

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VI.

MAY, 1921

No. 5.

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CHURCH DIRECTORY.

(Charge for Directory Notices per Church, one dollar a year.)

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

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

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

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

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

VANCOUVER, B. C.—Church meets at 502 Hastings St. E. Lord's Day, Bible School 10.15 a. m.; Breaking of Bread 11.00 a. m.; Gospel Service 7.30 p. m.; Thursday, Bible Study 8 p. m. Sec.-Treas. Arthur F. Summerscales, 6112 Commercial St., S. Vancouver, B. C.

HAMILTON, ONT.—Corner of Cathcart and Wilson Streets. Church meets Lord's Day. Bible Study 10 a. m. Breaking of Bread, 11 a. m.; Preaching the Gospel, 7 p. m.; Bible Study, Wednesday, 8 p. m.

WOODGREEN, ONT.—Church meets on Lord's Day at 11 a. m. for Bible Study. At 7 p. m. for preaching and worship. S. Whitfield, Evangelist.

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

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

BARRIE ISLAND, ONT.—Church meets at home of G. A. Vancise, every Lord's Day at 11 a. m., for worship.

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

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

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallack Street, just north of Dewdney Avenue. The Church meets each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching when the Evangelist is not absent. Mrs. Cecil Seed, 1555 Garnet St., Secty.-Treas. H. A. Rogers, Evangelist

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

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

(Continued on page 29.)

Christian Monthly Review.

Organ of the Churches of Christ in Canada.

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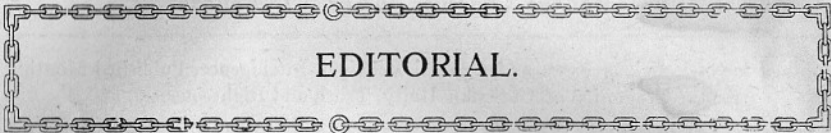
West Gore, N. S., Canada, May, 1921.

No. 5

SOMETIME.

Sometime, when all life's lessons have been learned,
And sun and stars for evermore have set,
The things which our weak judgments here have spurn'd,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

But for to-day, be thou content, poor heart!
God's plans like lilies pure and white, unfold,
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold;
And if through patient toil we reach the land
Where tired feet with sandals loose may rest,
Where we shall clearly know and understand,
I think that we will say: God knew the best.



EDITORIAL.

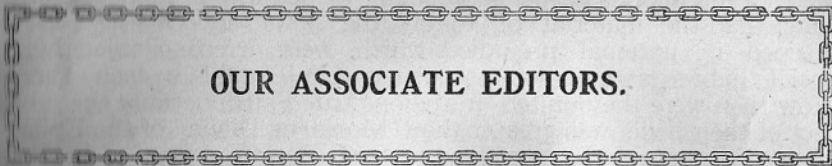
O. E. PAYNE—HIS BOOK.

We have before us, by the courtesy of the Author or some friend, a book entitled, "Instrumental Music is Scriptural", by O. E. Payne, of Hanna, Alberta. We have repeated requests to review this book through the medium of the Christian Monthly Review. While our limited space forbids an exhaustive review of so bulky a volume, and while we can not promise any space at all for subsequent discussion of the subject, we shall nevertheless briefly review the few salient points of this voluminous effort, which seem to us worthy of notice. For reliable and more exhaustive information on the subject, we refer our readers to the abler works of Alexander Campbell, J. W. McGarvey, John F. Rowe, M. C. Keur-fus and to the Otey-Briney debate. All sources of information have been explored by these great scholars of our times: and since the last of these have written there has been absolutely nothing new produced of value to the controversy.

A foreword to the general reader is in order here. The people, and there are now millions, whose plea has been for a return to Apostolic teaching and practice, not finding apostolic authority for using man-made instruments of music in the worship of the assemblies of the churches of Christ, have very generally refrained from so using them. While at the same time, others not pleading for such return, have very generally practiced the use of such instruments in the worship or "service" of their assemblies. In this, these latter are measurably consistent. The former, however, would be highly inconsistent, if, while pleading for a return to apostolic practice, they would persist in a practice wholly unknown to the apostolic age, as was the use of instruments of music, made by man's hands, in the worship of the congregations of the churches of Christ. While the fact remains, that such use of such instruments was never known nor heard of during the apostolic age, the only way that these people can now practice such use, is to at once abandon their plea for a return to Apostolic practice. The "lust of the ear" and the "pride of life" are so strong—and spirituality so low—that some are even willing to do this.

"But beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak."

(To be continued.)



OUR ASSOCIATE EDITORS.

CHRISTIAN UNITY.

Christian Unity is part and parcel of the Gospel of Christ, "that the believers may be one," has its roots in the eternal decrees of God, so that the world may believe that Thou hast sent me. Jno. 17-21.

This is becoming increasingly evident to those who are in earnest about evangelising the world, a house divided against itself cannot stand and the various religious bodies are discovering signs of disintegration in the Ecclesiastical Structure. Appeals are made to the nominal christian world for funds to federate the Churches, but apparently the world has not experienced any change of heart since the day of our Lord's sojourn on earth Jno. 17-25. Relatively it is still the few who know the Father, and they look askance at those who seek the carnal things to unite the disciples of Christ: We have not exhausted the resources of the Spirit's work, and any unity that is not the effect of a Divine cause would be a plant not planted by God and consequently have to be rooted up.

Advocates of Union deprecate the idea of uniformity, but if our faith and practice is the outward expression of a Spiritual Ideal emanating from the same head, such uniformity will be in keeping with the glorious conception entertained by Paul, see Eph. 5-27.

There must be a deeper and clearer understanding of that which unites Jno. 17-8. It was this recognition of Christ's oneness with the Father that makes possible the oneness of believers. To the Apostles his words were not only authoritative, they were life flowing through Christ from an eternal source and that source was God. The fellowship of the mystery which from the beginning of the world hath been hid in God who created all things by Christ Jesus, is to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.

Like the dispelling of the mists by the fresh morning breeze enlarging our vision and bringing to view a glorious creation the words of Paul in Eph. 3-21, lift the church above the unworthy conceptions men entertain and bestow upon her the prestige and prerogative that no institution of human origin can claim. The human material with which Paul had to build the early churches,

was not any more susceptible of being welded into a homogeneous lump than the material of to-day, the Jews and Gentiles were steeped in national prejudices which were irreconcilable, their social habits and religious scruples were intolerable to each other. How then were they united in the one true Faith, because the object of their belief was greater than Moses, or Diana of the Ephesians. If they could be reconciled to each other and to God in the Body of Christ, cast your pessimism to the winds and believe that the thousands of professing Christians in our own land, only need a fuller realization of the Headship of Christ. Next month we will consider the means of bringing this about.

J. M. BRUCE.

Everson, Washington, U. S. A.

Dear Bro. McDougall:—Your welcome letter of recent date was forwarded to above address, but I happened to be at Bellingham, so my reply was unavoidably delayed. There was a debate arranged between our Bro. G. W. Williams of Idaho, and Elder Holloway of the Latter Day Saints, "Reorganized" beginning March 1st. The debate took place in the Christian Church meeting place Bellingham a spacious edifice and there was an average attendance of two hundred for the thirteen nights.

Bro. Williams was unable after the fifth night to continue, on account of sickness, as I had to substitute for eight sessions.

It was my first public debate, and I adopted the policy of our late Bro. James Anderson of Scotland, never look for trouble but when forced upon you—"fight every inch of the way." My opponent was deplorably weak on the prophecies concerning the Kingdom, and his misapplication of Isa. 60-1 and Amos 8-11 and Zechariah 2, was so obvious to a Bible Student, that he ran away from them, just about as quickly as he trotted them out, little good was accomplished, and debates could be made profitable if men were earnestly contending for truth, but I cannot bring myself to think that the Mormons are sincere, unless it is accounted for in Cor. 4-4. Will write you again regarding other matters mentioned in your letter.

Your Bro.,

J. M. BRUCE.

TO OUR BRETHREN, GREETING.

Since the appearance of our letter in the December issue of C. M. R. we have had inquiries from different points as to the possibilities of securing the services of the writer in Gospel labours. To all these inquirers we reply that we are *anxious* to take up such

work and will be *ready* for it just as soon as the Lord in His wisdom and providence sees fit to *release* us from our present occupation. We are trying to effect sales through advertising and otherwise, and as soon as we can dispose this business we shall pack up and be ready to enter whatever door the Lord holds open for us. That the Lord's will may be done in this as well as in all other of our undertakings let us all unitedly pray. In the meantime we would like to hear from all our brethren who contemplate using us in the work, in order that a door may be open for us when our release comes.

Wyoming, Ont.

H. M. EVANS.

BABYLON VS. JERUSALEM.

By H. M. Evans.

A careful and studious perusal of the book of Revelations from the twelfth chapter to the end of the book will give the thoughtful and observant mind much solid food for reflection and meditation. While Jerusalem has always been the synonym for the heavenly city and righteous government, Babylon, on the other hand, has always been the synonym for confusion and opposition to the Government of Heaven, even from the days of Nimrod and the tower of Babel.

In the Sacred Scriptures these two cities have always stood diametrically opposed to each other. In the Scriptures referred to above the true church and world conditions are wonderfully portrayed by the panoramic vision as seen by the Apostle John. These conditions are set forth in one "woman" and one "city" representing the church, and another "woman" and another "city" representing the world.

It is claimed by some Bible scholars that Babylon, the great mystic city on the Euphrates is yet to be rebuilt and finally overthrown as predicted in the Scriptures previously referred to. Whether these writers are correct, or whether this "great Babylon" is simply the synonym for the general world conditions we are not prepared to say, nor do we intend to discuss the question with those who may differ upon this matter.

"Babylon"—confusion—may simply be the synonym for the religio—secular—mercantile conditions of the world at large in the age to which these Scriptures apply, but it is not at all impossible, nor is it improbable, that this great mystic city on the Euphrates should be rebuilt and become the great clearing house of the conglomeration of religion and worldliness and the great world centre from which shall come forth one great creed that will finally

incorporate all petty human creeds, confessions of faith, disciplines, catechisms, etc. into one great "Federation" that will embrace worldliness in all its forms of financial and commercial greed, pride, fashion and general wickedness under the name of the church, and the trend of sectarianism to-day is towards universalism.

"The inter-church world movement" is nothing more nor less than a great religio-mercantile confederacy where religion and worldliness become united in a great campaign for the betterment of world conditions, utterly ignoring the great God-given and Heaven-born scheme for the betterment of the world through the simple gospel of the Son of God. According to these crazy optimists the world is to be bettered by an increase and general improvement of commerce and trade relations between earthly Governments and the suppression of vice and wickedness by human law. This wonderful campaign, as it advances, will naturally look forward to the establishment of one great religio-mercantile centre from which shall emanate a generally accepted ecclesiastical law to govern this great, onward "Inter-church Movement." A great world-wide mercantile centre may possibly be contemplated, and with the already suggested plan for the irrigation of Mesopotamia and Palestine and the dredging of the Euphrates from the Persian gulf, what would be a more likely mercantile centre for the world's market than the revival of the city of Babylon at, or near, the old site?

If this view of a resurrected Babylon be the actual meaning of the scriptures referred to, the destruction of this proud and licentious city as depicted in Revelations eighteenth chapter would certainly bring mourning and lamentations from the merchants and markets of the entire world, as well as upon transportation companies either upon land or sea. The pushing forward of human missionary enterprises through humanly devised "ways and means" has always had a tendency to mix religion and worldliness together, and the cries of the "clergy" would naturally mingle with that of the merchants and mariners as they looked upon the destruction of their beloved ecclesiastical centre.

This great city must embrace the entire religio-mercantile world, or the prophetic word picture of Babylon is not complete. The Church of Rome and all her hydraheaded daughters, together with all their pomposity, worldliness, fashion, pride and folly and greed for gain must go into the Apostle John's picture of this proud and licentious city to make it complete, and whether this Babylon is to be a literal city, or is just an illustration of the mixed up confusion and the religio-mercantile conditions of the world generally the conclusion is the same.

The "Interchurch World Movement" is simply a great confederacy of denominations lined up in battle array against Christ and

his church; sectarianism with its creeds, confessions of faith, discipline, etc., working against the Church of Christ and the Bible; synods, conferences, conventions with all their legislations, rules and regulations, ritualisms, formalities standing, and working diametrically opposed to the one grand, God-given and Heaven born institution, the Church of Christ as organized by Christ and His Apostles nearly two thousand years ago. The whole affair is simply "an agreement to disagree," while the true Church of Christ with her inspired "creed" and "confession of faith"—the Bible—are set aside and the whims, fancies, human speculations, and legislation of Popes, both papal and protestant, are put in their place.

Just look at the costly Cathedrals with their pipe organs, stained glass, "memorial windows," worldly pomp, fashion and grandeur, the "Ladies' Aids" Auxiliaries and a legion of societies made up of worldlings, and the "choirs" made up of a lot of giggling and frivolous boys and girls throwing paper at each other. Then there are the "tea meetings," "pie socials" and "baking sales" and bazaars to raise "the pastor's salary" along with a lot of other claptrap for raising money. Yes, all this is done in the so called "churches" of to-day by so called christians, and not a single word of authority for it in all the word of God, Yes, all this is done in the name of the Son of God. Bosh.

Look into this state of affairs through the great telescope—the Bible—and you will see the "Mother of Harlots" and abominations of the earth as well as her hydraheaded daughters. All united under the name of the church, all progressing towards the building of the great Mystic City—Babylon—which, according to the word of God, must fall to rise no more.

Pure, simple apostolic Christianity, the Bible, and the church for which Christ gave His life's blood, is, for the present only, eclipsed by this conglomeration of religio-worldliness of which the devil himself is the author and sole originator. Thousands are being deceived and misled yes, and with an open Bible in their possession too. They have hewn out cisterns for themselves which can hold no water. Yes, in the middle of this doomed and heaven cursed city there are thousands of so called christians banqueting and frolicking in the name of religion. Alas, Alas.

Wyoming, Ont.



OUR CONTRIBUTORS' DEPT.

TO THE MAYFLOWER.

Wild flower of Scotia my thanks I give
To God who made such gorgeous flowers,
Over hill and vale a gem to live
In this fair land of ours.

How oft I've wandered to this spot
In childhood days to spend an hour,
But now alas how changed my lot,
Yet, thou art still the same sweet flower.

I've stood upon a hillock where
In beauty thou hadst cast thy lot,
And looked with wonder on thee so far,
To dwell in this lone spot.

Though short thy life, and brief be mine,
Yet many a sunny hour I've seen,
Now withered all life's joys like thine
A short yet gladsome dream.

Yet little flower, my country's pride,
The name we love and deem it best,
O, would that thou could'st grow beside
The spot where I am laid to rest.

ALBERT BURGESS.

WHOSOEVER WILL, LET HIM COME.

I thank God there is one Lord, one *faith* and one *Baptism*, and that God has given us His Holy word dictated by the Holy Spirit to the apostles and preserved through all these ages to show us the way.

We must remember as we sing that beautiful hymn "The Way

of the Cross Leads Home" that through Christ's suffering on the cross we might have redemption, if we but obey. Christ pleads for all men to come, He has shown us the way to enter His church, His body or fold, and there is no other way but this.

If we could get to heaven on our own ideas or opinions or thoughts, what good would it have done for Christ to suffer such terrible agony on the cross, and die, that we might have life eternal?

I thank God, that with all the *many* different religions, we still have God's holy word to guide us in the only right way, and we don't have to guess at the way, for God has shown us the only way. The door is now open for all that would come and be saved. What is love? Christ says, "If ye love me ye will keep my commandments". So brethren, let us hope and pray, let us watch and work, let us labor till the master comes. Let us be earnest Christians and try to lead others in the straight path before it is too late, and the door is for ever shut.

Work for time is flying; work with hearts sincere;
Work for souls are dying; work for night is near.
In the Master's vineyard, go and work to-day;
Be no useless sluggard standing in the way.

Written by Mrs. S. R. Stevens, to be read to the Weyburn, Sask. Church on Lord's day and sent to the C. M. by H.A. Rogers,

ESSENTIALS FOR SUCCESS.

Where else shall we look to find the necessary things for successful gospel work, except where gospel work has been done successfully? Acts second chap., will always stand out as a day of victory for Christ, so I suggest that we look there for some of the reasons for this triumph. In this last glimpse of the disciples before Pentecost four things stand out distinctly.

First is their wonderful confidence in Jesus. They asked Him, "Lord dost Thou at this time restore the kingdom to Israel?" They assumed His Lordship, addressing Him as Lord. Two of the disciples on the way to Emmaus had said, "We hoped that it was He which should have redeemed Israel." "We hoped" past tense, for hope had been extinguished, and their confidence had failed. Now no wavering, no doubt as to His ability to fulfil their highest hope, the consummation of the purposes of the Most High.

Second, we are impressed with their confidence in each other. When they were come together into one place, Luke tells us, they were of one mind. The one thing that had stood out prominently in the last few months with these men, was their bickering conten-

tions about first place in the kingdom, now and onwards, Peter and John together going to prayer, James and Andrew, the courteous and the curious, Philip and Thomas, Philip the reserved man who believes everything, Thomas the sceptic, who demanded proof, or would believe nothing, Nathaniel the guileless worshipper, and Matthew the astute taxgather, "these all continued with one accord in prayer." Is not all this suggestive, the resurrection brought these men into an affinity that cancelled all merely temperamental discords. Confidence in each other is the basis of true fellowship.

In the third place observe their confidence in the Scriptures, confident of Christ, confident of each other, they proceed on the lines of revealed truth, and find present duties defined in past records. Jesus had taken the scriptures beginning from Moses, shewed how all these writings must be fulfilled, and now reading them aloud, and finding something to do, without the slightest hesitation they acted on the scripture quoted, "men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake". When the scriptures are regarded as the Word of God by the mouth of man confidence is supreme.

Then lastly, Confidence in Prayer. this stands out prominently. They prayed "Lord thou knowest the hearts of all, shew us", thus laying the matter before the Master, they left results and consequences with God.

Brethren, we shall never know Victory like they did, till we share this confidence, first in Christ, then unchangingly in one another, being true to the scriptures, and strengthened by prayer, then surely He will "lead us in triumph".

WALTER EATOUGH.

THE BOND OF PEACE. NO. 3.

M. Watterworth.

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

It is indeed very clearly taught in the scriptures that the word of God is the rule of life and faith and worship for the Christian. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Mat. 4:4. This does not permit of our selecting a few favorite passages and allowing them to become our comfort and our hobby. It is by every word that we live. Every word must be carefully, and without bias, weighed and observed and obeyed. The word of God is the seed. Luke 8:11. If we take into our hearts the pure seed, unmixed with

human traditions, or inventions, it will bring forth a harvest of pure, unadulterated Christianity. "Whatsoever a man sows, that shall he also reap." If we add a few of our own notions to our religious exercises, we can look for a harvest of confusion, because, "it is not in man that walketh to direct his own steps." We cannot agree among ourselves unless we first resolve to exalt Jesus Christ to His rightful place as, "Head over all things to the church." Eph. 1:22. He is the "way, the truth: and the life." No man on earth has any right to mould our course, because one only is our "Master, even Christ." One of the greatest obstacles in the way of pure Christianity, since the dawn of the Christian era, has been the tendency "to think of men above that which is written. See 1 Cor. 4:6. That tendency wrought dissension in the church at Corinth nearly nineteen hundred years ago when the Christians were contending, "I am of Paul; and I am of Apollos; and I of Cephas; and I of Christ." 1 Cor. 1:12. This tendency reached the climax when it developed the Papacy. And the work of the distinguished protestant has provided many means for the nursing of partizan prejudices. This tendency has absolutely no good reason to exist. Paul, the apostle, contended: "Is Christ divided? Was Paul crucified for you, or were ye baptized in the name of Paul? 1 Cor. 1:13. Luther repeatedly exhorted those who loved him not to call themselves Lutherans, but Christians.

After Massachusetts was granted her religious duty Mr. Wesley wrote Dr. Coke, saying: "You are now at liberty to follow simply the scriptures and the primitive church." Paul spoke by the spirit of God. Luther and Wesley and many others spoke as they did being conscious of the evil trend of sectarianism. They spent their lives in a heroic effort to unshack the world from ecclesiastical tyranny. They knew that the hope of the world lay in the adoption of primitive Christianity unmixed with the theories and traditions of men. It is a great pity that the modern admirers of these great men do not study more the issue of their lives, and their struggles against humanism in religion. The logic of their course followed up would soon place their admirers on the one faith and practice of the gospel. It would strip many of the popular organizations of their unscriptural names, and the many unbearable burdens of human theories and inventions they have gathered.

Many great men have erred from the truth without realizing the awful consequences of such a course. David's new cart, (1 Chron. 13:7) no doubt, looked like a step far in advance of the way the scripture required the Ark should be carried. A new automobile or air plane would surely be the means considered appropriate to-day. But God had ordered that the Ark be carried on the shoulders of the Levites. The new cart, although, seemingly,

only a small departure from the scripture order, displeased God and brought death to the ranks of the children of Israel (1 Chron. 13:10). After this David went home in dismay. He studied the subject and found the truth. He said in (1 Chron. 15:2) "None ought to carry the Ark of God but the Levites. For them hath the Lord chosen to carry the Ark of God for ever." He then gathered the Levites and said to them, (verse 12) 'Sanctify yourselves both ye and your brethren that ye may bring up the Ark of the Lord God of Israel unto the place that I have prepared for it. For because ye did it not at the first the Lord our God made a breach upon us, for that we sought Him not after the due order.' God's "due order" has often looked foolish in the eyes of men. But to follow it was the road to success for David. The other path led direct to failure and sorrow.

Jesus Christ has consecrated for us "a new and living way." It is a tabernacle "which the Lord has pitched and not man." The rules and regulations are divine. The system is so perfect that man forfeits his eternal happiness if he adds thereto. Rev. 22:18. If he takes therefrom his name is taken from the book of life. Rev. 12:19. This simple system is the "Bond of Peace." It alone is broad enough to carry all who walk the path to heaven. It alone stands out above, beyond successful criticism and contradiction. If, in faith, we walk this way we have his promise, "I will never leave thee nor forsake thee." There is no room for discouragement in such a course for the end is eternal happiness.

WHAT THE WORLD NEEDS AS AN INCENTIVE TO BECOME CHRISTIAN AND ETERNALLY SAVED.

No. 1—L. J. Keffer.

That the people of the world in their sinful state, cannot raise themselves, nor bring themselves into eternal Glory, does not need to be proved. I believe that all those who are living for nothing else than lust and only worldly pleasure, have a desire that their physical death should end ALL. This however will not be.

The sinner therefore must be brought out of his condition by outside influences; and his being brought to God, must be done with his hearty consent and through his judgment. His judgment must sit as judge and jury over the things, opportunities, advantages and blessings offered, and decide their value to him.

The one thing that the world needs, and am I saying too much, when I say that it is all she needs, is the Church of Christ.

I use the above expression advisedly, and do not mean to convey the idea that all the world needs is church, or a church; but the Church of Christ or God, with all her potency, capital possession and blessings. Nor do I wish to give the impression that what the church has, she has by virtue of the original wisdom, power or purity of the individual members; But she has what she has because *they have been given to her* from and by the One above; and she has them because the church is God's and Christ's.

Unless the church possesses some, yea many, real blessings that cannot be obtained elsewhere the world will reject her; but if she does possess such then she is likely to be accepted.

Now, that the Church of Christ does possess the most wonderful blessings and the greatest advantages, in fact, abundantly the very things needful, necessary and well adapted to accomplish the desired end, provided the members of the church be and do what is expected of them, is the object of the writer to show in this essay.

There are some blessings that the church possesses unconditionally, other advantages are hers conditionally.

It depends upon the members of the church themselves whether they possess some qualities which really constitute effective drawing powers, and in righteousness cause the church to be attractive to the outside.

(To be continued.)

SECOND APPEAL.

I notice that Bro. Evans's appeal in the Jan.-Feb. C. M. R. was not noticed publicly in the March issue, tho I hope the readers have responded to it privately. Sister and I feel that we would like to second the motion. We hold a meeting in our own home by ourselves each Lord's Day, with an occasional visitor, and have a contribution as a part of the worship. From the funds in our church treasury we are sending ten dollars to be applied by Bro. McDougall towards the debt he has shouldered on account of the publication of the C. M. R.

Brethren, shall we not take pleasure in sharing this our common obligation?

What a splendid means of inspiration this little magazine is to us all, and how would we feel should this paper share the fate of many of our religious publications!

Why should not each congregation adopt Bro. Evans's plan to devote one Lord's Day's contribution to this work and separate individuals send one dollar extra along with their subscription?

This appeal is also unsolicited, but I hope to hear of many responses.

Lily Jackson, D. C. Simcoe.

SERMON

BY W. W. SCOTT.

All flesh is as grass; but man is not composed entirely of flesh.
I Peter 1 : 24.

"ALL FLESH IS AS GRASS, and all the glory of man as the flower of grass.

The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever."
James 1 : 9.

"Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a BURNING heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: SO ALSO shall the RICH man fade away in HIS ways."

Yes, all flesh is as grass, here today, and gone tomorrow.
What becomes of it?

Before we can understand what becomes of us when the breath leaves our bodies, and our pulse ceases to beat, and our circulation system comes to a full stop, we must first understand what we are now.

There are some people who, for reasons best known to themselves, close their eyes to passages teaching that man is different from the brute, but fix them with a glassy stare upon any portion of a sentence that seems to suggest—however remotely—that man and beast are brothers.

The idea of a hereafter is suspiciously repugnant to a great many people. They themselves can best explain why. But it seems to give them a creepy, uncomfortable feeling of insecurity to even admit the possibility of their having to face a judgement after death.

Accordingly, they try to close their eyes and stop their ears to such passages as Romans, 9 : 27

"It is appointed unto men once to die, but after this the judgement."

but most of them have memorized the latter part of a sentence contained in Eccles. 9:10.

"There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."
and Eccles. 9:5.

"The dead know not anything" seems to give them much comfort.

They don't want to know that those passages do not really support their position, but that their context clearly indicated that it is the relation of the dead to things UNDER THE SUN that they refer to.

Man is a three-fold entity.

The Scriptures teach, as we shall see, that man is composed of body, soul and spirit.

The number 3—like the number 7—occurs very frequently in one form or another in the Bible. One writer recently emphasized this in poetry. He mentioned, 3 dispensations: Patriarchal, Mosaic, Christian.

3 facts of the Gospel: death, burial, resurrection.

3 Persons in the Godhead: Father, Son and Holy Ghost.

3 Ordinances: Baptism, Lord's Supper, and Lord's Day.

3 Kingdoms: Nature, Grace, Eternal Life.

3 Births: Flesh, God, Tomb.

Many other examples could be given such as, 3 days and 3 nights, Jonah and Jesus, thrice denied by Peter. "Be an example in SPIRIT, FAITH and PURITY." 1 Timothy 4 : 12.

We find the expression, "SPIRIT AND SOUL AND BODY" in I Thes. 5 : 23.

"I pray God" says Paul, "your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

The expression—"Your whole spirit and soul and body"—implies that the "whole" of man is not body only, but SPIRIT and SOUL and BODY.

Our bodies consist largely of FLESH and BLOOD—material, temporal things. And these things we are told can not inherit the kingdom of God.—I Cor. 15 : 50.

The context indicates that it is the everlasting kingdom that is here referred to, that flesh and blood cannot inherit. And we are elsewhere informed that we have already been translated into the kingdom of God's dear Son. Col. 1 : 13. Therefore, we are body, soul and spirit in the kingdom of God in its present manifestation, but flesh and blood cannot inherit the kingdom in its full glory. For that purpose our bodies must be fashioned anew and made like unto the glorious body of our Lord and Saviour. Phil. 3 : 21.

We can readily understand that our bodies, in their present natural, temporal condition, cannot enter Heaven.

Our bodies as at present constituted are adapted to our present, temporal needs, and are of a merely temporary character. Our bodies are dying constantly; some more rapidly than others. Growth is accomplished by the destruction of certain portions of

our bodies and the addition of other portions. When death occurs the destruction of tissue continues, but without the compensation of being replaced by new tissue.

In a realm of eternal life it is improbable that anything or any part of anything need be consumed for any purpose; therefore, our bodies as at present constituted would not be required,—that is, many of its functions so necessary now, would then be superfluous. Anything superfluous in a place of perfection is unthinkable.

Well, when we die, our bodies return to dust; and we understand that they shall be raised, incorruptible, immortal. But man is not composed of flesh and blood only. Our body is only one part of us.

In Eccles. 12 : 7, we read, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

In Hebrew 12 : 9, God is referred to as "The Father of Spirits."

In Num. 16 : 22, and 27 : 16 we read of "the God of the spirits of all flesh."

Isaiah 42 : 5, "Thus saith God the Lord, He that created the Heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath to the people upon it, and SPIRIT TO THEM THAT WALK THEREIN.

Thus we understand that every man has not only body but spirit; and in Zech. 12 : 1, we find that "The Lord—formeth the spirit of man WITHIN him."

So, when our body is buried, our spirit has returned to God, who gave it.

Read from II Corinthians 5 : 1-11.

Paul there refers to his body, and that of all men, as "our earthly house of this tabernacle."

In other words his body is not himself, but he is in the body.

Peter says, "I think it meet, as long as I am in this tabernacle, to stir you up by putting in you remembrance." knowing that shortly I must put off this my tabernacle." II Peter 1 : 13-15.

Peter there conveys the same idea. He must put off his tabernacle. His body is something that he is residing in temporarily. Shortly, he would put it off, like a garment.

And where would Peter be then?

James says, "The body without the spirit is dead." James 2 : 26.

But he does not say, the spirit without the body is dead.

In Eccles. we saw that the spirit returns to God, who is its Father.

Paul says, to be absent from the body is to be present with the Lord.

So when Peter speaks of putting off his tabernacle,—his body,—

he knows that he would then be at home with the Lord.

Yes, says one, "at home with the Lord"; but—where is that?

How long does it take to get there? We are not told in so many words; but we are told that to be at home in the body is to be absent from the Lord, and that it is preferable to be absent from the body and present with the Lord.

The necessary inference seems to be that as soon as we are absent from the body we are present with the Lord.

As quick as that?

AS QUICK AS THAT!

To be with God is to be in Heaven; that is self-evident.

But WHERE is Heaven?

How far AWAY is it?

Do you know of any passage of Scripture that teaches it is at all far away?

Some claim that Heaven is not a place but a condition.

But a moment's reflection is enough to convince us of the falsity of that claim.

Jesus said, "I go to prepare a place for YOU." John 14 : 2.

Of course Heaven is a condition; that statement needs no argument. It is self-evident, and probably undisputed. That Heaven is both a condition and a place, should also be undisputed, especially in view of the six words just quoted; but the admission that Heaven is a place, compels also the admission that Hell too is a place. And some people seem determined to get rid of Hell by denying that there is such a place, even if they must also deny Heaven. But shutting our eyes to facts won't alter the facts. Not in the least.

Jesus said, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were NOT so, I would have TOLD you. I go to prepare a PLACE for YOU. And IF I go and prepare a place for you, I will come again, and receive you unto myself that where I am ye may be also." John 14 : 1-3.

The 5th stanza of the hymn, "Nearer my God to Thee" has very properly been omitted from the hymn book we use.

That stanza which is quite unscriptural, reads:

"Or if on joyful wing

Cleaving the sky,

Sun, moon, and stars forgot,

Upward I fly."

That suggests that when our turn comes to put off this tabernacle, our spirit has a tremendous journey to make in order to return to God who gave it.

Some of the stars are so far away from the Earth that astron-

omers tell us, that though light travels at a speed beyond all human comprehension, some of the stars we now see may have ceased to be hundreds of years ago. So when we meditate upon flying upward, cleaving the sky; and still soaring even after sun, moon, and stars are not only passed but are also forgotten, we are liable to be impressed with the appalling distance separating us from God. Consequently, we are prone to feel that it is futile to pray to One who has so far withdrawn Himself from us.

But the Bible does not teach anything like that. On the contrary in Acts 17 : 27, we are told He is "not far from every one of us."

How far did Jesus go when He ascended into Heaven?

Not far from every one of us.

How far away is an aeroplane when it goes out of sight?

A very few miles.

Concerning the ascension of Jesus, we read "A cloud received Him out of their sight."

His disciples continued gazing after Him, as though it seemed probable to them that after the cloud had passed they would again be able to see Him still going upward.

"And while they looked stedfastly toward Heaven as He went up, BEHOLD, two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven."

The cloud had served its purpose. He had gone up far enough to convince them He had gone to prepare a place for them; but He had not gone far from every one of us.

(To be continued.)

HIGH HEELS COMING DOWN.

An exchange has this to say about a matter that is of too much vital interest to be joked about, as many are doing: "An attack is being made on high-heeled shoes. And to the delight of people who know the ill effects, this daring has manifested itself in the very region where the largest quantities of our shoes are made. The Massachusetts Osteopathic Society has made the discovery that high heels are detrimental to the health of womanhood. They surely have had some experience in dealing with the tendon of Achilles and the small tarsal bones of the foot. The leaders of that society are saying this is a fad that must come down. The senselessness of it leads the remainder of the thoughtful men to, answer: "So say we, all of us."—Christian Advocate.

The Christian Advocate is entirely right in taking the position that high-heeled shoes are too serious to be joked about. It is time sensible women were discarding high-heeled shoes. In fact, their good sense should have led them never to have adopted them. Any one should know without consulting an osteopathic society that high-heeled shoes are detrimental to the health of womanhood. Now let all speak out fearlessly against this evil and seek to bring about the much-needed reformation.—Gospel Advocate.

The Christian Advocate brands the high-heeled shoe fad as "senselessness" and "detrimental to the health of womanhood".

This is a very gentle tap on the tyrant monster's jaw. Following up the attack, the Gospel Advocate calls for a fearless speaking out against the evil. The Christian Monthly Review joins in the fight, believing that the tyrant should get such vigorous and decisive blows as to knock him out and lay him low forever. Yes, it is "senselessness"; it is "detrimental to the health of womanhood." That proves it vicious, suicidal, criminal, sinful. Deny it who dare! Such practices, along with the prevailing lewd fashions of dress—or rather of nakedness—cannot be consistently practiced by persons professing godliness. We can only retain godliness while our deportment is such as "becometh the Gospel of Christ."

—Ed.

AMONG OUR EXCHANGES.

There is too much yielding to that weakness of human nature which would exalt preachers above other good people and make them rulers in a congregation and feel that they are in an important situation between God and the people. Out of this grew popes and prelates. It makes no difference by what name a pope is called.

The best work of the world is done—not by those who organize on a large scale, but by those who work faithfully on individual lines.—A. C. Benson.

Imitate the Bereans, who examined the Scriptures daily; follow the advice of Paul to Timothy; and above all, sit at the feet of Jesus, and learn of him: and in spite of minute inaccuracies due to translation and transmission, the Bible will become—in fact, in doctrine and in life—the Word of Truth to your soul.

NEWS AND CORRESPONDENCE

68 Zoshigaya, Tokyo, Japan,
Mar. 23, 1921.

Christian Monthly Review,
D. MacDougall, Editor,
West Gore, Nova Scotia.

Dear Brother:—We are sending you some copies of our recent circular in the interest of the Building Fund for two residences for missionaries, which fund we are very desirous of completing with our present mailing. May we ask you to consider our needs as set forth in the circular and to make such editorial comment as in your judgement is suitable in view of all the other matters which press upon you for attention? Whatever sympathy and help you give in the matter will be appreciated.

Perhaps you will not mind dropping the small quantity of circulars we send into your out-going mail in order to reach brethren with whom we are not in touch. Thanking you heartily, we are,

Sincerely yours,

DON CARLOS JANES.
J. M. McCALEB.

For the month of March I spoke at the following places:

Lord's day the 6th, I was with the brethren at Tintern. Next Lord's day, 13th, I had the pleasure of addressing a very attentive audience at Jordan. This was my first visit to this congregation. Bro. O. E. Tallman labors for these brethren. I was with the brethren at Tintern on the 20th, and assisted in the services. According to appointment, I was present and addressed two good meetings at Selkirk the last Lord's day of March. I enjoyed myself very much at this place. It was like going home for I had labored with them for nearly five years finishing my work there last December. These Christians are quite encouraged and progressing nicely, I will endeavor to speak for them once a month. The first Sunday in April I began a meeting in Collingwood for M. Watterworth who took charge of the same the following Monday evening. Last Sunday I preached for the congregation at Tintern, I am trying to make arrangements to be with these people once a month.

W. F. COX.

—Tokyo, Japan, Mar. 23, 1921.—The spring of the year is a busy time in this country even as it is at home. Bro. McCaleb has been working with Bro. Bixler on a new goat house. They have

moved the chicken house and taken down some old fence. Natives have been digging up the garden. Some overhauling has been done at the Gakuin and a man has dug up a tile drain which was filled and Bro. McCaleb is now overseeing some improvements around the doors of the meeting house. Mrs. Janes has been helping at the home of Bro. Rhodes to whose house a new son came Feb. 24. She has her weekly Bible class as I also do and lately I have had a class each day. A party of us go on a preaching and prospecting tour next week visiting a section beyond the end of the railway at Omiya. Japan needs many more workers and the need in China is even greater as the population is much larger and we have no missionaries there. Please pray according to our Saviour's words in Luke 10 : 2.

DON CARLOS JANES.

68 Zoshigaya.

Newmarket, Ont., R. 3.
April 10th, 1921.

Mr. D. D. McDougall,
West Gore.

Dear Bro.:—The church work at Pine Orchard and Stouffville is going along about as usual. I preached for two weeks at Griersville in January and baptised a young man and his wife. I have refused several meetings for the summer, because of the work on the farm needing my presence. I find it hard to run a farm and do the work of an evangelist at the same time.

The C. M. R. is improving. I trust you may be encouraged to keep up the good work of publishing it.

Yours in "the blessed Hope",

CHAS. W. PETCH.

—I like the paper very much; but I think it is rather high in price; but all papers are very high; but I wish you every success, I remain,

Yours very truly,

MRS. J. D. WISMER.

Foxey, Ont.

Jacksonville, Fla.,
April 12, 1921.

Dear Bro. McDougall,—Expect to go East soon. Please change address on C. M. R. from 69 S. Ocean St., Jacksonville, Fla., to

478 Main St., Medford, Mass., I have a daughter there. I expect to be in Canada this summer. The C. M. R. is certainly a surprise both in quantity and quality. May it live long and serve the mission for which it is published. Have been south as far as Miami. There is a live church, though it is not very large, but faithful. There were 79 in Bible class Sunday, 142 in school without any human drawing card.

Your Brother in Christ,

WINSLOW RICHARDSON.

Shubenacadie, N. S.
April 9th, 1921.

Dear Bro. MacDougall:—Enclosed please find P. O. order for \$1.00 for which you will kindly renew my Subscription to the C. M. R. for another year.

I wish you much success in the good work.

Your Brother in Christ,

FRED WALLACE.

Collingwood, Ont.,
April 5th, 1921.

Dear Bro. McDougall,—I am sending you a M. O. for \$2.50. Please kindly advance my subscription one year and send the paper one year to Z. C. Thompson, Harper, Kansas. I tried to get other new subscriptions before leaving Harper, but failed. We started a meeting with the few faithful here last night. I hope in the next three months, to get better acquainted with the brethren in Ontario.

With best wishes, I am

Sincerely yours,

M. WATTERWORTH.

Box 103, Macrorie, Sask.,
Sunday, March 20th, 1921.

Dear Bro. McDougall:—I am enclosing \$4.00 from the members of the Church of Christ at Monmawala to forward and help the C. M. R. in its good work. Wishing you every success with your work. Your Brother in Christ,

J. W. BANTING, Sec.-Treas.

for Church of Christ at Monmawala.

414 Ferry Rd., St. James,
Winnipeg, Man.,
April 8th, 1921.

Dear Bro. McDougall:—We like the little Monthly visitor very much and wish it and you every success. Hope soon to see it a weekly. I subscribed through Bro. Beamish (Winnipeg) for this year. I wish you would see to the paper that is being sent to 408 Langside St. for me. I am getting two, same name. Inclosed please find two dollars for 100 tracts "The Gospel in a Nutshell" also a year's subscription of the C. M. R. for Mrs. C. M. Brownridge, Arcola, Sask. If you have any spare papers I can use them. The above subscription I am sending to my mother. Please refer to me. Yours in the Faith once for all Delivered to the Saints,

JAS. E. BROWNRIDGE.

Collingwood, .
March 8, 1921.

Dear Brother McDougall:—We received the C. M. R. all right. It is a nice little paper, and growing better and bigger all the time.

As we are leaving Ont., and going to Eaton, Sask., we will write to the paper at times from the West. We are renewing a few of the names for the C. M. R. Please bear in mind that there will be no meeting in our Ontario home as stated in the Church Directory. We will let you know about the meetings in Sask. later.

Your Brother in Christ,

EDWIN FISHER.

—Winnipeg.—With regret we record the departure of Bro. Headley Whitelaw for Toronto, it is twenty years ago now since three young men set up the table in this City. For eighteen years Bro. Whitelaw has helped loyally to maintain the Old Paths here. Also Bro. and Sis. J. E. Fisher of Collingwood, Ont. have passed through going to Eaton, Sask. and Bro. A. Y. Ainsworth, Birmingham, England, has gone to Greenway, Manitoba. Will brethren scattered abroad in these districts please write to them.

W. E.

Beamsville, Ont.,
March 22, 1921.

The Christian Monthly Review,
West Gore, N. S.

Dear Bro. McDougall:—I am enclosing P. O. order for three

dollars to pay my subscription until Dec., 1921. I think it expires then as per your notice on the last one. There is one dollar more than enough and you can use that as you deem best. It will help to make up my lack. I am real sorry I let it go so long. I think it best to notify every one when their subscription expires as it is much easier to pay because if left it will be neglected from time to time as mine has. I have often thought it would be nice to have the paper without any advertising cuts. How much more money would you need to cut out all advertising. I believe the brethren would help to make up the difference. I will help if it is undertaken.

Most sincerely yours,

Bro. P. MERRITT.

PUBLISHER'S DESK.

We are much pleased with the way the brethren are rallying in support of our home paper the C. M. R. We have a nice list of new subscribers from Stop, Ky. Bro. Hines of course, has had some complicity in that. Harptree, Sask. to date has given us the largest list of new subscribers for the year; while Meaford leads the poll in renewals, having sent by Bro. C. G. McPhee a list of 30 and two previously, all paid to the end of the year. This is very creditable indeed. We will see who beats it. Carman and Winnipeg likewise deserve honorable mention, having done very well indeed. We take this occasion to thank all those---our "fellow-helpers"---who are giving financial as well as moral support to this good work.

We receive occasional inquiries re job printing, and advise all interested that we are *not* printers.

We are again changing printers. This is occasioned chiefly because of chronic tardiness on their part. While the mechanical execution of their work has been faultless, their habitual tardiness has been insufferable. With specific stipulations for issue by the 15th, and copy supplied nearly a month in advance, issues have been nearly a month behind. There is one lesson which our employees invariably have to learn---or quit, that is to do as they are told. After next month our new printers will be "on the dot."

OBITUARY.

The funeral of Sister Freda Ann Librock, took place from their residence to Mount Osbourn Cemetery on Mar. 16th, 1921.

The deceased was cut off in her thirtieth year, and leaves behind her husband and two small children, to face life without her.

Sister Librock obeyed the gospel of her Lord at the early age of thirteen, and since that time has been a member of the church here.

L. J. Keffer.

ACKNOWLEDGMENTS.

Mrs. J. D. Wirmer	\$1 50
Geo. Pinder, per. H. A. Royers.....	1 00
Church Monmawala, per. T. W. Banting.....	4 00
Paul Merritt.....	3 00
E. E. Beck, per Andrew Perry.....	1 00
A. Weston.....	1 50
Albert Campbell.....	3 00
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M. Watterworth	1 50
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Michael Powell	" " " "	1 00

HIS IDEAL.

"Of one thing we may be sure--if we have all that we want in any sphere of effort or influence, we have a lower standard than we ought to have. The best worker is always behind where he would like to be. His ideal is ever ahead of him."

A well known author was caught by his wife kissing the parlor maid.

"I am surprised," said his wife.

"My dear," replied the author, "how often must I tell you not to maltreat the English language? It is I who am surprised. You are merely astonished."

There was a man who did not approve of foreign missions. One Sunday at church a collector approached him and held out the box.

"I never give to missions," whispered the man.

"Then take something out of the bag, sir," whispered the collector, "the money is for the heathen."

"When'er a noble deed is wrought,
When'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise."

—H. W. Longfellow.

CHURCH DIRECTORY—Continued from page 2.

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

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

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

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

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

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

JORDAN, ONT.—Church meets on Lord's Day, at 10 a. m., for Bible School. At 11 a. m., for Worship. O. E. Tallman, Evangelist.

CLACHAN, ONT.—Church meets at 2 p. m., on Lord's Day, for Bible Study. 3 p. m., for preaching and worship. S. Whitfield, Evangelist.

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

BEAMSVILLE, ONT.—Church meets on Lord's Day at 10 a. m. for Bible Study. At 11 a. m. for worship. At 7 p. m. for preaching. Wednesday at 8 p. m., Bible Study. L. J. Keffer, Minister.

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

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

KIRKWOOD, ALGOMA, near Thessalon.—Bible Class Lord's Day at 1.30 p. m. Preaching and Breaking Bread at 2.30 p. m. T. W. Bailey, Evangelist.

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

GLENONA, MAN.—Church meets in Glenona School-house, 11 a. m., for worship and Breaking of Bread; 7.30 p. m., for preaching the Gospel; 8 p. m., Wednesday, from house to house for Bible Study. Sec., Harold Macklin.

There is nothing so sweet as duty, and all the best pleasures of life come in the wake of duties done.—Jean Ingelow.

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