

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VII.

OCTOBER, 1922.

No. 10.

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CHURCH DIRECTORY.

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

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

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

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

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

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

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

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

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

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

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

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

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

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallack Street, just north of Dewdney Avenue. The Church meets each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching. Mr. Cecil Seed, 1555 Garnet St., Secy.-Treas. H. A. Rogers, Evangelist.

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

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)

(Continued on page 29.)

Christian Monthly Review.

Organ of the Churches of Christ in Canada.

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D. McDOUGALL, Editor and Publisher.

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Vol. VII.

West Gore, N S., Canada, OCTOBER, 1922.

No. 10

OUR PURPOSE.

1. The promotion of unity, on the basis of the New Testament of our Lord and Saviour Jesus Christ, as the only authoritative, infallible, divine and all-sufficient rule of faith and practice, in this the Christian Dispensation.

2. The restoration of the New Testament to its rightful place in our regard, as Christ's law and our only creed.

3. To advocate a return to Apostolic teaching and practise.

4. An abandonment of the creeds, doctrines, commandments and inventions of men.

5. The restoration of the church of Christ, as set forth in the New Testament, as the only true church.

6. To advocate the Faith as set forth in the New Testament as the only true faith.

7. To set forth the way of Salvation as taught by Apostles and Prophets under the last and Great Commission of our Lord and Saviour Jesus Christ.

8. To promote and maintain the worship prescribed in the New Testament in its purity and simplicity—as the only true and acceptable worship of God in the New Institution, the Church of Christ.

9. To disseminate useful instruction and religious intelligence.

10. To promote the development of all Christian graces, activities and service.

11. To defend and maintain the autonomy and independence, under Christ, of the local congregations.

12. The propagation of the Gospel and evangelization of the world.

MY WANTS.

I want that adorning divine,
 Thou only, my God, canst bestow;
 I want in those beautiful garments to shine,
 Which distinguish Thy household below.

Col., 3:12-17.

I want, oh ! I want to attain
 Some likeness, my Saviour, to Thee ;
 That longed-for resemblance once more to regain,
 Thy comeliness put upon me.

1 John, 3:2, 3.

I want so in Thee to abide,
 As to bring forth some fruit to Thy praise ;
 The branch that Thou prunest, though feeble and dried,
 May languish, but never decays.

Jno., 15: 2-5.

I want Thine own hand to unbind
 Each tie to terrestrial things,
 Too tenderly cherished, too closely entwined,
 Where my heart too tenaciously clings.

1 John, 2:15.

I want, by my aspect serene,
 My actions and words, to declare
 That my treasure is placed in a country unseen,
 That my heart and affections are there.

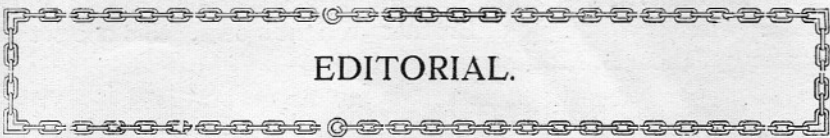
Matt., 6: 19-21.

I want, as a traveller, to haste
 Straight onward, nor pause on my way,
 No forethought or anxious contrivance to waste
 On my tent, only pitched for a day.

Heb., 13: 5, 6.

I want (and this sums up my prayer)
 To glorify Thee till I die ;
 Then calmly to yield up my soul to thy care,
 And breathe out in prayer my last sigh.

Phil., 3: 8, 9.



EDITORIAL.

EXHORT ONE ANOTHER.

Some one has said that this means "Encourage one another." "You can!" Spoken by a noble friend, breathes new life into our soul. Here we have one of the finest arts. And how simple it is ! Any one can learn how to help, how to encourage, how to comfort. It ripens and grows richer with practice. When it becomes a habit with a man, it glorifies his life—and radiates the magic of light and hope to other hearts. His eyes are full of the beauty of it; his words are like apples of gold in pictures of silver; his face shines like the morning. Let us add to our accomplishments this one of the most blessed and finest of arts.

SCRIPTURAL SONGS.

Such is the title of the new song book which Brother J. Madison Wright has now, after many years of persistent effort, in the face of many discouragements, at last brought to perfection and now offers to the public of the Christian Brotherhood. Realizing that Christians should "teach and admonish one another" by singing Psalms and hymns and spiritual songs, and that much error is taught in the singing of unscriptural songs, the author has completed a collection of new and old songs unique in this respect, and designed specially for scriptural teaching, and admonition and praise. The author, as we all should, has recognized that this feature of our song service is more essential and important than the mere making of melody or music. The collection contains, besides a very choice selection of the already familiar and most cherished pieces, about twenty-five of the author's own hymns, including that grand one already sung everywhere, "Speed away, speed away !" These are set to music by well known composers as Wm. J. Kirk-

patrick, Chas. H. Gabriel, Frantz J. Haydn, and Geo. C. Stebens. Here is a sample of Brother Wright's own, this one set to music by Thos. B. Mosley :

Eternity ! O solemn thought,
No end is here, or change shall be;
Ah ! with what joy or fear is fraught—
Where will you spend eternity ?

To be with God through endless years,
His bliss to share, His face to see;
Where comes no sin, nor sighs, nor tears,
There will you spend eternity.

Or down in darkness' direful chains,
Where Satan dwells, your enemy;
Where sin and death forever reigns,
Thus will you spend eternity ?

God in His love reveals the way,
The joys to win, the woes to flee;
And pleads with you this hour to say,
Where will you spend eternity ?

O sinner, hear the Gospel now,
Believe, obey, from sin be free;
And live as Christ ordains, and thou
With God shall spend eternity.

Brethren, I like this song book much better than some that cost more. It contains 167 pieces, with a scripture quotation over every one. The price for such a book is absurdly low, 25c. each prepaid, or \$20.00 a hundred not prepaid. All orders received at the office of the CHRISTIAN MONTHLY REVIEW at these rates will be promptly attended to. See Book Room notice.

O. E. PAYNE—HIS BOOK.—No. 16.

HIS ELEVATING MUSIC, AND DRAWING POWER.

On page 99 of the book under review we read of "employing instruments in rendering elevating music", and of "thousands drawn by the delights of winsome music who would never

have paused to hear the spoken message, nor the more prosey vocal hymn."

On page 216 we read, that instrumental music is "an accomplishment that refines, enobles, delights and blesses."

On page 327 we read that this art of making instrumental music is "the embellishment of the most heavenly of all man's attributes or accomplishments."

On page 328, speaking of instrumental music, the author says: "The great and the good in every age, in all lands, and throughout both dispensations, have hallowed music, and employed it freely in lavish variety in the worship of God, and in drawing the old and young to hear "God's message to men."

This last statement, as the foregoing investigation has overwhelmingly shown, is palpably untrue. On the contrary, as we have seen, instrumental music was never so used by the great and good in any age, or land, or dispensation, in church services, except only by the apostate church of Rome, and her daughters and imitators in modern times.

But let us return for a moment to the first of these quotations, and see about that elevating music."

The author of this book assumes that instrumental music is "elevating"; that is that it raises people from a low position or condition or state to a higher, of course morally, spiritually or religiously. To ascertain if this assumed position is tenable we have only to scan the history of instrumental music. It originated, not with the people of God, but with the wicked descendants of Cain. It was the invention of Jubal, the son of a murderer whose ancestor was also a murderer. This son and descendant of murderers was not only the author of "elevating" instrumental music, but he "was the *father* of all such as handle the harp and organ." (Gen., 4:21). Perhaps it is but natural that Mr. Payne should have some respect for and admire the playthings of his *father*. He should not try to disown his father, for the Bible says plainly that Jubal was the father of *all such*. Then the sons of God, the descendants of Seth, according to this statement of the Sacred Word, were not addicted to the use of instruments of music, while the wicked descendants of Cain *were*. If instrumental music is elevating we

should expect to read of these descendants of Cain being elevated. On the contrary, we know that they sank, with their elevating music, lower and lower—till every imagination of their hearts became evil continually. Why did not Mr. Payne's theory of "elevating music" work in this case. It was in this case, the first in history, an appalling failure.

Mr. Payne has told us (page 328), in speaking of instrumental music, that "the great and the good in every age, in all lands, and throughout both dispensations, have hallowed music, and employed it freely in lavish variety in the worship of God." But the record shows that the great and the good were "not in it", but only the descendants of Cain, in this Antideluvian age of 1600 years—and that under its "elevating" influence they sank to the lowest depths.

Well, let us look further down the historic horizon, and we traverse hundreds of years, ages pass, and none of the good and great, or any others are found using instruments in worship of God. So we come to the time when the people of Israel were saved from the Egyptians by the passage through the Red Sea. If ever there was a time that called for worship this was such a time. "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously." The song here follows, the words which they "spake" in singing. This was true and real worship, and certainly pleasing to God. But how came Moses, the divinely appointed leader of the people, and the mediator between them and God, how came he to leave out of the worship on this momentous occasion, the instruments of "elevating", "winsome", "heavenly" music? How came he to neglect to use, in worshipping God, this "accomplishment that refines, enobles, delights and blesses? Maybe the explanation lies in the fact that he was conversant with the history of the Antideluvian age—for he wrote it; and being familiar with the history of that period, he had noted to what degree the filthy descendants of Cain had been "elevated", "refined, enobled, delighted and blessed" by the use of instrumental music!

After the conclusion of this worship of Moses and the children of Israel, another circumstance is recorded. Women headed by Miriam came out with timbrels and dances. The inference is that

they danced and played upon their timbrels. There is no intimation that this was intended as worship. The reverse is evident, for (probably when they had enough of playing and dancing) "Miriam answered them, *Sing ye to the Lord, for He hath triumph and gloriously.*" We infer that they thus sang, which would be true and acceptable worship. Note, singing of itself is not worship. *Singing to the Lord*—is worship.

We now pass over a period of some 500 years during which the Mosaic law was given, the Tabernacle established, the worship for the Mosaic Dispensation minutely specified and prescribed. Where was instrumental music during this long period. We should expect to find it in general and constant use in the worship of God—for Mr. Payne has told us (page 328) that "the great and the good, in every age, in all lands, and throughout both dispensation . . . employed it . . . in the worship of God." But we look in vain for any mention in the Sacred Record of instruments of music either in or out of the worship of God, during all these ages of the old dispensation. This statement, unblushingly made, and so totally and absolutely false, should enable us to properly appraise the value of any other contention of its author.

But now, at the end of this period, and about the middle of the six thousand years history of the world, we again have mention of instruments of music, in the time of Saul, King of Israel, but not yet in worship. They were used in jubilation over a victory gained over the enemy, and to cheer the dejected and God-forsaken Saul. To what degree was Saul "elevated, refined, enobled and blessed," by the most "winsome" and "heavenly music" that the world could produce? We know that he became more brutal, murderous and finally sank to the level of witches.

THE BELIEVER'S PORTION.

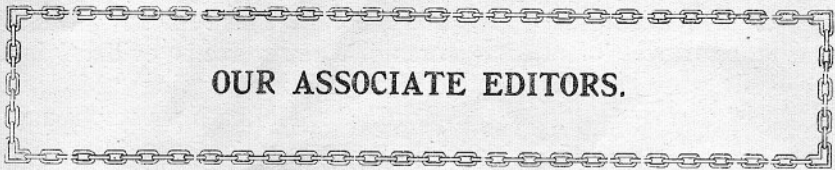
"Our faith rests on Jesus, the Great Shepherd" (Heb. xiii 20.)

"Our love confides in Jesus, the Good Shepherd" (John x 14.)

"Our hope looks to Jesus, the Chief Shepherd" (1 Peter v. 4.)

Bible Reading: John x. 1-21.

Don't expect to grow heavenly wings by your name on the fly leaf of the Bible.



OUR ASSOCIATE EDITORS.

WHAT IS BRO. ROGERS TO DO ?

Bro. Rogers has written me that it was raising potatoes that gave him a start and enabled him to start in the work of evangelizing; but for two years now he has realized very little out of his potatoes, and this year the prospects are not good to sell them. Last year he had to borrow money. He thinks that he will lose his home unless something can be done.

When we consider the good work he is doing, surely we will not let him turn from it to provide for his needs ! Bro. Rogers should be supported for all his time. We should not allow his financial condition to worry him and hinder his work. Surely we will not allow him to lose his little home. Let us send him the help that he needs, and have a share in the good work of the Master that Bro. Rogers is engaged in.

S. Whitfield.

SOME LESSONS.

S. WHITFIELD.

The children of Israel were true to God for a certain period, and then they would wander away and serve idols. God would bring some punishment upon them to show them their mistake, and when they realized all this and saw their sins, they would repent, and come back to the Truth. Then they would be blessed by God and would prosper; but soon they would forget all this, and go back to the ways of sin again. This was their experience during all their history.

When Israel had good faithful and loyal teachers she did very well; but when her teachers and leaders were unfaithful and disloyal to God she wandered far away from the paths of God. A great responsibility rests upon the teachers and leaders of the Lord's people, for they have a great influence over those that they teach.

Some of the children of Israel were more faithful than others. It was the few in each age that were deeply interested in the

Lord's work that kept it up. Paul speaks of some of these in the eleventh chapter of the Hebrew letter. These lived in different periods of Old Testament times from the days of Abel on through the prophets. The masses could not be depended on. They were continually going the ways of the world—with the crowd after popularity, and the many evil ways of men.

All ages of the world are much the same. Where Israel made her greatest mistakes the Israel of God now is likely to go the same way. The few were true to God then, and the same has been true during all ages of the church, and the same conditions will exist until the end of time. Surely all Bible students will observe these things!

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:4.)

"The mystery of iniquity which was working in the days of Paul continued to work until the Roman Catholic Church was enveloped with the dark ages and rebellion against God. The reformation began; then the restoration. The idea was to get away from the things that Rome had introduced, and back to the pure Word of God and the Church of Christ with its purity and simplicity—"To speak where the Bible speaks, and be silent where the Bible is silent." Great good was accomplished, but when disciples got more numerous they sought for popularity and wished to be like other people. The organ and societies were introduced and division came. Some were true to God, and continued in the "Old paths," and some are trying to do the same things even at the present, but there are great evils and dangers all around us. We need to be careful.

Disciples of Christ have a plea that is different from any other people in the world. If we do not retain this, there will be no place for us in the world. Now it is very important that we still go in the "good way" that God has marked out; but, if we are determined to be like others are, then we will be with them. But some will be faithful.

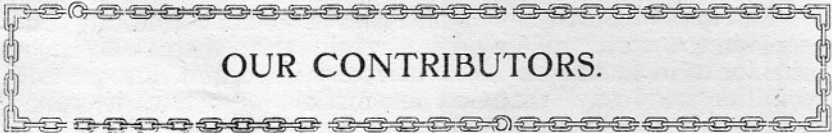
Rome introduced the clergy and the laity, but the New Testament makes no such distinction. Most of the religious denomination have copied this distinction from Rome, and still retain it. Jesus said, "But not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren." (Matt. 23 : 8.) The apostles never taught that a few were to be paid to do the teaching and praying, and others were not to engage in this. We are all brethren with equal rights and privileges. Anything that we can learn to do in the church, we have the privilege to do it. The more that we prepare ourselves to do the better; and the more

people that prepare themselves for the work in the church the better it will be for the church. Of course we should not wish to run every thing in the church or not wish others to take part.

A congregation cannot pay a preacher to do all its work. The members must work themselves to live. The more they do the stronger the church will become, and the less they do the weaker it will become. A congregation that cannot carry on its meetings, without a preacher, at least part of the time, is weak. But it is said that the sects have a preacher to do their work, and we must have one too hold the people, and make a favorable appearance. It is possible for us to be more anxious about how things are done than we are to have the plain truth taught. Polished speakers are often better in making an appearance than they are in preaching and practicing the plain truth. For a church to have one man to do its work is going back to Rome.

Then we need to remember that young men should be continually growing into the work. We need preachers and the church needs workers. Every congregation and every preacher should encourage young men to take part in all the meetings. Do not wait for a bible school to do this work. Every Christian home and every congregation should be a Bible school.

Workers at home are needed in every community. If the home and the church will do their duty in teaching the Bible and training young men for work and usefulness, we will have plenty of workers; and the cause of Christ will prosper. I have known different places where good meetings could have been held for worship and good done, but no one would take the lead. No one was prepared for it. A preacher can only help those who are willing to try to help themselves.



OUR CONTRIBUTORS.

BE SUBJECT TO A HIGHER POWER.

Be subject to a higher power,
The powers that-be, ordained of God
Act well thy part whatever thy lot
And bow thee to the chastening rod.
Has God created man a useless hull
To drift alone on life's rough sea
Without a compass, chart or helm,
'Tis vain to argue, this cannot be.

'Tis not in vain that God has made
And placed us in this world to dwell,
He wills for each to act his part,
And each his part to act it well.

Then stronger in God's promises
Our natures and our souls shall rise
Above the various cares of life,
And yield a nobler sacrifice.

Through all of life's rugged journey
May we strive to do our best,
Assured our thoughts will cheer us
As we near the final rest.

West Gore, N. S.

Albert Burgess.

BISHOP DU VERNET AND CHURCH UNION.

Editor, The Herald :—

Concerning Church union, Bishop Du Vernet, in The Herald of Sept. 6th, cites a laden fruit tree as an example of the "unity in variety," that he thinks should characterize the Church of Christ. He likens the inner life of the tree to perfect oneness; and the various co-ordinated parts—as trunk, branches, twigs, bark, leaves and fruit—to unity of design and purpose, these parts being suggestive of the multiplicity of denominations with their conflicting creeds as branches of Christ's church.

Had he consulted the word of God on the subject he would there have found in I. Cor. 12, that the Holy Spirit likens the church to a body with many members, as feet, hands, ears, eyes nose, head, etc.; also that each member is necessary to the body, as the eye is not independent of the hand, nor the head, of the foot, the Lord having designed that there should be no schisms (division, sectarianism), in His body. In the 27th verse of that chapter we learn that Christians collectively, "are the body of Christ," and individually, members of the body.

In John 15.5, Jesus said : "I am the vine, ye are the branches." He spoke then to his followers, each individual follower being personally a branch of the one true vine. In the 17th chapter of John, we find the Lord's prayer that his followers might be one—"As thou, Father, are in me, and I in thee, that they also may be one in us; that the world may believe that thou has sent me."

Later, when the church at Corinth had so apostalized as to

variously call itself after Paul, Apollos, Cephas and Christ, the great apostle accused them of being "yet carnal," and wrote, "Now I beseech you, brethren, by the name of our Lord, Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

Bishop Du Vernet truly says, "Anything like a mechanical union of the churches would be a violation of the essential principle of life," also that spiritual fellowship is a pre-requisite to unity. In fact, mechanical union of churches is contrary to divine authority. The churches described in the New Testament were composed of all the believers in their respective localities; were each a complete unit in themselves, were self-governing and answerable to no central authority other than the Lord Jesus Christ himself, through the teaching of the apostles.

Bishop Du Vernet asks: "Why should the living church be doomed to keep for ever to one stereotyped form of government?" The answer is that the Lord Jesus Christ is the head of the church. He told his apostles that whatever they should bind on earth should be bound in heaven, and the Apostle Paul wrote "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1, 8. Also, "Mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned, and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." Rom. 16, 17, 18, R. V.

A passage published in The Herald of Sept. 5, under the sub-heading "Who Said This:" is too good to omit here. "Were a plain unlettered man, but endowed with common sense and a quantum of observation and of reflection, to read over attentively the four gospels, and the Acts of the Apostles, without any note or comment, I hugely doubt whether it would enter into his ears to hear, his eyes to see, or his heart to conceive, the purport of many ideas signified by many words ending with ism, which nevertheless have cost Christendom rivers of ink and oceans of blood."

Sectarianism thrives, as Bishop Du Vernet suggests, on denominational pride and sectional strife, and these are the result of unbelief in the Lordship of Christ and His right to rule-

"Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." 2 Cor. 6:17.

W. W. Scott.

441 Edward St., N. E., Calgary, Alta.

NEWS AND CORRESPONDENCE

UNITED STATES.

Louisville, Ky., Sept. 13th.—Arrived home from our tour around the world May 18th; the middle of June went to Battle Creek Sanitorium for treatment and rest; preached in Chicago, Battle Creek, Detroit, Akron, Shadyside, Newcomerstown and Cincinnati. Arrived back here Sept. 4th and have visited Fisherville where H. L. Olmstead is in a meeting; Portland Ave. prayer meeting; the Highlands prayer meeting; and was with South Louisville church Sunday morning and Burnett Ave.. (colored) brethren at night. We are busy with local meetings, Bible classes, arranging our souvenirs and getting ready for the general field. A good meeting was held by Bro. A. C. Reader in Camp Taylor this summer. He has also started a church at Mt. Washington. Bro. Greer has moved to Missouri; Bro. Boll is in Nashville; Bro. Jorgenson at Eubank. Stanford Chambers has been working in Louisville for some weeks.

Don Carlos Janes.

Harptree, Sask.,
Sept. 10th, 1922.

Mr. D. M. McDougall,
West Gore, Nova Scotia.

Dear Brother in Christ:—It is with great pleasure that I write to tell you that we have had Bro. Rogers amongst us nearly a month. Bro. L. L. McGill also accompanied him to Harptree, and whilst Bro. McGill held meetings practically every night at Harptree for two weeks, Bro. Rogers conducted a series of meetings at Hart which is about eight miles south of Harptree, and which lasted over three weeks with splendid results. There was a large attendance each night and deep interest was shown from the first night with the result that 21 persons came forward and confessed Christ and were baptized. You cannot help but to be impressed by Bro. Rogers' earnestness. If only we could have more like him in the field and the financial support to keep them going. Now Brethren cannot we all strive a little harder and give more financial support to Bro. Rogers and Bro. L. L. McGill. Everyone who heard Bro. McGill speak at Harptree was deeply impressed by his earnestness and the able and splendid manner in which he explained the different subjects during his stay with us. He left us to go to MacRorie with the best wishes of all the members, and we are

all looking forward to his early return. Surely these two Brothers are worthy of our support. Let us then put our hand a little deeper in our pockets and help the good work along. We have been blessed with a bountiful harvest, surely we can give a little in return, for there is great work that could be accomplished in Saskatchewan if only we had the men to send forward and the support to help them in the field. We cannot afford to lose these two splendid and earnest Brothers through the lack of support, so let us be up and doing that the good work that has been started may be carried forward and new fields opened up.

Your brother in Christ,

W. C. Start,

Sec.-Treas. Church of Christ.

P. S.—The little C. M. R. is getting better all the time.

RODNEY, ONT.

The church here is regretting the departure of their beloved pastor and his wife, Rev. V. J. and Mrs. Murray, who came to us three years ago and have nobly lived and preached the word of Salvation.

Mr. and Mrs. Murray spent three weeks with his parents in P. E. Island and have now entered Drake University, Des. Moines, Iowa, where he will take a post graduate course; being a young man of exceptional ability he will some day be eligible to accept the pastorate of our largest churches.

Anniversary services were held on Sunday, Aug. 27th. Bro. Amos Tovell, of Guelph, spoke at both services and gave a message to the brethren who received much inspiration. Luncheon was served in the basement of the church to over 100 visitors from Mosa, St. Thomas, West Lorne and Ridgetown. Mr. Tovell continued his journey to attend the International convention at Winoma Lake, Wis.

Evangelist M. W. Waterworth, of Toronto, to preached for us Sunday, Sept. 17th, and is an earnest and eloquent speaker. Bro. Waterworth warns against unpreparedness as man is eternity bound and opportunity is limited. Meetings are being held each evening during the week. The subject for Wednesday and Thursday to be "The Unity of God's people on the basis of the Scriptures alone;" we are happy to have our Bro. with us and the congregation is praying and working for results from his effort.

The church here and at West Lorne hope very soon to have a resident pastor and wife to whom loyal support is pledged.

Contributed.

23

SASKATCHEWAN.

Harpree, Sask., Sept, 5th, 1922.

Bro. McDougall.—Bro. Rogers has again been with us here at Harpree and I can assure you we are always very glad to have him with us. He not only held meetings here, but also at Hart, a District to the south of us, with the result of 21 baptisms.

There is a great field here in this province of Saskatchewan for the Lord's cause. There could never be a more opportune time for evangelistic work, and Bro. Rogers is the one who is capable of doing this great work. Brethren let us, as our duty calls, substantially support Bro. Rogers financially, so that he may be able to remain in this great work which he is doing in the cause of our Lord and Saviour.

O. A. Hainstock.

Ice Lake, Sept. 11th, 1922.

D. McDougall.

Dear Bro.—I enclose P. O. O., for two dollars for John McArthur, he is one year in arrears, and subscription for this year.

We would be pleased to see you or any of your writers give us something to stir up brethren who carelessly absent themselves from the assembly of the saints.

I remain,

Thos. Robertson,
Ice Lake, Manitonlin Isld., Ont.

Alma Ark, Sept. 9th, 1922.

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

Dear Bro.—Where am I? Here I am, away over in Arkansas. I am in my last meeting for the year. Am worn out, have been on the jump all year. My next jump is from here to Cincinnati, Ohio, to take up work Oct. 1st. My address will be 2428 Jefferson Ave., Norwood, Cincinnati, Ohio. I'll try to slip in an article occasionally when I get myself together again.

Fraternaily,
J L. Hines.

SELKIRK.

“Our audiences are increasing in size and interest. We are having much better meetings than formerly, and the increase in

attendance and interest is surprising us."

NOTE.—The faithful brethren at Selkirk are to be commended for their faithful perseverance in the face of defection, and much discouragement. They have given a manifestation of their zeal and courage, and an object lessons to other churches, by calling Brother Evans from the pursuit of rabbits to that of fishing for souls—in the exangelistic field. How many churches have we in Canada, as few in number, who would, single-handed, undertake a work so noble and great? Ed.

WESTERN CANADA.

We often sing "Shout the tidings of Salvation, O'er the prairies of the West," and welcome with gladness all who join us in this work, it is now with sadness we record the silence of one Voice, always ready to plead for the teachings of Christ and his Apostles, Bro. W. H. Leake, Aylesbury, Sask.

Born Liverpool, Eng., 1847, died Aug. 21st, 1922, age 75. It was most interesting to hear him tell how he listened to Mr. David King at Windsor St. Chapel, Liverpool, and how during a series of meetings conducted by Bro. Hay, of Iowa, U. S. A., he decided for Christ, and was baptized by G. Y. Tickle, Sr., in April 1875. He made great sacrifices to be true to his principles, closing an hotel and pouring the intoxicating liquor down the sewer. Many places in England knew of his activities, London (he was one of the 13 transferred from Chelsea to form the church at Dawes Road, Tulham), Nottingham, Armskirk, Blackburn, but his best was given in the Furness District.

Winnipeg and Regina rejoiced in his services, but everywhere and to every one his personal ministry was gracious.

Bro. R. Graham late (Motherwell) Penzance, Sask., conducted the funeral service.

Walter Eatough.

MEAFORD.

Dear Brother.—You will find enclosed one dollar for a subscription to C. M. R. I will try and obtain more later. All going well here.

Kindly address the C. M. R. to Miss Edna Mason, Meaford, Ont.

Sincerely,

C. G. McPhee.

Carman, Manitoba,

Sept. 5th, 1922.

Dear Bro. McDougall.—Since January 1st, 1922, I have passed on for the donors, the following gifts for Missionary Work :—

Jan. 19th, Church of Christ, Hamilton, Ont., for Bro. H. A. Rogers	\$25.00
Jan. 27th, a Sister, Graysville, Man., for Bro. Ram	5.00
March 7th, a Sister, Graysville, Man., for Bro. Ram	5.00
March 10th, Church of Christ, Omagh, Ont., for Bro. Ram ..	10.00
March 10th, a Brother, in Jesus' Name, Omagh, Ont., for Bro. Ram	10.00
May 28th, a Sister, Graysville, Man., for Bro. Ram	5.00
June 24th, a Brother, in Jesus' Name, for Bro. Ram	5.00
June 24th, Church of Christ, Omagh, Ont., for Bro. Ram.....	10.00
Added to above	1.00
To Bro. Rogers, \$25.00; to Bro. Ram, \$51.00; total \$76.00.	

Brethren, in the fall when your returns are larger, don't forget the extra that should be given to the missionaries whose returns have been too small since last fall.

Yours for increased Mission work,

H. L. Richardson.

Richardson, Deer Island, N. B.,

Sept. 26th, 1922.

Dear Bro.—Enclose find two dollars (\$2.00) to pay for the Monthly Review for another year, as I see my year is up in December. I have enjoyed the reading and remarks on O. E. Payne's book which is fine. He must have had a big *pain* when he wrote such a book.

Your Sister in Christ,

Mrs. Carl A. Bridges.

Forest, Ont.

On the last Lord's Day in September, we had the pleasure of having Bro. Whitfield, of Glencoe, preach for us morning and afternoon, which we all enjoyed very much. There are only four disciples in Forest, a population of about 1500 people. We meet each Lord's Day to remember Jesus.

When we made known our Bro's coming, we had brethren come from Jura, Sarnia, Blackwell and Woodgreen, with their children which numbered about 50. Bro. Whitfield is faithful and

true to the old paths, "Where the bible speaks he speaks, and where it is silent he is silent." This is the kind of gospel preachers we need today. Let us work and pray for more of them.

Come again Bro. Whitfield, we love to hear the story of Jesus and his love.

Yours in Christ,
Mrs. James Jamieson.

Selkirk, Ont., Canada,
Oct. 2nd, 1922.

TO WHOM IT MAY CONCERN:—

Be it known that the officers of the church here have felt compelled to withdraw all fellowship from W. F. Cox and warn the churches against him.

Mr. Cox led a division in the churches here and still refuses to attempt an adjustment.

Signed Thos. Cooper, Elder.
M. W. Hooper, Clerk.
H.M. Evans, Minister.

Witness: O. E. Tallman. Evangelist.

Selkirk, Ont.,
Oct. 2nd.

We have just closed a meeting of two weeks duration here with four baptisms and one confession,—baptism later. Bro. O. E. Tallman did the preaching and it was well done too. He is one of the men that Canadian churches cannot afford to let go out of the Dominion. The church here is highly pleased with the results of the meeting.

H. M. Evans.

AFRICA.

There is a Church of Christ assembling in Capetown. Address 84 Shortmarket Street, Capetown, with a membership of 103. Immersions during present year, 15, (1921.)

A flourishing gospel work is carried on at Woodstock, a suburb adjoining Capetown, where we have a Bible Study Class, 8 p. m., every Tuesday evening, in the Municipal Hall, and open-air gospel Saturday night, 'Holding forth the Word of Life.'

Trusting these particulars may be useful. With Christian love and greetings.

I am, dear Brother,
Yours faithfully,
W. J. Withers.

Harptree, Sask.,
Aug. 11th, 1922.

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

Dear Bro. McDougall :—Your kind letter of the 25th ult. with Ten Dollars received. I enclose receipt, and thank you sincerely for the help. The brethren in Sask. have not been able to furnish the means for me to work on. No doubt, many of the brethren in Ontario feel like yourself, but to know them and their circumstances is different. If the brethren in Saskatchewan raised enough to finance me, and the Ontario members each one did as much, what would we do with the money? There must be only a handful of members in Saskatchewan compared to Ontario, and how many preachers are in the field?

Southern Saskatchewan has a very fine crop this year—the first in about six years. I feel sure the Saskatchewan brethren will be liberal and do what they can. To get ahead in Saskatchewan we need more churches and members. If you were in this field and saw the opportunities to win souls to the Lord, I feel sure that you would agree with me in that the wise thing to do is, convert our own people at home first. If I would be kept in new fields all the time I could build church after church, and in a few years we would have many churches.

Bro. McGill is doing fine work. He has gone to Macrorie to begin to-morrow. I enclose an item for C. M. R.
For great things for the Lord.

Faternally yours,

H. A. Rogers.

AMONG OUR EXCHANGES.

I have fears some times when a church employs a preacher to do all the feeding and looking over the flock, that the elders (Bishops) will be robbed of their work. We should be careful and not disarrange God's order of doing things. His ways cannot be improved upon.—F. C. Sowell.

THE BIBLE IN SCHOOLS.

In New Zealand a campaign is going on to restore Bible reading in the schools. The Stipendiary Magistrate of Christ Church attributes the growth of crime amongst young men to the lack of Bible teaching in the day schools. Workers in this country have been asked to give their experience to be used in the literature of the campaign. Dr. J. H. Shakespeare said, "Personally, I should have thought it intolerable that children should be allowed to grow up knowing about Nero and Henry VIII., but nothing about David, Paul, or Jesus Christ—actually receiving an education in which the only book useful for moral training and creating a sense of responsibility to God is excluded."

It is the easiest thing in the world to drift, for you don't have to do anything—just do nothing; we never drift up stream, but *always down*; as we drift along, we bump into others and give them a *downward* impulse; if we continue to drift, we go onward and downward, and finally are carried out into the great ocean of eternity and are lost, and that forever. These are thoughts that each and every one of us should give the most serious consideration, and we should look to ourselves and see whether we are drifting. If we find that we are, there is no need to ask, "*where* are we drifting?" A man is rowing a boat on a river. A few miles below him is a great cataract. He gets tired and stops rowing, and before he realizes it he dozes off to sleep. Some one on the shore sees him and raises a shout. This awakens him, and he sees that he is drifting; but he wastes no time in asking, "Where am I drifting?" He knows beyond any question that he is going over the falls to destruction. There is only *one thing* he can do, and this he *must do*, if he would be saved; that is, work, *work* with all his might, and he must not stop until his bark has touched the shore. And this same condition prevails with every Christian. His only salvation is work, work, work! Christ said: "My Father worketh hitherto, and I work." (John 5:17.) Just as sure as we, as Christians, cease working, we will drift, and we can *never* drift into heaven. The prophet Amos said: "Woe to them that are at ease in Zion!" (Amos 6:1.) Why? Because they were drifting to destruction. Let us think on these things.—Ex.

Young Brother, be understood in thy preaching; instruct to the measure of thy capacity. Rather than be obscure, in order to appear wise or deep, be lucid, plain, humble and clear. Paul would rather speak five words and be understood, than to speak ten thousand words in an unknown tongue. Nothing appears more out of place than for a preacher to rise up before a promiscuous audience, many of whom are unsaved, and exhibit himself. One of the most important things in the ministrations of Benjamin Franklin was his great simplicity. The man of one talent could understand him. Be yourself and not another.

A. ELLMORE.

A GOOD MOVE.

Brother Morgan H. Carter stopped over night in Cincinnati on his way from Maine to his home in Lebanon, Tenn.

During our conversation Bro. Carter made known his activity in trying to get through, for state enactment, a law in Tennessee that will enable pupils in the public schools to take an elective

course in Bible study instead of one of the other regular school branches. He has been assured of the backing of state educators and the indorsement of other public servants, including the governor, and we hope his efforts will be rewarded. And if Tennessee sets the precedent, we feel sure other states will follow. With proper text books on Bible study every school district will be a home Bible school. This work will not interfere with the legitimate work of more advanced schools, but will bring systematic Bible study into every home. We commend Bro. Carter for his zeal in this splendid effort.—Christian Leader.

Below is affixed a list of duties that the Christian should observe. It makes no pretension to being exhaustive. The reader may easily supply many others, but these are sufficient to show that Christianity is a practical thing and that every child of God is duty-bound to be "up and doing." Please study the list:

(1) Worship God. (Matt. 4: 10.) (2) Control self. (1 Cor. 9: 25.) (3) Be kind. (Eph. 4: 32.) (4) Be forgiving. (Col. 3: 13.) (5) Encourage the faint-hearted. (1 Thess. 5: 14.) (6) Be long-suffering toward all. (1 Thess. 5: 14.) (7) Forsake not the assembling. (Heb. 10: 25.) (8) Love one another. (Heb. 13: 1.) (9) Give liberally. (Rom. 12: 8.) (10) Be diligent. (Rom. 12: 11.) (11) Be hospitable. (Rom. 12: 13.) (12) Pray, pray, pray! (Rom. 12: 12.) (13) Be in subjection to the higher powers. (Rom. 13: 1.) (14) Condescend to things that are lowly. (Rom. 12: 16.) (15) Be not wise in your own conceits. (Rom. 12: 16.) (16) Be peaceable. (Rom. 12: 18.) (17) Take no vengeance. (Rom. 12: 19.) (18) Do not commit adultery. (Rom. 13: 9.) (19) Do not kill. (Rom. 13: 9.) (20) Do not steal. (Rom. 13: 9.) (21) Do not covet. (Rom. 13: 9.) (22) Abhor that which is evil. (Rom. 12: 9.) (23) Profess honest occupations. (Tit. 3: 8.) (24) Remember the death, sufferings and sacrifice of Jesus by observing the Lord's Supper. (Acts 20: 7; 1 Cor. 11: 24, 26.) (25) Teach others the way of the Lord. (2 Tim. 2: 2.) (26) Suffer hardship. (27) Lead a tranquil and quiet life. (1 Tim. 2: 2.) (28) Let your speech be always with grace, seasoned with salt. (Col. 4: 6.) (29) Do all in the name of the Lord Jesus.—Ex.

Christianity is not all *get*; it is largely a matter of *give*.

DON'T GO SO FAST.

The roses of joy are growing in profusion along the pathway of life, but we do not take time to gather them, but leave them to

fade and fall to the ground while we rush madly on in pursuit, it may be of a shadow. If we would take time to enjoy the real pleasures of life, the world would bear more flowers and fewer thorns, and give out more music and less weeping.

WHAT IS "SPIRITUALLY MINDED"?

When a man has been instructed by the Spirit of God through the truth until he understands the plan of salvation through Jesus our Lord, and obeys from the heart the gospel of Christ, and then studies, loves and follows day by day the directions of the Spirit, meditating upon them by day and by night with the continued desire and determination to do what the Spirit directs, this man may truthfully be said to be spiritually minded. And short of this, it could be truthfully said of no one.—E. G. Sewell.

The Bible leads men unto God and to Christ; it makes men wise unto salvation; it gives instruction in all the departments of life, furnishing the man of God completely for every good work; it teaches how to live soberly righteously, and godly in this present world, and to "look for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ."—H. Leo Boles.

COST OF SMOKING.

Value of pipes, cigars, cigarettes, smoking tobacco, chewing tobacco, snuff and cigar boxes—the profits of wholesalers and retailers not figured—in the United States was \$1,151,000,000 in 1919.

AUSTRIA.

Dear Brethren in Christ,—The peace of God be with you ! Forgive me for writing this letter in German, but I have nearly forgotten all my English for want of practice.

The following letter deals with our Christian community, namely, the followers of believing baptized Christians joined to the meeting of the same name at Ried, of which you have already heard, so M. Stumpf tells me. The congregation here at Linz is, it is true, but a "small flock," trying its very best to carry out the will of God according to the bible words.

Here in Linz, on the Danube, in Upper Austria, exist besides the State Church, the Roman Catholic, also many other denomina-

tions, forming societies for teaching the people, such as Protestants, Jews, Adventists, Latter-Day Saints, and Freethinkers, who all more or less carry on partly by preaching, partly by advertising boldly, so showing how much the poor people are groping after the truth.

As for our faith, I can tell you the following. We brethren (five persons) meet together, for want of a room, in one house, where we have Bible lessons. When M. Stumpfl comes, then we have the ceremonial of "Breaking Bread," the Lord's Supper, of which we partake in a quiet, simple way. Were it not that the brethren live so far apart, and that travelling and other things cost so dear, we might be able to meet together once a week. We occupy ourselves strictly with the Word of God as found in the New Testament. Our chief object is to follow out Christ's teachings and to spread the Gospel truths. We esteem it far better to follow Christ's teachings, to belong to Him, than to study the differences between the Church and the other religious denominations. The great misery that now exists in Upper Austria makes it impossible for much missionary work to be carried on in this province.

The greatest and most stirring activities which are at work at present here are the Freethinkers and Adventists, who seem to have limitless means at their disposal. Methodists, and lately Quakers, have come on the scene, but one only in Vienna; besides these are some Mormons living in our country, but only a few. The work in this mission has to hold against the all powerful State Roman Catholic Church—a difficult work, for since the revolutionary days of 1918 a great return to this Church has taken place.

By the formation of all these new religious societies, and by reading the daily papers, we are convinced how necessary and how fruitful of results would be a mission here on truly simple Christian lines. The failures on the part of the Roman Catholic Church are many, but still it goes vigorously forward—I salute you with brotherly love,

Franz Mosippl, State Agent.

Linz on the Danube, Austria.

PRACTICAL PHILOSOPHY FOR YOUNG FOLKS.

(By Amicus.)

I.—STANDING ALONE.

To be true to yourself you must sometimes stand alone in your opinions, even against your friends. Have you learned to do it lovingly? Or are you harsh in your statement of opinion or prin-

ciple? Or have you so far failed to stand alone for an opinion or a moral standard? "It is easy in the world to live after the world's opinions; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude." (Emerson on "Self-Reliance.")

To you, Christian young men and maidens, I commend these words, "To keep with perfect sweetness the independence of solitude." It is a fine thing to be able to stand to, and to stand by, your conviction, and when you have to stand alone to be able to do it gently, kindly, and firmly, without bitterness. It means so much for the truth or faith you represent.

If you have any standard in life at all, you will often be alone in your attitude. If you are a Christian, and desire to be honest in business, pure in conduct, clean in speech, temperate in habit, and select in your friendships, you will have times of isolation. First, be sure your standard is right, and if you adhere to that standard with perfect sweetness, you will soon have more company. You see, we are sometimes so hasty, so intolerant, even harsh in our statements of opinion, that we repel those whom we desire to attract. When you must differ from your friends and companions, strive to do it so nicely that they may be anxious to know more of your views.

The world's Master said, "Follow Me." If you would be worthy, you may often be in the independence of solitude; but never mind the independence or isolation, plan your life so that it may be a widening circle of helpfulness. Life spent merely in its own sustenance and enjoyment is a useless thing.

Plan your life and fashion it as the Creator planned and fashioned the flowers—beautiful, fragrant, gladsome, bearing within themselves the power of increase.

The Christian Monthly Review. The sturdy and virile magazine issued by the Churches of Christ in Canada, has recently reached us, to our great pleasure and profit. Some of our readers will remember that, early in the year, we recorded that a church in the South had discovered a book which threw a new light (?) upon their view regarding instrumental music, and forthwith efforts were made to introduce Instrumental Music into the meetings. Not into the meetings for worship, oh no! though why we cannot understand, for the 'payne'ful book asserts it is scriptural to use a stringed instrument. However, Mr. Payne's book led this independent church to advocate the instrument, and it was afterwards obtained. The Christian Monthly Review is reviewing this book, and the September issue contains the fifth of the series. It is ex-

pected the criticisms will extend for twelve months or more. The cost of the magazine at the present rate of exchange is 5s 4d., per annum. Any desiring to have the magazine should remit that amount to our office, when the order will be forwarded.—Bible Advocate, England, clipping from back number.

The dimpled, cooing baby the mother cuddles so tenderly in her arms, the touch of whose dear little head against your shoulder makes you feel richer than gold; the adorable cherub who toddles after daddy, doing and saying everything he does; are made in the likeness of our Creator, stamped with his image, and whether they are to grow more Christlike as the days go by or whether the image will become so marred that in the end God will say, "Depart, for I never knew you," rests almost altogether with the fathers and mothers into whose care they have been given.

Let us not be content with the effort to imitate Christ; let us appropriate Him, as the flowers of spring and the fruits of autumn appropriate the properties of the sap and dew and the balmy air, and all the glorious forces that lie hid in sunbeams.

"This though is scriptural. What is it but another way of expressing the Apostle's exhortation to 'put on the Lord Jesus Christ'? In Him, by the good blessing of the Father, all fulness dwells, that we might receive of it grace upon grace; and that reception is but another temporary appropriation. In giving us His Son, the Father hath given unto us all things that pertain to life and godliness; but that gracious provision avails us nothing until we claim and appropriate it by a living faith. All true faith must have in it this thought of appropriation. We first know by hearing what are our glorious privileges and rights. Then we reckon that the record is true. And, finally, we begin to use that which has been so freely given."—F. B. Meyer.

The House of John Huss, at Constance, has been bought by a Czecho-Slovak Committee. It is the house occupied by the reformer just prior to his imprisonment in 1414.

"To be a good Christian is an achievement won only by resistance to the pull of popular tastes and common practices. It costs to be among those whose characters lift up against the gravitation of commonly accepted evil."—Meaning of Service.

JESUS.

The Son of God was called Jesus because He was to save His people from their sins. The name means Saviour. It is derived from a highly-poetic and sweetly-musical language, the Hebrew. The music, however, of the name Jesus is not borrowed entirely from the language from which it is derived, and more than the melodies which responded to Beethoven's touch were borrowed from the builder of his instrument. The son of God has touched these five letters and made them to sound with the music of heaven; therefrom is sounding forth the ever-increasing melody of grace, mercy and love. Hearts everywhere are lending themselves to swell the volume. May the day not be long in coming, when, under the spell of this matchless music, according to promise, all knees shall bow to the peerless name of Jesus.—J. Wiltshire.

ACKNOWLEDGMENTS.

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CHURCH DIRECTORY—Continued from page 2.

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. Bruggess, 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.

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. C. G. McPhee, Minister and Evangelist.

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

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

McRORIE, SASK.—Church meets in Monmawala School-house, at 3 p. m. each Lord's Day. T. W. Banting, Sec.-Treas.

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

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 422, and J. E. Turner, Elders.

WINNIPEG, MAN.—Church of Christ, N. W. Cor. Sherbrooke and Sargent. Lord's Day Services—Breaking of Bread and Worship 11 a. m. School and Adult Bible Class 3 p. m. Gospel Preaching 7 p. m. Wednesday, Prayer and Bible Study 8 p. m. Secretary, F. Williams, 1 Willow Bank St., Winnipeg.

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