

Christian Monthly Review

WEST GORE, HANTS CO., N. S.

Vol. XI.

JUNE, 1926.

No. 6.

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Burk Room -
Queen west -

OUR DIRECTORY

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

CALGARY.—221 Eighth Avenue East (Wright Block) is the meeting place of the Church of Christ, in Calgary. The Lord's Day—Breaking Bread, 11 a. m.; Preaching the Gospel, 7.30 p. m. Friday, 8 p. m.—Bible Study. Secretary, W. W. Scott, 323 32nd Ave., N. E.

Church of Christ, 517-15th Ave., W. Calgary. Lord's Day meetings: Bible Study, 10 a. m.; Breaking of Bread, 11 a. m.; Preaching the Gospel, 7.30 p. m. Wednesday evening, 8 p. m., Bible Study and Prayer. Secretary, A. T. Wadlow.

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 604-12 Ave. E. Lord's Day for Breaking of Bread at 11 a. m.; Lord's Day for Gospel Service at 7.30 p. m.; Wednesday at 8 p. m. for Prayer and Bible Study, School at close of Lord's Day morning meeting. Secty.-Treas., F. E. Lucas, 2637 Patterson Ave., Burnaby, B. C.

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

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

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

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

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

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

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

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

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

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

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

(Continued on Page 27.)

Christian Monthly Review

Organ of the Churches of Christ in Canada.

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Vol. XI.

West Gore, N. S., June, 1926.

No. 6.

HE IS EVER NEAR.

How oft I've sat and waited for the ending of the day,
When the shadow of each object would slowly fade away;
And the crimson glow of sunset afar in the western sky,
Would always seem the brightest before the day would die.

There's silence on the mountain top with rivers of ice and snow,
While far in the distance the eye looks o'er the peaks that lie below;
Yet in ages past the ocean rolled with its wild and ceaseless war
Over all the world the ocean rolled a tide without a shore.

A shade of doubt and darkness oftturns our day to night,
Then I think upon our Saviour's words that we should have that light,

26 pages
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That always grows the brighter as the days are going by,
For the mist is cleared forever when we know the Lord is nigh.

How dreary must have been this world when it was all a sea;
No flowers or grass were to be seen or yet a forest tree;
Before the Lord had made the sun to make it night or day,
Before the word was spoken that cleared the mist away.

And when we know the Lord is near to lead us in the way,
Our hearts are filled with love so great we cannot go astray;
However rough the road may be, He will not let us fall,
Though weak and feeble we may be He hears our faintest call.

ALBERT BURGESS.

West Gore, N. S.

EDITORIAL

ANNUAL MEETING OF ONTARIO CHURCHES OF CHRIST.

Ye Editor had the privilege, the pleasure and profit of attending the Annual June Meeting of the Churches of Christ in Ontario, held at the lovely little town of Meaford, on the southern shore of that magnificent fresh water sheet, the Georgian Bay. As our June issue is already in type, we have room only in this number for a brief report, which appears on another page.

REASON AND REVELATION.—No. 4.

How strange it is that people prefer to follow their own reason instead of God's revelation. Two of Aaron's sons, almost immediately after their consecration to the priesthood, followed their own reason, in doing in the Lord's service something which the Lord had not required them to do. He had revealed His will fully in regard to their duties in the tabernacle service. And when they presumed to follow their own reason instead, and to go just a little beyond God's revealed will, the fire of God came out from the altar and slew them. Thus, God, right at the beginning of that dispensa-

tion, right at the opening of the tabernacle service, placed the ban of His wrath upon any transgression, or going beyond His revealed will. But this was long ages ago. Perhaps God has changed a little; become a little more tolerant in His disposition; not quite so arbitrary in His dealings; a God of love and leniency, who will accept the will for the deed if the heart is right. I am sure that multitudes of even religious people would like to have such a reformation as this effected in the character of God himself. How nice it would be to have such a kind and accommodating God, who would gratefully—or graciously accept—and reward anything that we might prefer to offer in our worship and service to Him: And no matter what we believe or teach or do, to feel assured that the sincerity of our opinions, and the quietude of our conscience furnish our all needed basis of acceptance with God. If we could just get God to overlook this revelation, and to accept our reason instead, what fine sailing we would all have. But has God improved in disposition during the ages, or is He the same unchangeable God? He says, in this last dispensation, that these things which were written aforetime, were written for our learning, and that we are to learn not to go beyond the things that are written. Luther, when asked his authority for the "elevation of the host," in reply asked, by what authority is it forbidden. Nadab and Alihu had not done anything forbidden. Those who introduce strange music into the worship of the Church of God, stand in the same category with those who put strange fire on His altar. We must never presume to exalt our reason above the revelation of God. This exalting of reason above revelation has brought scores of Churches and countless individuals to the verge of utter ruin. The rule by which the Christian walks prescribes that we do all things whatsoever we do in word or deed in the name (by the authority) of the Lord Jesus. This is the reasonable, the safe, because the divinely revealed rule. "Let us all walk by the same rule."

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OUR ASSOCIATE EDITORS

REPORT OF MEAFORD JUNE MEETING.

This meeting was held, as announced, on the 12th, 13th, and 14th. All were in a good humor and enjoyed the fellowship of a most splendid meeting. The meetings were well attended, there being those present from over 20 places in Ontario, and one from Nova Scotia (the editor of the C. M. R.), and one from Lexington, Mass., and about ten from Detroit, Mich. With a few additional speeches, and one exception, the subjects and meetings were as announced. For good reasons Bro. F. L. Rowe was not present. We were fortunate though in securing instead Bro. John T. Smith (Detroit) who gave a strong address on "The All-Sufficiency of the Church." Each address was good and inspirational, all, I'm sure, being encouraged to greater efforts for our Lord. A strong Missionary appeal was made, over \$200.00 being raised for this purpose. Two young ladies were baptized. And we feel that much good was done otherwise. The outer man was not neglected, there being provided a very bounteous supply of food for both dinner and tea, and over "twelve baskets full" remained over. About 400 ate at the noon hour. Every feature of the meeting seemed to run smoothly, due to the faithful work of our brethren and sisters. We planned and worked for three months. But it takes work to accomplish anything worthwhile. The meetings are being continued through the week.

E. G. C.

Meaford, Ont., June 15th, 1926.

A VIRTUOUS WOMAN.—Prov. 31:16-31.

We have in these verses a full length portrait of womanhood. Solomon has delineated in this word picture, features that cannot be reproduced by camera, sculptor's art, or painter's brush.

This woman is immortalised, not by the symmetry of her form or perfection of profile, but by a pure useful life and the grace and charm of spiritual qualities. Physical beauty is often but a lie cov-

300

ering over a worse deformity than any that ever disfigured the body and Solomon writes vanity on beauty that is not the expression of a godly character, v. 30.

The virtuous woman of Proverbs 31, reappears in the New Testament as the ideal for christian women to emulate. Peter adds a few touches to the portrait that make it imperishable, "the ornament of a meek and quiet spirit which is in the sight of God of great price. In these modern days when the tendency among even christian women is to become masculine, we would all do well to examine this portrait as the Divine conception of womanhood and conform our ideas to the pattern. Did God make a mistake in giving to woman long hair for a covering and for her glory—1 Cor., 11:15? Was the sex distinction in clothes, the notion of an Oriental Chief, or was Moses commanded by God to prohibit a woman from wearing that which pertaineth unto a man. See Deut. 22:5. Moses, Paul and Peter may have been somewhat old fashioned and couldn't anticipate the advantages of shingle bobs and men's attire for women in these busy days but God's arrangement seemed the best to them and so they have recorded what God thinks about apparel. If ever anyone had an excuse for the modern style surely Priscilla had; she worked all day making tents, boarded the Preacher and when Paul refers to labouring night and day that he might not be chargeable to any of you, Priscilla must have been a busy woman working and listening, yet from this house in all probability, went forth the first letter to the Corinthians with the instructions to men and women concerning their attitude in prayer and prophesying with head covered and uncovered. From the 16th verse we know that Priscilla was no exception to the holy women of old, "we have no such custom, neither the Churches of God," so it is evident that in Paul's day, the custom was not yet established for women to shear their heads and men to become effeminate dandies by wearing long hair.

The woman of Prov. 31 and 1 Pet. 3, is a treasure to be greatly valued. Her might is in her meekness, her dignity in her loving obedience, her grace and charm in her godlikeness. Jeremiah Taylor said: "A pure mind in a chaste body is the mother of wisdom, sober counsels and ingenuous actions." Who can find a virtuous woman, nor merely a chaste woman, but an efficient housekeeper, an able woman, a God-fearing woman, for her price is far above rubies.

Solomon is not suggesting that the morals of womanhood had become so degenerate that their value was created by their scarcity; but men are often so unwise in their choice of a life companion,

are so easily infatuated by a pretty face that they overlook the house-keeping abilities and sterling character and so need this portrait to help them in their love affairs. Verse 11—The heart of her husband doth safely trust in her, etc. A true helpmate indeed, he can leave home to transact his business with an easy mind; her frugality and industry allows them to live within their means, so that he shall have no need of spoil or dishonest gain. She does not buy what can be made more economically at home. Verse 13: "She seeketh wool and flax and worketh willingly," not of necessity, she knits and sews not only for her own family but she stretcheth out her hand to the poor. This sounds like practical christianity or what James calls "pure religion." It is not necessity that compels this frugality, but virtue—her husband is not a poor man, see verses 22 and 23. He is a senator and the honesty and diligence of his wife enhances his reputation, he is known in the gates, when he sitteth among the Elders of the Land.

Verses 14 and 15—She is like the merchant's ships, she cannot supply all the wants of her table from her own garden, sweet spices, etc. must be brought from afar. She has exports to trade for her imports. Her evenings have been utilised to advantage, she has not wasted her time playing whist or bridge or reading some enervating novel. She spent her time quilting or crocheting or knitting and it was not beneath her dignity to appear in the kitchen very early in the morning to supervise the distribution of food.

Verse 26—She does not let her tongue undo all the other splendid characteristics the law of kindness; the spring that prevents the door from slamming, the golden chain by which the home is held intact, this law is in her tongue.

To the mothers and daughters in Israel this portrait should commend the true graces of womanhood. It is an ideal worthy of your emulation, it is a beauty every woman may possess. The rose tint may vanish from your cheek and your body become deformed with age and affliction, but the ornament of the meek and quiet spirit will shine through it all and will be preserved incorruptible when the body lays hid from the sight of human eyes waiting for the manifestation of the sons and daughters of God.

JOHN M. BRUCE.

"TAKE ACCOUNT OF THESE THINGS."

BY E. G. COLLINS.

"God is spirit;" "is love;" "a consuming fire;" takes vengeance. He first loved us, and gave us the Christ. Then let us love Him, by obeying Him.

God gave Christ "to be head over all things to the church." "Hear ye Him." Christians "have no law-giver but the Son of God; and no law book but the Word of God." Neither The Fathers, creeds, fancies of D. D.'s, nor decisions of Councils and Conferences have any authority with "the Lord's freedman" (1 Cor., 7:22), although these are interesting as curiosities and relics. "Speaking as it were oracles of God," 1 Pet., 4:11.

The Bible says Hearing, Believing, Repenting, Confessing, being baptised are so many steps in one's conversion. (See Matt., 28:19-20; Mk. 16:15-16; Luke 24: 46-47; Rom. 10:9-15; Heb. 11:6; Matt. 13:14-15; Acts 2:38; 8:36-38; 22:15, etc). Baptism is "for the remission of sins," and is a burial (Rom. 6:4). One must be old enough to know what one is doing.

Instead of "joining the church," faith in, and obedience to, the gospel makes one a Christian and a church member, for God adds him to the church. Acts 2:47; 1 Cor. 12:18; Gal. 3:26-29; Eph. 1:7.

"One body in Christ," "One body and one spirit," "The Church," "That they may all be one," are Bible terms. It would be pleasant and good for all to be one religiously—all speaking as the "oracles of God." The divided condition of Christendom is risky, expensive, and deplorable, and we invite to stand with us any one who will take the Bible only.

We cordially insist that the New Testament Church knew nothing about any kind of order—Archbishops, Curates, Generals, Popes, etc. Obedient believers are priests unto God. 1 Pet. 2:5-9. Apostolic Churches had a plurality of experienced men to take "the oversight," under Christ, in each congregation.

"The Church," "His Body," "Churches of Christ," "the Church of God," in the N. T., was composed of Christians, Disciples, (Acts 11:26) Saints, Brethren.

We contend that now, as then, the Lord's Supper should be observed weekly.

Instead of bazaars, suppers, etc., giving "cheerfully," purposely,

liberally, "as God hath prospered," on the first day of the week, is the N. T. way of raising money.

Without "aids" the N. T. Church was sufficient for all missionary, and other church work. "Unto Him be glory in the Church of Christ Jesus, throughout all ages."

When there is room for opinions we insist on liberty, love and expediency.

As praise to God we simply sing (as commanded Col. 3:17; Eph. 5:19), upon which all can agree rather than the playing of instruments (which is not commanded, is questioned by many, divides Christians, sows discord, and destroys brotherly love.)

We plead, not for a Reformation, but a Restoration of the unity of faith and practice of the N. T. Church.

O Lord, give us strength and grace to do Thy will.

ANGLO-ISRAEL, NO. 8.

In the past, we have found that the House of Israel (ten tribes) never returned to Palestine. We will give some attention as to what God says about the House of Judah and the House of Israel coming to their home land in a great reunion.

Jer. 30:18-24, "Thus saith Jehovah: Behold, I will turn again the captivity of Jacob's tents, and have compassion on his dwelling places; and the city shall be builded upon its own hill, and the palace shall be inhabited after its own manner..... I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. I will be your God, and ye shall be my people."

Jer. 31:1-20, "At that time, saith Jehovah, will I be the God of all the families of Israel, and they shall be my people. Again will I build thee, and thou shalt be built, O virgin of Israel. Again thou shalt plant vineyards upon the mountains of Samaria, etc. V. 8, Behold I will bring them from the north country, and gather them from the uttermost parts of the earth. For I am a father to Israel, and Ephraim is my firstborn." V. 10, "Hear the word of Jehovah, O ye nations, and declare it in the isles afar off; and say, He that scattered Israel and will gather him, and keep him as a shepherd doth his flock." Read on to the end of V. 20. Is there such a thing as spiritualizing those scriptures? Read it again and see if you can.

If people are bound to spiritualize the promises, they must of necessity spiritualize the *curses* of God—they'll have a hazardous task.

Is. 11:11, "And it shall come to pass in that day, that the Lord will set His hand *again* the *second* time to recover the remnant of His people.....from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the Islands of the sea.....and will gather the *outcasts* of *Israel* and dispersed of *Judah* from the *four* corners of the earth." Where did God gather Judah and Benjamin from the first time?

Ez. 11:14-17, "And the word of Jehovah came unto me, saying, Son of man, thy brethren *even thy brethren*, the men of thy kindred, and *all* the house of Israel, *all of them*, are they unto whom the inhabitants of Jerusalem have said, Get you far from Jehovah; *unto us* (Gentiles) is this land given for a possession Therefore, say, Thus saith the Lord Jehovah: whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while in the countries where they are come." Were they scattered to *all* countries ere they came back from Babylon? No! No! V. 17, "Thus saith the Lord Jehovah: I will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." What land?

Lam., 4:22, "The punishment of thine iniquity is accomplished O daughter of Zion; He will *no more* carry thee away into captivity."

Jer. 16:14-15, "Therefore, behold, the day's come, saith Jehovah, that it shall no more be said, 'As Jehovah liveth,' that brought up the children out of the land of Egypt, *but* as Jehovah liveth, that brought up the children of Israel out of the land of the north, and from *all* the countries whither I have driven them. And *I will* bring them again into the land of their fathers." Has this been fulfilled? No voice is heard.

LAND OF ISRAEL.

Ez. 36:6-38, "Prophesy concerning the *land* of Israel....Thus saith the Lord Jehovah: Behold, I have spoken in my jealousy, and in my wrath, because ye have borne the shame of the nations; therefore thus saith the Lord: I have sworn, saying, surely the nations, that are round about you, they shall bear their shame."

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel; for they are at hand to come. For, behold, I am for you (land), and I will turn

unto you, and ye (land) shall be tilled and sown; and I will multiply men upon you, all the "House of Israel," *even* all of it (twelve tribes) and the cities shall be inhabited, and the waste places shall be builded; and I will multiply upon you man and beast; and they shall increase (not decrease) and be fruitful; and I will cause you (land) to be inhabited after your *former* estate, and will *do better* for you than at your beginnings; and ye shall know what I am Jehovah. Yea, I will cause men to walk upon you, *even my people* Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt *no more henceforth* bereave them (Israel) of children." Read on to end of verse 15, and finish the chapter. Notice the 24th verse, "For I will take you from among the nations, and gather you out of *all the countries*, and bring you to your *own* land."

VALLEY OF DRY BONES.

Read the 37th chapter of Ezekiel. Whom is the Valley of Dry Bones? We don't have to guess. No, God tells us in v. 11, "The *whole* house of Israel." (12 tribes). The prodigal is coming to life, is being found.

THE TWO STICKS.

Whom are the two sticks of Ez. 37? We again are not left to guesswork. It is Judah and Israel, the two houses: "Thus saith the Lord Jehovah: Behold I will take the children of Israel (the two sticks, both houses) from among the nations, whither they are gone, and will gather them on *every* side, and bring them into their own land, and I will make them *one* nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be *no more* two nations, neither shall they be *divided* into *two* kingdoms *any more at all*." (verses 21-22). It would be worth while to see the philosopher who would spiritualize such as this, or the historian who could show that the foregoing has been fulfilled.

If sufficient scripture has not been written in this article to prove the great reunion of the two houses, no amount would do it. There is much more, but surely it is not needed here.

H. A. R.

P. S.—We'll take a look for the Isles of the Sea next.

SERMONETTE.

DR. O. H. TALLMAN, Minister Church of Christ.

THE RESTRAINING LINE.

This present day rush for wealth and pleasure causes many to forget the restraining line of caution. We step on the gas and then comes the crash. Almost every day we see some of our neighbors trying to enjoy "real life," but alas death claims them.

Let the kite speak as it soars high in the clean fresh air. "I don't like this restraining line that holds me down, that interferes with my liberty. Let me go, so I can fly up above the clouds and see the sunbeams play upon the beautiful aqueous forms," not knowing that very line keeps it high up in the air. Cut the cord and it leaps up for a moment then heads downward and crashes to earth a heap of ruins. Ever so many today like the prodigal of old, tire of the restraining line of parental control, break away for what they think is true liberty and real life. Upward they soar upon the clouds of pleasure—joy rides, wine suppers, gambling clubs and other questionable resorts. But the pleasures of sin are but for a season, then comes the bite of the serpent, the sting of the adder, the past is a hideous nightmare, the future is dark, misery of disease—desire fails, pleasure is gone, cravings that cannot be satisfied, disease that cannot be cured and fires that cannot be quenched.

The sons of Eli had not learned that there is no true liberty without restraining laws. So like the kite they broke the cord and soon dashed down into the mire of sin. They not only lost what liberty they had, but brought trouble and sorrow upon all Israel.

The many sons of Eli today are still crying "Give us liberty." They don't like the Lord's day laws, temperance laws and other righteous restraining influences. Not realizing that these very influences like the string of the kite, help to keep us where we are, and without them multiplied thousands would soon dash downward to sin and death.

But the greatest restraining influence and uplifting power in the world today is the Gospel of Jesus Christ which is "the power of God unto salvation." Jesus says "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15-16. It is the story of redeeming love that has lifted the U. S. A. above,

earth's heathen nations. This gospel if preached faithfully and applied wisely will overcome wars, purify governments and prepare the world for the second coming of Jesus Christ.

OUR CONTRIBUTORS

WHY SIT WE IDLE.

BY V. LIGHTHEART.

The command by our Lord to Apostles, go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16:15-16. To be damned—condemned—what awful words. Who can feel the force of their meaning. Only those who are indifferent to the future, and love this present world can turn away from them. As for me, I count myself a sinner. I have no hope whatever outside of Jesus, and his power to save. I turn to 1 Tim. 1:15 and read, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. No doubt Paul had in thought, the time he held the clothes of the men who put Stephen to death. We can all look back and see deeds done in the past which we regret. All men are sinners. All have sinned, and come short of the Glory of God. Rom. 3:23. Now seeing that there is none righteous, let us confess to God, that we are sinners. And come in faith believing Jesus is the Son of God, and that He died to save. I was once sick of a fever, and I sent for a doctor. He left medicine. I was to take it as directed, the directions were written on the bottle. I took it as directed, and the fever left me—I lived. Jesus is the Great Physician, He heals the sin-sick soul. But we must do what he says. 'Tis written in the book, "Go ye into all the world, preach the Gospel." Does anyone suppose that this was only for the twelve? I hope not, for I believe it means all who are called, and those who come to Jesus and receive life, have a work to do. We cannot all go but we can help those who can and do go. Not by forming societies as some do, but by sending direct to him through whatever channel it may go; as for

instance some one in sending may send ours along. Now what shall we do? Shall we sit idle and another do the work we are told to do, and never offer help to those who go? Paul commends those who sent help to him. See Phillipians 2:14-25; 1 Cor. 9:7-14, and 2 Cor. 8:1-14. This ought to be sufficient to show us our duty in this matter. God sees all we do. He will reward us in accord with what we do. Are we not hindering the work when we withhold from our missionaries, that which would enable them to live in independence of those out of Christ, whom they are striving to teach? And, shall we roll up our talent in a napkin, or bury it in the earth. A little from many would amount to much. We cannot take our money to the grave, much less to our eternal home.

Awake thou that sleepest, and arise from the dead, and Christ shall give the light. Let us then do what we can to sound out the glad news. And help those who go to tell the story of the Cross.

Were an angel of God to come to us and say what have you done for Jesus and His Gospel, what would we say?

Our duty is plain, we must either do it, or not do it, and we will reap as we have sown. Farewell.

Please find within \$1.00 for Miss Kennedy.—V. LIGHT-HEART, West Hamilton, Ont.

GOD'S REVELATION TO ISRAEL.

The fivefold promise in the Book of Genesis revealing the History of the race of Israel. Gen. 12:2, 13:14-16, 15:5, 17:2-7, 22:17, 18, 24:60, 26:3-4, 28:13-15, 32:12, 35:11, 48, and 49.

God promiseth that the Seed of Abraham, the chosen nation of Israel, shall be:—

- (a) Multiplied exceedingly as the stars of heaven.
- (b) Eternally blessed by God.
- (c) Shall possess the Holy Land.
- (d) All nations on earth to be blessed through Israel.
- (e) Shall possess the gates of their enemies.

These were unconditional promises of Jehovah—God's everlasting decrees concerning His appointed race on earth. They can never be broken.

Subsequent Promises to Israel:—

(a) Promises of blessing and perpetuity to the chosen people under Moses and Joshua (in the Pentateuch).

(b) Covenant with David (2 Sam. 7): "Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever."

(c) Covenant with Solomon (1 Chron. 22:10, etc.): "He shall build a house for My name; and he shall be My son, and I will be His Father; and I will establish the throne of his kingdom over Israel forever."

(d) Psalm 89, etc.: "His seed also will I make to endure forever, and his throne as the days of heaven—once have I sworn—that I will not lie unto David. His seed shall endure forever."

(e) To the Prophets of Israel (Isaiah-Malachi). In these prophetic books we find the future history of the chosen race revealed even more fully, and the perpetual continuation as a nation is repeated frequently (see Jer. 31, 33, etc.) The innumerable prophecies in these Books of the Scriptures cannot be quoted here: They are well known to Identity students, and should be read carefully and studied in the light of God's eternal and unchangeable promises of old.

GOD'S LOVE TO ISRAEL.

Is everlasting (Jer. 33:1-3; Isa. Liv. 8; Isa. Lix. 21).

Unfailing (Isa. 49:15, 16).

Unchangeable (Deut. 7:7, 8).

Always present (Zeph. 3:17; Psal. 42:8.)

Precious (Psal. 36:7, margin).

Constraining (Hosea 2:4).

God's delight (Deut. 10:5).

Comforting (Psal. 119:76).

The cause of praise and worship (Isa. 63:7; Psal. 92:1, 2; Psal. 117).

Manifested supremely in Christ (John 33:16; 1 John 4; John 15:9-13; Rom. 5:8; Gal. 2:20; Ephes. 3:19).

JOHN LAWRENSON,
Carman, Man.

NEWS AND CORRESPONDENCE

Carman, Man., May 16th, 1926.

REGINA CHURCH—H. E. FOREMAN.

I feel like echoing when I read Bro. Wm. Johnson's letter in April number of C. M. R.

We rejoice with you, Bro. Johnson, in the success of the meeting Bro. H. E. Foreman held at your place. The writer is acquainted with Bro. F. some, enough to know that H. E. does no wabbling or chancing. No societies, organizations, bazaars or human schemes about the House of God with H. E. Stick to the God-formed path, Brother.

BEGINNING OF REGINA CHURCH.

Feb. 25, 1917 the writer began a meeting which terminated March 21st. Church of some nine members was established.

We began another meeting on May 21, 1917, which closed June 11.

When I left Regina in March I was expected to return in May for another meeting.

MACEDONIAN CALL.

After I had left Regina some little time, I received a letter from H. E. Foreman, who had attended a few of the meetings which had been conducted by me, saying "he would be glad to hear some more Gospel preached." This helped to fire up the zeal somewhat.

On the 7th of June, Sister H. E. F., who can walk under H. E.'s arm, was buried with Christ; on the 11th H. E. bowed in submission to his Lord, so they both shall soon be nine years old.

Bro. H. E. had driven a Grand Trunk engine for several years before he was baptized, and has been driving an engine ever since. He carried the Word of God on the engine, and preached to his firemen. One came to the writer to be baptized, and those who lunched with him heard, so that many have learned the truth by him.

Must soon see the end of this, and will conclude by saying that Bro. Foreman, with the encouragement of his wee wife and other good and faithful brethren, has stood by the Cross of Jesus Christ through this period of nearly nine years, and grand results are visi-

ble. By help occasionally from myself and their faithful work, the Regina Church is in the best condition of its history, both in membership and earnestness.

God be with you brethren, and grant that you may keep your HEADS UP and the FLOODGATES DOWN so that no dogmas or isms of man may even get in to a nose's length.

H. A. R.

* * * * *

Blackwell, May 27th, 1926.

DEAR BRO. MCDUGALL:

Just a few lines to tell of the good fortune that has been ours by the help of Bro. J. C. Bailey, of Wardsville, Ont. On April the 16th he preached for us at Sarnia. At the close of meeting our eldest daughter, aged twelve years, went forward, confessed her faith in Christ. She was added to the Lord in Baptism the next morning.

At Blackwell on Lord's Day, May 23, Bro. Bailey came and preached two sermons; one confessing her faith at the close of the afternoon meeting. She was baptized right after the meeting. In the evening of May 23rd he went into Sarnia, and at the close of the meeting our second daughter, aged eleven years, went forward, confessed her faith in Christ. She was added to the Lord in baptism the next afternoon; and one confessing her faith in Christ at the water, also being baptized into Christ the same afternoon.

Hoping the good work will go strong. Had visitors from Thornedale, Sarnia and Forest and Jura. Come again soon Bro. Bailey.

Yours in Christ,

MRS. WM. YEATES.

* * * * *

Lockport, Ill., May 24th, 1926.

MY DEAR BRO. MCDUGALL:

Favor, mercy and peace be multiplied unto you now and always, and may the smiles of Heaven sweetly rest upon you in all your efforts to do good.

Your neat little *Christian Monthly Review* has been coming to me for the last three months, and I take pleasure in congratulating you in contending so earnestly for the faith once delivered to the saints.

'Tis a noble work to be watchman upon the walls of Zion—

publisher of glad tidings, and leading the embattled hosts on to victory.

I often think of you, Brother McDougall, and pray that God may abundantly bless you in your work of faith and labor of love. 'Tis a grand work to be engaged in and I trust, hope and pray that God may bless you abundantly and crown all your efforts with success.

And though at times dark clouds may appear, still it is always a consoling reflection to know that it is brighter on before. That in the midst of the storm—

“Day will come with a fresher boon,
God will remember the world;
Night will come with a newer morn,
God will remember the world.”

Give my love and best regards to dear Sister McDougall and family, and to all the dear friends at West Gore.

Most affectionately and fraternally yours,

W. K. BURR.

* * * * *

DEAR BRO. MCDUGALL:

Enclosed find two dollars (\$2.00) to apply to my subscription. Like C. M. R. very well and wish you much success in the work.
I am Yours in One Hope,

M. O. HAYES.

* * * * *

Wardsville, Ont., May 25th, 1926.

TO THE C. M. R.:

Sunday (May 23rd) was a busy day. I drove from here to Woodgreen (three miles) and then Bro. Fred Whitfield drove me to Blackwell (fifty miles) in time for the morning service. We had another meeting in the afternoon with one confession. We made immediate preparations and this fine young lady was baptized.

We went to Sarnia for night meeting and had another confession. We arranged to have the baptism the next afternoon. We had another confession at the water. We thank God for these souls.

In Christ,

J. C. BAILEY.

SPECIAL MEETING.

Having received replies from the Churches of Montana, N. Dakota, and Sask., we have now decided to have, D. V., a special three days meeting of all who can attend, at Radville, Sask., from Lord's Day morning, July 11th, till Tuesday noon, July 13th, 1926.

Our plan is, to have three meetings on Lord's Day, and one on Monday morning, a picnic in the afternoon, and meeting again at night. Will have meeting on Tuesday forenoon before parting to return home.

Lord's Day afternoon meeting will be mainly to listen to short addresses by brothers from the different congregations. BROTHERS, govern yourselves accordingly.

Replies from the Churches give much encouragement re this special meeting, when brethren can get acquainted with other children of the one and same family, and hear the Gospel sounded out—this meeting will NOT be a convention, nor an incubator for hatching human schemes.

Letters give promise of a good attendance from Mont., Dak., as well as Sask. Everyone is requested to do their best to make this meeting a grand success.

Would suggest that as many as possible bring tents and provisions. Those not able to do this will be warmly welcomed just the same. Alberta has intimated representation. The writer and family expect to motor out.

Unacquainted brethren please inquire upon arrival at Radville, for Y. F. Hall, F. Hurlbert, or A. Copeland. July 11th, meetings shall be at 11 a. m., 3 p. m., 7.30 p. m.

H. A. R.

Carman, May 23rd, 1926.

* * * * *

Orkney, Sask., May 16th, 1926.

DEAR BRO. McDUGALL:

Please find enclosed M. O. for \$1.00 to help support Sister Clara E. Kennedy, 68 Zoshigayo, Tokio, Japan. We wish we could send more, and by the Lord's help we shall soon.

We are in a very God-forsaken country out here, where no one ever thinks of God except a few for one hour on Sunday—we have no other members any closer than Estevan, which is about 200 miles, except my brother and his wife, who are working on a farm 13 miles away, and no means of travel except walking.

If any brothers or sisters happen to be in our vicinity we would enjoy it greatly to have them come and visit us. We are running the Post Office in connection with a harness and shoe repair shop. We are about 100 miles south of Swift Current, Sask., and 10 miles from the border of Montana, U. S., on the Noteque, Val Marie branch.

If any members are looking for homesteads or cheap land to buy, they can find it in this district, which is a very good farming country.

We would more than be thankful if some brother could come here and hold meetings, only we are not in a position to sustain anyone at present, and it would not do much good unless the meetings could last for three months at least.

We sincerely hope that all the labourers in the Lord's vineyard will be greatly blessed through this year. We eagerly look forward to the coming of the C. M. R. each month, and we hope the time is not far distant when it shall be a weekly—it is a fine little paper.

Yours in the true faith,

BRO. and SIS. HARRY E. JOHNSON.

* * * * *

(Too late for last issue.—Ed.)

Box 3618, Clearwater, Fla., May 14, 1926.

Just closed a splendid three weeks' tent meeting, Bro. E. E. Shoulders led the singing. The Largo brethren also attended. We had a full tent all the time. About 150 present the last night. Eleven were added to the Church. We baptized one young man whose brother is a Seventh Day Adventist preacher. One sick man also expects to be baptized in a few days. We expect to begin another meeting about the 24th of May.

Fraternally

O. H. TALLMAN.

* * * * *

Willow Bunch, Sask., May 8, 1926.

DEAR BRO. MCDUGALL:

Am sending enclosed for help in the support of Miss Clara E. Kennedy, 68 Zoshigaya, Tokio, Japan, I will try to send more later on. I pray that she may be strengthened and blessed in her labour of love.

Sincerely,

MRS. M. E. BRADISH, and
DOROTHY M. BRADISH.

Lockport, Ill., May 26th, 1926.

MY DEAR BROTHER McDUGALL:

I leave Lockport tomorrow for Detroit, Mich., and after remaining there a few days I expect to leave for Toronto. I have a brother living there who is 90 years old. Then I leave for Prince Edward County, where I have two daughters living. And for several months my address will be Allisonville, Ontario, where you will please send me the C. M. Review. I will send you the money for it in my next letter.

My Church membership is with the Christian Church—Disciple—here in Joliet. We have a good live Church in Joliet. Bro. A. J. Martin is the pastor, and he is a good preacher and a noble christian brother. Almost every Sunday is having additions to the Church, and he has a noble band of christian workers all in peace and harmony. I get on a street car here and it is about five miles to the Church.

My health is very good—I am never sick. I don't know as I have had even the headache for 30 years.

How fast the time speeds onward. It seems but as yesterday since I was a guest at your ever kind and hospitable home. I was reading yesterday articles that you and I wrote for the Christian Leader years ago. My heart rejoiced when I thought someday we shall meet again in a land of perpetual sunshine. My faith in God and His word was never stronger than what it is today. And I am continually looking forward to that GREAT DAY when the Lord shall come again.

Yours in the Hope of Immortality,

W. K. BURR.

* * * * *

Box 3618, Clearwater, Fla., June 12th, 1926.

DEAR BRO.: Just closed a tent meeting in Dunedin, four miles north of here, with a splendid hearing every night. This is the first meeting held by the Church of Christ in this place. Some nights we could not seat near all the crowd. There were no baptisms, but one wandering sheep came home, and we found seven disciples who promised to worship and work with the Clearwater Church.

O. H. TALLMAN.

Orkney, Sask., May 30th, 1926.

DEAR BRO.: Please find M. O. for \$2.00 to pay our arrears on the C. M. R.

We have just attended to the Lord's Supper here in our own home, we are just the two of us, and it is very lonely—we often long for the fellowship of others of kindred spirit.

We sure enjoy reading the C. M. R. and we hope it will grow greatly in its usefulness.

With God's greatest blessing on you, we are

Yours in Christ,

BRO. & SIS. H. E. JOHNSON.

HELP ONE ANOTHER.

(BY ALBERT BURGESS.)

The world sometimes is dark and drear,
Then let us strive some spot to brighten;
If a burden rests on some lone one,
We must try that load to lighten.

Is there some one on life's rough sea,
Drifting alone his call unheard—
Then in response to his sad call,
Cheer up that one by some kind word.

It was God's love that brought to life
That love that made the blind to see,
Who kindly spoke to those in fear,
And calmed the waves of Galilee.

It was God's word He spoke with power,
Creating all things here below;
His loving power draws us to Him,
And teaches us that love to know.

West Gore, N. S.

"Oft as he jogs along the winding way,
Occasion comes for every man to say—
'This Road?—or That?' and as he chooses then,
So shall his journey end in Night or Day."

 OUR EXCHANGES.

THINGS THAT ENDURE.

By TED OLSON.

Honour and truth and manhood—
These are the things that stand,
Though the sneer and jibe of the cynic tribe
Are loud through the width of the land.
The scoffer may lord it an hour on earth,
And a lie may live for a day.
But truth and honour and manly worth
Are things that endure alway.

Courage and toil and service,
Old, yet forever new—
These are the rock that abides the shock
And holds through the storm, flint-true.
Fad and folly, the whims of an hour,
May bicker and rant and shrill;
But the living granite of truth will tower
Long after their rage is still.

Labor and love and virtue—
Time does not dim their glow;
Though the smart may say, in their languid way
“Oh, we’ve outgrown all that, you know!”
But a lie, whatever the guise it wears,
Is a lie as it was of yore.
And a truth that has lasted a million years
Is good for a million more!

The greatest society on earth and the truest brotherhood, is that which bears the impress of divine authority, and which the Lord Jesus Christ speaks of as “My Church.” And the success, the development of this institution depends upon its living co-operation with God.—*A. Weston.*

I have often wondered why some people can act as if they really want to spend eternity in the presence of a God and a Saviour with whom they are scarcely "on speaking terms" during life.—*Bessie McClafin.*

* * * * *

There are some things that improve with age, and the Christian is one of them.—*E. G. Collins.*

* * * * *

Christian *doctrine* is *good*, but even a sermon will not save the starving. Christian *practice* is BETTER, for we can labor with our hands and give to those in need. Christian *service* is BEST, for Christ went about doing good. Let us do good unto all men, especially unto those of the household of faith.—*O. E. Tallman.*

* * * * *

"Though hearts brood o'er the past, our eyes
With smiling features glisten;
For lo! the day bursts up the skies
Lean out our souls and listen!
The world is rolling freedom's way,
And ripening with her sorrow.
Take heart—who bears the cross today
Shall wear the crown tomorrow."

THE MINISTRY OF THE CHURCH DURING THE NEW TESTAMENT PERIOD.

BY R. K. FRANCIS.

Going through our New Testament consecutively, the next step in "ministry" in the New Testament period is that recorded in Acts XI, 30, where we have the first mention in the New Covenant Scriptures of "*Elders*." Then, again, in Acts xv. 2, we have "the apostles and elders" at Jerusalem mentioned; again, in verses 4 and 23 of this chapter, "apostles and elders" appear. Without stopping, just here, to ask who and what were these Elders, we notice that, in this time, evidently there existed in the Church at Jerusalem a definite order, or company of men, apart from the rank and file of the Church, who were associated with the apostles in dealing with matters involving the highest interests of the Church. From such other passages as Acts xx. 17 and 28; 1 Tim. iii. 1 and 2; Titus i. 5-9; 1 Peter v. 1-4,

we see that *elders*, *bishops*, *overseers*, *pastors*, and *shepherds* denoted, during the New Testament period, one and the same class of persons. They were officers, servants, ministers of the same rank and order. The word *elder*, as an official designation, is of Hebrew origin. It expresses the idea of government by men of age, experience and wisdom. The office of an Elder is evidently one involving important duties and grave responsibilities; and we have, according to the New Testament records, a plurality of these men in the Church at Jerusalem at this time, and at Ephesus, and at Philippi. Their work is indicated in the following passages, among others, Acts xx. 28, "Feeding the Church of God;" I Tim. iii. 2, 4 and 5, "Apt to teach," and "Ruling well;" and the latter also in Heb. xiii. 7 and 17. Their qualifications are clearly stated in the letters to Timothy and Titus; and from these it is evident that no young man fresh from college can fill this position. The Elders' field of labour is limited to their own congregation; see Acts xiv. 23, and Titus i. 5. Diocesan bishops are unknown in the New Testament. The Churches at this time were independent of each other, and knew nothing of any association other than the bonds of charity. In Titus i. 5 we read of Paul leaving the evangelist in Crete to "ordain elders in every Church." Up to this time the Churches in this district, evidently, had been without an eldership; they were, however, none the less Churches on that account. But was this the cause, or one of the causes, why these Churches were in a somewhat low moral and spiritual condition? Judging from the character and importance of the work of the Eldership as given in the New Testament, and from our own observation—spread over many years—of Churches in our day, we should certainly say, Yes. It is also noteworthy that Titus apparently received no instructions concerning any other officers than Elders. One of the duties of the Elders, according to Heb. xiii. 7, 17, is ruling, and ruling is governing, not simply presiding; and corresponding to their duty of ruling, there is on the Church's side that of submission and obedience, both parties influenced and governed by love. Mutual relations impose corresponding obligations.

That the Elder's office is to continue while Churches continue, seems to us inevitable in the very nature of things. And for such there should be ever an affectionate appreciation because of work which in a definite sense is theirs. The greatest work and highest office in the ministry of the Church is that of the Eldership. Truly, it is a noble and important work, a difficult and a responsible work; and there is no higher earthly authority in the Churches than that of

the Eldership. All allegiance, however, is first to Christ and to His Word.

We will now turn to I Cor. xii. 28, where we have a list of those divinely set in the ministry of the Church. In that list apostles come first; secondly, prophets. These "*Prophets*" were evidently men who spoke under a special influence of the Spirit of God, inspired men having a special gift of the Spirit, which placed its possessors in the second rank of the service or ministry of Christ. "No amount of *acquired* knowledge, or wisdom, brought its possessor within this prophetic circle." Then in Ephes. iv. 11 we have prophets also, and they are second in rank. It is worth noting here that prophets are not mentioned in Phil. i. 2; I Tim. iii; and Titus i, as among the regularly constituted order of Church officers or ministers. And as we have now no apostles (or ambassadors) in the Church, because their specific work is done, the end was answered for which they were given, so we have now no prophets, for the same reason. Note, however, in connection with I Cor. xii and Eph. iv. that the work of converting unbelievers and founding Churches is the great primary work. It holds the first place.

The next class of ministers are the "*Evangelists*" (Eph. iv. 11). Every student of the New Testament knows that an Evangelist is "a proclaimer of good news"—this is the generic meaning of the word. We note here that *the Lord gave* the Evangelists at the first, even as He gave Apostles and Prophets. Yet we see that this work is certainly the duty as well as the privilege of every Christian to the extent of his ability and opportunity. In Eph. iv. 11, however, it seems that the word "evangelist" is used in a definitely official sense both in connection with, and in contrast to, other official names. Evidently, also, these "evangelists" here were supernaturally gifted, and therefore able to discharge, without error, the great and important work entrusted to them. Not so, however, with Evangelists to-day; they possess no such power or authority. According to I Cor. xii. 28, God gave these gifts; He put these powers in the Church; that is, He endowed these men in varying degrees with supernatural powers. Some have, therefore, said that as we have not now, and cannot have, Evangelists supernaturally gifted, therefore, we cannot have Evangelists at all now. But to argue thus is to confound things that differ. The word *Evangelistees* is found only in Acts xxi. 8; Eph. iv. 11; and II Tim. iv. 5, and is translated EVANGELIST. The word stands associated with the "good news," the Gospel of Christ, and the word does not in itself imply the possession of supernatural powers.

with the proclamation of the same. True, it was for a time necessary that these preachers of the Gospel should be divinely inspired, for the New Testament was not then written. But we must have Evangelists to-day, and so long as there are sinners to whom it is needful to preach the glad tidings. Evangelist's work is a perpetual work; high, holy, and of awful dignity. We need to-day to consider this great work. The New Testament Evangelists were not theologians in the modern sense of the term. They never taught any systematic scheme of speculative beliefs. They had not learned the art of "sermon making," but something more vital. The Evangelist is not an officer of the Church, nor a ruler in or over the Church (except when breaking new ground and planting a Church); he is the creature and servant of the Church. These preachers must be content to be reckoned as ordinary Christians, simply exercising a special talent, as others are exercising other talents, and not confusing their work with that of the Elders.

There is yet another aspect of ministry in I Cor. xii. 28, and Eph. iv. 11. Corinthians says, "thirdly *teachers*," and Ephesians says, "some *pastors* and *teachers*." Apostles, prophets, elders, and evangelists are necessarily teachers, but not the only teachers of the Churches. Yet teaching (not preaching) was the work chiefly of the overseers of the congregation. An Elder must be "apt to teach;" his duties are of a two-fold character—"ruling and instructing," and this double function is, we understand, presented in the expression, "pastors and teachers."

Churches are the fruits of evangelical preaching, and these assemblies of new converts must be *fed and taught*—a most important function of the oversight or eldership of the Church. From Rom. xii. 5-8, however, it would seem that actual teaching was not, and should not be, confined to the Elders. There may be efficient teachers not possessing the experience and fitness for oversight. But remember also James' statement, "Be not many teachers, my brethren." A Church with a swollen and inflamed tongue is a sorry spectacle.

ACKNOWLEDGMENTS

For Christian Monthly Review:

By A. A. Robertson	\$1.00
" Smithville Church (Ad.) per W. F. E.	2.00
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CHURCH DIRECTORY--Continued from Page 2.

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.

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. E. Gaston Collins, 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.

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

MORIE, 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.

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, Elder.

SEATTLE, WASHINGTON, U. S. A.—Church meets at 4073 First Avenue N. E. Lord's Day 10 a. m., Bible Study. 11 a. m., Breaking of Bread and Worship. 7.30 p. m., Gospel Service. Thursday at 8 p. m., Prayer and Bible Study. A. B. Gardner, Elder, 4132 Eastern Ave.

WINNIPEG, MAN.—Church meets at 610 Sherbrooke St. (N. W. corner Sherbrooke and Sargent.) Services Lord's Day, 11 a. m., Breaking of Bread and Worship; 3 p. m., Bible School; 7 p. m., Preaching of the Gospel; Wednesday, 8 p. m., Prayer and Bible Study. Secretary, Bro. W. Eatough, 529 Toronto St., Winnipeg.

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