

L. A. Summerscales
4112 Commercial St

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VIII.

SEPTEMBER, 1923.

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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., Secty.-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.)

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FEB. 1923

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Organ of the Churches of Christ in Canada.

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D. McDougall, Editor and Publisher.

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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.

A REVERIE.

'Tis nature that adorns the rose,
Does to the world its beauties tell;
How oft does nature thus disclose
The power God's Word reveals so well.

There's beauty in the buds and flowers,
And autumn leaves that round us lie;
But as the seasons come and go,
Each season sees both fade and die.

My thoughts revert to years long gone,
To boyhood days when young and free
I picked a flower 'twas all alone,
No lovelier flower on earth could be.

The flowers alas must fade away,
But other flowers will bloom as red;
Yet still methinks no flower will bloom;
Like one now lying cold and dead.

Oh may we like the rose impart,
Our sweetest gifts alike to all;
For God's unnumbered gifts to men,
Are freely given to great and small.

Then let us to our fellow men,
Bestow our flowers both white and red;
Not waiting with our floral gifts
Till they are lying cold and dead.

West Gore, N. S.

Albert Burgess.

FOLLOW THE BIBLE.

If you desire to be intelligent, this is the one book of which you cannot afford to be ignorant. If you desire purity and virtue, if you would overcome weaknesses and become strong in body, if you desire to be peer of the best of your fellow-men, this is the book that will show you the way. If you would understand the mystery of life and death, here you will find its greatest revelation. If you desire to walk in the pathway of honor and integrity, of peace and prosperity, this book will be a lamp unto your feet and a light unto your pathway.—Sylvanus Stall.

EDITORIAL.

THE ISRAEL OF GOD.

Under the above heading appears in this issue a very ably written and interesting paper by Brother N. L. Shier. As he admits there are two sides, a Jewish and a Gentile side, to the question discussed. We take it that our writer is not only a "Jew by nature," but an "Israelite indeed;" that is, one who has prevailed with God, hence a Christian; not only one of fleshly Israel (1 Cor. 10 : 18,) but of the "Israel of God," (Gal., 6 : 16,) The "Israel of God" of the New Testament is not "Israel after the flesh," nor is he "a Jew which is one outwardly." But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God." On the one hand complaint is made that Gentiles are claiming blessings predicted for Jews; on the other that blessings prophesied for the "Israel of God" are appropriated by "Israel after the flesh." The cognomen, "The Israel of God," at the head of Bro. Shier's paper, is applied to "Israel after the flesh," which is clearly a misapplication of it, according to the New Testament.

If the setting up of Christ's kingdom is yet future, then Daniel was mistaken, when he prophesied that it would be set up in the days of certain kings whom he designated and who we know lived and died long ago. The apostles also talked nonsense when they spoke of Him reigning and seated on his Father's throne, where he should reign till he had subdued all his enemies. If Christ's kingdom is to be a kingdom "of this world," if he is to have a literal earthly kingdom, if the Jews are to dominate the world in this literal reign-on a literal throne, the literal throne of David, in the literal city of Jerusalem in literal Palestine, then Heaven, to which we have for so long aspired, will be a very poor and God-forsaken place to go to. For where Christ is to reign he is to reign "forever and ever," and the "throne of God and of the Lamb is to be

in it." Where the throne of God and the Lamb is I would like to be, and would be discontented in heaven with its glory departed, for at least a thousand years.

The ambitious "mother of Zebedee's children" sought for her boys the highest positions of honor in what she thought was to be Christ's literal earthly kingdom. And those aspiring sons of Thunder quarrelled with each other about which should be greatest. But He said: "My kingdom is not of this world."

One interesting fact pointed out by Bro. Shier, is that while God made promise to Abraham that he would give to his seed the whole territory from the River Egypt to the River Euphrates, that his seed in fact occupied, for a time only, a very small part of this vast territory; inferring from this fact that their occupancy of it must be still future.

Might it not be that although this large area was God's gift to Abraham and his seed, they by their own fault failed to fully appropriate and enjoy it? Our Redeemer was God's gift to a lost world. It is our fault if we do not accept and enjoy this gift.

Jerusalem was to be "trodden down of the Gentiles till the times of the Gentiles be fulfilled." Jerusalem has been trodden down of the Gentiles till very recently. But Jerusalem is not now trodden down of the Gentiles and under the protection of Britain, never again will be. It looks as if the times of the Gentiles (whatever that means) are to be fulfilled. If this means that the people of Israel will henceforth dominate the earth, with Christ as their literal king at Jerusalem, be it so. Following their King, they would never retaliate for ill usage by the Gentiles.

But I do not believe that the Jews, the people who crucified their Saviour, will ever alone dominate the earth. Possibly the people of Israel may. But who knows where the people of Israel are? The Jews are only a small part of the people of Israel counted as only two tribes. Where are the ten? Depend upon it, they are still in existence.

If, as is claimed and firmly believed by many, that the Anglo-Saxons are the lost tribes of Israel, then it would not be hard to believe that they will dominate the earth, for they are doing it in large measure already. No Bro. Shier, we will not raise any ob-

jection to this arrangement, whether like James and John, we are permitted to share in the glory or not.

P. S.---If any other of our scribes feel like discussing this theme, we must admonish them that they be terse and brief, as our space is too limited for lengthy discussions.

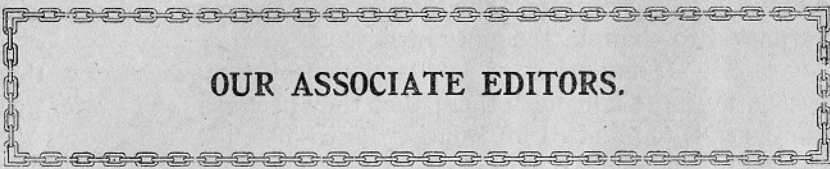
AN EXAMPLE.

The following Report clipped from an exchange, we commend as a good inspiring example to many others of our churches.—Ed.

ANNUAL REPORT OF CENTRAL CHURCH OF CHRIST, LOS ANGELES, CAL.

By Robert E. Wright.

The Lord has certainly blessed every effort the church put forth in the year 1922 in this great city. Believing the time had come to start the second congregation in this city, on the first Sunday in January, 1922 the Central congregation had its first existence. Seventy-two members from the mother church (Sichel Street church of Christ) formed the nucleus. To these seventy-two brethren and sisters have been added during the year one hundred and forty-one others, bringing our membership up to two hundred and thirteen souls. Some of these we have lost by moving away, but I feel pretty sure of stating facts when I say that our present net strength stands at the two-hundred mark. While this congregation is about the youngest congregation on the coast, it is, perhaps, the largest also. Congregations in these parts are quite small, generally speaking. The congregation contributed for all purposes during the year the amount of four thousand two hundred and ninety-seven dollars and thirty-nine cents. Of this amount, some was given to the poor, some to the preaching of the gospel, and some to our building fund. The church lacked but six of increasing its strength threefold during the year. This was made possible only by working "every day in the temple and at home," with the help and strength of the Lord. Brother Witty and I claim very little credit for the success of the past year, but gladly ascribe it all to God and the church.



OUR ASSOCIATE EDITORS.

NOTES FROM WESTERN ONTARIO.

Bro. S. F. Morrow states in the Gospel Advocate of July 26, 1923, that Bro. J. T. Daniel, of Chicago, lost one year trying to convert a digressive congregation. He is not the only man that failed in trying to do such work. No doubt the great cause of his failure was in the material of that congregation. That congregation in Chicago is not the only one that would not learn the right way of the Lord. If a congregation is teaching unscriptural things through ignorance, there is some hope of them learning better, but if they have deliberately gone into such things, the very best teacher and worker that can be found is pretty sure to fail in getting them out of their errors.

Let us not forget that Bro. J. D. Tart wrote some time ago, stating that he found from experience that when he held meetings for digressive congregations that he was only building up digressionism. Digressionism will get along fast enough without our help. There is too much for us to do in God's service to lose time with those who are not hungering and thirsting for the right way of the Lord.

Bro. Morrow then says of Bro. Daniel: "He and his wife commenced the Lord's day meeting in their own house, inviting all to worship with them. When interest was worked up, he had one of our colored brethren to come and hold a meeting. They now have from fifty-five to sixty members. One young brother is developing into a good preacher, working as the New Testament teaches." This was not losing time. It was a glorious success in God's own appointed way; and it shows that congregations can be builded up after New Testament pattern. The Lord's way is the best; it is the only right way; and it will succeed. Let us remember that the congregations of disciples of Christ in the different parts of the different countries have not been builded up by converting digressive congregations, but, as a rule, have started as Bro. Daniel and his wife did in Chicago. Great results have come from little beginnings when we are building on Christ. "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18 : 20.)

But suppose that Bro. Daniel and his wife would live all their days in Chicago; have the simple and pure worship in their own home; and do all they could to get others interested, but not succeed in finding even one, it would still be a grand and glorious work. It would mean success with the blessing of God upon it, even as the work of Noah. There are no failures in the work of the Lord, and no time lost.

The late Bro. David Lipscomb was asked many years ago if it was right for a child of God to worship with digressives, and his answer was to do as Bro. Daniel and his wife did when they set up the worship in their own home. He said, "Do not worship wrong with others; try to get others to worship aright with you."

I was pleased to see Bro. Petch's strong article in the June issue of our monthly. Those who follow the teaching of that article will not get into digressionism or any other ism. All who are on the Lord's side should not be ashamed or afraid to speak out and say so.

Recently, I have learned that a great effort is being made at Beamsville to break down division and get together in Christ. I understand that the brethren there have been working hard since last fall to get together. This was good news to me, and I am sure it will be to all who love the Master and his cause. I trust and pray that they will succeed in this glorious undertaking, and that other places where brethren are divided over personal troubles will go to work and do as Beamsville is trying to do. Such a work will be pleasing to God; it will make angels rejoice; and all of God's children will be happy. The Devil and his cause alone will be the losers.

It was fine when men said that they would go back to the simple gospel of Christ, the one and true church, the pure worship and work of New Testament times. It made hearts sad and full of grief when those who professed to love the Lord were determined to be like others. Division then came by teaching the doctrines of men; but later when division came through personal troubles it again caused a blighting influence. For the very people who stood so strong for oneness in Christ to be so divided caused much trouble and distress of heart, but the Lord's work went on—and it will still go on. The Church of Christ was builded to stand, and it cannot fall.

I was permitted to read the minutes of a meeting at Beamsville when they were making a great effort to come together, and I was pleased and much impressed to see how willing the brethren were to confess their sins and ask for forgiveness. If they continue to manifest this good spirit, there will be no trouble. Division at one place is pretty sure to lead to the same at other places, and

oneness at one place will help in having it at other places.

There were a few at Beamsville who had not been led to fail in line with this great work, but let us do all we can to get them into the good spirit of confessing their sins, and forgiving one another.

Brethren, let us all do all we can so we can sing as we should.

"How pleasing to behold and see
The friends of Jesus all agree----
To sit around the sacred board
As members of one common Lord."

In doing this we will be hastening the day when we will be one, and the world will believe that Christ is the Son of God and Lord of all Lords.

S. Whitfield.

OUR CONTRIBUTORS.

DEPARTURES FROM "THE WAY."—No. 2.

L. L. MCGILL.

A certain writer in the May number of C. M. R. apparently thinks that a "certain writer" in February C. M. R. aimed his criticism entirely at our beloved Bro. McDougall, but that is not the case. The article was intended for general edification. Ought not some of the older heads in the brotherhood to be exposing the "errors of Ashdod," if they do not want the younger ones to do it? However, Paul said, "Let no man despise thy youth," "study," "teach," therefore I ask to be heard.

"Be sure you are right, then go ahead," is an old and good motto, but be sure you are right. Another one is, "Practice what you preach." The "certain writer" knew that the church spoken of in I Cor. 11:22, referred to God's spiritual house, nor was he trying to prove it anything else. Therefore his position has been misrepresented. "Careless reading and lack of study sometimes lead us into false positions," and lead us to misrepresent, so let us read again in the February C. M. R. and "be sure we are right."

Primarily the "upper ten luncheon" was denounced as an imitation of the nations (sects and denominations) round about. Truly when the Church of Christ has begun to copy the perverted religions, it is time to call a halt, and strive to get back to THE

WAY. (James 4:4) "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, would be a friend of the world maketh himself an enemy of God." In striving to imitate the sects and draw the world by ungodly means, we make ourselves enemies of God.

Now for I Cor. 11:22, "What, have ye not houses to eat and to drink in?" What were their houses for? To eat and drink in. Verse 34, "If any man is hungry let him eat AT HOME." Why did not the apostle say, "come together some other time than on the Lord's day for a fleshly feast? for the kingdom of God is *not* eating and drinking, but righteousness and peace and joy in the Holy Spirit." (Rom. 14:17) "And whatsoever is not of faith is sin." Upper ten luncheons are not of faith. Then they are *sin*.

"Or despise ye the church of God, and put them to shame that have not?" When taking before others their own supper, they despised God's spiritual house, and put to shame the poor members (part of God's spiritual house). These upper ten luncheons do the same; shame the poor members, and cause envy and strife among the Lord's people. James 4:1, "Whence come wars and whence come fightings among you? Come they not hence even of your pleasures that war in your members?" Let us rather follow after things that make for peace and things whereby we may edify one another, so if any man is hungry let him eat at home.

Christians may attend feasts if they do not cause stumbling in so doing, but the only kind of feast recommended by Jesus to be given is that in Luke 14:12-14, "And He said to him that had bidden Him, when thou makest a dinner or a supper, call not thy FRIENDS, nor thy BRETHREN, nor thy KINSMEN, nor thy RICH NEIGHBORS, lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the POOR, the MAIMED, the LAME, the BLIND, and thou shalt be blessed; because they have not wherewith to recompense thee; for thou shalt be recompensed in the resurrection of the just."

Upper ten luncheons are upheld as a means of "enlisting the outside interests." In reply let us quote Jesus, "And I if I be lifted up will draw all men unto Myself." The Gospel is the power of God unto salvation. The Church is the pillar and ground of the Truth. Jesus enlisted outside interest by feeding and healing the poor and down-trodden. Let His people do the same, and we shall be walking in love. "The common people heard him gladly." They also hear His Gospel gladly nowadays.

Jesus never made an "upper ten church anniversary luncheon," neither did He authorize nor permit His disciples to do so. Revelings and SUCH LIKE are classed as the works of the flesh, and we are warned concerning the children of Israel, who sat down to

eat and drink and rose up to play. Let us walk by the Spirit and we shall not fulfil the lust of the flesh. "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh."

THE ISREAL OF GOD.

BY N. L. SHIER.

In the beginning of Israel's history, God made a covenant with Abraham, saying: "unto thy seed have I given this land, from the river Egypt unto the great river, the river Euphrates." This land was never occupied, except a small portion, for a short length of time. This covenant is unconditional and depends entirely on grace and not on them keeping laws and statutes as did the temporary possession of the land of Canaan. They lost possession of the land of Canaan by not walking in all the commandments, to do them, as God had given them. They were first punished in various ways, and later put into the Babylon captivity, and lastly they were dispersed among all nations, where they are to this day.

It is not my object herein to deal with the history of their unrighteous walk in the land of promise, whereby God was forced to use various punishments, ending in the great dispersion; but to draw attention to the fact that there are yet many unfulfilled prophecies regarding their gathering which can be no more spiritualized or symbolized than can their dispersion.

How anyone with Bible in hand can read the numerous promises which God has repeatedly given concerning gathering Isreal from among all nations whither he has scattered them, and yet fail to see that they apply to Isreal is more than I can understand. True, most everyone is able to see the curses written therein, and is not slow to assign them to the people they belong to, and with what confidence they appeal to their fulfillment as an argument in favor of the divine origin of the Bible, and triumphantly point the infidel to the punishment, the captivity, and the dispersion, and then coolly turn around and appropriate to themselves, and to the church, every promise of forgiveness, of restoration and blessing given to the scattered seed of Israel.

Let us look at the 11th chapter of Isaiah. Here we find in the midst of the fair millennial scene a description of the gathering of the Jews in the statement, "It shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people (now scattered among the nations.) And

he shall set up an ensign for the nations and shall assemble the outcasts of Isreal and gather together the dispersed of Judah from the four corners of the earth." And again at verse 16, where it is said that the "Lord shall utterly destroy the tongue of the Egyptian sea" "and there shall be an highway for the remnant of his people which shall be left from Assyria like as it was to Isreal in the day that he came up out of the land of Egypt." In those passages we find Israel and Judah are going to be gathered a second time and that will be as when the wind destroyed the tongue of the sea as they came out of Egypt the first time. It will be miraculous. To spiritualize Judah, Isreal and Jerusalem makes utter confusion of this and many other passages, but when we believe literally that God did materially and miraculously bring Isreal out of Egypt, it should not be hard to believe he will bring them from among all nations, and more especially when we see that today they are among all nations. If they are literally among all nations as prophesied, why not their gathering just as literally? It is the same God, the same Book, the same prophets, and the same nation. And if the animals did not destroy each other (including man) in the Garden of Eden and in Noah's ark, why can we not believe they will not destroy each other at another period yet future when the Word of God says so? If we spiritualize this, why not the prophet Isaiah also?

To say the message given to Mary by the voice of an angel and recorded in Luke 1:32, that "He (Jesus) shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David"; to say that this is fulfilled when Jesus comes into the heart leads to utter confusion. David's throne was at Jerusa'em, not in anyone's heart. If David and his throne can be spiritualized into the heart or the church, then also Mary, the angel, Joseph, his son Jesus, yea, all or any part of Jerusalem, can be dealt with in the same manner.

And again in Acts 15:16, 'After this'—meaning after He, God, has taken out of Jew and Gentile a people for His name—"after this I will return and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up." Now if this taken in connection with its kindred passage just quoted does not mean just what it says, then the Holy Spirit of God by the mouth of His angels, prophets and apostles, should have told us what it did mean to say. And if the Isaiahic prophecies of a golden age, for both Jew and Gentile, under Jewish rule, with Christ their Messiah as King is not to be, then why is it prophesied? It was prophesied that the Jews were to come under Gentile rule; it is being fulfilled; we believe it; then why not believe the prophecies concerning Jewish rule during a

golden age commonly known as a thousand years in duration. And mark you, the length of the age is given by Christ Himself after He ascended, and is for the Bride to be with Him during the same period. Are we to spiritualize Christ's voice from heaven to mean anything or nothing?

But how did this selfish attitude of appropriating all the prophetic blessings, and passing all the prophetic curses to the Jew, work out in history for the church?

In Germany during the middle ages thousands upon thousands were tortured and put to death for no crime whatever except their Jewish blood; many set fire to their synagogues and perished in the flames; wives and virgins threw themselves into the rivers to escape a worse fate at the hands of beastly soldiers; fathers slew their children to keep them from being dragged away; and at intervals for two hundred years the land was wet with their blood.

In England most unjust laws were enacted against them, and when a debauched nobleman wished to escape a debt he owed them it was often the cheapest and easiest way out of bankruptcy to assassinate the creditor. It is estimated that 500 Jews, besieged in the castle of York by Christian knights, first destroyed everything of value, murdered their wives and children, and then themselves, rather than surrender to the tender mercies of the gallant gentlemen who fought under the cross. Plundered and robbed by kings and courtiers for generations, the infamy was at length suitably crowned by their expulsion from the kingdom, after the confiscation of all their painfully acquired property.

In France an illustration of the treatment they received may be furnished by the acts of a pious king, Louis IX. who cancelled a third of the claims the Jews held against his subjects for the benefit of his soul. As a necessary result of such laws atrocious massacres followed. In whole provinces every Jew was burned. At Chinon a deep ditch was dug, an enormous pile raised, and 160 of both sexes burned together. Children were thrown from the towers into which they had fled, only to be slaughtered like young wolves. Here, too, their sufferings culminated in their banishment from the land.

In Spain, under their illustrious Christian majesties, Ferdinand and Isabella, their condition was similar. The edict of expulsion drove forth 500,000 of these helpless sufferers without a refuge, for almost every country in Europe was closed against them. Some obtained temporary shelter in Portugal on payment of a heavy fine, but even then a secret order went forth from the throne to seize the children under fourteen years, and many Jewish mothers threw their darlings into wells and rivers to keep them from the power of their relentless persecutors.

Earlier, when crusading armies marched through the Christian countries of the East, they were robbed, pillaged and massacred, for no other reason than that they were Jews, and by the very soldiers who bore aloft the banners of Him who is a Jew. There is almost no end to those revolting crimes, but space forbids narrating more of them, which are more astonishing in view of half the Christian world worshipping a Jew and the other half a Jewess. But someone will whisper, "Are not these forebodings of the dark ages? Yes! and so is the church's method of spiritualizing the material blessings prophesied for Israel a relic of the dark ages. But is it any better in this enlightened decade? Since the war of all wars, to end war, the Jews have been robbed, plundered, burned and massacred in Russia, Austria, Roumania and Poland.

It may be said there is no prejudice against them in America. But is it so? How is it that proprietors of fashionable hotels at pleasure resorts issue an imperial ukase that no Jew will be received as guests? How is it that the few ministers of the gospel who publicly preach the future glory of Israel, upon the sure testimony of God's word, are met with a stare of astonishment, or a good-natured look, a wise shake of the head, and the victorious reply, "You are not a business man; you don't know the Jews, or you would never believe there is any high destiny in store for them?"

They gave us Abraham with his vision of angels, and the promised seed of redemption. They gave us Isaiah with his vision of angels, and the prophecies of Christ in humiliation and in glorification. They gave us Ezekiel with his visions of angels, and of the temple that is to be at Jerusalem. They gave us Daniel with his visions of angels, and his prophecies of the length of Gentile rule. They gave us Moses who lived with God for forty days, on two occasions, and who afterwards made patterns of things in heaven for our instruction. They also gave us his visions of angels, of cherubim, and of the mercy seat of God, and all the wonderful types relating thereto. And what more shall I say of John, who walked the paths of heaven; of Stephen and the vision of Christ at God's right hand; and of Peter and James with the vision of Moses and Elijah in the hereafter glory-nature of recognition. As the learned Rabbi, Dr. Stephen Wise, has said, "We gave you light and you have bound us in darkness; we have blessed you with Jesus and you have cursed us with Christlessness; we gave you our best, and to us you have done your worst in His Name." Or as another has said, "We, by the Holy Spirit, gave you prophets, apostles, messages from angels, the very Word of God. By the same Spirit we gave you your Christ—your very God."

To say that the Jews got all that was coming to them in pro-

phency when a handful of them returned under Zerubbabel and Nehemiah, and with fear and trembling built the temple and city, while encompassed on every side with enemies, is to lose sight of the fact that God continually promised them material blessing in the form of a land flowing with nature's bountiful provisions. Blessings that have not yet been fulfilled in any shape or form. But is it not human nature all over again to curse Israel with their curses, while blessing ourselves with their blessings? And it is to the lasting shame of Christendom that they have carried it out to the best of their ability. But the long night of the Jews, 2520 years of wandering as a foot-sore nation, is almost ended; then it will be, "Howl ye, for the day of the Lord is at hand." "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage. . . . And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." "The moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

Who are his "ancients"? Where is "Mount Zion"? Where is "Jerusalem"? Who are the "high ones on high"? And who are the "kings of the earth upon the earth"? and where are they? In that day the God of Israel will gather the Israel of God, and make them the head and not the tail of the nations of the earth, and Jerusalem shall be a praise in all the earth, while the redeemed church shall sing anthems of hallelujahs from their mansions in the New Jerusalem above the earth.

Let us remember that life is not a collection of things, but a set of relations. It is not a realm of having, but a realm of being. Somewhere, some time, and in some way man must learn the lesson of self-restraint, and the sooner he learns it the better for him and for the race. So while in the golden days of youth learn to control your thoughts and desires, your habits and pleasures, and you can live a fine, full, and fruitful life.

Henry M. Stanley said that when he was passing through the forests of Africa the most formidable foes he encountered were the Wambutti dwarfs. These diminutive men had only little bows and arrows for their weapons, so small that they looked like children's playthings; but upon the tip of each tiny arrow was a drop of poison, which would kill an elephant or a man as surely and quickly as a rifle. And the strangest thing was that their poison was made of honey. It is thus that Satan wages warfare against God's people, with weapons seemingly harmless through the sweets of life.

F. Hepworth, M. A.

COME TO THE SAVIOUR.

Oh ye that are burdened with sin and with sorrow,
Come to the Saviour and ye shall find rest;
Oh heed not the voice that would whisper "to-morrow,"
Oh come, child of sorrow, and you will be blest.
What tho your sins rise like mountains before thee,
The blood of atonement can wash them away;
What tho the clouds of thick darkness hang o'er thee,
Jesus can turn the soul's darkness to day.

Jesus has died and a full pardon brought thee,
He is the light of the world to the soul;
O look and be saved, it is He that bought thee,
By Him and Him only the heart is made whole.
Here is the balm to soothe the heart's aching,
Here is the fountain to wash away sin;
O delay not, poor sinner, that you are forsaken,
While Jesus, the door, waits to welcome you in.

O come then, nor tarry, but haste to the mountain,
'Twas the voice of the angel to Lot on the plains;
O flee to the Saviour, behold the rich fountain
That on Calvary's summit gushed forth from His veins.
O come, saith the bridegroom; O come, saith the Spirit,
O come then, believing the promise is yours,
'Tis yours the blest Kingdom of God to inherit,
To live and to reign while that Kingdom endures.

West Gore, N. S.

ALBERT BURGESS.

"AND SUCH WE ARE."

Every Christian needs to appreciate that he is a child of God in the world. Assured of that beyond a peradventure, there follows a certain royalty of conduct which pertains to the children of the King, regardless of earthly circumstances. I think Christians often act meanly because they lose sight of the fact that they are children of God and joint heirs with Jesus Christ. We need to be reminded often that we are an "elect race, a royal priesthood, a holy nation, a people for God's own possession," to the end that we may "show forth the excellence" of him who called us—the excellence of true nobility.—Jas. E. Chessor in C. L.

NEWS AND CORRESPONDENCE

Carman, Manitoba, August 7th, 1923.

Dear Bro. McDougall:—Here is my cheque for \$6.25. The 25c. is for exchange; \$1.00 is for renewal of my subscription for another year; and \$5.00 is for the Carman Bible Training School advertisement for another year.

One baptism last Lord's Day. We hope for others soon.

Yours in the Christ,

H. L. Richardson.

Newmarket, Ont., July 30th, 1923.

Dear Bro. McDougall:

The meetings at Ice Lake continued for two and a half weeks, and resulted in two being baptized and the brethren strengthened by the teaching given. The word may bear fruit in the lives of others who were "almost persuaded." Bro. Thos. Bailey has done good work there, and is highly esteemed by most all the people. There should be an evangelist maintained on the Mantoulin Island all the time. The struggling congregations there need his help, and many sections could be evangelized. I found conditions on the Island very discouraging for the farmers by reason of the long drought. The crops are the worst I have seen anywhere.

Our old brother and friend, Thos. Robertson, gave valuable assistance in the meetings by taking me around the country and visiting the homes of all within reach.

Brethren, take note of "What I See." by J. L. Hines, in the June issue. Truly, we must do more evangelizing if we are to live and grow as "Churches of Christ." How many congregations are found like the Church of Sardis or Laodicea? We must watch, or He will come as a thief in the night." The world needs the pure gospel as much as it ever did. Your community needs it. What are you doing to have it preached therein?

Yours in His service,

Chas. W. Petch.

Louisville, Ky., July 30th.

A lot of work for the Lord is being done here. A recent mission meeting in the Portland section resulted in nine baptisms. Bro. Jorgenson held a meeting with the South Louisville Church. The congregation in Camp Taylor seems to be doing well. I have lately

preached at Oak Grove, Thorne's and Highlands. Bro. Friend is in a meeting in Mobile. Thirteen kinds of free leaflets for protracted meetings, etc., may be had at the rate of 4c. (postage) per hundred. Address me at 2229 Dearing St., this city.

Don Carlos Janes.

We have learned from some of our exchanges that Bro. G. A. Klingman is this summer with the Bathurst Street Church, Toronto, and that Bro. A. J. Bachman was to begin about Sept. 4th at Selkirk, Ont., the home of our much esteemed associate, H. M. Evans.—Ed.

Moosejaw, Sask., July 27th, 1923.

Dear Bro. McDougall:

Just closed another fine meeting with the church at MacRorie. Three more were baptized into the One Body and some good seed sown, which we hope to see bear fruit in due time.

I received many kindnesses at the hands of the brethren and sisters, which helped to make my stay among them pleasant and comfortable.

I enclose another renewal. Wishing you and the paper continued success, I am,

Yours in Christ,

L. L. McGill.

Blundell, Lulu Island, B. C., Aug. 29th, 1923.

Bro. McDougall.—

I am sure our many interesting friends will be glad to read in your welcome paper that our work at the above place still moves on with a good interest, and the brethren and sisters still have a mind to work. We are still meeting in the basement of brother and sister Mallory's house, but expect to build a meeting house this fall. Geoffrey George, Richmond, and Annie Whitaker, were united in marriage on July 25th at 3 p. m. by the writer.

Your brother in Christ,

R. Ranicar.

P. S.—The sisters of the church had a shower for Sister Whitaker and gave her many useful presents.—R. R.

For Christian Monthly Review:—

Lord's Day, July 15th, the Church of Christ at Blackwell had

an all day meeting. Bro. Whitfield, of Glencoe, preached morning and evening, telling us some things about the land of Palestine and the River Jordan, which were very interesting. Bro. Culley also spoke in the afternoon, making it a very enjoyable day for all. Brethren from Sarnia, Jura and Forest were there. We are hoping to have Bro. Whitfield here in Forest some Lord's day soon.

Yours in Christ,

Mrs. James Jamieson,
Forest, Ont.

Thessalon, July 29th.

Dear Bro. McDougall :—

We enjoy reading the paper and want to have it renewed as we love to hear from the churches and our young folks enjoy reading it. Bro. C. W. Petch held a three weeks meeting in June and we were all greatly benefited thereby and appreciated his labors. We came to this country with six members, and with our own families that have obeyed the gospel and what outsiders have been led to obey the truth, our membership is thirty-six. We met in our homes for a few years, and after Bro. T. W. Bailey came here we rented a building and later we have built a church-house of our own. Please accept five dollars on our debt and renewal.

Your brother and sister in Christ,
Howard and B. Whitfield,
Thessalon, Ont.

451½ Victoria Ave., Niagara Falls, Ontario.

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

Dear Brother in Christ:—Bro. Govind Ram, of India, asks me to place these facts before the Churches of Christ in Canada, and if you will place it before the churches there you will oblige me and him.

Bro. Ram is a native of India, speaking three native and the English languages, and says his two English speaking daughters and one son are preparing for missionary work and all want me to come and work with them. Mrs. Wright and the boys will remain here, as the boys have not finished their education yet. She is willing for me to go there and help the natives in their work of trying to convert India to Christ. I am in health and feel able for the work, and believe there is need for me there.

Bro. Ram has sent a book on the languages and urges me to write to the Churches of Christ to send and support me there. The

call is scriptural, Acts 16:9, 10, come over and help us. The means is scriptural, I Cor. 9:13, 14, the offerings of congregations and individual Christians (1 Cor. 16:2, 17) used for supporting the gospel. The way is scriptural, Gal. 6:6; Phil. 3:16, 17; 4:9-19, sending direct from giver to receiver, and the receiver reporting back to the giver. Working this way Paul says God will be with you. The way the apostles were supported was the way I was supported in B. C., and the way all can conscientiously work. In B. C. I worked alone and without an invitation. In India I will have English-speaking native Christians to help me, and asking me in every letter to come.

May the Lord direct you to do His will in this and bless you in doing it.

Sincerely,

Madison Wright.

P. S.—Brother, if you think best to do so, you may print this letter.—M. W.

CONDENSED REPORT OF MISSION FUNDS HANDLED.

For the first six months of this year I received for Lillie Cy-pert, \$12.50; Sarah Andrews, \$10; O. D. Bixler, \$27.75; Herman J. Fox, \$12.26; S. A. Lawyer fund, \$28.31; Max Langpaap, \$18.61; Free Religious Literature, \$50.51; Mission Homes Building Fund, \$118.79; work in China, \$115.07; J. M. McCaleb, \$12.50; E. A. Rhodes, personal \$100, building \$100. Total, \$606.30. All funds disbursed, and a deficit was left in the free literature fund amounting to \$141.15; in the Mission Homes Fund, \$30.28.

Don Carlos Jānes.

2229 Dearing Court, Louisville, Ky.

AMONG OUR EXCHANGES.

THE BIBLE.

The Bible is God's great text-book for man. It is His lamp to our feet and light to our path in this world of sin. The value of Bible study cannot be over-estimated. It contains proof in itself of its Divine origin. No other book can answer the questionings of the mind or satisfy the longings of the heart as does the Bible. It is adapted to every age and condition of life, and is full of that

knowledge which enlightens the mind and sanctifies the soul. It contains a revelation of the Living God. Received by faith, it has power to transform the life. During all its history a Divine watch-care has been over it and preserved it for the world.

Considered from a literary stand-point alone, the Bible stands pre-eminent. Its terse, chaste style, its beautiful and impressive imagery, its interesting stories and well-told narratives, its deep wisdom and its sound logic, its dignified and its elevated themes,—all make it worthy of universal reading and careful study.

As an educating power, the Bible has no equal. Nothing so broadens the vision, strengthens the mind, elevates the thoughts and ennoble the affections, as does the study of the sublime and stupendous truths of Revelation. A knowledge of its principles is an essential preparation to every calling. To the extent that it is studied and its teachings are received, it gives strength of character, nobler ambition, keenness of perception and sound judgment. Of all the books ever written, none contains lessons so instructive, precepts so pure, or promises so great as the Bible.

As a guide, the Bible is without rival. It gives a calm peace in believing and a firm hope for the future. It solves the great problem of life and destiny, and inspires to a life of purity, patience and well-doing. It fills the heart with love for God and a desire to do good to others, and thus prepares for usefulness here and for a home in Heaven. It teaches the value of a soul by revealing the price that has been paid to redeem it. It makes known the only antidote for sin, and presents the only code of morals ever given. It tells of the future and the preparation to meet it. It makes us bold for the right, and sustains the soul in adversity and affliction. It lights up the dark valley of death and points to a life unending. It leads to God and to Christ, who give life eternal. In short, it is the one book to live and die by.

There are people who think the Bible is an old-fashioned book, when as a matter of fact, it is more modern than the morning newspaper. The newspaper, if intelligently edited, is up-to-date; the Bible is, and always has been, centuries ahead of date. The newspaper tells us what happened yesterday; the Bible tells us what is going to happen a thousand years hence. The newspaper gives us the incidents of the hour, the surface movements over the whole earth; the Bible opens up the depths of life and tells what the outcome of these events will be.

If God's word were studied as it should be, men would have a breadth of mind, a nobility of character and a stability of purpose that are rarely seen in these times. But there is little benefit derived from a hasty reading of the Scriptures. One may read the whole Bible through and yet fail to see its beauty or comprehend

its deep and hidden meanings. One passage studied until its significance is clear to the mind and its relation to the Plan of Salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained.

Jesus said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The apostle Paul said, "Study to show thyself approved unto God, a workman that need not be ashamed, rightly dividing the Word of Truth." We learn from Acts that the Bereans searched the Scriptures daily. Above scripture proves beyond doubt that it is necessary to study the word of God because it is essential to our salvation.—Ex.

CONCERNING PLUM STREET CONGREGATION OF DETROIT, MICH.

We should not be fooled by reports from digressives, that the congregation of disciples that met so many years at the corner of 4th and Plum Streets, has united with the Ledyard Street "Christian Church". They have not! But, to show you how misleading are reports, I quote from "The Detroit News" of May 28th.

"The last regular services of the congregation of the Plum Street Church of Christ, at the corner of Fourth Avenue, which has voted to unite with the Central Christian Church of Second Boulevard and Ledyard Street, were held in the old meeting house Sunday."

Concerning this merger, Fred Cowan (their preacher) said:

"The interest in this merger extends far beyond the limits of the two congregations, because the two churches represent the two wings of the same movement. We believe that the merger is a good omen of the fuller accomplishment of the great object of the whole movement which was to promote Christian unity."

Cowan does not seem to understand that the Church of Christ has no "wings". If he means by his "two wings" the digressives and the loyal churches of Christ, and wants to imply that he was a leader in the True Church, he is greatly mistaken! Cowan was a digressive when he came to Detroit, and those who voted to unite with the Ledyard Street church were digressives, and it is only a case of digressives going where they belong!

The truth of the matter is briefly this: the community around the Old Plum St. meeting house became so changed that the brethren felt that they could do more in another part of the city, and built a house on the corner of Hamilton and Tuxedo Streets, and moved into the new house (as I understand) with the intention of selling the old property. A. Y. Malcomson got Cowan from Toronto and settled him in the old building. The real Plum Street

congregation is at Hamilton Ave., and is incorporated under that name. I never could understand why the Hamilton Ave. congregation allowed Cowan in that house when they owned it, and they must have known he was not loyal! (I discovered that when I first heard him preach.)

It is now the duty of the old Plum Street congregation to see to it that the wrong impressions are corrected, and I feel certain they will do this.—Chas. S. Black, 487 Canton Ave., Detroit, Mich.

THE MISUSE OF SUNDAY.

(From Smith's Falls Record-News.)

If we were asked to name the most unsatisfactory day of the week from a work standpoint, we think it would be Monday, caused largely by the misuse of Saturday afternoon and Sunday. It is an economic fact that more than half of the people of this country return to their work on Monday either physically or mentally weaker than they left it Saturday night. In most localities the industrial output of Monday is below that of any other day in the week. For many people Sunday is not a day of recreation, but of dissipation. One test of a people is their use of leisure, and this is the test that Sunday brings. Sunday should be a day of escape from the things that irritate, annoy and sap out the strength; it should be a day with a purpose that brings release from the week's routine. The man or woman who permits Sunday to be starved or crowded out loses the best part of the week. Sunday brings its own peculiar gifts to the spirit rest, worship, recreation, leisure, renewal of friendship and meditation. Never were these values more needed than to-day, and it is indeed a pity if they are wasted or unrealized because of misuse or lethargy.

FAITHFUL IN THAT WHICH IS LEAST.

Life is made up of acts that seem so small,
And yet, it may be, in the plan Divine
The pattern would be incomplete without
These little threads of mine.

The few short bars I tried to sing aright,
Snatches that so unfinished seemed to me,
Perchance will blend with others at the last
In one grand harmony.

PUBLISHER'S DESK.

Subscribers, kindly note purple stamp on papers of this issue, showing time to which subscription is paid on all past, at or near expiration. We very earnestly request all such to renew promptly, as every dollar due is needed just now. The continued, regular and prompt co-operation of our subscribers is necessary to the continuance and prosperity of your Canadian home paper. We are thankful that we can say that "Hitherto hath the Lord helped us." But we realize that the Lord helps us through his servants. So we are still trying to do *our* part, trusting that the Lord will open more hearts, to bear one another's burdens and keep the good work going.

ACKNOWLEDGMENTS.

For Christian Monthly Review :

Mrs. Nelson Scott.....	\$ 1.00
M. Watterworth.....	1.00
Wm. A. Whitfield, per C. G. McPhee.....	1.00
Mrs. Wm. H. Leake	1.00
Mrs. J. Parry, per O. S. Hodges	1.00
Alex. Coon	1.00
E. G. Creacy.....	1.00
L. J. Keffer.....	1.00
Ada Culp	1.00
D. H. Russnell.....	1.00
Peter Lehman, per D. H. R.....	1.00
For H. A. Rogers, by College Hill Church of Christ, West Gore	20.00

HIS INDIGESTION.

A certain minister was scheduled to preach at an out-of-town church, and was met on the arrival of the train.

His would-be host missed him at the station, and on a venture went up to a stranger who was standing on the platform, saying, "Excuse me, sir, but are you a minister?"

The stranger looked at him sadly, and replied, "Oh, no; it's my confounded indigestion that makes me look like this."

IN THE LOOKING-GLASS.

BY PRISCILLA LEONARD.

This world is like a looking-glass,
 And if you want to see
 People frown at you as you pass,
 And use you slightly;
 If you want quarrels, snubs and foes,
 Put on a fretful face;
 Scowl at the world—you'll find it shows
 The very same grimace

The world is like a looking-glass,
 And if you wish to be
 On pleasant terms with all who pass,
 Smile on them pleasantly;
 Be helpful, generous and true,
 And very soon you'll find
 Each face reflected back to you
 An image bright and kind.

I like to feel that though on earth
 We seldom meet,
 Yet we may hold heart fellowship
 At God's retreat.

I like to feel in all the work
 Thou hast to do,
 That I by lifting hands of prayer
 May help thee too.

I like to think that in the path
 His love prepares,
 Thy steps may sometimes stronger prove
 Through earnest prayers.

I like to think that when on high
 Results we see,
 Perchance thou wilt rejoice that I
 Thus prayed for thee.

—J. D. Main, (Greetings from Australia).

—Scripture—Ephesians i.

GO TO CHURCH.

Because the religion of Christ promotes the public welfare, and the assembly is vital to that religion.

Because you thereby set a good example. Those who follow you should not be led astray.

Because it is consistent with godliness. Why should not a Christian go to church?

Because it prevents backsliding. It is unusual for one who regularly goes to church to go back to the world.

Because it is for your own good. The assembly provides needed teaching, encouragement and opportunity for service.

Because of its goodness and pleasantness. The assembly is too valuable and too enjoyable to be missed. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Psa. 133:1.

Because the Lord wants you there. "Not forsaking our own assembling together. * * * but exhorting one another; * * * as ye see the day drawing nigh." See Heb. 10:19-31.

Assorted small cards, 3 cents a hundred (postage).

Don Carlos Janes, Route 10, Buechel, Ky.

CURE FOR PNEUMONIA.

The following cure was given me by a government official, who has used it in his own family and among his neighbors, and because of his actual knowledge of its value we secured a copy and give it to our readers.—PUB.

Take six to ten onions, according to size, and chop fine. Put in a spider over a hot fire, then add the same quantity of rye meal, and vinegar enough to make a thick paste. Stir it thoroughly, letting it simmer five or ten minutes. Put in a cotton bag large enough to cover the lungs, and apply it to the chest as hot as patient can bear. When this gets cold apply another, and thus continue reheating the poultices, and in a few hours the patient will be out of danger.

This simple remedy has never failed in this too often fatal malady. Continue always until perspiration starts freely from chest.

In using this remedy the patient should be wrapped in a blanket and the ends pinned with safety pins. The poultices should be applied and changed under the blanket. Great care should be exercised to see that the patient does not take cold, and he must be kept in the blanket until such danger is passed.

THE GLORY OF THE EVER POSSIBLE.

All common things, each day's events,
 That with the hour begin and end,
 Our pleasures and our discontents,
 Are rounds by which we may ascend.
 Standing on what too long we bore
 With shoulders bent and downcast eyes,
 We may discern—unseen before—
 A path to higher destinies;
 Nor deem the irrevocable past
 As wholly wasted, wholly vain;
 If, rising on its wrecks, at last
 To something nobler we attain.

H. W. Longfellow.

The argument had been long and heated over the question of man vs. woman.

"Well," remarked the husband at last, "at least there is one good, sweet and perfect thing a man can have and a woman cannot."

"Never!" cried his wife, passionately. "Never! I absolutely deny it! What do you mean?"

"A wife," replied the hubby.

The sky suddenly became black and there was considerable thunder, but finally the clouds drifted away and there was no rain.

"Mamma," said five-year-old Ralph, who had been frightened by the thunder, "God made a lot of noise that time, but there was nothin' doin' after all."

Keep good gospel books on your center table, where visitors to your home can see them. While they are waiting for supper they may pick up the books and find a thought that will lead to something good eternally.

What would happen if the Lord were to follow all the advice that is handed to Him in prayers?

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.

GLENORA, MAN.—Church meets in the Private House of Bro. C. Johnson, on Lord's Day at 3 p. m. for Worship and Breaking of Bread, Sec., Bro. W. W. Adams.

TORONTO (FERN AVENUE) Lord's Day services.—Bible School 9.45 a. m. Meeting for Worship 11 a. m. Preaching of the Gospel 7 p. m. Wednesday 8 p. m., Meeting for Prayer and Bible study. Visitors welcome. D. H. Jackson, Evangelist, 78 Marion St.

SELKIRK, ONT.—Church meets Lord's Day at 11 a. m. for worship and public teaching. 7.30 p. m. for preaching the gospel. H. M. Evans, Evangelist, W. M. Hoover, Clerk.

ESTEVEAN, SASK.—Church meets at 1014 Second St. on Lord's Day at 11 a. m. for Bible Study and Worship. At 7.30 p. m. for preaching. Wednesday at 8 p. m. for Bible Study. H. A. Rogers, Evangelist, Thos. Orr, P. O. Box 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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