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THE LAYMAN

By Edgar A. Guest

Leave it to the ministers, and soon the church will die;
Leave it to the women folk, the young will pass it by—
For the church is all that lifts us from the coarse and selfish mob,
And the church that is to prosper needs the layman on the job.

Now, a layman has his business, and a layman has his joys,
But he also has the training of his little girls and boys;
And I wonder how he'd like it if there were no churches here,
And he had to raise his children in a godless atmosphere.

It's the church's special function to uphold the finer things,
To teach that way of living from which all that's noble springs;
But the minister can't do it, single-handed and alone,
For the lay-men of the country are the church's corner-stone.

When you see a church that's empty, though its doors are open wide,
It's not the church that's dying—it's the laymen who have died;
For it's not by song or sermon that the church's work is done—
It's the laymen of the country who for God must carry on.

—Exchange.

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EDITORIALS



BATHURST ST., TORONTO.

By H. McKerlie

Honoured with a call to labour for a few months with the above church, the writer is glad to report on the condition of the work as it appears at present.

Under a go-ahead superintendent, and his active assistant and song leader, there is a promising Bible School meeting on Lord's Day mornings, at 9.45.

A good staff of able teachers, and a very large class of young ladies, are notable features of this activity.

In addition to the school on the church premises the teachers are running another on Sunday afternoons in the building of the Children's Aid Society in University Ave. This is a splendid work. And it is hoped that it will become a permanent activity in connection with "Bathurst St." There are usually about forty scholars present, boys and girls of varying but teachable ages.

* * * *

Since the cold weather set in, the younger members, who have been holding successful out-door gospel meetings, are developing their abilities by study and special activities on Saturday evenings, and an after-meeting on Sunday nights.

There is a splendid spiritual atmosphere at these gatherings. And the writer has been delighted with the elevated character of the themes and the manner in which the young men have dealt with them. There seems every reason to expect that this church will maintain its prominence in the Restoration Movement by the number and loyalty of its young preachers—may God bless and use them, every one.

* * * *

The few prayer meetings attended have been just a treat. With six or seven speakers who have studied the lesson, giving their thoughts on the same, and with inspiring songs and frequent, fervent prayers, the mid-week hour is a real oasis on the barren road between Lord's Days. If it is true that the Prayer-meeting is the spiritual thermometer of a church, the attendance at this one indicates

that "Bathurst St". is certainly not an ice-house.

* * * *

If a mere man may venture an opinion on ladies activities, it should be that the sisters here are instant and insistent in every good work. At last Monday's sewing meeting, fourteen needles and twenty-eight hands engaged in making babies' outfits, for the needy in the district.

* * * *

On Sunday mornings, one is touched with the spirit of Him who said, "I was glad when they said unto me, Let us go into the house of the Lord."

The attendance is good, the service reverent, the fellowship sweet. Comforted, and encouraged, we feel, at the close, it has been good to be there.

* * * *

Of course, the attendance at the Gospel Service, is not at all pleasing to the preacher. With those who come twice daily, and who have heard him frequently, he has a great sympathy, and appreciates their kindness of fortitude. But, we would all be happier if many more non-members could be induced to come to the service.

Recently, we have had the pleasure of baptizing two young men and two young ladies. And that the Master may use us in bringing happiness to others is our earnest desire.

* * * *

In the pastoral work of visitation, we have learned much about the grace that is sufficient for all circumstances, and the peace that passeth all understanding.

While quite a number are laid aside in sickness, or on account of advanced years, one case is worthy of special mention on account of the lengthened period of inability. Sis. Mary Bell, has been a sufferer for close on seven years, the last two finding her confined to bed. Yet, she is the embodiment of cheery Christian faith and fortitude. To remember her and all such in our private petitions is one privilege that we all enjoy in common.

We are glad to report the pretty full recovery of our sister's father, Bro. Jas. Bell, who has been near to the "valley of shadows" quite recently. And we trust that Sis. Paterson, who has also been very seriously ill, and is still in a weak condition, may

be raised up in strength to encourage many in their labour for the Lord. And we hope that Bro. W. H. Stirling, during his sojourn in warmer climes, may find the restoration of health for which he seeks.

PEACE, NO. 2.

By Chas. W. Petch

"He that would love life and see good days..... let him seek peace and pursue it." 1 Peter 3:10-11.

In my last article I considered the beauty of unity and peace and the evil of strife and division. Let us now see our

Duty to Seek Peace

Jesus said to His followers, "Be at Peace one with another." And Paul wrote, "Be at Peace among yourselves." 1 Thess. 5:13. In the above citation Peter conditioned enjoying life and good days upon seeking peace and pursuing it. Also Paul urged Timothy to "Flee youthful lusts; and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." 2 Tim. 2:22. The next verse tells one way to follow peace, "But foolish and ignorant questions refuse, knowing that they gender strife. And the Lord's servant must not strive but be gentle towards all, apt to teach, in meekness correcting them that oppose themselves." Thus it is enjoined upon all, both teachers and all members of the body of Christ to seek diligently to "keep the unity of the spirit in the bond of peace."

Along this line Bro. E. A. Elam gives the following good and much needed teaching in The Gospel Advocate of November 3rd. He says,

"There is no example in the New Testament of members of a church pulling off from the original church on account of personal differences or dislikes for any of the members and setting up in a partisan spirit another congregation. This is division and sin.... Paul never justifies a few or many members in pulling out from the original and home church on account of misunderstandings and disagreements and contentions and starting up another congregation in any fence corner or house or hall that may suit their convenience. Further on, speaking of unbelievers, idolators, etc., he said 'Wherefore come ye out from among them and be ye separate—and touch no unclean thing,' and God would receive them and would be their Father and they should be His sons and daughters. 2 Cor. 6:14-18. Christians should not associate with such characters; but this is no example of some professed Christians separating from other professed Christians and setting up a rival congregation and endeavouring to establish a rival place of worship. All members of the same congregation should overcome and put away all envy, strife, bitterness, contention, parties and divisions, etc., and should settle all their differences according to the Word of

God in their home congregation. This is a test of faith and service and love. Paul never taught and advised, I repeat, a congregation to separate and set up a rival one, a rival place of worship and there is in the whole New Testament no example of such things."

But is there a *Possibility of Living at Peace with all men*? Yes! so far as you are concerned. Paul said, "Render to no man evil for evil. Take thought for things honorable in the sight of all men. (That would go a long way toward keeping peace.) If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place 'unto the wrath of God, for it is written Vengeance belongeth unto me, I will recompense saith the Lord. But if thine enemy hunger, feed him, if he thirst, give him drink, for in so doing thou shalt heap coals of fire upon his head. Be not overcome with evil, but overcome evil with good." Rom. 2: 17-21. The idea of getting even with the other fellow is contrary to this teaching; and he who thinks he must retaliate every wrong done to him has not the Spirit of Christ, and will never live long "at peace with all men."

In Romans 14 we are taught that the strong in faith should not despise, judge, nor set at nought the weak, nor should the weak judge the strong, because "each one of us shall give an account of himself to God." "Let us not therefore judge one another any more, but judge ye this rather that no man put a stumbling block in his brother's way or an occasion of falling . . . So then let us follow after the things which make peace, and things whereby we may edify one another." v's . 12, 13, 19. A full application taught in this chapter would prevent most all the troubles and quarrels among the people of God. If all would "See that none render unto any evil for evil, but always follow after that which is good one toward another and toward all," 1 Thess. 5:15; where would be the occasion for strife or contention?

The possibility of you living at peace with all men rests with yourself whether or not you "Put on as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering, forbearing one another and forgiving each other, if any man have a complaint against any, even as the Lord forgave you, so also do ye: and above all these put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to which also

ye were called in one body: and be ye thankful." Col. 3: 12-15. It is as true to-day as ever, that "Whatsoever a man soweth that shall he also reap." If we sow and cultivate things which make for peace we will reap the fruit of peace and good will. But if we sow the seeds of enmity, suspicion, jealousy, envy, contention and such like, we may be sure we will reap the evil fruit. And you will not need to cultivate them much either.

If, as a Christian you have been cultivating the things that make for peace in your heart and life, and "Thou art offering thy gift at the altar and there rememberest that thy brother has aught against thee (thou wilt) leave there thy gift before the altar and go thy way, first be reconciled to thy brother and then thou canst come and offer thy gift," (worship thy God acceptably), (Matt. 5:23-24).

"And if thy brother sin against thee go (in the spirit of meekness, long-suffering, forbearance and love) show him his fault between thee and him alone; if he hear thee thou has gained thy brother. But if he will not hear thee take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church; and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican." (Matt. 18:15-17). You then have done what you could to be at peace; and you are at peace with God, the church, and in your own conscience, so far as that matter is concerned.

If we hold ourselves in readiness to forgive others as God hath forgiven us, and as Jesus taught Peter and all in Matt. 18, 21-35, to forgive until seventy times seven; and if we are ready and willing to confess any wrong we know in ourselves, or which, is shown to us by others, we will be thus "following peace with all men," and pursuing it to the glory of God, who "will keep him in perfect peace whose mind is stayed on God." "And the peace of God that passeth all understanding shall guard your hearts and your thoughts in Christ Jesus."

Let us, brethren, "live in peace and the God of Love and of Peace shall be with us."

THE HOLY SPIRIT, NO. 9.

BY H. A. ROGERS.

ALL WHO ARE AFAR OFF

The gift of the H. S. (if this is what was meant by the word "promise") was promised to those "afar off." All agree that those were the Gentiles. "Even as many as the Lord our God shall call unto him" (v. 39). If "you" and "afar off" are used nationally, why is not "many"? "Many people," "as many peoples". There is nothing to show that the H. S. was given to each individual who became a Christian. The negative of this is clearly sustained.

Not Handed Down

There is no record of any men but the apostles being used by God to bestow or impart the H.S., which is called a "Gift" (1 Cor. 12). Anyone who teaches that others save the apostles transmitted miraculous power or imparted gifts of the H.S., goes beyond the Word of God, and is teaching error.

Then, if none but the apostles imparted or passed gifts of the H.S., on to others to qualify them to teach the Gospel, till it would be given in N. T. form, and those to whom the Spirit was given would not pass Him on to others, how could the "Gift" be handed down? You see at once that the Gifts ceased to be imparted when the apostles died, and the gospel was given in N. T. form.

Have tried to make each step clear and unmistakably plain as far as we have gone, but we have to go on and clear up more mist which has beclouded the minds of Bible readers.

Before passing from the impartation of the H. S. by the laying on of the apostles' hands, I call attention to Acts 8:18, which reads: "Now when Simon saw that through the *laying on* of the *apostles' hands* the *Holy Spirit was given*." Here we learn unmistakably, that the H.S. was passed to others through the apostles as mediums. No apostles now, and, no mediums, hence no Gifts bestowed. Moreover, such are not needed now, as the teaching given in the apostolic age has been written down to instruct and guide us to heaven, and we learn the Way from God's written word, and not, as it was once, from the oral preaching of those miraculously inspired apostles and teachers.

Peter, on Pentecost, assured his hearers, although this doctrine was new, that they and their

children (sons and daughters, Joel 2,) would receive the H. S., who miraculously empowered men to preach and confirm the Word of God.

Expressions in Epistles.

Now, we pass on to the apostles' letters where reference is frequently made of the H.S. Some, in order to make good their claim that the H.S. has been given unto them, refer to, "if any man hath not the Spirit of Christ, he is none of his." (Rom. 8:9.) In the same verse, Paul taught that the Spirit of God should dwell *in* them, and in verse 10 he taught that Christ should be *in* them. The Spirit of Christ is not the H.S. of Acts 2:38. "I commend my Spirit," said Christ. (Lu. 23:46). Where is the authority for claiming Rom. 8:9 to be speaking of the H.S.? However, the guests of the Christian are, God, Christ and the Holy Spirit—they all dwell in him through God's Word: "received ye the Spirit by the works of the law, or by the hearing of faith." (Gal. 3:2.) As we receive the Word of God, we receive God, Christ and the H. S.

Will cite another, Rom 5:5—"because the love of God hath been shed abroad in our hearts through the Holy Spirit which *was* given unto us." How was man led to love God, but by hearing the Word of God? and the Word of God was miraculously given by the H.S. No mist here. The "us" would be those endowed by the Spirit, such as "apostles" and inspired teachers. God's love was made known by their preaching the goodness of God, shed abroad in their hearts.

Be Filled With The Spirit

"And be not drunken with wine, wherein is excess, but be filled with the Spirit." (Eph. 5:18). Here, we are commanded to fill ourselves with Spirit. How can we do this? By filling our minds or hearts with the teachings of God, Christ and the Holy Spirit.

Sealed By The Spirit

"And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." (Eph. 4:30) "In whom ye"; who are the "Ye"? "Wherefore remember that once *Ye* the Gentiles, in the flesh." (Eph. 2:11). These Ephesians were Gentiles, and Paul uses the "Ye" in a national sense—this cannot be denied. Then Paul says, that the Gentiles were sealed with the H.S. unto the day of redemption. Will now have Paul tell how and when the sealing was done.

Gentiles Sealed At House Of Cornelius

Eph. 1:12, "To the end that *we* should be unto the praise of His glory, *we* (Israelites) who *had before* hoped in Christ." Previously the Gentiles had no hope (Ch. 2:12) The Israelites had hope in a coming Christ or Messiah ever since they existed.

Now, watch how the apostle turns and uses the pronoun "*Ye*" in a national sense. (v. 13) "In whom *Ye* also (ye, Gentiles), having heard the word of truth, the Gospel of *your* salvation—in whom, having also believed, *Ye* were sealed with the H.S. of *promise*." When did the Gentile nation hear and receive the Gospel? At the House of Cornelius. (Acts 10)

The H. S. was *promised* to the Gentiles, but until this time He had not been given to them. Paul says, they were sealed with the H.S.; each individual? No. The Word of God does not say anything about individuals severally, being sealed, but He does say that the Gentiles were sealed when as a nation, they believed the Gospel.

What Was The Sealing?

Eph. 1:14, "Which is an *earnest* of our (Israelites and Gentiles) inheritance unto the redemption of God's own possession."

Earnest

What is an earnest? It is something paid in advance, and guarantees the balance. A man buys a horse for One Hundred Dollars. He pays Ten Dollars at time of purchase, which binds the contract and declares that the rest shall be paid.

God, in fulfilling His prophecy, through Joel, that He would bestow His Spirit upon the Gentiles and thereby declares His willingness to save them, sent the H. S. upon the Gentiles at the House of Cornelius. By bestowing the H. S. (earnest) the Gentiles had assurance that they could be saved and receive Life in the world to come.

Just as God bestowed his H. S. upon the Israelites on Pentecost, so did He upon the Gentiles at the house of Cornelius, (Acts 10), and both Israelites and Gentiles were sealed in the same way and by the same *earnest* (deposit).

(To be concluded)

Wanted—To know where the June Meeting will be in 1928.

Each subscriber send at least 1 new 1.

Renewing would also help us along.

MISSIONS

"No man can claim to be pure from the blood of all men until he has done his best to save all men."

"No honest man can pray for the evangelisation or conversion of the world, and not try to do his part to bring it about."

"God has many bottles of our prayers unopened on His shelves, because we ask Him to do what we ought to do ourselves."—Above three clippings from the *Tokyo Christian*.

ITINERATING IN AFRICA.

Sinde Mission

Oct. 12, 1927

One morning we went to a near village but found most all of the people gone. We found on inquiry that they had gone to a beer-drink at a near village. After talking for some time to these people, we walked on to the other village which the people said was close by. Yet we walked for nearly two hours before we found it. Before reaching the village we could hear the drums. When we arrived we found a woman dancing. She began at sunrise and was to dance until sunset. She wore a large bunch of feathers tied on top of her head. She was nude to her waist. Her skirt was made of fringe made by stringing short pieces of reed. All this rattled, too, when she danced. At the back of her knees were large clusters of round dry pods (found on trees in the veld) fastened with strings. More of these were also tied at her ankles. The occasion for this feast and dance was to praise a woman who died last rainy season, and to feed and please the spirits. We stood by and watched for some time. The headman stood near us and told us what different actions meant. Once an old woman brought three heads of kaffir corn and beat the grain out on the ground. This was food for the spirits. Again she was chattering away and the crowd would cheer her. Finally she said, "I don't know what I am saying, perhaps I will turn into a bird that eats fish." I couldn't see any connection in her sayings and from what I could

find out they had no meaning other than that God had entered her heart and she didn't know what she was saying. A large basket was near the dancing ground and in it were placed the gifts for the dancer. I saw salt, meal, several pieces of soap, beads, bangles, two boxes of matches, already in it before I left. I asked the headman if I could speak awhile and he said I could. So he quieted the people and I talked to them about the true God. As I was returning to camp I met Will who had returned to camp after I left. He went on to the village to see the dancing too. So it was 1.30 P.M., before we all reached camp again. Our time, of course, was shortened here however. We found this district open and people eager to listen and be taught. One wishes he were able to be in hundreds of places at the same time. There is yet room for more workers in the district we now control. "The harvest is plenteous, but laborers are few. Pray the Lord that he may send forth laborers into His vineyard."

Adelia Short.

WORDS FROM BRAZIL.

A visit to a foreign country helps an American to realize the reality of the things revealed in the Bible and how true to life they are. There is more than one passage which I can appreciate much better than I could while I remained in the United States. It was impossible for me in the midst of a beautiful residential section of a thriving American city, walking down a busy shopping street with its glaring electric signs and artistically arranged show windows, or living in one of the rich and prosperous agricultural sections of which the United States is full, to fully appreciate the fact that, "the whole creation groaneth and travaileth in pain together until now." (Rom. 8:22) I can realize the truth of that passage better now. Not because suffering has come to me. My lot has been easy in this world. But because I am now living in a town where one cannot go very far without seeing disease, deformity and pain. I am in the midst of a people, multitudes of whom had far better never have lived if there is nothing better than this life and if nothing is considered except their welfare. God help us

help them find something better than this life without God and without hope.

Budda

I am now more able to imagine how Budda must have felt when, after having lived for years, without being permitted to look upon disease, old age, deformity and many other things which bring pain, travail and sorrow to man and without having knowledge of the existence of such, was introduced to them. One who spends years in the United States, the richest and most prosperous country in the world, with less travail than any other people, and then is set down in the middle of other countries such as Brazil, where poverty and disease are common to most of the people all of the time, experiences something of that feeling I can imagine came to Budda. He will have before him many things which never entered his imagination before. The man who has only had an average experience in the United States knows little of the pain and travail of this world.

Bible Pictures

The Bible is full of pictures true to life. A picture, to be a good picture, must have contrast. When taking a picture of a mammoth tree in Brazil, I asked my wife to stand beside it. The contrast in size helped to show the enormity of the tree. Looking over a beautiful Brazilian landscape, I suggested to my friend that it would make a good picture. "No", he said. "There is not enough contrast. Everything is too much alike." Bible pictures have contrast.

I am thinking now of that one in the sixteenth chapter of Luke. "There was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously." Yes, I know him. I saw him in several different cities just before I left the States and a few times on a prosperous farm of his. I know he fared sumptuously because I ate with him at his own table and sat with him in his great soft cushioned chairs.

And, in the same picture, for contrast, "A certain beggar named Lazarus was laid at his gate, full of sores, desiring to be fed with the crumbs that fell from the rich man's table". He is real too, I saw him as I went to the market this morning. He was unable to sit up long at a time so he laid down in the middle of a dusty street with the hot tropical sun shining directly on him. His clothes were very few and poor. He was begging and was glad to get vintems, (a Brazilian coin

worth about one fourth of a cent.) He had the sores too. I didn't see the dogs lick him but I guess he hardly could have helped it if they had.

The picture drawn by Jesus is finished. Its end had a beautiful side and a very, very sad side. The beautiful side is this, "The beggar died, and..... was carried away into Abraham's bosom." The sad side is this, "The rich man also died.....and in Hades he lifted up his eyes, being in Torment." This modern picture which I have seen with my own eyes has not been finished. I wonder how it will be finished.

I have seen some other Bible pictures today, too. I see them every day here unless I stay in the house all day and then sometimes they come to my door. Have you seen the picture drawn by Jesus in the fifth chapter of John. I saw that picture this morning, as I went to market. I did not know before I came to Brazil that it was so true to life. I know now that he was drawing a picture of things in this world today. I saw some of the blind, halt and withered. The sad part is that they cannot call upon Jesus for help. They do not know about Him. No one has told them. "How then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?"

They cannot read about Him because they have not been taught to read. There are few schools in North Brazil. Eighty per cent. of the people cannot read. And besides, some of them are blind. I thank God there will soon be a place in Garanhuns where the blind people can go, get food, clothing, a place to sleep, and learn of Jesus every day. By the grace of God, Mr. Glass is now constructing such a place on the plot of ground with which God has intrusted him. It costs little. Two or three dollars a month will about care for a blind man. There is opportunity for thousands more in Brazil.

Then there is that picture suggested by James. "Visit the fatherless in their affliction." There are plenty of them in Brazil and few homes. One came begging only a few minutes ago while I was writing on this. It takes very little to support an orphan here but it affords a great opportunity to preach the gospel to open ears. There is not a protestant orphan home within a thousand miles of here.

My experiences in Brazil have helped me to see how true to life the Bible is. I know better now

how well Jesus knows the world. He has seen it all. There are many places with more of the evil effects of rebellion than Brazil, I suppose. I know better now what a fine picture of this world God has given us in His book, our book, for He has given it to us. The world is a sick world, a groaning world and a travailing world. It is that because it is a prodigal world. It has gone away from God. This is pictured to us in the fifteenth chapter of Luke. The world is no better off than that prodigal son was when he came to himself in the hog pen. There is only one hope for the world. That is for it to come back to the Father. It is the business of every Christian to bring it back.

The Effect

We have been speaking of Christ's picture of this world. It is a dark picture. It has to be to be real, for the world is dark. It is made dark by black rebellion against God. It is full of smoke and is not pleasant to look on. It is just like the world. Some of my good friends will resent my talking this way. They don't think it is so, and if it is there are many beautiful things and they think I should be talking about the beautiful things. Let them leave their nice modern homes in a modern American city and take a glance at the world and they will see that it is as Jesus pictured it, full of travail, pain and groaning. Then some of them will quit talking about God having too much love for the world to let its people suffer.

How does this picture affect you? Does it fill you with compassion. It does, all who are Christ-like for, "When He saw the multitude he was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd." (Matt. 9:36). My brother, if you are not moved with compassion that leads you to *pray, give and help*, you had better go off by yourself and settle your own destiny with God.

When I see the picture I am filled with joy. Do you think it strange that such a picture of pain, sorrow and travail would cause joy? It is not the picture that brings it: it is what the picture always leads me to think of.

God does not want things as they are here. He wants this world to come to itself and return to the Father. I have been working and others have been working, by the grace of God, to make it pleasing to Him. I know we shall never make it perfect, but we can change it some and have

changed it some. When I look at it I see how imperfect it still is but I know that some day He is coming to finish the job. That is what brings joy.

An artist had an idea which he thought would make a wonderful painting. He struggled to put it on canvas. His master helped him with suggestions and criticisms. Finally one night after he had worked patiently all day with every nerve in him strained, he looked at the picture. Seeing that his idea was not realized he left in disgust, expecting to give up the effort. When he returned to his studio on the morrow, he was astonished and filled with joy to see his idea perfectly realized on the canvas. He knew that his master had done it for only he could.

Jesus is coming. When He does He will make this world perfect. That idea which we have striven to affect on this earth, Jesus will finish for us. Our efforts hasten His coming. When I look at the pain, suffering, and travail of this earth there is always a source of joy with it. I know that my Lord is coming to make things right.

Those Who Have No Hope

But what of those who have no hope, the thousand million who do not know that Jesus is coming? They endure it with little hope of seeing anything better. Is it any wonder that thousands of them are driven to suicide? God is waiting for us to tell them that Jesus is coming.

Virgil F. Smith,
Garanhuns, Pernambuco,
Brazil, S. America.

Sinde Mission,
Livingstone,
N. Rhodesia, S. Africa

Dear Readers:—

Our spring showers are coming. Everything seems refreshed after so long time dry. The trees were coming out in green again without rain. The huge thorn trees are exceptions. They are green and beautiful all winter. Now the foliage is going and they will look dead all summer. Many wild trees are full of blossoms and the veldt is abounding in wild flowers. Frogs, crickets, night-birds, lightning bugs and various insects keep employed at night time, while the day is teeming with life. Our screens are very acceptable. The flies that are so plentiful among the natives, around the

cattle and in the woods don't often get into the houses.

We have new obligations as time goes. Bro. Scott and the interpreter spent nearly a week coming, going and teaching at an out-station where we have a good native teacher and a congregation of about 70 members. They talked far into each night answering questions and solving problems. Baptized 15. Four have been baptized here lately on the mission.

School opened today for a new 3 months. Many new faces. A large bunch came this afternoon wanting to come each afternoon, and do garden work for themselves each morning. This crowds our days, but accommodates some of our best teachers and interpreters.

Oct. 31, 1927.

MRS. GEO. M. SCOTT.

MISSIONS IN 1928.

How would you like to see a list of missionaries of surely-enough "churches of Christ", a list numbering a full 100 persons? Well, it would be fine—and can be had ere long. In 1925, when we had but 18 workers abroad, it was suggested that we double in 1926. It wasn't quite done, but in two years we have gone from 18 to 41 after suffering the loss of Bro. Lawyer by accident and the Etters being detained a year for study. It is no wild statement at all, that we can have 100 by the end of 1929. Let the editors stress the matter becomingly; the preachers and elders speak some on the subject, telling of the needs and how to send the money, etc. If the instructors in the Christian colleges will use their opportunity, much can be done for the enlargement of the cause. A thousand missionaries are not too many for a brotherhood the size of this. There are many more than 1,000,000,000 who have never heard of our Saviour at all. Shall we teach them? Missionary literature free upon request to 2229 Dearing Court, Louisville, Ky.

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* * * *

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Give your own name and address clearly and post to the writer at 2229 Dearing Court, Louisville, Ky.

DON CARLOS JANES.

We are glad we can perform some of the above service for our Canadian churches. We will gladly forward funds, as we have been doing, or give information about our missionaries, or help you in getting a box of supplies ready for mailing.

I am glad we have brother Janes to keep us informed about missions, and urge us on to greater efforts for the spread of the gospel.

I am glad to do what I can publicly, privately and through the Christian Monthly Review to help create more interest in missions. We give a good share of space each month to news items from the workers on the fields, and articles about the work, etc. And I urge upon the attention of our readers our missionary department in the Christian Monthly Review. As a people we ought to inform ourselves about our missionaries, and that's one purpose of our missionary department. But I think of first importance the fact that we should inform ourselves about what the Bible says on missions. This information—commands and examples—is found in numbers and numbers of places outside of the great commission, which is ordinarily used to prove we should conduct missions. And we would be more missionary if we would just get a fair idea of the horrors of that place *from* which Christ saved us, and the beauties and joys of that

unto which he saved us. Then the honest conscientious Christian will feel like Paul—condemned—if he doesn't tell somebody else about the Christ that saved him. That information and feeling and vision is what causes our missionaries to be willing to step out in faith onto the fields for Jesus and sacrifice and spend their time saving souls and pushing back the darkness. And that same information and vision will cause those of us who stay by the stuff to let go of the stuff and send it to the support of the workers. If we would do that as we should we could send more missionaries out to the fields. If our Canadian churches were *really giving* we could be sending out our own missionaries. We could send a couple to that Nyasaland African work and support him well. We are too well satisfied with just saving ourselves. Why, if we were really interested and giving as we could, we could support an evangelist to go here and yon in Canada to hold meetings not only for our churches but in places where our plea is unknown. We could send the evangelist to weak churches and support him there to help those who are unable to support him for full time. Brethren in Canada, I believe we are "asleep at the switch" in this matter. The right man in this *home* work would stir up more interest in the *foreign* work, for the two really go together. They are results of the same interest and vision. It is mere prattle to say, missions should begin at home and never begin them, or to pray for the spread of the gospel and do nothing to spread it. There are places in Canada where the need is just as great for the gospel as anywhere in the world. But the right kind of work here at home will put our churches in a more healthful condition and automatically the foreign work will then come, in a well balanced program.

Set aside one Lord's Day's offering a month for missions, find out where you can do the most good with it and start sending it, and keep it up regularly. I believe there is considerable interest in Canada in putting a man into the home field, if we could just get an expression of it, and get it all together in running order.

Tell us what you think of this matter, brethren. What will your congregation do? See how much you can raise, give us a report of it and we can report to our readers. Those good with the pen write us how you think it ought to be done, so we can get started. What do you say, brethren? We have waited long enough. Write at an early date.

E. GASTON COLLINS.

Kabanga Mission,
Kalomo, N. Rhodesia,
S. Africa.

Christian Monthly Review,
Meaford, Canada.

Dear Brethren:—Our work is going on very well. More of a crowd at meeting Sunday than has been for several Sundays. We are trying to get the buildings done up, also, so we can live a little off of the dirt. But it will take time and money to finish.

We have had two splendid trips among the villages this dry season, and I am hoping for another soon. I want to visit some in some *new* country if I can, that is just a little farther on than we have been reaching here-to-fore. Enclosed find a snap or two, which we took on our trip. Pray for the work here in Africa where there is so much to do.

In Jesus Name,
W. N. SHORT.

Nov. 16, 1927.

OUR CONTRIBUTORS

OUR ESSENTIAL PLEA.

BY K. C. SPAULDING.

Occasion For Its Consideration:

It is not infrequent that our position as a people is much misunderstood. Once and again we hear the accusation that we are bigoted, or that we arrogate to ourselves a peculiar name and a

peculiar position that in reality should be the possession of all Christian bodies. Because of this and the further fact, that many in our very midst have no definite conception as to the ground we occupy, it will not be amiss to consider anew those things that constitute, "Our Essential Plea."

A Great Evil Indicated:

A casual perusal of the 17th chapter of John's

Gospel, that memorable prayer of Jesus, and of the 1st chapter of 1st Corinthians, verses 10 to 17, Paul's rebuke to the Corinthians for their factions, we feel is sufficient to convince the sceptical that anything short of manifest unity among God's people, is a thing displeasing in the extreme to Him. It is the irony of matters that there should be among the followers of Him, the essence of whose character was love and holiness, such a monster as division. Yet in spite of all this, division exists, division with all its potency to dissipate the energy of the church, to make of the Gospel a mock, and to bring disgrace to the name of the Lord. Without further comment, we believe we possess the reader's sanction to the statement, that the existing division is most displeasing to God.

The Remedy:

Having arrived at the conclusion that division does not please God, the next question in order is one as to what is the remedy.

At the very outset we desire to make clear the fact that those who are to be the subjects of a unifying process, must be such as believe wholeheartedly in the Bible as the Word of God, and who are willing to accept its dictum in all matters as authoritative and final. Granted this, there is, we are persuaded, abundant possibility of unity.

Among the solutions that are offered, one which in these days receives a very general acceptance, is that of *interdenominationalism*. It is evident to us that that morsel however sweet to the taste, is in the last analysis, nothing more than a general throwing overboard of convictions and a wholesale credence of everybody's idea and opinion. In the end it will be seen to have led to simply believing nothing. "But", someone reminds us, "interdenominationalism should be restricted to orthodox religious bodies." And which, may we ask, are the orthodox peoples, and by whose standards are they orthodox? Again, if you may designate certain groups as being fundamentally sound, every heretic may likewise denominate himself and his following as sound with the same personal authority.

Our Romanist friend assures us that our difficulty has long ago been solved by the infallable decrees of a pope and hierarchy. And, indeed, there is unity, but at what a cost, the cost of the right to think or decide for yourself in matters pertaining to that salvation which God has said that we must work out for ourselves. Unity such as there would

be among herded animals imprisoned behind palings. God deliver us from such a unity. Division with all its reproach is preferable.

While it is evident that one denominationalist may not say to another justly, "Come, take my creed and my name and thus make possible our unity", it requires no effort to understand that both may say to each other, "Let us drop our party names, displeasing as they are to God, and our creeds which are substitutes for God's Word, and let us both stand as Christians only, relying on the Bible for our guidance in things divine." This settles much, but there are still many matters of disagreement, differences even of serious character, things that affect congregational practice, and of course, it is requisite to unity that there be agreement concerning such matters. However, the situation is not so difficult as it appears, for in every case there is that which is unity ground. For example, while *sprinkling* and *pouring* are regarded by some as acceptable obedience to God's command to be baptized, all agree, and it happens to be the only thing referred to as baptism in the New Testament, that *immersion* is baptism. Similarly, in the case of every other matter of congregational practice the New Testament ground is found to be unity ground. In other matters not affecting our practice there are likely to be inevitable differences. These must be taken care of by the law of love. Is my brother mistaken in a view? In love let me endeavor to show him his error, "Giving diligence to keep the unity of the spirit in the bond of peace".

It is interesting in this connection to note the expressions of two great reformers of days gone by, and whom their unwise admirers have seemed to connect with partyism, but who actually opposed faction. Luther wrote: "I pray you leave my name alone, and do not call yourselves *Lutherans*, but *Christians*. Who is Luther? My doctrine is not mine. I have not been crucified for anyone. Paul (1st Cor. I) would not that anyone should call himself of Paul or of Peter, but of Christ. How then does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Leave, my dear friends, these party names and distinctions. Away with them all and let us call ourselves only Christians after him from whom our doctrine comes." And Wesley wrote: "Would to God that all party names and unscriptural phrases and forms which have divided the Christian world were

forgotten, and that we might all agree to sit down together, as humble, loving disciples at the feet of our common Master, to hear His Word, to imbibe His spirit, and to transcribe His life in our own."

To sum up, the real ground of oneness is not to be found in interdenominationalism, nor in Romanism, but in *undenominationalism*. In being bound mutually to God and the Bible we are thus bound one to another.

A Second Great Evil:

A discussion of this character would be incomplete, if it failed to note a second objective comprehended in our plea, namely that of restoring the New Testament plan in the church. If it be true as Jude assures us (Jude 1:3) that ours is a "faith once for all delivered to the saints", and "if to obey is better than sacrifice, and to hearken than the fat rams", we ought, assuredly, to be found doing neither more nor less than that which God has asked. The case with the religious world is far otherwise. Like the Jews of Jesus' day, the traditions of men have been substituted for the commandments of God. So much is this the case that the general practice among religious bodies to-day is entirely diverse from that of the church of the first century. The ordinances of the church are either disregarded entirely or observed in a perverted form. The simplicity of the early worship has been exchanged for a formal, pompous and flesh-ministering system. It remains in many cases a church in name only, since the New Testament spirit and practice have been abandoned.

The Remedy:

As already suggested, the only means of correcting the evil mentioned is in a decided step toward a restoration of New Testament practices. Like the "more noble Bereans" we ought to require a "thus sayeth the Lord" for everything that is incorporated into our services or activities. It has been with this in mind that the brotherhood has come to hold decided views upon questions such as baptism, its necessity, and its being immersion only, the Lord's table, its weekly observance, and the omission of instruments from our services. The mention of this last item always brings to us the keenest distresses of mind. It has not been many years since the introduction of that particular innovation brought about, in the States, a disruption of a great fellowship, and blasted the power of, what until then, had seemed a resistless cause. The effect even to-

day is plainly visible. We are, with our work, hampered, and our brethren who forced us out of their fellowship have, for the greater part, *run the whole gamut of digression*, to the extent even, of denying the very fundamentals of our faith. Since that question has not yet ceased in some quarters to exercise brethren, may it not be well to venture a few statements concerning it?

1. *The early church used no instruments, that in spite of the fact that many of the Christians then were Jews, who had come away, only recently, from temple worship where instruments were used.*

2. *Instruments were first used by the Roman Catholic Church about the sixth century. (The Greek Catholic Church with its 135,000,000 members does not to-day and will not use instruments.)*

3. *Wesley said "I have no objection to instruments in our chapel provided they are neither seen nor heard." Adam Clarke, the commentator, said, "I am an old man and an old preacher and I have never seen good come from the use of instruments." Alexander Campbell regarded them as a device not at all to be desired.*

4. *God's word is entirely silent concerning them and musical authorities tell us that they do not AID but rather HINDER congregational singing, hence their use is an addition to God's command and in violation of our plea for a New Testament ground.*

In conclusion, we can do no better than to observe the language of two dearly beloved brethren now passed on. In their words may we phrase "Our Essential Plea", "Where the Bible speaks, we speak; where the Bible is silent, we are silent", and "We are not right, the Bible is right."

* * * *

(Bro. Spaulding is the new preacher at Strathmore Blvd., Toronto. The article above is the substance of his address Sun. afternoon Nov. 13th, at the Fall Meeting, Wychwood church, Toronto. We must emphasize its message. Italics are mine.—E.G.C.)

Bro. and Sis. Howard Whitfield, of Thessalon, Ont., Jan. 1st, report good meetings and quite an interest in their Bible Classes, of which they have three—children, intermediate, and grown-ups. They are using the literature published by the Gospel Advocate, including their teacher's quarterly, and are finding it very helpful. They also say they "enjoy the C.M.R. more every time we read it."

Chas. W. Petch, 455 Victor St., Winnipeg, Man., Jan. 9: "We are all well. Work is going on nicely. Good attendance yesterday. Twenty non-members present at night service. We are hoping for more additions this year, and greater consecration on the part of all the members."

NEWS AND CORRESPONDENCE

We are pleased to get reports from the brethren about the work in the various places. There are some places from which we have had no reports for some time. Your friends would like to hear from you.

We request the preachers and leaders to publicly call attention to the Christian Monthly Review, and aid us in placing it in the homes of all the members. Our sphere of usefulness would thus be increased, and we believe the readers would be benefitted. Send the C.M.R. to your son or daughter—they would appreciate it, and it will help keep them faithful. Urge your children to read it. There is so much else to read, and so large a part of it is pure trash, and it is so easy to fall into the habit of reading light stuff, that it is difficult to read that which is really helpful.

We, Mrs. Collins and I, wish to take this means to express our appreciation for the kind spirit shown us by the brethren here (Meaford) and Cape Rich, during the last Christmas season. A goodly number of cards were received, fowl, articles for wearing, etc. Also a pretty clock, with a gong to indicate the hours and half-hours, and three woollen blankets. These are substantial gifts and we thank all concerned.—E.G.C.

H. A. Rogers, Brooking, Sask., Dec. 9, 1927: "Spent a few days with the Kermit, N. Dak. brethren. Had encouraging meetings. Found the brethren faithful.

Visited Bro. and Sister Brown of Weyburn on way to Radville. Held three days meeting at Radville.

Having meetings here till Sunday, ere we go to Harptree. Bro. Roy Whitfield is with me. The weather has been very severe for the season of the year. Between 30 and 40 below with some wind."

T. W. Bailey, Thessalon, Ont. R. 2, Dec. 11: "We have our school going again. We kept up the Sunday night meetings till winter set in. We had some good crowds."

J. C. Bailey, Wardsville, Ont., Dec. 19, 1927: "The year of 1927 has just about run its course and I am glad to say I have had the opportunity to preach the gospel to more people than any time since I began preaching the word. I have also baptised more this year than in two years previous combined.

I am also glad to say that the work at Woodgreen from all outward appearances at least is in better shape than it has been since my coming here. There are more members with a better attendance (regularly). We have four meetings every week. How many country churches are doing that? During the year it has been necessary to add another class for efficient Bible Study work on Sunday morning.

Have we any place for the young people to go? Yes, to the meeting house on Friday evenings and they go too. We have a Bible Drill and "our" young people like that better than any social or such like.

Wednesday evenings are spent in song practices and Bible study.

The church has made one donation to foreign work (Sister Lawyer). Expect to give something tho' small regularly another year to foreign work.

Now we would like you to visit this splendid little congregation and see how hospitable they are. We're right on Highway No. 2, thirty eight miles south west of London. Yet, we realize we haven't attained so we press on, by the grace of God."

H. McKerlie, 1383 Bathurst St., Apts. 10, Toronto,

10, Ont., Dec. 18: "We have just moved into Toronto, and the above is our new address. Although rather early to speak with certainty, the prospects of doing a profitable work here (Bathurst St.) are promising. Last Sun., 18th baptized Emma Stirling, daughter of Bro. and Sis. W. Stirling. Her father has gone for the winter to California, in search of health and strength."

A. Malcolm Simpson, Toronto: "Three **Saturday Evening Meetings** have been held in the month of Nov., 1927. One Sat. evening we had no meeting owing to the Fall Meeting at Wychwood. Inspiring addresses have been delivered by brothers from Wychwood, Strathmore Blvd., and Bathurst St. At the first meeting in Dec., we decided to change the meeting into a Study Class as Bro. McKerlie has come to Bathurst St. to preach and has kindly consented to become teacher of our class."

Bro. and Sis. Robt. Bailey, Thessalon, Ont., Dec. 28: In renewing for C.M.R. said, "We always look forward to getting the C.M.R. each month. We are having pretty fair attendance at our meetings considering the distance some of them have to come."

D. H. Rusnell, Stouffville, Ont., Dec. 30: "I wish you and your family, also the C.M.R. a very happy and prosperous New Year. Our aim should be better and more service for the Master whom we serve. Our worship and morning services have not been so well attended of late on account of sickness and bad roads, but behind the cloud there is a silver lining. We have one member from Collingwood, just moved here and we hear of more coming soon. Our prayers go out for those who are cold or lukewarm, who scarcely ever attend worship. We want the prayers of all the brethren, that their hearts might be touched to greater diligence and service for the Master."

455 Victor St., Winnipeg, Man.
Dec. 22nd, 1927.

To whom it may concern:

I want to broadcast my appreciation of chiropractic and the services of Dr. Victor A. Read of Owen Sound, Ont., for my restoration to health. As a result of liver trouble, aggravated by the "flu", which I contracted in April 1926, I was rapidly declining towards the grave, as my friends and brethren know. I had given medical treatment a full and fair trial. I had been on a strict diet, but it, too, had failed to give relief. I lost weight, from 171 lbs. to 115 lbs., and had given up all hope of recovery. I was unable to stand alone.

Finally, about Aug. 13th, I was entreated to call in Dr. Read. He immediately reversed my diet, and after a few spinal adjustments were given, a change was noted. By Dec. 10th I had taken sixty adjustments and was able to go about and resume my preaching. During the winter I gradually gained strength and weight; and I have been busy preaching and evangelizing since Feb., of this year.

I feel that I owe my continued life to Dr. Read and chiropractic adjustments as the means used by God through the prayers of faithful brethren. And I hope that other sufferers like myself will seek his services.

Gratefully and sincerely yours,

CHAS. W. PETCH.

Great Songs of The Church !!

This book, compiled by E. L. Jorgenson, has been enlarged and improved. Is now offered in both round and shape notes. It is going at more than a thousand a month. Fifty new songs, such as, "I will Sing of My Redeemer," "Old Rugged Cross," "Where the Gates Swing Outward Never," etc., have been added. Hundreds of churches and seven of the Bible schools use the book. The book is arranged in

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(Charge for Directory Notices, 1 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 Bread 11 a.m.; Gospel Preaching 7.30 p.m. Wednesday—Bible Study at 8 p.m. Secretary, W. 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 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 Rd., Lord's Day 11 a.m., to commemorate the Lord's Supper.

VANCOUVER, B.C.—Church meets at 604, 12th Ave., E. Lord's Day, 10 a.m., School and Bible Class; 11 a.m., Worship and Breaking of Bread; 7 p.m., Song Service; 7.30 p.m., Gospel Meeting. Wed., 8 p.m., Prayer and Bible Study. Sec'y-Treas., F. E. Lucas, 2637 Patterson Ave. Rainaby, B.C.

WILKINSON, 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. Keffler, 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.

RADVILLE, SASK.—Church meets each Lord's Day over Lawson's Store, at 2 p.m., for Bible study, and at 7.30 p.m. for breaking of bread and preaching, Wed. 8 p.m., Bible study in private house. Write W. J. Cassidy, Box 59, or Ed. Jacobsen, Treas.

BROOKING, SASK.—Church meets at 1 p.m. each Lord's Day for worship and Bible study.—C. F. Josephson, 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.

CARMAN, MAN.—Church meets on Lord's Day at 11 a.m. for Worship; 12.05 p.m. for Bible School; 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. W. F. Cox, Evangelist.

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. A. D. Fleming, Secretary.

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

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.

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.

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, 420 Arlington Ave., (10), 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. McKerlie, Evangelist, 1383 Bathurst St., Phone Hillcrest 3108W. 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. L. E. Hurst, Secretary.

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 5th Ave., N.W. and W. 62nd St. 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. Thur., 7.30 p.m., meeting for Prayer, Praise and Bible study. Send all communications to W. Horrocks, 313 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 Bible Study. Secretary, Bro. W. Eatough, 529 Toronto St., Winnipeg. Chas. W. Petch, Evangelist, 455 Victor St.