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Christian Monthly Review

WEST GORE, HANTS CO., N. S.

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OUR DIRECTORY

(Charge for Directory Notices per Church, One Dollar a year.)

CALGARY.—Church meeting place, 15th Avenue, between 4th and 5th Streets West.

Lord's Day.—Bible Study, 10 a. m.; Breaking of Bread, 11 a. m.; Preaching Service, 7.30 p. m.

Wednesday evening.—Prayer and Praise, 8 p. m. Secretary, W. W. Scott.

VICTORIA, B. C.—Church meets at 585 Bolskin Road, Lord's Day, 11 a. m., to commemorate the Lord's Supper.

VANCOUVER, B. C.—Church meets at 502 Hastings St. E. Lord's Day. Bible School, 10.15 a. m. Breaking of Bread, 11.00 a. m.; Gospel Service 7.30 p. m.; Wednesday, Bible Study, 8 p. m. Sec.-Treas., F. E. Lucas, 2637 Patterson Ave., Burnaby, B. C.

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. L. J. Keffer, Evangelist.

BLACKWELL, ONT.—Church meets in private house on Lord's Day, at 11 a. m. for Bible Study and worship.

FOREST, ONT.—Church meets in private house on Lord's Day, at 2.30 p. m., for preaching and worship.

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

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallick St., near Dewdney Ave., each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching. Cecil Seed, 1555 Garnet St., Sec.-Treas.; H. E. Forman, 1231 Pasquaw St., Evangelist.

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

MONTREAL, QUE.—Church meets at home of P. L. Pratley, 469 Clarke Ave., Westmount, Que. Phone 6200.

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.

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.

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Christian Monthly Review

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D. McDOUGALL, Editor and Publisher.

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Vol. IX.

West Gore, N. S., December, 1924.

No 12.

MY CANADIAN HOME.

(BY ALBERT BURGESS.)

Oft have I longed for my native land,
To see once more its sea girt strand;
For in my thoughts those scenes I view—
Its genial clime and ocean blue;
The glorious landscape far out spread,
The deep blue sky above my head,
The river singing as on it flows,
The deep blue sky in calm repose.
Land of my birth and early days,
I love thy streams, the banks and braes,

Where oft I've gazed with boyish pride
 Upon thy mountains side by side,
 Thy forests green, thy mountain rills,
 The sun just rising o'er the hills,
 Thy lovely crimson sunset skies,
 Are scenes that used to greet my eyes.
 I often wonder could I see
 My home as once it used to be;
 If the may-flowers bloom as fair
 As in the days when I was there.
 I wonder if the birds still sing
 In the maple trees close by the spring;
 If the flowers still grow as high,
 Near the porch as in days gone by.
 In the dear old home is there a change—
 Are faces there new and strange.
 Though all along life's weary way,
 Where'er my footsteps oft did stray,
 I have found a friend to kindly greet
 And strew rich garlands at my feet.
 Yet, will those moments brighter be,
 Where memory takes me back to thee;
 While far in other lands I roam,
 I still shall love my Canadian home—
 And while I sing its minstrel lays,
 I'll sit and think of other days.

EDITORIAL

BROTHER WHITFIELD'S ILLNESS.

That most highly esteemed and faithful servant of God, our brother and fellow-worker, Associate Editor and one of the main pillars of the Christian Monthly Review, has been most of the time for the past six or seven weeks confined to his bed with a very serious illness. We are profoundly grateful that, at last advise, he seemed to

be each day gradually convalescing. His writing of late has all been done in bed. But notice how happy he is through it all. How marvellous! What is the secret of this? Ah, he has a pearl of great price—a possession of which neither sickness nor even death itself can rob him, and which enables him to “rejoice in tribulation” and to live “rejoicing every day.” This possession is enjoyed by those only who walk in daily fellowship with God.

By the way, this saintly man—and how strange it is—while on his sick bed, devours with great relish the “Scandalous matter that always appears in every number of the C. M. R.” Good people do not like evil things. Saintly people do not crave and relish “scandalous” stuff. If the contents of the C. M. R. are “scandalous,” then Brother Whitfield is a “scandalous” man, a very bad man, and not a saint at all; because he loves, approves, commends, devours and relishes this “scandlous” stuff. But we know, and no one will deny that Brother Whitfield is a good man, one who loves righteousness and hates iniquity. The only conclusion therefore is, that the contents of the C. M. R. are NOT “scandalous” matter, but such as good men love, approve, commend, devour and relish. The further conclusion is inevitable, that those who hate this kind of matter are not themselves as good as they ought to be. See Brother Whitfield's editorials in this issue; also Publisher's Desk.

THE CLOSING YEAR.

By the kind Providence and sparing mercy of God, we have come to the last days of 1924, and to the close of volume 9 of the Home Magazine of the Canadian Brotherhood of the Churches of Christ. We most heartily thank all who have helped to sustain and make it the blessing which we know it has been. We cannot repay or reward you. You are not working for US, but for your Master, whose servants ye are, and “whose reward is with him.” We are absolutely sure that in maintaining and pushing into circulation this vehicle of Truth and Righteousness, that you are rendering a service most needed, most fruitful and pleasing to God. The flood of foreign papers and magazines into Canada has always been a detriment to our own. While some of these are good, it remains true that the welfare of the cause in Canada demands a home paper. Many thoughtless people not understanding this, patronize the foreign, and neglect our own.

No country or community can build up home institutions in that way. And any country or community which looks wholly abroad for its institutional benefits, will not prosper as it should. Let there be unity, co-operation, loyalty with a little true patriotism, and we will have a paper second to none. We already claim this in SOME respects. Meanwhile, if only one religious paper is taken, let it be "ours first"—and always. I would not then object, but rejoice in the addition of some other of the sound and true.

WHO WINS.

The race is on! Hello! What Race? The race between the Old Year and the C. M. Review. The Old Year is ruthlessly speeding for its exit—regardless of our unfinished tasks, our unpaid bills, our printers gesticulations, our unfulfilled promises, our groanings and regrets. And hard on his heels, and running well, is the C. M. R., trying to reach the point marked "PAR" before the Old Year reaches his point of exit. It is this year a close and quite exciting race. Those who are interested in this race, that is to say, our subscribers and helpers, have it in their power, by a very little effort, to decide the issue in our favor. The payment of arrears on subscriptions before the end of the year will ensure this. We hope that EVERY ONE will this year, not only pay what arrears may be due, but will at the same time renew for the good coming New Year. Our November issue showed, by the purple stamp, the date to which all in arrears had paid. Some of these promptly paid and renewed. For the benefit of others we are with this issue, enclosing statements.

Blessing for all of our readers through the glad New coming Year, will be the subject of our prayer and the object of our labors.

OUR QUESTION BOX.

Question: What does I Cor., 14:34 mean: "Let the women keep silence in the churches, for it is not permitted unto them to speak; but let them be in subjection, as also saith the law." The part "as also saith the law."

Answer: It means exactly what it says, as the Word of God always does. There are those who would be better pleased with the

law of Christ, if this scripture could be expunged or explained away. But notwithstanding all efforts to do this, it remains the Word of the Lord, and the Word of the Lord endures forever. The law by which they are commanded to be under obedience, is found in Gen. 3:16; Num. 30: 6, 16. This law was copied by contemporary Gentile peoples Esther 1:21, 22, and later incorporated in the law of Christ, I Cor. 14:33-38; 11:3; Eph. 5:22-24; Titus 2:5; I Pet. 3:1. These scriptures will settle this question forever, with all who have any reverence for the Word of God.

* * * * *

Here are two questions to which we invite answers by our readers:

Question: Which way is the happier; the broad or the narrow?

Some of our readers have travelled in both ways, and can testify from experience.

Question: Why did not the angel tell Cornelius what to do to be saved?

OUR ASSOCIATE EDITORS

A GREATER VISION FOR THE CHURCH, NO. 2.

(By J. L. HINES.)

"And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases and all manner of sickness. But when he saw the multitude, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith He unto His disciples, the harvest indeed is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matt. 9: 35-38).

In that day the Jews were divided into different sects—Pharisees, Sadducees and Essenes—these taught conflicting doctrines, which confused and beclouded the minds of the people. They were "distressed and scattered, as sheep without a shepherd."

It was our Master's work to refute these false doctrines, over-

turn, brush aside, and contend for the true principles of the old covenant, fulfill the law and the prophecies concerning himself, remove the barrier which stood between the Jews and the Gentiles and set up a perfect institution, which was to be carried forward by the "law of faith."

THE FIRST CHURCH OF CHRIST.

Had its origin at Jerusalem, in the year 30 A. D. It was built "upon the foundation of the Apostles and prophets, Jesus Christ, himself, being the chief cornerstone." Three thousand "living stones" were added together that day—cemented to each other by that divine principle, called love. All who believed were together, had all things common, and continued steadfastly in the Apostles doctrine (teaching) and fellowship, (partnership) in the breaking of bread (Lord's Supper) and in prayer. Jesus was the head-ruler of this Church, King of this kingdom, captain of this Army. The Apostles were the Ambassadors. Peter and John (we know this) were elders (Bishops—Ed.) and there were seven deacons. Acts 6th chap.) This was a complete divine organization, with organs sufficient for its life. It functioned and grew until it came to have a membership of 5000 men, to say nothing of the women who were members. By God's Providence, no doubt, a great persecution arose, and this Church was scattered. The brethren went everywhere preaching the word. Churches sprang up all over the country in the space of about 10 or 15 years. These churches were all fashioned after the Jerusalem church and acted as leaven in their respective communities, while the evangelist, missionaries and teachers forged ahead to "regions beyond." If one LONE church could evangelise the world in 15 years, how long ought it to take 5000 churches to evangelize North America?

THE APOSTOLIC TEACHERS HAD TO COMBAT

Pharisees, Sadducees, Essenes, heathen philosophers, false brethren, but they buckled the sword of the Spirit on, and like true Christian soldiers, pressed the fight and forced the enemy back until the whole world trembled before the onslaught. It took grace, faith, sweat, hardships and blood to accomplish such a tremendous task, but not a man fell on the battle field, a coward, neither did one die in vain. Through the ten persecutions hurled against the church, thousands were tortured, suffered and died. The earth was redeemed with the blood of Christians, but the banner of Prince Immanuel still flew and does fly.

THE REFORMERS HAD TO COMBAT

Apostolic church—the Roman Catholic Church, and through hangings, tortures, burnings and bloody battles, succeeded in throwing off the Catholic yoke.

THE RESTORERS HAD TO COMBAT

Denominationalism with its hundred of heads, but with THE BOOK, succeeded in brushing aside the rubbish, which had clogged the wheels of christianism and let the old church shine forth in its magnificent beauty once more. For one half century preachers contended for the faith in pulpit, press and in joint debates. Those were the days of Campbell, Stone, Smith, McHarvey, Lard Franklin, Fanning, Lipscomb, Harding, the Sewell's, etc. But I fear we are now developing a "bunch" of sweet-spirited, silver-tongued, "wishy-washy, wiggly-wobbly," "tactful," "diplomatic," spineless, degree-hunting, pussy-footers. These we don't expect to soil their hands, get dust on their shoes, mud on their shoulders nor wear holes in their pants, at the knee. They are musicians of the refined type and always touch the soft pedal. Many churches are saying: "He's the lad for me," and in the boat, without paddle or oar, motor or propeller, they—preacher and church—sit, winking and blinking, smiling and drifting.

THE EVANGELISTS DUTY

is to "preach the word," confirm brethren, set in order churches, strengthen and build up churches with elders and deacons (Acts 13-15th chapters).

THE ELDERS' DUTY

is to take the oversight of the church. "Feed the flock." "Tend the flock," teach and guard against evil men.

THE DEACONS' DUTY

is to look after the temporal affairs of the church; such as the finance, repairing, waiting on the Lord's table, etc.

THE CHURCH'S DUTY

is spoken of at the beginning of the article. But in addition to that, the Church should imitate the Church at Antioch in sending out missionaries to preach in "regions beyond," where the gospel has not been preached. If every church in America will do this, five years will not have passed until the good news will have been told to every neighborhood in the U. S. A. and Canada.

PRAY FOR LABORERS.

S. WHITFIELD.

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto His disciples, the harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." (Matt. 9: 36-38.)

When Jesus saw that the people needed spiritual help, he had compassion on them, and he tried to give them the needed assistance. This was the right spirit. No preacher of the Gospel is prepared to meet the demands of the people until he feels for them, deep in his heart, and then is willing to help them. This should be the great desire of every laborer. "The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for his sheep; the hireling fleeth, because he is an hireling, and careth not for the sheep." (Jno. 10; 10, 11, 13.)

Jesus saw that there was a great work to do, and but few to do it. There always has been plenty of work for the Lord's people, but only a few have been found who are suited for it and are willing to do it.

Jesus told the disciples to pray to God to send forth more laborers into His harvest, and by this He realized that if the number was increased that God must increase it. It is true then that God sends forth preachers to preach the Gospel, but it is not true that God sends forth all preachers who are preaching. When a person feels like Christ did towards the people, and has the ability to preach, then he is called and sent by God to preach, and preach he must. We should feel like Paul did when he said that woe was unto him if he did not preach the Gospel.

Jesus also recognized the fact that God would send forth more laborers, if the disciples then would pray for more; and since it was necessary then to pray for more, it is still necessary. It is still our duty, as children of God, to pray for more workers or preachers. We need more, and we need the kind that God sends; therefore, we need to pray to God for more, and for the kind that He is pleased with. The kind that God sends will preach the truth just as it is

written, and not the commandments, theories, opinions, or speculations of men. It is the duty of every child of God to pray for more workers to labor in God's service. A great work can be done anywhere if true and faithful teachers of God's word can be found to carry it on. If we have not done our duty in this respect, let us start now. "The effectual fervent prayer of a righteous man availeth much." (Jas. 5:16.)

We need men now like the primitive workers in the kingdom of Christ. It matters not how much the world and time change, the same kind of laborers are always needed—men who have the spirit of the Master, and the same desire in the work, and the same compassion and interest for humanity. Humble servants of the cross of Christ; men of courage, faith, love for souls; and men who are willing to make sacrifices and endure hardness as good soldiers of the Master, will always be needed.

Where the most money is available is not always the place where the most good can be done by a preacher. The poorer class of people are more easily reached with the Gospel of Christ. "And the common people heard him (Jesus) gladly" (Mark 12:37). The truth should be taught to all classes of people—to all people, but those that hear it gladly, accept and obey it, and endure to the end are mostly from the poorer and common people. Preachers who are fond of money will want to go to the wealthy and neglect the fields where the greatest good can be done. We need men who are willing to go to the poor as well as to the rich. When Jesus was in the world he sent word to John, as one of the proofs that he was the Christ; "the poor have the Gospel preached to them." So the Master preached the Gospel to the poor, and he also taught others to do the same.

I am afraid that the man who demands two thousand a year, and even more, before he will promise to go to a field to labor, will not do the work that needs to be done. Such a one is not like Christ and the Apostles. If the men who have build up the churches had waited for such a promise, very few of them would have been started. A great many preachers of the truth have preached year after year and have received considerable less than half this sum. It is the duty of the preacher to go and preach the truth where he believes the most good can be done, and then the duty of Christians to see that he is well supported. A preacher should be willing to try to live on as much as the ordinary class of people get who support him; and Christians should not be satisfied to give him less than this.

Paul told Timothy to endure hardness as a good soldier of Jesus Christ, and he well knew that it was good for the cause of Christ, and also for the good of Timothy to do this. The man who is looking for money and an easy place, is avoiding the course that will lead to his greatest development and usefulness as a laborer in the Church of Christ. Going to the poor; making sacrifices; enduring such hardness as has always been connected with the Cross of Christ and the preaching of the glorious Gospel of the Son of God will bring out the very best that is in a man. This is not man's way, but it is God's way, and it is the way that is best for us, and for the furtherance of the greatest cause in the world.

Right kind of preachers will help to keep the children of God in the right way, for teachers have a wonderful influence over the people. It is true that one of the best ways to get others to do right is to first do the right thing ourselves, and set a good example; but preachers are not to blame for all the trouble. When a true, self-sacrificing preacher of the Gospel goes ahead and does his duty, without making any charge, sometime brethren will take advantage of his good-nature, and not give him as much as they should and are able to give him. When brethren do this they are just as bad as the preacher who demands a stipulated amount. If brethren would do their duty along this line, it would help preachers to do as the Bible teaches. A preacher should be willing to go wherever he can do the most good regardless of the money question, and brethren are under the same obligation to see that he is supported. If all would do the right thing in this respect, more mission work would be done, and more churches would be established. When a man preaches for a church and the brethren are well able to support him, they sin against God if they do not do it. They have no right to thus treat him, for he and his family have no right to make sacrifices that other brethren are not willing to make. I heard a preacher say that brethren only helped a preacher when they thought he was so poor that he must have help. A true preacher of the Gospel is just as worthy of a support as any other christian, and brethren should see that he gets it. It is not right for them to take his services without remunerating him for it.

The church at a certain place asked me what I would take and preach for them and in the community around them for a year, and I told them, as I always do, that I was willing to do all I could, and would leave the money question with them to do what they could. Before they asked this question they had made a canvass to see what

each one would give. One brother had promised so much, but by working in the way I proposed, he gave twice as much. I appreciated this very much.

Brethren, let us give Bro. MacDougall the encouragement that he ought to receive, and let us see that the C. M. R. is supported. Bro. MacDougall is making more sacrifices than many of the brethren realize, and more than many of us would be willing to make.

STUDYING THE BIBLE.

(BY S. WHITFIELD.)

The Bible is God's book for man. It reveals God to man and man to himself. All we know about God, Christ, the Spirit, Angels, Heaven, Hell, and the Devil, we have learned directly or indirectly from the Bible. All the modern improvements, civilization, and great blessings we enjoy, day by day, have come to us as a result of the influence that the word of God has had upon this country. If from what little the Bible is and has been studied, it has had such an influence over this country, what would it do for us if we would only study it as we should? If the scriptures were read and studied as God intends, this world would be a much better place for the Lord's people to live in.

We only get acquainted with God through the word He has left us. The Bible reveals God's character to man. It tells us of God's way—the good and only right way, the old paths, and the narrow way that leads to everlasting life. The Bible not only tells us of this, but it is the only book we can learn this from. We must get it directly or indirectly from God's book. The reason for so much difference in the world over this all-important question is that all are not willing to do just what this one great book teaches.

The Bible reveals man to himself, for he can learn more of himself from it than he can from all other sources. It tells man of his origin, of his sin, fall, weakness, strength, and of his destiny. It shows man what he is and all about himself, and it is the only book in the world that gives a true account of man's origin, course in this world—bad or good, man's way in this world, with all his mistakes and failures, and his success when he goes in God's way, and lastly, his final destiny, determined by the course he chooses to pursue in life.

The Bible is the greatest book in the world—it is the book of all books; and there is no other book in the world that is like it. It is the greatest book in the world, and it is different from all other books because it is God's book. God is its author and not man. No man nor body of men—all the wisdom of all the greatest men of all ages combined could produce a book like it. Man cannot understand it since it has been produced. He can learn his duty to God from it, and all that God wants him to do is to be saved, and understand more and more of it as he receives and obeys it; but the greatest giants in intellect that the world has ever produced have lived and died confessing that it is beyond man to master it. Man's mind could not contain it, for God is so great and man is so little.

If a person desires to succeed in life, the Bible is the best book to read and study, for the word of God lays down the very principles that, when followed, are sure to lead to success. These principles are simple and easily understood. The Bible tells man to gather up the fragments that nothing is wasted. Wasting nothing, and making use of everything, make a lot of a little or making a little go a long way, is one of the great cardinal principles of success. Wasting is one of the great evils of many of this age and of the rising generation. One reason that the Germans held out so long in the recent war, was that they were saving and watching the little things, while other nations were wasting the things that God had given them, and during the war they made use of everything that was within their reach. They made use of things that other nations would not think of using. It is not so much what people make that counts, but rather the use that it made of it.

The Bible teaches man that whatever he does to do it with his might. Getting at something and sticking at it will count. It is not so much the great start that is made or the amount that is accomplished in a short time, but rather getting at it and go ahead with all our might—putting up with discouragements, failures, and all else that comes against us, and slowly but surely going on.

The same book tells man not to be slothful in business, but rather diligent; hence we have diligent in business; but some say that this means diligent in the Lord's business. It is right to be diligent in all business that is honorable.

These principles, if followed, will lead to success, and they are all Bible principles.

Now I would not have any one to conclude, even for a minute,

that I am writing these things simply to induce worldly success or laying up treasures on earth. As children of God, it is right to live and work to succeed that we might be a blessing to mankind; lay up treasures in heaven; and have something to give to him that needeth. Paul said it all when he stated that for him to live was Christ.

The Bible is not known; is not understood; and is not appreciated. Its worth and real value is ignored; God is not understood; and people rush on in error, not knowing the scriptures nor the power of God.

These, and such things are written, and have been written, by different persons, time after time, to lead us to see the word of God in its true light. "Open thou mine eyes, that I may behold wondrous things out of the law." (Ps. 119:18.) The eyes of the masses are closed in regard to the value of the scriptures. There are wondrous things in the Bible, and it will work wonders in us and for us and others, if we will only get our eyes open to see and use them.

If we can only see the Bible as we ought to see it; understand it as God wants us to understand it; and realize the riches that are in it for us, then we will wish to read it, study it, and meditate upon it both day and night, and then we will begin to appreciate it as we never have before.

"Thy word is a lamp unto my feet, and a light unto my path. The entrance of thy words giveth light, it giveth understanding unto the simple." (Ps. 119:105, 130.)

GOD, OR SATAN—WHICH?

BY H. M. EVANS.

The Sins of this world's kingdoms can be grouped under three heads: Education, Wealth and Pleasure. In the days of our first parents, Satan's lead was accepted by them, God's counsel and companionship was rejected and they sought that self satisfaction which God, according to Satan's arguments, had denied them. It was a sorry day for God's creation when that pure, sinless and holy pair of human beings decided to swap leaders, accept "the god of this world instead of the true God, and "the prince of this world" instead of The King of the universe.

Up to this time God had provided for all their wants and they were care free, but as soon as they had accepted Satan's "golden

cup of his abomination" of unclean things they were thrown upon their own resources and saw the need of "sewing figleaves" together to cover their nakedness of sin and shame. Their posterity began to build cities, become cattle ranchers, musicians and metal workers, for the "Tree of Life" was now out of their reach, and they must do for themselves. It was then that sin began to show itself. Men became liars, murderers, polygamists, and not one "called upon the name of the Lord," or is said to have "walked with God" until Seth was born, and even in his line, only one was found worthy of translation to the courts of glory, and only one family was permitted to pass through God's judgment period in ten generations from Seth to Noah; while all liars, murderers, polygamists, etc., perished in that overwhelming flood. Such was the doom of those who had turned their backs upon the "Tree of Life" to taste of Satan's "golden cup of abominations."

Israel remained faithful while Joshua and their elders remained with them, but upon their decease "every man did that which was right in their own eyes," and that while "the house of God was at Shiloh." Even in Samuel's day they rejected God and demanded a king like the nations around them. Past history shows plainly that this world never would have God to rule over it. The Saviour in His parable of the pounds" shows that even many of His "servants" would not have "This man (himself) to rule over them."

Man is still of the same mind. The doctrine of "Evolution" and the Monkey-man theory is made "a religion" to overthrow the teaching of the first three chapters of Genesis, and while the Bible is thrown out of our schools, because it is "a religious book," this new "religion" of Evolution is forced into the schools by the WORLD GOVERNMENT and your children and our own are forced to listen to, and learn, this "stuff"—Satan's golden cup of Abomination—in order to "qualify" as teachers to teach the same "stuff" to the rising generations. Yea, verily, they will not have this Man rule over them. This kind of an educational standard is even ignorantly sanctioned by professed christians who seem to have more faith in WORLD GOVERNMENT standard of education than they have, or seem to have, in God's standard. A School Teacher may "qualify" to teach even if he is "as ignorant as a bat" of the Bible. Yea, man still does as is right in his own eyes, even while "the house of God is in Shiloh." This world has built its religious platform on Education,

Wealth, and Pleasure, but it is not the Education, Wealth and Pleasure of God's government.
Selkirk, Ont., Dec. 1, 1924.

Pine City, Wash.

DEAR BRO. MACDOUGALL:

Your letter of October 20th was forwarded to Pine City, where a goodly number of christians are being assisted by your humble servant to advance the cause of our Blessed Master. I have been delinquent in my correspondence; probably not without reason, but I have refrained from writing to the papers on this side for good and sufficient reasons, and although the C. M. R. has not had a line from me for a few years, I have received most of the copies and appreciate the combined efforts of yourself and associates to promote loyalty to Christ and purity of worship.

My family is located in Wenatchee, Wash., and much of my time is spent there, laboring together with the Elders and Bro. Clipp, Evangelist, to build up a congregation that has weathered many storms, and today remains steadfast to New Testament principles. Brethren Hardman and Otto, Elders, are staunch christians, and have kept the flock in the one fold, while designing men have failed to create a faction.

We are in the second week of meeting here, inclement weather interferes somewhat with attendance, but in a town of sixty inhabitants we have no reason to complain of support from the country residents, when we look into the faces of over a hundred listeners.

There is an accredited High School here, and two of the students were baptized last week, and before meeting closes we expect a considerable number to become obedient to the Faith. Next week we begin a protracted meeting in Spokane, Wash. Bro. Clipp is going to assist me; he will take charge of song service; from there we go to Goldendale and then return home for a brief rest. In spring my work will be amongst churches in Oregon, probably extending to California.

There is a little matter that requires attention, and I suppose many such can make it very embarrassing to you, when the collector calls. However, I will send at earliest opportunity a few dollars to oil up the machinery and help keep the C. M. R. off the press, for

after all, it is money that make the wheels go round, and good wishes alone would be poor fare for Mr. Editor.

Wishing you health and success in work, I remain

Your Brother in Christ,

JOHN M. BRUCE, *Evangelist*,

Home Address—R. F. D. 2, Wenatchee, Wash.

NEWS AND CORRESPONDENCE

NOTES FROM WESTERN ONTARIO.

"And we know that all things work together for good to them that Love God, to them who are the called according to His purpose." (Rom. 8:28.)

This is a passage that should be precious to every child of God, and we can always use it to advantage; but there are times in our lives that it seems to be more precious than at other times, and then this scripture appears to meet our demands better than any other.

To realize, as we should, that absolutely all things, work together for good to us when we are trying to do God's will, gives us much comfort as we pass through the different things of life. Believing that God, in His own good time and way, will bring good out of that which would seem to be against us, helps us to bear with patience the different things that we go through in life.

During the five weeks that I have been in bed, most of the time, I have had plenty of time to study over spiritual things, and this is good for the soul. I am now getting stronger each day, and, if it is God's will, I want to do some work in His service before I am called hence; but His will must be done.

I wish to thank all for the encouraging letters that I have received, and for all else that has been done for my good and comfort.

I have tried hard to get the church here to do all each one could to help on in the work, but I did not succeed as good as I wished to; but now the very work is being done that I was working for. When a congregation has a preacher with them, they usually want him to do most of the speaking, if not all; but this is a mistake. A preacher

should not be in the way concerning the development of the members in the work. The cause of Christ needs workers, and they only can be made by working. The more the members do the more interest they will have, and the stronger the church will get. A congregation of disciples is weak and will continue to be weak if they do not go to work to develop the members to carry on their own work. If every congregation of christians would put its young men and boys to work, and keep them at it, we would soon have lots of preachers. The home and the church are the places to give young men their start in becoming preachers of the Gospel.

S. WHITFIELD.

* * * * *

Thessalon, Ont., Nov. 23rd, 1924.

DEAR BRO. MACDOUGALL:

Enclosed you will find money order for \$5.00, \$1.00 to pay my subscription to C. M. R. for another year, and \$4.00 to pay the arrears due you for the Church Directory Ad.

We have just completed a new shed for the meeting house, (all but shingling) which will help the attendance, especially for the winter months, as people did not like to come and have their horses stand out in the cold. As a congregation we wish to thank all those who have contributed towards our building here.

Your Brother in Christ,

ROBT. N. BAILEY,

R. R. No. 2, Thessalon, Ont.

* * * * *

Dore, North Dakota, Nov. 17, 1924.

DEAR BRO. MACDOUGALL:

The meeting conducted by Bro. Golphennee and I, at Fairview, closed Nov. 9th, with one baptism. I was there again last night, as some are interested.

Best crowd at Dore yesterday (11 a. m.) there has been since June. Bible Class repeated eighty-eight memory verses, and we are going to have more next Lord's Day.

Begin at the Sweiger Schoolhouse tonight.

In Christ,

J. C. BAILEY.

* * * * *

Enclosed you will find a P. O. money order for \$2.00, one to

pay for my subscription, expired last May, and one to continue for another year from coming May.

We see by this paper the great effort you are putting forth, and we surely appreciate the volume and hope it may be able to continue with best wishes for a happy and prosperous year.

I remain,

R. E. JOHNSTON.

* * * * *

DIGRESSIVES RETURNING.

J. W. Howell, Columbus, Miss., reports the work moving along well, and on a safe basis. Some of our digressive brethren are meeting with us, and we look for more of them to come over. Above all, we are at peace.

* * * * *

J. L. Hines, Mount Juliet, Tenn., Nov. 6th: "I closed a two weeks meeting at McHenry, Ky., on Oct. 31st, which resulted in 30 additions. Four came from the Baptists, five from the Methodists, one from the Presbyterians, and one from the "digressives." There were also about 25 who took membership and one was restored. Elders and deacons were appointed and the church set to working in a businesslike, scriptural way. The McHenry church has had more than 60 additions within twelve months.

* * * * *

C. W. DeArmond, Drakesboro, Ky., Nov. 10th: "I closed a good meeting at Shiloh, Ky., last night, with forty-six additions—thirty-nine baptisms, four from the Christian Church, and three restorations. Among these were twenty-one heads of families."

* * * * *

Rue Porter has been with the brethren at Green Forest, Ark., in another fine meeting. Ten persons were baptized, one restored, and five adult persons who had strayed away for some time with the Christian Church returned to their "first love."—G. A.

* * * * *

"Digressives" seem to feel more congenial in the company of sprinklers than they do with those who stick to the Book.

* * * * *

C. Maynard, Muskogee, Okla., October 24: "C. McClung, of Port Worth, Texas, closed a very successful meeting with the C. and

Kankakee Streets Church last night. Eight were baptized, seven came from the First Christian Church, and five placed membership. Not only was the meeting successful from the number of additions, but the church was greatly strengthened by reason of the excellent lessons given at the noonday services, which were held each week day except Saturday. We had the largest attendance at these services ever experienced by us. Many who had never heard the gospel in its simplicity and purity were strong in their praises of Brother McClung's plain way of presenting each lesson. Visitors from a number of out-of-town congregations were present at many of the services."

* * * * *

J. E. Wainwright, Corpus Christi, Texas, October 20: "Six persons cast their lot with the Pine Street Church in Texarkana, the second Lord's day in this month. I began in a new field, Corpus Christi, yesterday. Twelve cast their lot with the congregation at the first service, one from the Christian Church.

* * * * *

U. R. Beeson: "Nineteen were baptized and seven reclaimed during the meeting at Texico, N. M. Seventy-five have been added during the two meetings we have held there. Sixteen have come from the Christian Church to our fellowship. J. B. Lunsford, of Texico, led the song service."

* * * * *

James E. Chessor, Spencer, Tenn., Nov. 8th: "Will J. Cullum has moved to Livingston, Tenn., to labor with the church at that place. During the summer and fall he conducted eight meetings in Alabama, Georgia, and Tennessee, resulting in two hundred and thirty-five accessions to the church. Four of these meetings were at mission points, and one meeting resulted in causing an entire congregation to abandon digression and return to the simplicity of apostolic worship and practice. For the past three years Brother Cullum has labored at Rockwood and in the country near by, as a result of which three congregations were established and the cause firmly planted in that neglected part of Tennessee. The brethren at Livingston are fortunate in securing the services of Brother Cullum."—G. A.

* * * * *

Gospel Advocate reports: Oct. 30, 658 additions to churches;

Nov. 6, 515 additions to churches; Nov. 13, 858 additions to churches;
No. 20, 313 additions to churches. Total for four weeks, 2294.

* * * * *

BY H. M. EVANS.

We hereby request all subscribers of our little Canadian Magazine to remember that the printers must be paid, even if our Editor should have to do his work for nothing. "Owe no man anything save to love one another," says an apostle, and my dear reader, you are given the privilege to "owe" your brother your "love," and "love" is the only thing that you are allowed to "owe" anyone—please pay that debt at the end of each year anyway, by paying your subscription. Bro. Editor, please tell us when you get too much money.

* * * * *

It was the privilege of the writer, in the absence of Bro. Tallman, to visit the faithful little congregation in St. Catharines, on the 16th ult. We enjoy getting out among the different congregations occasionally, especially those who are true to the "old paths" as the one in St. Catharines. May her kind increase.

* * * * *

It is agreed by all exponents of II Cor. 6:11-18, that this passage forbids the christian to enter into family relationships, business partnerships, or lodge associations with any one of the world, and in all lodges there are men of creeds of all colors and shades of colors as well as those of no creeds at all. To associate with and make a partner of those who care more for the things of the world than they do for the cause of the world's Redeemer, is in plain language, to become an Ally of Satan, for he is the "God of this world" and an antagonist of the God of Heaven. Two cannot walk together unless they are agreed; righteousness has no fellowship with iniquity, and light has no communion with darkness. Those who indulge in such violations of the laws of God cannot expect Him to answer their prayers, to be guided by His providence, or have His smiling face of approval upon them. To repent of their folly and return to their first love (Rev. 2:4, 5) is their only course to pursue. The christian's life is corrupted by the evil lives of others (I Cor., 15:33), in associations with them.

OUR EXCHANGES.

HELD BOXING BOUT IN CHURCH.

SEVEN CONTESTS TO DECISIONS WERE STAGED BY
METHODISTS IN DENVER.

DENVER, Feb. 21.—Seven boxing contests formed the feature of a combination smoker-prayer meeting at the Merritt Memorial Methodist Church here last night, declared to be the first time in local ecclesiastical history that a church has put on boxing matches immediately after devotional exercises.

The Rev. B. B. Kassler conducted the religious service, and then upon his announcement, he and the congregation adjourned to the basement, where a regulation ring had been installed. There were seven bouts, all to a referee's decision. Young Corbett, former world's featherweight champion, was the third man in the ring. Similar bouts will be put on at the church every two weeks, it was announced.

TOO MUCH FOR HIM.

PASTOR RESIGNS BECAUSE OF "MODERN MIXED DANCING" IN CHURCH.

NEW YORK, Nov. 4.—The Rev. Dr. Charles W. Dane, pastor of St. Mark's Congregational Church, has resigned because "An active minority in the church insist upon desecrating the House of God by using it for modern mixed dancing," he announced today.

The trustees will take action on the resignation November 12th. Dr. Dane has requested that it become effective by March 31st, or earlier.

HELEN'S PROMISE.

(From an Exchange.)

Helen had been brought up a strict Congregationalist. Last summer she had heard of the excellent preaching of an Episcopal minister, and she begged that she and her sister be permitted to go hear him. Her father demurred; whereupon Helen burst forth with: "Oh, papa, if you only let us go and hear him preach we'll promise not to believe a word he says."

* * * * *

The man who would be a leader must never keep the procession waiting.

* * * * *

A minister of the right sort is an expert condenser of the milk of human kindness.

* * * * *

FAITH WON THE WAR.

Marshal Foch says: "Faith Won the War." He says: "Without claiming the intervention of a miracle, I say that when at a moment in history a clear view is given to a man and he finds later that that clear view has determined movements of enormous consequences in the conduct of a formidable war—then I hold that that clear view which I think I had at the Marne, on the Yser and on the 26th of March, 1918, comes from a providential force in the hands of which one is an instrument, and that the victorious decision descends from on high, from a will that is superior and divine."

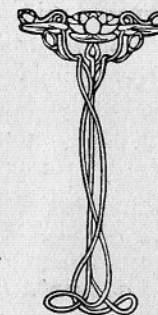
* * * * *

The greatest orator that ever lived could not get the same audience to listen to him three times a week on any subject outside of religion. The reason the attendance is so slim in most churches is because so few of the preachers confine themselves to religious subjects.

* * * * *

George A. Klingman, Bathurst Street, Toronto, Ontario, Canada, November 3rd: "Four persons recently baptized, one of whom expects to be a medical missionary. Just twenty-two years ago last Lord's Day, W. D. Campbell, now of Detroit, Mich., preached the

first gospel sermon in the Bathurst Street meetinghouse. On Monday night about two hundred were present at an anniversary service. It was a very pleasant and profitable evening. Special attention was directed to India and the good work of our Brother and Sister Waters, of England, who are stationed at Latehar, India, engaged in a wonderful work for the Master. Bathurst Street Church has doubled her missionary offerings, and we are hoping and praying for better still. We have the greatest message, the greatest plea, and the greatest institution—the church of the living God. Let us pray for wisdom, that we may do our full share of the work for which Christ Jesus gave his very life."—*Gospel Advocate*.



PUBLISHER'S DESK.

DEAR C. M. R. FAMILY:

The top of your servant's head is now, I think, as smooth as Elijah's was; and having nearly completed my seven year's labor on the C. M. R., I mentioned to Bro. Whitfield my growing desire to have some Elisha getting ready to catch another fallen mantle. Here is what Bro. Whitfield said:

"Received your letter and was glad to get it. You are handling the C. M. R. better than anyone else in Canada could, or would, and I think it best for you to keep it as long as you are able; and then, no doubt, the Lord will provide a way for it to continue. In the meantime, if there is anything I can do to help you, or make it lighter for you, just let me know, and I will try to do the best I can."

But even though we cling to the mantle as long as we can, it is not ours to say or to know when it will drop. In view of this, we think it would be wise to look around for Elisha. Elisha, of course, was miraculously prepared and fitted to succeed Elijah; but in our case, a ready prepared, fitted, trained, competent and suitable man for this job might not be readily found. A man to successfully conduct a religious magazine for the few loyal disciples of Christ in Canada, must have a combination of qualities and equipment of education, training and experience, rare as angels visits. Your humble servant, before assuming this work, had memorized most of the New Testament, had studied systematically both Old and New, had forty years experience in writing for the press, as many years in Sunday School work and in word and doctrine, for some years in the Bishop's work, and on the editorial staff of a half dozen of our religious papers, including the Christian Leader. And yet, I feel like exclaiming: "Who is sufficient for these things?" The essential things may be classified: High quality natural endowments, talent, tact, capacity; good qualities of head and heart; development, education, training, experience, faith, determination, perseverance. O how many virtues and graces the poor publisher needs: courage, patience, brotherly kindness—all of Peter's cardinal graces, and I think some peculiar to the editor's tribulations.

* * * * *

We request that our subscribers, in sending the C. M. R. to their friends, advise us in all cases, so that we may know that they

are not regular subscribers. When we do not know that the paper has been donated to them for a limited time, we may continue sending after expiration of time paid for, expecting them to pay; which is not fair either to them or to us.

We are sure that there is no better kind of missionary work than this; and if each subscriber would send it to a friend, great good would be done. We can in this way carry the truth which saves to those who we can never get within hearing of our pulpits.

ACKNOWLEDGMENTS.

Mrs. S. P. White	\$1.00
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Church, Thessalon, Ad.	5.00

CHURCH DIRECTORY--Continued from Page 2.

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.

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.

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.

LIVINGSTONE NORTH, ALGOMA, near Thessalon.—Bible Class Lord's Day at 1.30 p. m. Preaching and Breaking of Bread at 2.30 p. m. Wednesday, 8 p. m., Bible Class. 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.

ESTEVAN, 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.

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