During the year just closed there were one hundred and sixty-nine members received into the Central congregation from all sources, bringing our membership up to three hundred and seventy-two.

The total contributions for the year were \$7,279.23. During the year there was given for charity, \$462.89; for missions, \$202.36;

for the building fund, \$1,327.53; for preaching, \$2,051.70; for rent, \$1,438; and various other sums for different purposes.

Our largest monthly contribution was for the month of December, which was \$1,075. We are thankful for this generosity and for the splendid co-operation in every way. Prospects were never brighter for our work.

S. E. WITTY.

* * * * *

GREAT BRITAIN.

HOW THE CAUSE PROSPERS.

(*Bible Advocate.*)

"We cannot but speak the things which we have seen and heard."
—Act. 4, 20.

Additions have been reported as indicated:—

Bentley, 2; Birmingham, Moseley Road, 3; Summer Lane, 2; Bootle, 4; Buckie, 1; Burslem, 5; Dunfermline, 6; Gateshead, 1; Glasgow, Coplaw Street, 12; Shawlands, 3; Knutsford, 1; Langley, 3; Leeds, Garnet Place, 3; Liverpool, Thirlmere Road, 4; Loughborough, 1; New Cross, 2; Nottingham, Gordon Road, 2; Wigan, Rodney Street, 6.

The church in Great Francis Street, Birmingham, by means of a band of singers who went carol-singing, collected a sum of £10 for the unemployed. One publican, after his premises were cleared, again lighted up for the convenience of the singers while his customers listened. The extent of this singing mission will not be fully realized until eternity dawns. It is a fine piece of work, and might be imitated throughout the land.

The church in Lake Street, Nottingham, has had the services of Bro. David Morgan, for four months. During this time 24 additions have resulted. The meetings have been exceptionally well attended, and further results are anticipated.

The church at Stanburn has had the services of Bro. McKerrlie since the middle of last August. Nineteen have been added to the church by baptism, and other additions give a total of 29.

Birmingham, Charles Henry Street.—This church, situated in a very poor locality of this Midland City, has for a number of years been labouring under exceptionally hard and difficult conditions. A few years ago the present premises were renewed on a lease, which will be up in a few years. For the further progress of this evangelis-

tic field amid poverty and considerable handicap enlarged premises must be obtained. Every effort is being made by the people on the spot who have to face the fact that the other churches in Birmingham, OFFICIALLY, have no co-operation with the Charles Henry Street Church, though individual members are better than their officials. Still, in order to effectively carry on the work of Jesus in saving souls, added accommodation is necessary. The school numbers over 200, and these require more room. Urgent appeal is made for help, and this may be sent to Bro. H. C. Vincent, Secretary, 37 William Edward St., Birmingham.

The Watch Night Service was well attended, the room being well filled.

We are again feeding the poor children of the neighborhood, to the number of over 1,200. Half have already been entertained, and the other half will have been similarly treated before this appears in print. It is also hoped to entertain about 100 old people. Funds for this hospitable work have been obtained by the members carol-singing, by collecting cards, and by a grant from the "Birmingham Mail."

This church is engaged in a work in a district among people who need the gospel of Jesus as much as any class of people in this land. Many can help one where one may not be able to help many. All money sent will be acknowledged. Send as quickly as possible.

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Buffalo, Mont., Jan. 28th, 1924.

DEAR BRO. McDUGALL:

I have just returned from three successful meetings to see what can be done in this field.

At the Burnt Creek schoolhouse we studied Genesis and Matthew, and then had a short meeting which was well attended. The visible results were one baptism and a renewed interest in the teaching which was taught by our Bro. Golphene last summer.

I have spoken of the watery grave at different times, but the hole which was in the ice January 13th, was the most typical I ever saw—three feet of ice. However, did not turn the young lady from her God.

Others were almost persuaded and I feel sure will render obedience at another time.

I expect to do a little writing for the C. M. R. this year.

In one Faith,

J. C. BAILEY.

Newmarket, R. 3, Ont., Feb. 1st, 1924.

DEAR BRO. McDOUGALL:

I am enclosing my renewal for the C. M. R. Time goes so fast that we overlook the time our renewals are due. I did not get your letter in time to prepare an article for the Feb. issue, but I will try and get one or two ready for the March number.

The church work at Pine Orchard is being carried on by the home talent this winter. The regular services are being conducted with the usual attendance. I am giving most of my time to the work in East Toronto. The prospects there are looking a little brighter, and we are hoping for some results in the near future. I am planning for a couple of months evangelistic work on Manitoulin Island this coming summer. I will write more about the needs of the cause there later.

The Ontario churches have lost the services of another good evangelist, for a time at least, by Bro. C. G. McPhee moving to Texas. What can be done to keep our Canadian preachers at home? What young men are being trained to fill the gaps? Very few! What are the churches doing to provide for the future along this line? We can import educated preachers and give them a good financial support, which we have to do to get them and keep them; while our own boys go elsewhere and do good work; or go back to secular work to make their living.

But our own boys would not do to fill our pulpits. They would be too commonplace; not polished and educated enough, some say. It would be much better for our churches, if they would only listen to the simple, plain gospel as it is preached by some of our less educated boys. Paul "came not with excellency of speech or of wisdom, proclaiming the testimony of God," "not in persuasive words of wisdom," but preaching "Jesus Christ, and him crucified."

Brethren, let us bear with "our own" more, and encourage the young workers to do more, and they will rise to places of usefulness in the church.

Yours for "the simplicity and purity" of the gospel of Christ.
CHAS. W. PETCH.

APPRECIATION AND ENCOURAGEMENT

We like the paper very much, and wish it success.

GORDON WATTERWORTH.

* * * * *

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

Abilene, Texas.

J. Y. McQUIGG.

* * * * *

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

Yours in the Lord,

L. J. KEFFER.

* * * * *

Now, dear Brother, I hope God will long spare you in the noble work you are doing for the cause of Christ and the salvation of humanity.

Your Brother in Christ,

WM. JOHNSON.

* * * * *

You are right in keeping out of our magazine all petty wrangles among brethren. We don't want to read such stuff. Success to you. God bless your thus far, successful efforts in editorial work.

As ever, your Co-worker,

H. M. EVANS.

Wishing you good health and a further continuance of God's blessing upon your work,

Your Brother in Christ,
JOHN M. BRUCE.

* * * * *

Enclose two subscriptions for C. M. R. I am boosting the paper at every opportunity.

Sincerely your Brother,
L. L. MCGILL.

Estevan, Sask.

* * * * *

We enclose two dollars for the C. M. R. We like the paper and pray that God's blessing be with you in your work.

Your Brother in Christ,
A. B. GARDNER.

Seattle, Wash.

* * * * *

Received two Reviews. As there are no brothers or sisters of the Church of Christ here, I will pass the other one along to a friend. Hoping this will straighten out matters; as I can not get along without the C. M. R.

MRS. A. V. MONSON.

* * * * *

We have heartily enjoyed the clean, wholesome pages of this little paper. We have been especially pleased to find its articles free from the sarcasm and bitterness which characterizes so many of the religious journals of today. Wishing you every success in the great work in which you are engaged, I am

Yours in the Faith,
WESLEY S. HAWLEY.

Ludington, Mich.

* * * * *

I think the Monthly is gaining ground all the time. I trust it will do much good.

S. WHITFIELD.

* * * * *

Enclosed please find \$2.00 for which please credit me with a year's subscription to the C. M. R. We like it well and always look forward to receiving it.

BRO. and SIS. ORR and FAMILY.

Estevan, Sask.

Wishing you and the paper continued success, I am
Yours in Christ,

L. L. MCGILL.

* * * * *

We are reading the paper and want to have it renewed. Our young folks enjoy reading it. Please accept \$5.00 on our subscription and renewal.

Your Brother and Sister in Christ,
HOWARD and B. WHITFIELD.

* * * * *

Wishing you every success in your work in the coming year,
I remain Yours in the Faith,
C. G. MCPHEE.

* * * * *

I am pleased with the issue of C. M. R. recently received. Here is \$1.00 for which you will please send the C. M. R. to Bro. Govind Ram. He likes to have the paper and has missed it lately, he says.

Yours in the Lord,
H. L. RICHARDSON.

Carman, Man.

* * * * *

Very much appreciate the Monthly Review, of which you are the Editor. I believe the C. M. R. is doing good work among the people of God. Please find enclosed \$1.00 for my renewal. Wishing you every success with your paper, and may God give each and every one of us strength and courage to prove faithful to the end, that we may meet one another on the other shore where partings and sorrow shall be no more.

Your Brother in Christ,
C. E. JOHNSON.

Glenora, Man.

* * * * *

I wish you every success in your efforts, and send you my Christian love, in which my wife joins me. May God bless the C. M. R. and its Editor, is our united prayer.

Faithfully your Co-workers.

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

ALFRED MOOTE.

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

DANIEL STEWART.

Carman, Man.

* * * * *

Wishing you every success with the C. M. R. May the Lord help you to spread the Gospel of His Son that it might save many, is my sincere prayer.

Yours in the Faith of the Gospel,
D. H. RUSSNELL.

* * * * *

I am sending \$1.00 for the C. M. R., as I do not want to be without it, and I see my time has expired. Wishing you great success with your paper, Sincerely,

MRS. JOHN SPICER.

* * * * *

Enclosed find two dollars for renewal for C. M. R., for one year. I could not be without the C. M. R. Wishing you God speed in your work,

Yours in Christ,
H. E. FOREMAN.

Regina, Sask.

* * * * *

May God bless the Christian Monthly Review, to keep in the old paths.

Yours truly,
JOHN CLYNICK.

Brighton, England.

* * * * *

"I am enclosing my remittance for \$3.00 to cover my arrearage, and for another year "in advance." While I have not kept paid up, yet, through your good graces the paper has come on, and I always enjoy reading it." (What! What? Tut! Tut! Bro. Collins; what a vitiated taste you must have, to enjoy reading that "scandalous matter that always creeps into every issue."—Ed.)

Brotherly,
E. GASTON COLLINS.

* * * * *

January and February numbers are fine. I admire your pluck, which being interpreted, means faith and zeal.

Wife joins me in wishing you and yours, health and happiness;

yes, and a little wealth wont do you any harm in case you have to pay the debts of delinquent subscribers.

Success to you, Faithfully,

A. SERVANT.

* * * * *

The other dollar is to help the good work along.

Sincerely,

F. L. CONN.

* * * * *

Hoping the paper every success, I am

Yours in Christ's name,

J. C. BAILEY.

* * * * *

What I say I will stand to it—it's a fine little Magazine, and hate to do without it. So please straighten this matter out and send it on promptly each month. Your Brother in Christ,

J. W. FENNER,

Box 234 Arlington, Texas.

* * * * *

We shall be glad to render any assistance to you in our power. We are working in the service of the same Lord, you in your territory and we in ours. If at any time we can be of service to you, kindly let us know.

Yours in Christ,
GOSPEL ADVOCATE CO.,
By James A. Allen.

* * * * *

I like your paper very well.

Your Brother in Christ,
Stouffville, Ont. D. H. RUSSNELL.

* * * * *

Macrorie, Sask., Feb. 4th, 1924.

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

DEAR BROTHER:

Enclosed please find three dollars (\$3.00) to apply on my subscription for the C. M. R. With best wishes for the success of the work of the C. M. R., I am

Your Brother in Christ,
T. W. BANTING.

Harptree, Sask., Feb. 20th, 1924.

DEAR BROTHER MCDUGALL,
West Gore, N. S.

I am taking great pleasure in forwarding you my subscription for the C. M. R. We always look forward for the paper, and would not be without it. I am sorry not to have forwarded sooner, but I did not know just when my subscription expired.

Your Brother in Christ,
WILLIAM C. START.

* * * * *

Now, if you want something refreshing—for a change, here it is.
January 12th, 1924.

Please stop sending C. M. R. to above address, as I have long since got tired of reading the scandalous matter that creeps into every issue.

Yours Sincerely,

Remark: Coming from certain sources we would esteem this as very encouraging and high praise. Their commendation would be our CONDEMNATION. But no matter, "scandalous" or otherwise ever CREEPS into the C. M. R. We are tempted to give this brother's name, so the church of which he is Secretary, and all others may know where he stands.—Ed.

OUR EXCHANGES.

An annual meeting of preachers is a dangerous thing.—*Gospel Advocate*.

* * * * *

We need gentleness, coupled with firmness; we need persuasion, buttressed with the truth; we need love, without any surrender of first principles.

* * * * *

WORTH TRYING.

A resourceful clergyman in Scotland, who is never at a loss for a retort, was called to the bedside of a very wealthy but stingy man. "If," he gasped to the clergyman, "I leave several thousands to the

church, will my salvation be assured?" Whereupon the divine responded, I wouldn't like to be too positive, but it's well worth trying."

* * * * *

A MEAN OLD FELLOW.

The meanest name in existence is the name "Devil." Taken whole, it stands for the personification of all sin. Without the first letter it is all "evil." Taking off another, it is wholly "vile." Reducing it still it remains all "il;" and the last letter, "l," has the sound of hell. It well befits the meanest fellow in the world. Beware of him.

* * * * *

We certainly must get to the primitive conception of the Gospel of Jesus, if we are to plead successfully for adherence to the precepts of apostolic authority.—*A. J. Elves*.

* * * * *

Thou hast formed us for Thyself, and our hearts are restless till they find their rest in Thee.—*St. Augustine*.

* * * * *

When a Christian publisher takes his stand upon the Bible and determines to please God instead of men, he had better keep prepared to go down into his pocket and make up a deficit.—*Gospel Advocate*.

* * * * *

The office Editor of one of our exchanges says: "It falls to my lot to read the copy that goes to the printers; and no matter how good the article is, when I see that it is a dim, carbon copy, I know that the same article, verbatim, has been sent to other papers. Good editors do not want that kind of matter." Whereunto ye editor here-of says "Aw-men!"

* * * * *

Nearly every worker of iniquity will pleasantly consent for all preachers to advocate their own sentiments, and nearly everyone will object to any preacher who will REPROVE and REBUKE. "Let us alone," said the demons to the Saviour when he rebuked them, and the same cry is now heard from all classes of sinners, especially from saloon-keepers, sectarian leaders and innovating disciples. Paul speaks of the "doctrines of devils," and in this cry of "let us alone," we find one feature of these doctrines. Just as soon as a man gets beyond the Doctrine of Christ, he begins to cry: "Let us alone," the plea of demons.

ACKNOWLEDGMENTS.

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CHURCH DIRECTORY--Continued from Page 2.

BROOKLANDS.—Lord's Day. 3 p. m., Sunday School.**CARMAN, MAN.**—Church meets on Lord's Day at 10 a. m., for Bible School. At 11 a. m. for worship. At 7 p. m. for Gospel preaching. Wednesday, 8 p. m., Bible Study.**JORDAN, ONT.**—Church meets on Lord's Day, at 10 a. m., for Bible School. At 11 a. m., for Worship. O. E. Tallman, Evangelist.**TINTERN, ONT.**—Church meets each Lord's Day at 11 a. m. for worship.**BEAMSVILLE, ONT.**—Church meets on Lord's Day at 10 a. m. for Bible Study. At 11 a. m. for Worship. At 7 p. m. for Preaching. Wednesday at 8 p. m., Bible Study. L. J. Keffer, Minister.**MEAFORD, ONT.**—Church meets on Lord's Day at 10 a. m. for Bible Study. At 11 a. m. for Worship; at 11.45 a. m. and 7 p. m. for Preaching; Monday 8 p. m., for Bible Study. Wednesday at 8 p. m., for Prayer and Bible Study. First Lord's Day in each month Business Meeting at 8 p. m. C. G. McPhee, Minister and Evangelist.**THORNBURY.**—Church at Thornbury meets in the home of W. A. Whitfield, Lord's Day at 10 a. m. for Bible Class, and 11 a. m. for Communion; also every Tuesday at 8 p. m. for Bible Study.**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.**GLENORA, MAN.**—Church meets in the Private House of Bro. C. Johnson, on Lord's Day at 3 p. m. for Worship and Breaking of Bread. Sec., Bro. W. W. Adams.**TORONTO (FERN AVENUE)**—Lord's Day Services.—Bible School 9.45 a. m. Meeting for Worship 11 a. m. Preaching of the Gospel 7 p. m. Wednesday 8 p. m., meeting for Prayer and Bible Study. Visitors welcome. D. H. Jackson, Evangelist, 78 Marion St.**SELKIRK, ONT.**—Church meets Lord's Day at 11 a. m. for Worship and public teaching. 7.30 p. m. for preaching the gospel. H. M. Evans, Evangelist; W. M. Hoover, Clerk.**ESTEVEAN, SASK.**—Church meets at 1014 Second St., on Lord's Day at 11 a. m., for Bible Study and Worship. At 7.30 p. m. for preaching. Wednesday at 8 p. m. for Bible Study. H. A. Rogers, Evangelist; Thos. Orr, P. O. Box 442, and J. E. Turner, Elders.**WINNIPEG, MAN.**—Church of Christ, N. W. Cor. Sherbrooke and Sargent. Lord's Day Services—Breaking of Bread and Worship 11 a. m. School and Adult Bible Class 3 p. m. Gospel Preaching 7 p. m. Wednesday, Prayer and Bible Study 8 p. m. Secretary, F. Williams, 1 Willow Bank St., Winnipeg.

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