

MISSING
PAGES

PARAGRAPHS

Pointed, Pithy, Practical.

By H. M. Evans.

For every believing penitent sinner there is a Bethlehem.

For every Christian there is a Calvary.

For every faithful saint there is a glorified body, a glorious ascension and a glorious crown of life, in a glorious inheritance.

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"God is not mocked; whatsoever a man soweth that shall he also reap." "Ye cannot serve God and mammon." Balaam tried it and failed; don't risk it.

* * *

God is a jealous God. He demands wholehearted service. He will share his honors with no one. "Walk worthily of the calling wherewith ye were called", Eph. 4:1. "Show forth the excellencies of Him who called you", I Peter, 2:9. "Let your manner of life be worthy of the gospel of Christ", Phil. 1:27. The true, honorable, just, pure, lovely, good, virtuous, praiseworthy things; the things which Paul both taught and practiced, "Think on these things," says Paul, and "do" them, Phil. 4:8,9.

* * *

There is no command forbidding the use of instrumental music in the worship, say our progressive friends. This same argument is used by our pedobaptist friends in favour of sprinkling babies. This is simply begging the question. The command to immerse believers bars infant sprinkling (Matt. 28:18-20), and the command for *vocal song from the heart*, in the worship bars the instrument. *Sing with the spirit and the understanding* (Eph. 5:19-20; Col. 3:16; I Cor. 14:15). "*Whatsoever ye do in word, or in deed do all in the name* (by the Authority) *of the Lord Jesus*" (Col. 3:17). There is neither heart, spirit, nor understanding in an instrument. The imperial government of the church is in heaven. No human legislation is allowed. Heaven's government is supreme. *not by sight.*"

* * *

Jesus came to His own people (the Jews) they received Him not (Jno. 1:11). Paul decided that the Gospel was for "the Jews first" (Rom. 16). In a new community Paul always preached "to the Jew first" (Acts 16:17-28). A beautiful type of this order of God's is seen in I Kings,

Don't be like the letter "P"—first in Pity, last in Help."—Sel.

24. Elijah the prophet of God was sent to the widow of Zarepath, *a gentile*. Elijah, *a Jew*, told her to "make me a little cake first" (v. 13) and that there would be plenty for her and her son afterwards. She obeyed the prophet and not only was her barrel of meal and her cruse of oil increased and their wants supplied through the entire period of the famine, but she received a double blessing when her dead son was restored to life through that prophet whom she had fed "first". Yes, it always pays to follow God's order. Preach the gospel to "all nations," but remember the "Jew first." Are you helping Bro. S. D. Eckstein, Missionary to the Jews in Dallas, Texas? "To the Jew first," remember is God's order.

* * *

In all nature growth is from the heart outward. This law holds good in the spiritual world also. Morality may be seen as an accumulation of good qualities on the outside of a man's earthly life, but unless Christ, the life, is in the heart, there can be no growth. Are you growing in "Grace" as well as knowledge? Are you a practical Christian? What the world wants is to see the practical side of the gospel in a Christian's life. It wants to see the real fruit of the gospel growing out of a Christian's life. Fruit bearing is the overplus of life. It results in the "more abundant" life of those who bear the fruit.

SPECIAL MEETING.

By request, addressed men's meeting here on 13th between 7 and 8, before the church meeting hour. Took "Anglo-Israel" for subject. The interest was intense.

Endeavored to show that A—I theme overthrew Modern Evolution, and gave as much proof of theme as time permitted.

The High School teacher and one other of the teachers were in the meeting, and the arguments presented changed their ideas. First mentioned teaching upon me twice since and expressed his interest in the theme, that we descended from the ten tribes of Israel. He said he had heard somewhat of this before, but never thought there was anything in it, but that the argument I offered changed his mind. He ordered some books on the question, and said he was going into it.

The last time he called upon me, he twice said, "If this is true, it proves that the Bible is God's

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BRO. Mc

May I crave space and the "remark" made by Bro. H. in the article in the December number?

That the apostle, in I Cor. xi, refers to a covering other than the hair, and that being veiled meant something different to having the hair cut, is made quite evident in verse 6 which reads, "For, if a woman is not veiled, let her *ALSO* be shorn," etc.

While not necessary to do so in order to explain anything in the article referred to, it might be helpful to say a little more on this passage in which Paul is teaching that praying and prophesying are to be engaged in only with becoming propriety—the man with uncovered head, the woman 'fully covered,' as the word used by the apostle means.

The Greek woman appeared in public only when veiled. To cast aside her veil was to "dishonor her head"—*her husband* (verse 3). When this was done, the usual procedure on the husband's part was to have the shameless wife's head shaved and to turn her out to the jeering mob. The veil was the sign of authority of the husband over the wife. Throwing that off was intimation of her repudiation of his authority and of the marriage obligation. By having her head shaved, the husband disgraced the wife, deprived her of the protection of the sacred institution of matrimony, and threw her to the tender mercies of the licentious mob ever ready to gratify its brutal passions on such an unfortunate.

Cutting the hair short, or having the head shaved, was therefore dreaded and recognized as most shameful. So Paul writes, "If it is a shame to a woman to be shorn or shaven, let her be veiled."

The appeal to "nature" as teaching what is right is capable of at least two meanings. One is that "nature" means the cosmic order. That this was not Paul's idea may be concluded from the fact that the hair of most men, if allowed to grow,

would attain the length of any woman's. We have seen a man with hair over nine feet long, and lots of it at that. The other meaning that is suggested is that 'nature' stands for the commonly recognized order in social customs—the long established habits and conventionality that are accepted and obeyed quite naturally. Believing the latter to be a fair interpretation of the passage, it appeals to one as if the apostle is laying down a principle to govern the praying and prophesying of all time—namely, that these be done with due regard to the established propriety of the time and place and so preserve the honor of the Church of God, by honoring the legitimate claims of social and moral institutions.

the Gospel—proclaiming only the things that God hath revealed, and leaving the secret things to Him unto whom they belong.

(For the present, I request that the above be the close of this discussion. I like debates; and think the growing Christian should be open to receive any truth, even if it goes against something he is doing. Otherwise he becomes prejudiced and narrow—a miserable condition. We shouldn't press certain points so far as to lose other and perhaps greater lessons in the same passage. I'm glad this discussion was in good spirit, and I ask all our writers to help us eliminate everything which would be distasteful, or which would indicate a bad spirit, and in discussing to discuss, on its merits, the point at issue and refrain from unkind personalities, inferences, and unwarranted conclusions. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one."—E.G.C.)

SHOWING APPRECIATION.

In respect to Bro. D. McDougall's address on the same article, I may say that while regretting the drift indicated in his quotations from the "Canadian Disciple," I don't just draw the line he seems to see in my using only the 'things specified.'

I have tried to indicate the positive side of the N. T. teaching. The negative is not so fully nor definitely set forth, so I have left it alone. Bro. McDougall's conclusions are not mine, when he implies that none but those who have been dipped can be saved. I think I know what our good brother means. But there may be some who do not. And I just want to free myself from the implication made. Because a thing is not black, it need not necessarily be white. There are lots of shades between. So it is not wise to jump from a plainly taught truth to the conclusion that there can be no other than the direct opposite.

God has limited us to the plain positive conditions of salvation proclaimed by the apostles of our Lord Jesus Christ. *But He may not have so limited himself.*

The writer once set two boys to run a race for a dime. They went off right well and one came round the course and won the prize. The other, through misunderstanding instructions, ran faster and further, but did not come in first. However, knowing the cause of his failure, and noting the crestfallen look, the judge gave him too, a dime. "And shall not the Judge of all the earth do right?" Personally, I am persuaded that if it be at all possible, and if the mercy and love of God can find an excuse for getting a man or woman into heaven, it will be done.

Meantime, our duty and privilege is to preach

On Dec. 10th my wife and I went to Pine Orchard and spent Christmas and New Year's day with our children. During the five weeks there I gained six pounds in weight and much in strength. I preached twice at Pine Orchard and once at Stouffville. The brethren everywhere gave us a hearty welcome and seemed to rejoice at my recovery in health.

The church at Pine Orchard will feel the loss of Bro. Wesley Lundy, who is moving to Toronto. He has done a great deal for the church as a teacher. I trust the churches in the city will use him all they can.

The brethren at Stouffville, who are still holding fast to the things they had learned of Christ, gave my wife and me a nice surprise at a social gathering on Jan. 4th, when they presented us with a purse of money, and the accompanying address. Such appreciation gives us courage to carry on.

On Thursday Jan. 13th, my mother passed away and was buried at Meaford. She had attained to the ripe age of eighty-four. Her prayers and the early teaching I received from her greatly influenced my life for good. How far reaching the influences that mothers wield over their growing babes. Her funeral called me back to Meaford again, and I had the privilege of preaching there once more.

(The C.M.R. extends sympathy in Bro. Petch's bereavement.—Ed.)

We hope to be back at Griersville by March and trust to be ready for a good summer's work.

Yours in His Service,

Meaford, Ont., Jan. 17.

Chas. W. Petch.

Stouffville, Ont., Jan. 4, 1927.

Dear Brother and Sister Petch:

We, who to-night are met together for an hour of social fellowship, speak the thought of the entire membership and of the friends of the Church of Christ in Stouffville, when we say that we rejoice in being permitted to welcome you again to our midst.

When, after long years of painstaking, faithful and cheerful service, often in the face of rather discouraging conditions, you left us for other fields of activity in your chosen work, we had little opportunity to express to you in any comprehensive manner our gratitude for your unselfish devotion in our behalf and in the interests of the Kingdom of God in this place. But now that you have returned to us for a brief visit, we feel that we must not let you again depart without giving utterance in some tangible way to the desire within us to give expression to that gratitude.

We appreciate dear brother, what your earnest ministry has meant to us; we trust also that we appreciate in some measure what it means to you to now be hindered in that work by physical disabilities over which you have so little control. We rejoice that your state of health shows marked signs of improvement, and earnestly pray for a complete recovery, that you and your good wife may both be spared for many happy years together, and that the results of the efficiency you have acquired through study and consecration may not be lost to the many others whom you wish to help and enlighten with regard to the deep things of life.

With this wish for your health and for the strength to carry on your work through many more years, and with a strong sense of sympathy, gratitude and appreciation, we present this small token of our affection, realizing that it is indeed a feeble and limited expression, but trusting that the spirit of it may do you good and that at the same time you may derive from it some measure of practical helpfulness.

May the New Year be lavish in its kindness to you both. May the God of all the years direct you in the way that is most replete with blessings to yourselves and to others.

Signed on behalf of the Church;
(By ten brethren and sisters.)

TAKE OFF THIS TRAITOR'S HEAD!

By D. McDougall.

That is what they do with traitors! Traitors must not be allowed their freedom. One traitor may spread treason through the whole camp. We are just giving the alarm to our digressive brethren that one traitor has been detected in their "All-Canada" camp. The truth of this is established by some of his own utterances, under the heading, "The Unity of Christians," written for and published by the "Canadian Disciple," a paper published by a committee of digressive churches in Canada, manifestly for the propagation of digressionism in this country.

The writer referred to, I take to be a man of some recognized eminence and the present "Pastor" of the digressive church at Milton, N.S. Now hold your breath—and listen! "Party loyalties and stressing things that are in dispute—are the things

that are making it impossible to unite God's people." Is not this preaching treason to the digressive party with which he is affiliated? And while he remains in affiliation with that party should he not be expected to continue loyal to it? But more: "For every practice that is disputed and therefore divisive, there is one that is not in dispute, and that would if followed, just to the extent of its importance, unify God's people." This is certainly very disloyal to the propaganda and practice of the party with which he is affiliated. They are persistently continuing in the practice of these disputed things, even to the division of countless churches, and the utter destruction of many. But still more: "Now aside from the scripturalness of these practices in dispute, if we are in earnest about finding a way to unite, it would seem that for the sake of unity alone, we ought to be ready to drop them." Why, this man talks like an old fogey from the loyalists! He is surely a spy—or a traitor in the camp of the digressives! For the sake of unity alone, those who are practicing these disputed, and therefore divisive things, ought to be ready to drop them. And let it be said, that any man who loves the Lord more than these, is ready to drop them.

But hark! More terrible still: "And it is enlightening as to the reason why some practices are in dispute and others are not, when we find that just those practices that are in dispute are the ones that the apostolic church did not follow, and the practices that are even now not disputed are those that were followed by the church under the guidance of the apostles." O! What a sweeping condemnation of this twentieth century apostasy—which has overflowed from the United States (where it originated) into Canada! At one full sweep, away goes purgatory, the confessional, and image worship; instrumental music—and all other popish corruptions in the worship, and substitutes for the ordinances which the Lord has placed in his church.

In conclusion this writer simplifies "the best plan for Christian unity," thus: "Restore the church, in essentials, as it was when it was united." But why say in "essentials"? leaving an opening for more disputes over essentials, and a loop-hole for the introduction of human expediences and inventions. Say simply, Restore the church—as it was in the days of the apostles. Or, in other words, Return to apostolic teaching and practice. This restoration, he finally points out, can be effected by "(1) dropping all party loyalties, and (2) by

holding only to those principles among the followers of Christ that are not disputed

This man, it seems, has evinced Luther at the Diet of Worms. And, courage of as quoted are true and loyal to God, utterances to the digressive party with which he is affiliated. They, in consistency, must do one of two things, they must take their stand on apostolic ground, or—take off this traitor's head.

MISSIONS

LATEHAR MISSION, INDIA.

By H. McKerlie.

Of the three stations opened up by the Churches of Christ in Britain, Latehar (La-te-har) is the one in which the Canadian Brethren are most interested. Its position in relation to the others, and its approximate location in the great Indian Empire are indicated in the rough outline map on page 8. The distance by rail from Calcutta to Daltonganj is 420 miles, and north-west is Dudhi (Doodhee) 60 miles off, while 40 miles of road in an almost straight line in the opposite direction brings the traveller to Latehar.

The area covered by the activities of Bro. Watters and his staff of nine native preachers and two Bible-women extends some sixty miles east and west and twelve miles north and south. In it there are 577 villages, and, according to the 1921 census, 119,837 of a population. Of these only 1775 males and 58 females could read and write. "The people are mostly of a primitive type, the leading tribes being—

- (1) Oraons, an aboriginal race who have preserved their original language and their old animistic religion.
- (2) Bhuiyans, a semi-aboriginal people, who are partly Hinduised and partly animistic.
- (3) Kharwars, another old people who, however, have lost much of their identity by being swallowed up in Hinduism.

Cut No. 2 is a rough sketch which may help to give the reader an idea of the extent and nature of the work being done. The following notes explain the sketch—

Double lines indicate motorable roads, of a sort.

Manka is a village 15 miles from Latehar. No Christians.

Ooriya, 8 miles south of the station, inhabited by friendly natives, is a place where tiger-hunting visitors go.

Pandepura, 4 miles N. E., has six Christian families. **Loto** has one Christian—a widow.

Karhima—Here the mission has rented 140 acres to become a Christian village. This is an excellent way to counteract the persecution and boycott that converts have to suffer. It is the plan adopted by Eliot among the Indians of America of whom he gathered 3,600 into 14 settlements which were known as "Praying Towns."

Obar—One family about turned to Christ.

Chandwa—Like Latehar, has a few thousand inhabitants and occupies an important position. One Christian family gained a year ago, with others deeply interested.

Dhadhu—Headquarters of Paulus Bhengra, able and reliable native evangelist.

Balumath—An important town regularly visited by Paulus.

Dhoti—One Christian family with three others near—ing decision.

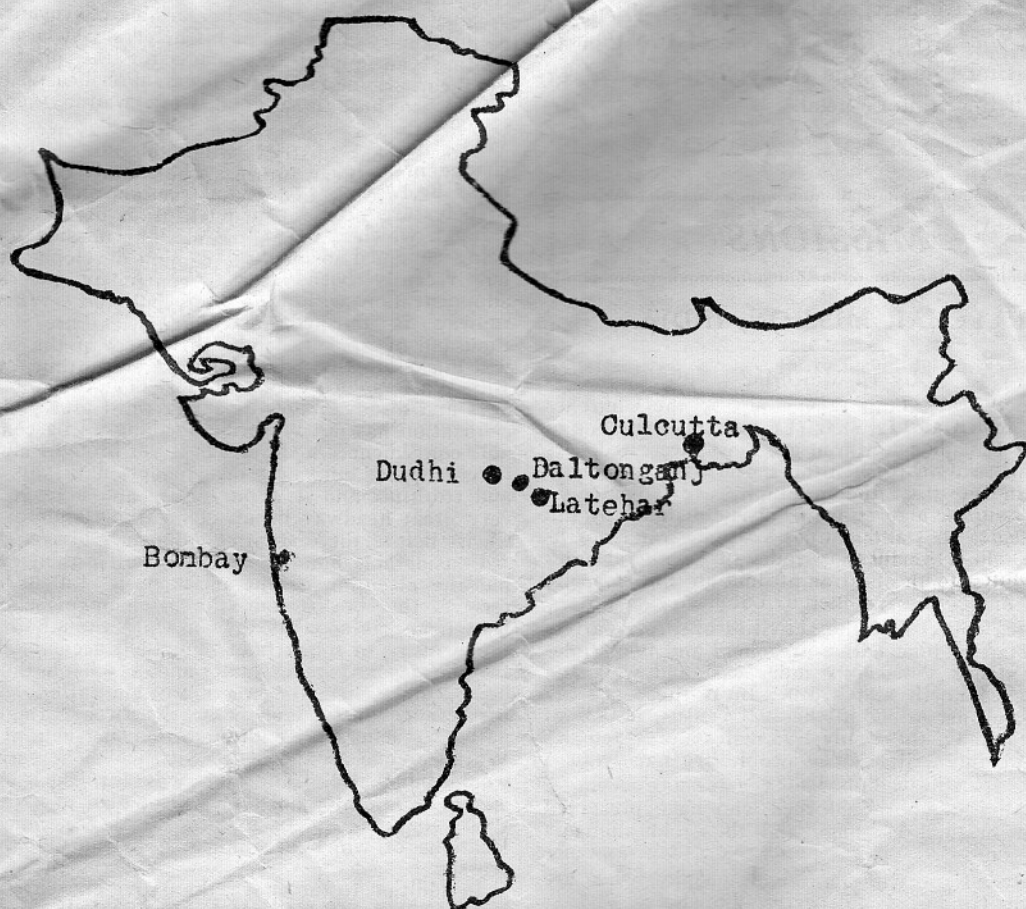
Many other villages are regularly visited, but these are some of the chief places. And it will be easily seen, that, in superintending the work of such an extended area, there must be suitable conveyance for the missionary and some of his helpers. At last "June Meeting" an appeal was made for the price of a private car. Some \$200 have been subscribed up to the present, so here is a good work waiting generous attention.

The Latehar district will undergo considerable change in the near future. The new "Central Coal-fields Railway" is under construction, and forms the first feature of the industrialization of the country through which it is being laid. The mission town is being equipped to meet the coming developments. It has recently been made a centre of government administration with law courts, jail, etc. When the railway is finished, and industries are started, thousands of workers from other parts of the country will flock into the neighborhood. "Meantime," writes Bro. Watters, "we have still most of both the advantages and disadvantages of a backward area. Modern civilization has not yet brought along all its considerable conveniences, neither has it yet brought along all its corrupting influences on a people naturally simple and truthful; and it is our desire and hope to make very great headway in advancing the claims of Jesus Christ before the disrupting influences arrive."

Considerable building activity is at present occupying the attention of the missionary. Latehar is to receive the boys from the orphanage school at Daltonganj as soon as they are old enough to learn the elements of some trade. For their accommodation, two houses are being built, and a school, the boys being employed in the erection of the latter. And in furtherance of evangelistic work, three cottages for native preachers are in course of construction. Bro. Watters made an appeal for \$100 which he estimated would build two. The sum was furnished by two sisters in Toronto, and they will be glad to know that their gifts are likely to provide three homes, the locations of which are indicated in the map by the crosses.

In addition to the above, the native church is building a new chapel. About two and a half years ago, the converts resolved to adopt a scheme proposed by Bro. Watters. 1500 rupees were to be raised during a period of five years. More than the proportionate share has been subscribed so far. But as there is a great probability of Bro. and Sis. Watters having to leave India on account of the health of two of their family, the missionary decided to push on with the building of the new church home as well as the cottages for the preachers and the school and homes for the orphans. His desire is that the work be placed on a basis that will make it easier for his successor to take it up, and that will ensure stability, and make for greater progress. The contributed sum for the chapel is of course much less than would have been at his disposal if the scheme had been run out for the proposed five years. Yet the earnestness and generosity of the Indian brethren are indicated in the facts that only some \$200. are required to complete the building, and that only two members of the church earn more than \$5 a month.

The chapel will be 44 ft. long, 24 ft. wide, and should accommodate about 120 worshippers. Doors and windows have to come all the way from Calcutta. But, on the other hand, much of the cost will be saved by the voluntary labor of the members. The estimated cost of the undertaking is 2400 rupees. And an anonymous gift of £50 encouraged Bro. Watters to start out on his splendid large-hearted and thoroughly practical program.

LATEHAR MISSION, INDIA.

No. 2

Palamau District

Hazaribagh

District

Balumath

Manka

Loto

Obar

Pandepura

Kanhima

Dhadhu

Calcutta

LATEHAR

Chandwa

Dhoti

New — Railway

Ooriya

TO RANCHI

Ranchi District

With something akin to justifiable pride, he writes, "Ours will be but a whole of Palamau, with its other being a Roman Catholic the district." We too have a feeling in that we have a fellowship in this great enterprise. And it is with deep regret of the danger to the lives of the two children, Lrn and Florence, which seemingly makes it inevitable that the family should leave the work which has been so blessed of God through their labors. Our love and Christian sympathy go out to them in their trial and disappointment. And, while we hope that there may yet be such improvement as will allow Bro. Watters to continue at Latehar, yet it is well that we should recognize the implication of the present situation and prepare to accept whatever the future may bring, in such a practical manner as to safeguard the welfare of the mission. For five years, the brethren in Ontario and other parts of Canada have fellowshipped with the brethren in Britain in supporting Bro. Watters. The last two years have seen the full amount of salary for Bro. and Sis. Watters raised in this Dominion, and in addition, to the sums already mentioned in these remarks, much has been contributed by the Ontario churches for the Latehar work, so much so that we have come to look on this Indian station as practically a Canadian mission, and have anticipated the joy and privilege of soon taking full responsibility for the entire work. It may be that someone will have to take the place of Bro. Watters, and we shall do well to determine that the same generous and prayerful support be accorded those who are appointed to the post as has been given our Bro. and Sister who are retiring. The industrial war in Britain is making it more and more difficult for the churches there to pursue the evangelization of their Indian fields in the manner and with the speed they would like. And Bro. Watters has felt that he could not seek to add to their burden by asking them for the remainder of the sum necessary to complete the church building at Latehar. He has hinted at assuming the debt of \$200 as a personal liability, rather than leave the station with an unfinished chapel. Can we add to our own gratification and service, and give him the joy and satisfaction of seeing his hope materialized, by immediately cabling him the \$200 to complete the work?

Bro. Gibson, who has been appointed by the "June Meetings" for the last five years to receive contributions for Foreign Missionary Work, will be glad to receive donations. Address your letters—

Mr. G. J. Gibson, Box 486, Oakville, Ontario
and hasten to—"Bear ye one another's burdens, and so fulfil the law of Christ."

Our Contributors

LEARN YOUR LESSONS.

By Dr. W. K. Burr.

Learn your lessons—keep improving—
Study day by day;
Always try to be advancing
All along the way.
Never think your work is ended—
Money now to burn—
That you've finished all your lessons,
Nothing more to learn.

Learn your lessons—keep improving—
Learn the way of life;

Learn to escape the cup of sorrow
And to avoid the strife.
Knowledge gives you power in doing—
Helps you along the way—
Helps you rise above your trials,
Cheers you—day by day.

Learn your lessons—keep improving—
Learn the hardest sum,
Learn to rise above temptation,
Learn to overcome.
Life is one continuous study—
Think and you will find;
Thoughts the power that daily governs—
Use improves the mind.

Learn your lessons—keep improving—
Study more and more;
Knowledge leads you on and upward
Toward life's Golden Shore.
But you must be strong and active—
Never standing still;
From the Past improve the Present,
Say, I can and will.

Learn your lessons—keep improving—
And you'll surely win;
Don't put off until to-morrow,
But at once begin.
Never under-rate your talent,
Do your very best;
Study daily—keep improving—
God will do the rest.

Lockport, Illinois.

"BEGINNING AT JERUSALEM."

By Walter Eatough

With this phrase, and the carrying out of the orders involved, there is reckoned a new order of things. What was begun has a new name, being in reality a different arrangement in the Divine Government and attitude towards men. This is a serious statement to affirm, as it involves many issues. I want you to notice, who the Speaker is. To whom He is speaking, and the subject introduced. Jesus is the Speaker, Jesus risen from the dead. The Apostles are addressed, and the establishment of Christianity in the world by them is aimed at.

Beginnings are always full of interest. Christianity had its beginning. "Tarry till ye be endued," means start where and what I want, in the strength and guidance I give. The programme was mapped out for them, and they tarried, were empowered and went where they were sent. Why should they begin at Jerusalem?

First, because it fulfilled the prophecies going before. Jerusalem had been the scene of some of the most interesting events of Jewish history, the place where Jesus had manifested His glory, the seat of religion, and of the best of the prophetic ministry. For Jerusalem, God's ancient servants

yearned, and Jesus Himself joined with them in showing that He loved the City with a great love. The material temple was there, and where better could begin that living temple built of living stones? The material temple was about to pass, not one stone left upon another to mark its place or speak of its glory. In its place a building fitly framed together by the earthly ministry of Jesus would now commence to grow unto a holy temple for an enduring habitation of God through the Spirit. The church Christ built begins at Jerusalem, that all the significance of prophecy and Jewish rites and ceremonies will thereby be gathered and carried forward for the good of all who by faith become children of God.

Secondly, beginning at Jerusalem because it was the place where Jesus was crucified. It is a proverb, where character is lost there only can it be regained. Jesus had been put to death before a national gathering of the Jews; therefore in the same city and before a similar gathering of Jews from every part of the world, His character must be reinstated, and Himself vindicated from the charge by which they obtained His crucifixion.

Beginning there proves the Love of God. Go first to my murderers, give my first offer of pardon to my deadliest foes.

What had its beginning at Jerusalem? God's system of a world wide deliverance from sin. When God brought one system of religion to an end, it was to start a better. Remission of sins began in the name of Jesus. Till then they had been put back every year, piling up like a huge mountain but Jesus by the sacrifice of Himself put away sin; established a meeting place for pardon.

The terms of pardon began to be announced at Jerusalem, and nothing has happened in the history of the Church or the world to alter one letter in any of the words of the terms of pardon. At Jerusalem there was a plain straightforward answer to the question, "Men and Brethren, what shall we do?" They spoke as the Holy Spirit gave them utterance when they replied, "Repent and be baptized." And our chief reason for our separate existence as a religious body today, is that we believe, that that which was begun at Jerusalem was divine, and meant for all ages. We preach the same truth concerning the Saviour, and give the same answer in the same words to the all important question, "What must I do to be saved?" We believe there is no greater work than a restoration of that begun in Jerusalem, by the apostles of

Jesus Christ. 'Tis sinner to be proud of. The measure of our success will be the measure of the glory we shall be able to give to our Saviour. What is better than obedience? What is better than obeying the Gospel of Christ? We stand here unmovable. Succeed or fail, the same answer to the same question, and all our religious activities the same as those begun at Jerusalem.

OUR THOUGHTS.

By Roy Whitfield.

Solomon, the wise man said that "as a man thinketh in his heart, so is he." In view of this fact we see the importance of studying our thoughts and striving to direct them in the right channel. Moreover, God's word teaches us that it is sin to harbor evil thoughts. In the days before the flood when God looked down on the wickedness of man he saw that "every imagination of the thoughts of his heart was only evil continually." Then in the days of Job's prosperity after his sons had gone and "feasted in their houses every one his day," he "sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for said he, It may be that my sons have sinned and cursed God in their hearts." Again, in the days of the apostles when Peter and John were sent down to Samaria that through the laying on of their hands the Samaritans might receive the Holy Ghost, Simon desired this power that on whomsoever he would lay his hands he might receive the Holy Ghost. But, among other words, Peter said, "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

Let us notice here, as Peter points out, that it was the thought of Simon's heart that must be forgiven, and also we can see by Peter's use of the word 'perhaps' that he had some doubt as to whether or not the thought would be forgiven; hence, the seriousness of evil thoughts. Besides this we read in Prov. 24:9 that "the thought of foolishness is sin." Then we are taught that it is useless to pray to God if we are harboring any evil thoughts because David says, "If I regard iniquity in my heart, the Lord will not hear me." (Ps. 66:18).

With these passages in mind and a knowledge of what thoughts have passed through our minds can

we not understand why it is deceitful above all things, says, "The heart is wicked: who can know it? I, the Lord, desperately heart, I try the reins, even to give search the according to his ways, and according to the man of his doings." (Jer. 17:9, 10). So God reward us according to our thoughts because he knows, even as the wise man tells us that, "a man's heart deviseth his way." (Prov. 16:9). When man tries to punish or reward man for his doings he can only judge by outward appearances because he is not as God who "knoweth the thoughts of man" (Ps. 94:11). "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (I Sam. 16:7). Considering this then "what manner of persons ought we to be in all holy living and godliness."

Jesus teaches us that by our words we will be justified and by our words we will be condemned (Matt. 12:37); but he also says in the same connection that "out of the abundance of the heart the mouth speaketh." Then our thoughts must be such as to produce in us words which will be unto our justification. This desired condition is developed by making the "hidden man of the heart" pure even as Jesus says "Blessed are the pure in heart for they shall see God". And this is done by faith (Acts 15:19) and by "obedience to the truth" (I Pet. 1:22). Then we must be single-minded having our "affections set on things above and not on things on the earth; for we are to "lay up for ourselves treasures in heaven," and "where our treasure is there will our hearts be also." If we fail in this we must be classed with the double-minded men about whom James speaks as being "unstable in all their ways."

People, however, may say that in striving to be pure in heart evil thoughts come into their minds in spite of all they can do. This may be true but the evil lies in harbouring these wicked thoughts and allowing them to grow like bad weeds. We are told to "abhor that which is evil", not to play with it. Then if we fill our minds with good things there will be no room for the evil even as a room filled with light has no space for darkness. David had a very effectual method of keeping his heart pure even as he says, "Thy word have I hid in mine heart, that I might not sin against thee." (Ps. 119:11). Moses likewise spake concerning the law saying, "and these words shall be in thine heart" (Deut. 6:6). Then in the description of the blessed or happy man we are told that "his delight

is in the law of the Lord and in his law doth he meditate day and night" (Ps. 1:2).

Furthermore, the "word of God is a discernor of the thoughts and intents of the heart," (Heb. 4:12) so that if we fill our minds with it we need not be troubled so much about driving out the evil thoughts. It is without question that we can be pure in heart because Paul admonishes us to "cast down imaginations and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ," and we are not taught to do anything that we cannot do; neither are we left without further teaching in regard to "bringing every thought into captivity" because we may turn and read: "Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

Let us then strive to put this teaching into practice and we will be "strengthened with might by his spirit in the inner man" and "Christ will dwell in our hearts by faith" (Eph. 3:16-17). The wise man realized the necessity of keeping the heart pure for he says, "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23). Then would it not be well for us to ever keep before us David's supplication and make that our daily prayer: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." (Ps. 19:14).

NOTES FROM THE CHURCH OF CHRIST IN CALGARY.

Our meeting place is 221 8th Ave. E. "Thanks unto God for His unspeakable gift," manifesting His love, "In that while we were yet sinners, Christ died for us," the ungodly; "That whosoever believeth in Him should not perish but have everlasting life." "Beloved, if God so loved us, we ought also to love one another", "And provoke one another to love and good works."

We are "Justified by faith" (Rom. 5:1); but "Not by faith only" (Jas. 2:24). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:9).

"He that believeth and is baptized shall be saved" (Mark 16:16). Let us yield that "Obedience of faith" for which the Gospel is made known to all" (Rom. 16:26). "Whatsoever He saith unto you, do it" (John 2:5). "Love one another," He commands (I John 3:23). "By the name of our Lord," Paul beseeches, "That ye all speak the same thing,"; "That there be no divisions among you but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10).

In the earnest yearning of His soul on the eve of Calvary, Christ prayed for the unity of His followers, "That the world may believe." Our attitude to that prayer shows whether or not we prefer our prejudices to our Lord, the teaching of men to that of the Holy Spirit.

Before Pilate, Jesus "witnessed a good confession" (II Tim. 6:13). "Pilate said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king" (John 18:37). In I Tim. 6:15, Paul states, Jesus is the ONLY Potentate, the King of kings.

Certainly, Jesus spoke the truth, saying, "Verily, I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in His kingdom," (Matt. 16:28). Positively then, some did see that, for they all died centuries ago; so the Son of man now reigns in His kingdom, the church. As surely as we have been *delivered from the power of darkness*, so surely have we been *translated into the kingdom* of God's dear Son. (Col. 1:13). "Crown Him Lord of all."

(To be continued).

News and Correspondence

THE JUNE MEETING IN ONTARIO

Failing to get a suitable place to hold it, a certain congregation contemplating having the June-Meeting this year, is therefore giving up the idea. This leaves it open for others. Any congregation deciding to have this meeting this year may make it known in the columns of the C.M.R. And it should be decided soon.

Mrs. Margaret Black, Bremen, Indiana, Dec. 20: "I would not like to be without it (C.M.R.) for it is like a letter from home." She says her son-in-law, Wm. Morrison passed away on July 19, after an illness of 5 years. He was always cheerful. "I see by last C.M.R. that Bro. C. W. Petch is improving in health. He is a grand speaker and the world needs him."

H. A. Rogers, Brookings, Sask., Dec. 8; to Bro. McDougall: "I am not finished with Anglo-Israel. . . . Trust to get more articles ready soon. Came here at 3.30 Sun. A.M. and began a series of meetings. Going well so far. Seem to have the marked respect of the people here on account of the work done last spring. Among other things a brother was turned from being an extreme drinker to a total abstainer. . . . This brother had been and is a prosperous farmer, and no fool in business affairs. . . . The gospel of our Lord raised him out of the mire and gave him solid footing. The roughest characters here show respect and attend our meetings because of such. This brother has much more knowledge of the Bible than the average. . . . The weather had been very rough for weeks, but broke out very favorably on Sun. A.M. and continues fine."

Wm. Johnson, Vera, Sask., Dec. 23 says a few meet in his house regularly for worship, and they all appreciate the C.M.R. to encourage Christians, and help those who are isolated. Bro. Foreman of Regina has been with them twice and had good meetings. But, to his regret, they are not all faithful. He refers to the general indifference and ungodliness, and to their being called fools and disturbers for trying to bring before them the true religion of Christ. Along with a renewal and a new sub. the few there sends \$4 for C.M.R. fund, to help us along. We appreciate this. He wishes all connected with the paper a most happy and prosperous New Year, and closes by praying God's richest blessings upon us..

J. C. Bailey, Wardsville, Ont., Dec. 28: "Good crowds at the morning meetings. Expect some new faces at the services before long. May the New Year be a good one for the paper."

H. A. Rogers, Brookings, Sask., Jan. 3: "Began a series of meetings in Buffalo Valley Schoolhouse, Brookings, Sask., 9 miles west of Radville, Dec. 26. Interest is fine, and the house is filled, with added seating each night. Looks like there'll be some reaping. This is a small village in a good farming district."

O. H. Tallman, Clearwater, Florida, Jan. 3: "Work starts off fine. Full house with one confession and baptism yesterday. All seem anxious to keep the unity of the spirit in the bond of peace." Jan. 10: "One more baptism Friday. A man

in his 80th year. ... to double the membership again this year. ... wonderful weather. Only one light frost to date! The brethren at Largo are enjoying Bro. W. S. Long."

Jan. 21: "Another confession and baptism to-night."

Wilfred Orr, Brooking, Sask., Jan. 8: "Bro. Rogers and I were in the midst of a very promising meeting in a rural district near Radville but a fierce blizzard today will stop meeting to-night. Attendance grew from 20 to 100. We hope and pray for success."

On Jan. 9th, here at Meaford, we had 4 confessions and baptisms, and on 16th one restored. Good attendance at our Sunday, Monday, Wednesday and Thursday Meetings. We now have a Bible Class on Tuesday evenings at Cape Rich. Record attendance at Bible Classes on 23rd.—E.G.C.

John T. Cartwright, 132 Park Row, Hamilton, East, Ont., Jan. 9: "I write briefly just to say how the Church in Hamilton started in the New Year. Some time before the year 1926 closed the brethren were becoming increasingly dissatisfied with the small amount of work that was being put into the soul-saving campaign. Eventually we talked the matter over and decided that by the grace of God we would try to do something by which the church may be edified and sinners brought to Jesus. And as a means to the end in view a number of suggestions were made e.g. 1. That every member of the church pray for God's blessing and guidance some time before coming together for worship on the Lord's day morning; 2. That we commence a weekly song practice; 3. That we try to secure the services of a preacher for at least one month.

And we have been successful in securing Bro. Alex Stewart, Toronto. He is already in harness, in charge of the Bible School, for which we think he is well qualified. He speaks to the edification of the church. And to the unsaved in a very acceptable manner, he can—

"TELL THE STORY—SAVED BY GRACE."

The weekly song practice is going on with increased interest; the number present last week was 32. This is under the capable leadership of Lloyd G. Snure.

It has been suggested that we conclude our weekly song practice early in April, on Lord's day

afternoon, when it is decided to give some recitations from the Bible.

Just to what extent that all important appeal to EVERY MEMBER of the Church to pray for God's blessing to attend our efforts has been complied with, well—the Great High Priest on the throne in heaven knows best. What we do observe is—increased numbers present at all the meetings."

J. C. Bailey, Wardsville, Ont., Jan. 10: "Four Sundays in succession with record crowds."

J. L. Hines, Russellville, Alabama, U.S.A., Jan. 10: "You will rejoice with me to know that the work for the Lord in this part of His vineyard, is very pleasant." He goes on to speak very highly of the Church in Meaford, where he labored for 3 years, and further says, "I am sure you will find no better people on earth."

Daniel Stewart, Carman, Man., Jan. 20; Encloses renewal and is glad we are getting along well, and calls for the prayers of the brethren in behalf of the work there. "And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." "And God is able to make all grace abound unto you; (us) that ye (we), having always all sufficiency in everything, may abound unto every good work." "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your (our) requests be made known unto God." "Continue steadfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word." "I am with you always, even unto the end of the world."

—E.G.C.

O. E. Tallman, Jordan, Ont., Jan. 24: "One baptism at St. Catherines since last report. Good Sunday evening audiences."

C. B. Clifton, 714 Pearson Ave., Ferndale, Mich., Jan. 25: "We began work with the Ferndale Church Dec. 1 last. The church here was established about three years ago by Hamilton Blvd. church of Detroit, Bro. Etter being the Evangelist until July of last year. Ferndale is a suburb of Detroit, and is just shedding its swaddling clothes

of villagehood and putting on cityhood. There is therefore a great future for the work here. New people are coming in every day from all parts of the States as well as Canada. Last Lord's Day evening one third of our audience were strangers, and this is surely encouraging, when people of the world seem hungering for the pure gospel. May the Lord help the gospel preachers to present this gospel in its power to save.

Paul said, "Woe is me if I preach not the gospel," and the same woe rests upon the gospel preacher today.

If anyone knows of a brother or sister in or near Detroit, who has not located a church home, if you will send me their name and address I will gladly visit them."

Walter Latough, 529 Toronto St., Winnipeg, Man., Jan. 24: Says their adult Bible class at Sherbrooke St., led by Bro. Tovell, is having "splendid support all round," and that he has "been very busy lately preaching every Lord's day for 7 weeks and conducting the Bible Study on Wed. evening with lots of interest and good attendance."

Wilfred Orr, Brooking, Sask., Jan. 21: "The Word is bearing fruit here in such a way that it might be of interest to the brotherhood to learn of the work. Bro. H. A. Rogers has been here about 4 weeks preaching to an audience that began at about 20 and reached more than 100. Cold weather has hindered somewhat but last night, tho the mercury registered more than 30 degrees below, 65 were present and this is in a rural community. Five confessions last night which will make the number of additions 20 here, besides one baptized from Radville. Interest is still good and we expect many more to accept before we feel justified in closing the meeting. Brooking is only 9 miles from Radville, so the two peoples should be able to exchange visits and encourage one another. Radville is progressing very favorably, having been greatly encouraged by Bro. Rogers' meeting there. We are considering storming Ceylon, a small town close to Radville, God willing, after we conclude here. If we can get no more competent worker, I shall probably labor with these congregations throughout the year. Wishing you renewed success, I am, faithfully your brother."

Peter Atherton, 277 Bridge Ave., Windsor, Ont.,

"Can assure you your visit to Windsor enjoyed, and marked another step in the effort

to further the Master's work here on earth. Meetings here are well above the average; Bible School up well over 100. We are looking forward to the time when we can complete our building. But at the time of writing we are financially embarrassed, with a debt of about \$4000, and an almost immediate payment of \$2000 necessary. But we believe the Lord is behind the work here, and we are still smiling and trying. Last Lord's Day Bro. Bailey of Wardsville, Ont., was with us, speaking at all three meetings. His forceful talks were much appreciated, his themes being entirely suitable, because "We speak where the Bible speaks, and are silent where the Bible is silent". The Windsor church would like Bro. Bailey some more. Our summary for the year 1926 is as follows—18 confessed Christ and obeyed Him in His own appointed way; 9 were received by relation, giving us a total membership of 90, with about 5 inactive members. I had intended saying something about Bro. Bailey's letter in a recent number of the paper, with regard to evangelistic work in Ontario, and the necessity for more of it, but think I have written sufficient for this time.

(I can say that these brethren are worthy of our help, and, while they are not asking it, I know they would appreciate, and use properly, any assistance which the older congregations might be willing to give. If your heart makes you willing send it to Bro. Atherton. Helping one another this way is not only scriptural and right, but is conducive to a better fellowship among us, which I should like very much to see in the churches of Canada.—Ed.)

ATTENTION READERS

It is our plan to have your expiration shown on the yellow tab with your name. But till then we have to send "Renewal Statements" as reminders. If you get one consider it an opportunity to renew for the best "old path" paper in Canada and help us along in the good work. One dollar isn't much, but altogether they help us pay our bills. Your promptness will be appreciated. While our circulation is growing steadily, to do more good we need more subscribers. Help us keep the C.M.R. before the brethren.—E.G.C.

Encouragement

"RADVILLE (SASK.) CHURCH OF CHRIST wish to thank Sister Buckingham, of Harptree, for the \$25 donation received."

Mrs. E. Johnson, "I enjoy the C.M.R. immensely and wish to have my subscription renewed."

Adah E. Culp, "I like the new change in the paper very much."

Alfred Moote, "I like its new appearance. It is inspiring to hear about the true followers of Christ."

John Sherriff, "Thanks for paper."

For C.M.R.—J. C. Bailey, 3 renewals; O. Tallman, renewal; Mrs. E. Johnson, renewal; Thos. Beecroft, renewal; D. H. Rusnell, 2 new; Lila Anthony, renewal; H. A. Rogers, 1 new; E. E. Ellis, renewal; Alex. M. Stewart, 1 new; J. C. Bailey, 1 new, 1 renewal; J. A. Walker, renewal; Mrs. Jas. Jamieson, renewal; Adah E. Culp, renewal; L. J. Huntley, renewal; Alfred Moote, renewal; D. Stewart, renewal; Mrs. F. Secord, renewal; Walter Eatough, renewal, 2 new; Mrs. C. J. Anderson, renewal, 1 new; Walter Cartwright, renewal; Grant Stevenson, new; Peter Atherton, 1 new.

Thanks brethren.

For Missions—For Sherriff, Meaford \$5 The Chitticks, \$3; Collingwood \$1.50. For the Scotts to So. Africa, individuals at Meaford \$13.

THE JORDAN RIVER in Palestine has never been navigable. No important towns exist along its banks and it empties into a salty inland sea. Its valley was the Wilderness of Hebrew times, and to-day is thickly forested.—Dearborn Independent.

PAY YOUR DEBTS

Always pay; for, first or last, you must pay your own debt. Persons and events may stand for a time between you and justice, but it is only a postponement. You must pay at last your own debt. . . . He is great who confers the most benefits. He is base—and that is the one base thing in the universe—to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. . . . Pay it away quickly in some sort.—Emerson. From Supreme Council, 33° Bulletin.

HONEST MAN

There is a preacher in Kansas who should have his salary raised for making the following announcement from his pulpit: "Brethren, the janitor and I will hold our regular prayer meeting next Wednesday evening as usual."—Sel.

Dr. Lily Jackson

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CHURCH DIRECTORY

(Charge for Directory Notices, inch and under, per Church, One Dollar a Year.)

CALGARY, ALTA.—Church of Christ meets at 221, 8th Ave., E. (Wright Block). Lord's Day—Breaking of Bread 11 a.m.; Gospel Preaching 7.30 p.m. Wednesday—Bible Study at 8 p.m. Secretary, W. Scott, 701, 24th Ave., N.W.

Church of Christ, 517-15th Ave. W. Calgary. Lord's Day meetings: Bible Study 10 a.m.; Breaking of Bread, 11 a.m.; Preaching of 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 10.30 a.m. for Bible Study, Preaching and the Lord's Supper. At 7.30 p.m. for Gospel Preaching. J. C. Bailey, Evangelist.

SMITHVILLE, ONT.—Church meets each Lord's Day at 11 a.m. for Worship. 7.30 p.m. Gospel Meeting. 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 10.30 a.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. O. E. Tallman, Evangelist.

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallack St., near Dewdney Ave., each Lord's Day at 11 a.m. for Worship, and at 7 p.m. for preaching. P. R. Goatcher, 456 Forget St., Sec.-Treas.; H. E. Forman, 1231 Pasquaw St., Evangelist.

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

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

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

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

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

BEAMSVILLE, ONT.—Church meets on Lord's Day at 10 a.m. for Bible Study. At 11 a.m. for Worship. 7 p.m. for Preaching. Tuesday at 8 p.m. Bible Study. C. B. Clifton, Evangelist.

HAMILTON, ONT.—Church meets at 77 Sanford Ave., South, Lord's Day 10 a.m., Bible Study; 11 Breaking of Bread; 7 p.m., Preaching the Gospel. Wednesday at 8 p.m., Bible Study. Lloyd (Secretary), 77 Dundurn St., N.

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. Thursday 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, ONT.—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.

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.

TORONTO (STRATHMORE BLVD.)—Lord's Day Services.—Bible Study 10 a.m. Worship 11 a.m. Bible School 3 p.m. Gospel Preaching 7 p.m. Wednesday, 8 p.m., Prayer and Bible Study. Earl C. Smith, 265 Strathmore Blvd., Evangelist. A. E. Firth, 659 Pape Ave., Secretary.

TORONTO, (WYCHWOOD)—Vaughn Rd. Church of Christ, Cor. Vaughn Rd. and High St. Lord's Day 11 a.m., Breaking of Bread; 2.30 p.m. Bible School; 3.45 Adult Bible Class; 7 p.m. Gospel Meeting. Thursday 8 p.m., Prayer and Bible Study. H. Bennetts, 625 Vaughn Rd., Secretary.

TORONTO, (BATHURST ST.)—Church meets at 557 Bathurst. Lord's Day 9.45 a.m. Bible School. 11 a.m. Breaking Bread. 7 p.m. Gospel Preaching. H. L. Olmstead, Evangelist. Phone Lombard 6387. Wed., 8 p.m., Prayer and Praise. Fri., 8 p.m., Bible Study. A. S. Herron, Sec., 329 Lauder Ave.

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, 2nd St., on Lord's Day at 11 a.m., for worship and teaching. At 7.30 p.m., for preaching. Thos. Orr, Elder, Box 422.

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.

WINDSOR, ONT.—Church house located on Campbell at Field. Lord's Day at 11 a.m., Worship. Bible School, 2.30 p.m. Gospel Service at 7.30 p.m. Wed., 7.30 p.m., meeting for Prayer, Praise and Bible study. Send all communications to P. Atherton, 277 Bridge Avenue.

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; 12.15 p.m., Bible School; 7 p.m., Preaching of the Gospel; Wednesday, 8 p.m. Prayer and Study. Secretary, Bro. W. Eatough, 529 Toror Winnipeg.