

CHRISTIAN
MONTHLY REVIEW

R. S. Williams
R. R. 2

Sept./30

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No. 1

FOR THE NEW YEAR

"I supposed I knew the Bible, reading piecemeal, hit or miss,
Now a bit of John or Matthew, now a snatch of Genesis.
Certain chapters of Isaiah, certain Psalms (the twenty-third),
Twelfth of Romans, first of Proverbs; yes, I thought I knew the
Word.

But I found that thorough reading was a different thing to do,
And the way was unfamiliar, when I read the Bible through.

"Oh, the massive, mighty volume, oh, the treasures manifold,
Oh, the beauty and the wisdom and the grace it proved to hold,
As the story of the Hebrews swept in majesty along;
As it leaped in waves prophetic, as it burst to sacred song,
As it gleamed with Christly omens, the Old Testament was new,
Strong with cumulative power, when I read the Bible through.

"Ah, imperial Jeremiah, with his keen coruscant mind,
And the blunt old Nehemiah and Ezekiel refined,
Newly came the minor prophets, each with his distinctive robe.
Newly came the song idyllic and the tragedy of Job;
Deuteronomy the regal to a towering mountain grew,
With its comrade peaks around it, when I read the Bible through.

"What a radiant procession as the pages rise and fall—
James the sturdy, John the tender, oh, the myriad-minded Paul;
Vast apocalyptic glories wheel and thunder, flash and flame,
While the church triumphant raises one incomparable Name.
Oh, the story of the Saviour never rings supremely true,
Till you read it whole and swiftly, till you read the Bible through.

"You who like to play at Bible, dip and dabble, here and there,
Just before you kneel aweary, and yawn through a hurried prayer
You who treat the Crown of Writings as you treat no other book,
Just a paragraph disjointed, just a crude, impatient look—
Try a worthier procedure, try a broad and steady view;
You will kneel in very rapture, when you read the Bible through.

—Amos R. Wells

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EDITORIALS

By C. G. McPhee, Beamsville, Ont.

REPENTANCE

(Continued from last issue)

Fear is Not Repentance

Let me relate to you this striking story, about an incident that occurred in the pioneer days of this country. In the back woods resided a minister, who one evening, went out to meditate, as Isaac did, in the fields. He soon found himself on the borders of a forest, which he entered, and walked along a track which had been trodden before him, musing, musing until at last the shadows of twilight gathered around him, and he began to consider how he could spend the night in the forest. He trembled at the idea of remaining there with a tree as his only shelter. On a sudden he saw a light in the distance among the trees, and imagining that it might be from the window of some cottage where he could find a hospitable retreat, he hastened to it, and, to his surprise, saw a space cleared, and trees laid down to make a platform, and upon it a speaker addressing a multitude. He

thought to himself, "I have stumbled on a company of people, who in this dark forest have assembled to worship God, and someone is preaching to them, concerning the kingdom of God and his righteousness." He drew a little nearer and to his surprise and horror, found a young man declaring against God, daring the Almighty to do his worst upon him, speaking terrible things in wrath against the justice of the Most High, avowing in awful assertions concerning his own disbelief in a future state. Altogether it was a singular scene, as it was lighted by pine knots which cast a glare here and there, while thick darkness in other places still reigned. The people were content to give the orator a hearing, and when he sat down thunders of applause were given him, each one trying to out-do the other in his praise.

The minister thought, "I must speak, the honor of my God and His cause demands it." But he feared to speak, not knowing what to say, having come there so suddenly; but he would have ventured had not something else occurred. Just then a man of middle age, hale and strong, arose and said, "My friends I have a word to speak to you tonight. I am not about to refute any of the arguments of the orator: I shall not criticise his style: I shall say nothing concerning what I believe to be blasphemies which he has uttered, but I shall simply relate to you a fact, and after I have done that you shall draw your own conclusions. Yesterday, I walked by the side of yonder river, I saw on its floods a young man in a boat. The boat was unman-ageable; it was going fast towards the rapids; he could not use the oars, and I saw that he was not capable of bringing the boat to the shore. I saw that young man wring his hands in agony; bye and bye he gave up the attempt to save his life, kneeled down and cried with desperate earnestness, "O God, save my soul: If my body cannot be saved, save my soul." I heard him confess that he had been a blasphemer, I heard him vow

that if his life were spared he would never be such again. I heard him implore the mercy of heaven, and earnestly plead that he might be washed in Jesus' blood. These arms saved this young man from the flood. I plunged in, brought the boat to shore, and saved his life. That same young man has just now addressed you and cursed his Maker. What say you to this sin? The speaker sat down. You can imagine the shudder that ran through the young man, and how the audience in one moment changed their notes. They saw it was all very well to defy God on dry land, when danger was distant, but it was not so good and grand to think ill of him when near the verge of the grave.

Can you not plainly see the point? Fear took hold on that young man's soul, when he was in danger. His fear led him to cry to the Almighty for mercy, but it was not repentance. If he had repented he would have "Brought forth fruit worthy of repentance."

Furthermore, repentance is not fasting or affliction, brought to bear upon the body. You may fast for weeks, and afflict yourself for months, and not repent of a single sin. You cannot fulfil the righteous demands of God, by offering the fruit of your body, for the sin of your soul. People seek for salvation and peace of heart many ways but there is only one way to obtain it, and that is by obedience of Christ. Penance is not repentance. I do not want to discourage people from fasting and praying to God. If there were only more fasting and afflicting the body there would be more devotion to God in the spirit. But it is necessary that we do not misunderstand such matters, and draw false conclusions.

LIVING STONES

By Dr. O. H. Tallman

For hundreds of years educated Jews looked anxiously forward for the coming of the Messiah. They expected him to appear in the flesh at the head of their

church, live and rule in Jerusalem. Little did they think that the despised Samaritan and the poor heathen would have equal privileges with them, not simply for time but for eternity.

At last Jesus came, and at the Jordan where he was baptized, God introduced Him to the world as His own Son. Jesus now gathers some students about Him, forms a Bible College and acts as president for three and a half years, in which he teaches many lessons concerning this spiritual kingdom that was at hand.

Jesus now dies on the cross, but after his resurrection, once more gathers His students about Him and gives them a post-graduate course for forty days, and then goes back to Heaven. Before leaving, however, he asks them to tarry in Jerusalem for the commencement exercises which took place ten days later, the Holy Spirit being director of ceremonies. An account of which is found in Acts, chapter 2.

Peter calls the men and women in this kingdom **living stones** (1 Peter 2: 5), in contrast with stones and other materials used today in building houses in which we dwell here below. These material stones grow smaller by the wasting hand of time. The Egyptian pyramids have had thousands of cubic feet of solid rock washed away during the ages, but these spiritual stones are living stones, and grow larger as the years pass.

We should be wide awake, live wires in His service, never satisfied unless we are growing, living stones. That little baby needs to grow many years before he is a man. He needs to be ministered unto many years before he can minister unto others. He needs to be fed many years before he can feed others. We want him to grow and be full of life. If our children do not outgrow last year's clothes we become anxious. Even so babes in Christ need a lot of preaching before they can do much preaching. They need a lot of love, care, prayer and feeding before they become full grown, strong men and women in Christ.

In fact, we should never stop growing. There never will come a time in the history of a church when they don't need preaching. If we continue to feed upon God's word and exercise ourselves unto Godliness then we will be bigger, stronger men and women this year than last. We will render a greater service to the community, to the family and to the church than we did last year.

If we thus grow in faith, love, and works, our country will be a better, and still better place in which to dwell as the years pass by, and because of Christ thus working through us this world will be better prepared to meet our Lord at his second coming.

A STRANGER—LET'S GET ACQUAINTED

By G. W. Adkins

Glad indeed would I be, if I could meet all my brothers and sisters in Christ that are in Ontario, face to face, and especially my preaching brethren, co-laborers together in the Gospel of Christ.

But I cannot do that now, but I hope to as time goes by, and if the Good Lord so wills, so I take this opportunity through the columns of our paper, the C. M. R.

Having just recently taken my stand with you, coming from the Christian, or Disgressive Church, I hope to serve my Lord, and his cause in all Ontario, faithfully, I shall give myself whole-heartedly in extending the Kingdom in your midst.

I trust you will receive me as a brother in Christ, and that I may have your prayers, to the end, that I may be true to the sacred trust of preaching the word of God, the truth, the whole truth, and nothing but the truth.

I am delighted with my work here at Meaford; work starting off in a promising way, good service last Lord's Day, one confession and baptism at the evening hour.

Bible School, 10 a.m. The Bible School is the Church engaged in studying and teaching the word of God, the Church at work. 11 a.m., Holy Communion, and the message. The morning message we try to bring more especially to the Church, that we may help to deepen the Spiritual life of the whole membership, and to inspire to greater missionary effort. Evening worship and message we try to make Evangelistic.

On Monday night of each week, we have our young people's Bible Class, we day night of each week, we meet for the practice of song, which is very important indeed. On Thursday night, Prayer Meeting and Bible study, which is one of our best meetings, we seek to make it the best.

Brethren, pray for me, that I may be a true servant of Jesus Christ.

AT YOUR SERVICE, PLEASE

A notice, hung on his door as he left home in the morning to go to work, showed the kind consideration of a certain Japanese for whoever might call in his absence: "I am a Christian, and if anyone likes to go in and read my good book while I am away, he may."

(East and West)

USE BOTH HALVES, PLEASE

"Apply thyself wholly to the scriptures, and apply the scriptures wholly to thyself."

(Belgel)

ENTIRE CONSECRATION

There was a dramatic moment, a great crisis in the world's history, when General Pershing placed the American army under the command of General Foch, who had just been made Commander of all the allied forces, but none of the phrases that General Pershing used were widely quoted as epigrammatic. One which might so have been selected was the words, "Infantry, artillery, aviation, all that we have are yours, dispose of them as you will."

When Churches and individual Christians can so resign to the control of God all they are and have, the Captain of Salvation will be able to push the good fight of faith far into the enemy's country.

"Honour the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine."

MISSIONS

By H. MCKERLIE, 528 St. Clair Ave. W., Toronto, Ont.

DID HE FORGET?

If a man were to design, build, and perfectly equip a great manufacturing plant without considering where his raw material was to come from, and without seeing that there was enough to bring it to the plant, just what would be thought of him?

Yet Christians speak much about the COST of CALVARY and the Great Price paid for their Redemption and the establishment of the church; they continually quote the commission, "Go ye into all the world and preach the Gospel to every creature." "Make disciples of all nations;" they profess to believe the promise of Christ, "and lo I am with you always, even unto the end of the world," and then excuse their disobedience by saying that there are no funds. God's factory for re-creating man is here, the raw material is over yonder: DID HE FORGET THE FINANCIAL NEEDS OF HIS BUSINESS?

STEWARDSHIP SERMONS

Each generation makes some transforming discovery in God's book; what is "Stewardship" but God's word for this generation?

Jesus teaches that a man's attitude to the kingdom of God is revealed by his attitude to his property.

Stewardship puts the Golden Rule in business in place of the Rule of Gold.

When a man gets rich God gets a partner or the man loses his soul.

Not how much of my money must I give to God, but how much need I use for myself.

Give, not from the top of your purse, but from the bottom of your heart.

The kingdom of God can never be established by raising money; but it can never extend without raising money.

To have is to owe, not to own.—United Stewardship Council.

Truth is more eloquent lived than spoken.

A man says, "The world owes me a living." He should say, "I owe the world a life."

Rousseau said, "Every man is born free." I venture to say, Every individual is born in debt.

We succeed to an inheritance of enormous value.

God will not refuse the poor offering of the poor; but He will not accept the poor offerings of the rich.—John Medley.

—F. B. Shepherd.

JAPAN

A VETERAN ON FURLOUGH

37 years service in Japan is the record of this veteran Missionary of the Choss. After a period of 9 years in the field, Bro. McCaleb is home on a well earned furlough. Leaving his home in Japan on Jan. 23rd, 1929, he has travelled in North China, the Philippines, back to China and on to India, then to South Africa, visiting all our stations there, then on to Palestine, Egypt, Europe; hence to Montreal and home to his friends in Louisville.



JOHN M. MCCALED

Should Bro. McCaleb visit Canada before returning to Japan, churches would be well advised to invite him to speak to them out of his rich and widely gathered store of interesting experiences.

MR. & MRS. B. D. MOREHEAD Ota Ibaraki Ken.

The following is from an interesting letter sent on to us by Bro. E. G. Collins who speaks most highly of Bro. and Sis. Morehead whom he has known personally for years, and of Bro. Pitman under whose teaching he sat in Nashville.

"Our present program is as follows: Five mornings a week Bible study with my native workers (now three). Sunday, two meetings at the church, Monday 7:30 p.m. Bible study at the church, Wednesday night song practice at the church, Friday night preachig on the streets of Ota, Saturday 3:00 p.m. ladies Bible class and also another at 7:30 p.m.. On Tuesday we go to some near by town on train or bus to distribute tracts and preach on the streets. We are busy, come over and help us Bro. Homer Winnett who came over as Bro. Pittman did to join our force is now in Tokyo, studying the language.

Have baptized four since our return. Some coming often and studying the scriptures and have suggested that they want to become Christians as soon as they learn more.

P. S.

Since writing this report thirty-six hours ago we have baptized two young people, 23 and 24 years each. The young man was led to us by seeing a letter addressed to the church here. He had bought a Bible three years ago and has obtained a better knowledge of it than many people 24 years old in Christian homes. We are thankful the young lady is a fine prospect for our kindergarten teacher. We praise God for these souls, our brightest prospects among our seventeen converts since coming to Japan."

B. D. Morehead

We are sure that Bro. Morehead is on the right track to make a real success of his work. Training the native convert to evangelise, periodical Bible Drill with all workers present and taking part, and steady constant teaching in the Bible School lay foundations that are likely to endure.

We wish Mr. & Mrs. Morehead God Speed in their noble task.

BRAZIL

HELP TRAIN NATIVE TEACHERS

We have been doing a very successful mission work in Brazil for two years. Many have been baptized, and, as far as we know, none have lapsed. These converts have, by the grace of God, kept the faith against severe persecution by the Roman Catholics. We cannot expect that this work will grow and prosper unless these babes in Christ are taught to read, so that they read the Bible, and some of them trained to be teachers and preachers of the gospel. A half dozen or more zealous young men among them desire to preach. If they are trained as they should be they will probably be more influential among their own people than foreigners can be. It is the judgement of the three faithful families that we have on that field that we should have a chapel in Matta Grande that can be used for a school house and a preaching hall. It is estimated that it will take two hundred and fifty dollars to build this house. They have not asked us to furnish the money, but are expecting to build it out of the meager gifts of those very, very poor people together with what they are able to give from their own support, which is none too large. Now it would be a small matter for us to furnish this amount and hasten the work, besides showing our interest in the work. But do not give except as you have purposed in your heart; "not grudgingly, or of necessity: for God loveth a cheerful giver."

Yours in the interest of the lost,
Earl C. Smith, Weatherford, Okla.

AFRICA

RETURNING TO THE FIELD

Bro. Short purposes returning to his station in February or immediately after, and he is now making an appeal for the \$2,000.00 required to take him there.

Sinde Mission
Oct. 17. 1929

Dear Bro. Collins,

We are trying to send in short monthly reports but the months seem almost to flee away. The steel roof is about all on our house and we will soon get our premises cleaned up. There is so much dirt from removing the grass roof. Were it not for fire dangers I'd be very sorry to see the grass roofs go. They make the houses so cool, and the rain falls so gently on them.

Soon our buildings, except digging our tank, will be ready for Government inspection. Money is coming in from home and from around here for the long needed place of worship for natives in Livingstone.

A few are being added. All women in Africa are happy to serve.

Mrs. Geo. M. Scott

NOTE FROM BROTHER SHERRIFF

The readers of the C. M. R. will be interested to know that I have just received a letter from Bro. John Sherriff, dated Oct. 18, in which he acknowledges receipt of \$32.00 I forwarded to him on Sept. 6. He said: "Please find receipt enclosed and kindly thank donors for us."

The above remittance was my last one from Meaford to Bro. Sherriff. I rejoice that I was able to thus help a little in preaching the gospel, and I trust those who formerly sent to Bro. Sherriff through me are keeping up their support.

At the time of writing Bro. Sherriff was delighted with the prospect of a young couple going over to join them in that work. He said, "We are sure glad we are not going to die alone on this part of the battle field. And I shall welcome comrades. It will taste good to have someone to talk to outside of our three selves, apart from having someone to help, and bear the burdens of the mission. I'm leaving it to the Lord to give us congenial co-workers, for, like marriage, it makes all the difference when we are equally yoked together."

...I have just finished burning 50,000 bricks, and this week I have put the roofing and corrugated iron on our temporary school room. I am now starting on an underground tank to hold some 20,000 gallons of rain water. Christian love and best wishes to all."

In the same letter, Bro. Sherriff sent me a nice picture of himself. He looks well and still wears his usual smile. On the back of it he said, "65 the 23rd inst. if spared," meaning, I suppose, 23 of Oct. since he wrote on Oct. 18. Let us all put that date down in our little books and send him a card next birthday. His address, Huyuyu Mission," Private Bag, Macheke, S. Rhodesia, S. Africa.

—E. Gaston Collins,
5755 Missouri Ave.,
Detroit, Mich.

TO LIFT THE WOMANHOOD OF NYASALAND

To the Windsor sisters belongs the distinction of being the first to assume the responsibility of supporting one of the girls being trained by Miss Bannister. A DOLLAR a month provides for a girl's keep. Who takes another?

A special collection at Bathurst St., Toronto, amounted to \$56.00 for Sister Bannister's buildings for her women's work. The amount required is \$250.00.

BUT THEY GET THERE

Mrs. Broughton, recently returned from Nyasaland, tells of two African teachers who are so deformed and crippled that they crawl on all fours, and in this terrible manner travel miles upon miles to school and chapel.

Where there's a WILL—

CHINA

120,000 CHINESE CHRISTIANS END SECTARIAN LINES

Form of Christ to Rule Selves; Thrust Aside Divisions

SHANGHAI, China, Oct. 5—Ninety-four Chinese delegates, representing 120,000 Chinese members of Presbyterian and Congregational churches in China, voted at a conference here today to abolish sectarian lines and organize the Church of Christ in China. They elected a prominent Chinese Christian, the Rev. Chang Ching-yi, as moderator.

Foreign missionaries attach importance to the movement, since it is the first attempt to abolish sectarianism which is confusing to Chinese Christians, who are unable to understand the varied purposes of western denominational teachings of Christianity.

Involves 1,000 Churches

The present conference represents more than 1,000 Chinese Christian churches, located in sixteen provinces, and embracing approximately one-third of the Chinese Protestants Christian converts in China. The purpose of the movement is to create an autonomous Chinese Christian church affiliated with the churches of America, Canada, and Great Britain, but not controlled by westerners.

The conference also is being attended by delegates of Methodist and Baptist denominations, who are reported to be considering an affiliation with the new Church of Christ in China.

Presbyterian Welcome Plan

E. C. Lobenstine and A. R. Kepler, prominent Presbyterian missionaries, said the American and English Presbyterians are welcoming the movement, to cut off from the western church bodies, but indicates the growing independence of Chinese Christians. About 1,200 American and British missionaries are affected by the movement since they now become advisers rather than controllers of the Christian churches in China.

SIAM

HEALING AND PREACHING

By Sis. Mrs. P. Clark, Missionary

We have been making up our medical book for the year and find that the number of maternity cases totals to 174, an increase of 52 on the previous year. A large proportion of these were conducted in the homes of the people, for there is still much conservatism and prejudice against patients coming to the hospital on these occasions. Many still prefer to have an untrained midwife, for one or two

ticals, even when they can afford more, because she knows the superstitious ritual and also because it has always been their to employ her.

Superstitious Ritual

All the windows and doors are opened, and should anything go wrong eager search is made to make sure that no pot or pan is still left covered. Soon after the child is born the mother lies on a broad plank close to the heat of a great fire, which often blisters the patient, but which is believed to be the only sure road to a good recovery.

A charmed cord is strung around the bed and fire, to exclude all evil spirits. Should the child die, the great concern is that its spirit will return and haunt the mother, so the witch doctor is summoned with his charms and exorcisms. When the patient has recovered, the midwife receives her pay, together with some rice and fruit, all of which had been previously put in a brass bowl and placed upon a special shelf as an offering to the spirits.

A Call to Ban Kong

The call came rather late in the afternoon, but it seemed so urgent that we decided to go at once. The "short distance walk" that our friends said lay at the end of the long motor lorry ride, proved (as we had thought) to be a good hour and a half, during which we got drenched in a terrific downpour of rain and dried again by the sun. The tramp across the plains was wearisome, but every now and again its drabness was lifted into glorious beauty by the brilliant scarlet blossom of the "Flame of the Forest."

Excited Villagers

Our arrival was hailed by the shouts of the villagers, most of whom were gathered on the bamboo floor of the house, which was creaking and threatening to give way. The patient had been carried back again from the buffalo pen, where she had been for two days at the injunction of the witch doctor. It seemed as though we had arrived too late, for the poor woman appeared to be dying. Native doctors were there with their knives and holy water and strings of charms. A gallon stone jar of gin, fruit and rice, and a pile of silver ticals were in the bowl before the spirit shrine, and we had noticed other offerings on a bamboo tray at the entrance to the village. In addition to this they had "promised" a pig's head and another jar of gin for the patient's recovery, surely more than enough to appease!

When "Doctors" Disagree!

One of the doctors was busy blowing, first on the head and then down the body of the patient, after which he drew his long knife quite close to her body, passed it down the whole length, and then tapped it loudly on the floor at her feet.

"When will I be at liberty to help the patient?" the missionary asked. "See, she is dying, something must be done quickly." "Why do you interrupt, are you not afraid of the spirits?" someone asked. "No, indeed," said the missionary. "My only fear is that the woman must surely die if something is not done immediately." After a long look at the faces of the villagers and another at the missionary, the doctors lifted themselves up and departed.

The Witch Doctors Supplanted

The child was dead, and immediately there was the greatest concern for the return of the witch doctors. "It is not necessary," the missionary said. "Oh, can you charm away spirits also?" the women asked in chorus. "Better far can I do for you than that. I can ask the great God of the universe to heal and bless this woman," answered the missionary. And amid perfect silence the missionary and her helper rose and invoked the blessing of God. The folk marvelled to hear that for the help given the praise must be ascribed to the gracious power of the Heavenly Father working through His children. Many questions were asked and copies of the Gospels were left.

Repeat Calls and Visits

A week or two later we were called to another village in the same district, but, alas, again too late to save the life of the child. This time, however, the witch doctor was not even mentioned, but the people immediately asked for a prayer to our God. Our message was more intimate this time, for some of the people from the former village were present, including the first patient, who had completely recovered. The two women were very profuse in their gratitude.

Still later a party of us visited both villages again, and had a splendid hearing; we were given a remarkable welcome. More recently our two preachers, Kru Yosart and Kru Phe, spent a day or two with them, and had a most encouraging time; they are planning regular visits at the earnest request of the people themselves.

Some Local Calls for Service.

Recently one of the titled ladies of this town put herself under our care for her confinement. So pleased and grateful were she and her husband for the care shown that they paid 70 ticals as against our usual charge of 12 for patients who come to us for pre-natal care and advice.

Last week a Siamese woman was been confined in her market home when the relatives realised that things were far from normal, and called us. The case was very serious, and they made no fuss when we asked that we might remove the patient to the hospital. We had great difficulty with her, but, fortunately, all went well, and she pulled through. Best of all, they became interested in the Christian teaching, which is being given daily by Meh Laun, our hospital evangelist. Meh Laun asked especially for this work at the beginning of the Siamese year, after her holiday experiences in the North of Siam. Her holiday was really a tour with an evangelistic party. Our Future M.D., Nai Chua

The youth, Chua, successfully passed his examination for entrance to the medical university, and began his new studies with the Siamese new year. We received a letter from him today telling us how very happy he is in his studies, and of his determination to do his very best. He did remarkably well in his examination, out of more than 100 candidates he was one of the successful 30, and we feel proud of him.

HOME FIELDS

WESTERN NOTES

Harpree, Sask.—Some of the brethren are studying hard and are surely making an earnest endeavour to become more useful in His service. We pass the tracts along when read. The work is slow, worldliness tries hard to creep in. There are from 15 to 19 meeting here from time to time.

Estevan, Sask.—Bro. M. M. Tromberg works hard here with about twelve helpers.

Regina, Sask.—Here there are about fifty members, and Bro. Forman devotes himself unsparingly to the work.

Ogema, Sask.—There are about 28 members and Bro. Beavenson leads these brethren wisely and well.

Radville, Sask.—Bro. Fonstead is a teacher devoting himself to the work.

Brooking, Sask.—Bro. C. F. Josephson helps to keep the light burning here.

These small congregations need our sympathy and prayers.

Alberta brethren, when will you send in some news? and B. C. is the sound of hammers heard on Hasting St., Vancouver?

Bro. Prince writes that on Nov. 12th they were all set and ready to turn into the bush to get the lumber for their new meeting place. Bro. Roy McCartney, Milton, Ont., opened the building fund with a donation of \$2.00.

Bro. Trindle writes he has restarted the Sunday School and Preaching Service with an attendance of fifty.

Carefully Acknowledged

From Carman Church	\$50.00
From Meaford Church—monthly	10.00
From Jordan Sunday School	25.00

WALTER EATOUGH,
529 Toronto St.
Winnipeg

200 MILES NORTH OF WINNIPEG



Bro. and Sis. Trindle (right) and old acquaintances.

A FINE REPORT

Dallas, Man., 21/10/29

As I have already reported, I left for the northern part of Winnipeg Lake in August, going as far north as the Berens River Reserve. On the way out I was wind bound three days, and another time for four days. I arrived on a Sunday, and was invited to preach at the 3 o'clock Church Service. That night I was invited to preach in a private house, and every night for three weeks I held meetings and had the pleasure of meeting with folks of three different tribes, and men and women from long distances inland; these will go back and spread the message. I promised that I would (D.V.) visit them next summer.

On my way home I called at a place called Beaver River Reserve, here I met and talked with Indians on their way out trapping for the winter. I was out of food on account of having been wind bound. One good woman gave us the hind quarter of a moose, so we were refreshed. These were very poor people, destitute of clothing; this woman had only a very thin print dress, and it was very cold, so Mrs. Trindle gave her some of her own clothing.

We called at Blood Vein River Reserve, there again we preached and two more took their stand for Jesus, that makes six in all this trip.

When my ancestors were scalp hunters they were satisfied to get one scalp per year. I tell you, brother, I am glad to win six precious souls for the glory of God. I gave away all my Bibles and Sunday School supplies, this trip, kindly send me 24 cheap Testaments out of my allowance.

I am glad to be back on my own Reserve.

Your brother in Jesus,

H. C. TRINDLE

RECEIVED IN NOVEMBER

Church at Woodgreen, for Bro. Sheriff \$	3.15
Church at Selkirk, for Bro. Sheriff	5.00
Church at Raymond & Beecher, St.	
Catharines, for Bro. Sheriff	10.00
Church at Carman, Man., for Africa	15.00
Bible School, Windsor, for Sis.	
Bannister	10.00

Sis. Trussler, Toronto, for Sis.	
Bannister	1.00
A Friend, Brantford, "Our Indian Road"	2.00
Bro. J. Nead, Toronto, to buy groceries for Bro. Trindle	1.00
Bro. J. Paterson, Toronto, to buy groceries for Bro. Trindle	6.00
Church at Strathmore Blvd., to buy groceries for Bro. Trindle	8.00
Bro. W. Hammond, Toronto, personal gift for Bro. Trindle	5.00
Bro. J. Paterson, Toronto, to buildinfund for Bro. Trindle's work	5.00
Sis. J. Baillie, Toronto, to buildingfund for Bro. Trindle's work	50.00

Forward as requested \$121.15

H. McKERLIE

The Church at Strathmore Blvd., Toronto, reports sending:

To Bro. L. T. Oldham, China	\$20.00
To Bro. V. Smith, Brazil	25.00
To Bro. Smith's Helper	10.00
To Bro. J. D. Merritt, South Africa	50.00
Serbrook St. Winnipeg, Nov. 3rd collected for Foreign Missions	\$60.00

IN 1930—GREATER THINGS FOR GOD

HELPERS FOR BRO. SHERIFF

Bro. and Sis. A. L. Harbin, of Cordell, and formerly members of the Church of Christ at Seminole, have volunteered for Rhodesia, to help Bro. and Sis. Sheriff in their fast growing work for the Lord.

This worthy couple are most highly commended by the four elders of the Seminole church where they were long-standing faithful members. We have every reason to believe them worthy of the practical support of the brotherhood.

Some \$1,300.00 are required to enable them to reach the needy fields. WHO WILL HELP THEM?

HOW TO SEND IT

The Missions Editor will be glad to receive and forward your contributions to any work, missionary, or field you desire to support.

OUR CONTRIBUTORS

Edited by W. CAUBLE, 480 Strathmore Blvd., Toronto, Ont.

BAPTISM

Not Playing

Said good old John Bunyan:

"I could also have stepped into a style much higher than this in which I have discoursed, and could have adorned all things more than here I have seemed to do; but I dare not. God did not play in convincing of me; the Devil did not play in tempting of me; neither did I play

when I sank as into a bottomless pit, when the pangs of hell caught hold of me; wherefore I may not play in my relating of them, but be plain and simple, and lay down the thing as it was. He that liketh it, let him receive it; and he that does not, let him produce a better. Farewell."

In line with this, as to the hearer's part, we commend the following faithful

words of a true Christian woman in a letter to her husband who was attending a series of meetings.:

"Listen as for Eternity and not for fine points, or good logic or grammar. It is more important to learn the truth than to hear a beautiful sermon."

Holding a Straight Course

It is not difficult to keep the middle of the road? On the one side yawns the gulf of rationalism and secularism; and he that flees from it may flee too far. Some who have discerned the necessity of obedience and have emphasized the form and first principles of the doctrine of Christ have lost sight of the power and the spiritual truth that builds up the Christ-life within; and others, perceiving the incomparable value of the latter have come to despise the former, and have forgotten that "to obey is better than sacrifice, and to hearken than the fat of rams."

About Baptism

From two places at once I received communications, news of some denying the value and need of "water-baptism"—one on the ground that water-baptism was for the Jews, not for Gentile believers; the other on the ground that there is but one baptism, and that is the baptism of the Holy Spirit.

It is one of the proofs of the importance of baptism that the devil has raised such manifold objection and opposition to it. He has changed it, perverted it, misrepresented it, hooted at it, and in every possible way endeavored to discredit it and to get rid of it. Wherefore it is certain that in Satan's eyes at least baptism is a matter of serious importance. It would not be strange if some of God's people had been confused on this subject by the wiles of the devil. It behooves us again to see what God has said on the subject.

Christ and Baptism

First of all, baptism stands or falls with the authority of Christ. "All authority in heaven and on earth is given unto me: go ye therefore and make

disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you and, lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20). On the ground of His authority the Lord Jesus commissions His apostles (and through them others—for even in the apostolic age the bulk of this work was not done by the apostles but by Christians generally) to make disciples everywhere among all nations—and that they should baptize these instructed ones in the name of the Father, the Son, the Holy Spirit. This manifestly is "water-baptism," for these men were commanded to perform it, and men cannot baptize men in the Holy Spirit. The command was that this should be done among all nations—not, therefore, among Jews only. And that order of things was not to be temporary, but (as Christ's presence with them while they were fulfilling it) to "the end of the world" (Mg. "the consummation of the age"). Here then are the orders, and back of it the universal Lordship and authority of Jesus Christ. No consideration, however forceful, no theological reasoning, however plausible, must be permitted to nullify this solemn commission.

The Importance of Baptism

When the gospel was first preached "by the Holy Spirit sent down from heaven," on Pentecost (Acts 2) the command to be baptized was proclaimed by the inspired apostle. "Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38). This in answer to the sinners' question, "What shall we do?", and spoken by the apostle to whom the Lord Jesus had specifically said that what he should bind on earth should be bound in heaven, and what he should loose on earth should be loosed in heaven. (Matt. 16: 19). Now

what is settled in heaven is not affected by the changes of earthly times and seasons or the fluctuations of human thoughts.—Here then we have again the authority of Christ; and here again we have “water baptism,” for this baptism was a command. The baptism of the Holy Spirit was a promise, not a command. Moreover the promise of the Holy Spirit is specifically mentioned afterward as subsequent. As many as “received the word” were baptized. So it is still. To refuse baptism is, as ever, to reject the word of God. (Luke 7: 29).

How Baptism was Complied With

This command was always performed with promptness by the servants of God from the beginning. Under Philip’s preaching those who believed “were baptized, both men and women.” (Acts 8: 12). When afterward the apostles came from Jerusalem (and by the laying on of their hands imparted the Holy Spirit—in miraculous gifts) we are told specifically that He (the Spirit) had as yet fallen upon none of them only they had been baptized into the name of the Lord Jesus—which shows that baptism into the name of the Lord Jesus is “water baptism.” (Acts 8: 16).*

In the case of Cornelius’ household, also though they had been baptized with the Holy Spirit, the apostle immediately commanded that they be baptized in the name of Jesus Christ. (Acts 10: 48). (And those were Gentiles). It is evident then that baptism in Christ’s name is always “water-baptism.” Compare also Acts 19: 5).

Baptism Among the Gentiles

We trace further the importance that was attached to baptism in the fact that Philip’s special mission to the Eunuch was not fulfilled until the later was baptized. Then (not until then) was Philip caught away. (Acts 8: 36-39). Saul of Tarsus, though he had seen the Lord and talked with Him by the way, was commanded the thing he “must do” (Acts 9: 6) in these words: “And now why tarriest thou? Arise and be bap-

tized and wash away thy sins, calling on the name of the Lord.” (Acts 22: 16). The casual mention of Lydia’s baptism, as a matter of course (Acts 16: 15) again shows the constant practice of the apostles and the common obedience of the converts. The Jailor —————

*The term “water baptism” is not in the Scriptures. It is objectionable, because it implies that the simple word baptism needs a qualifying term to distinguish it from other baptisms. That is not the case. When I say “shoe” I do not mean a horse-shoe and I do not have to say a “human shoe” to make my meaning clear. When I say “milk” I do not mean “milk of magnesia.” When I say “table” I do not mean a table of logarithms. Whatever figurative adaption a word may have, standing by itself it has one standard meaning. Whenever the Bible speaks of “baptism” simply it is always the baptism in water which the Lord Jesus commanded. To say such and such another baptism is meant is arbitrary. The faithful servant of God will guard against reading assumptions into His word. and his household were baptized straightway—the same hour of the night. (Acts 16:33). And they were Gentiles, as were also the many in Corinth, who “hearing, believed and were baptized.” (Acts 18: 8).

The Disciples at Ephesus

One instance deserves special mention—that of the company of disciples at Ephesus who had been baptized into John’s baptism. (Acts 19: 1-7). This baptism was worthless, not as some think, because John’s baptism was “merely water baptism”; but because John had baptized with a view to a Saviour who was yet to come. (Acts 19: 4). If such a baptism was practiced after the Saviour had come, and upon men all ignorant of the fact that Jesus was Christ, that He had died and risen, and that by Him a new covenant had been inaugurated, it was plainly an individual baptism. So, when they learned this they were baptized “into the name of the Lord Jesus,” which, as we have seen, is baptism in water; after which by the laying on of the apostle’s hands they also received the miraculous gifts of the Spirit.

Now it is itself a comment on the importance of baptism, that the apostle at

once baptized again those misinformed disciples. Had he looked at it as some do today he would have said, "Well—let it pass. It does not matter anyway. Mere water has nothing to do with it. Just see to it that you believe in Jesus now and receive the Spirit." But, no—forthwith Paul took them and they were baptized aright, "into the name of the Lord Jesus."

Buried and Raised

Now for additional teaching in the epistles. The passage of Rom. 6: 3, 4 states definitely that those Roman brethren had been "baptized into Jesus Christ," had been buried with Him through baptism into death, and had been raised with Him unto newness of life (See Col. 2: 12 likewise). This was the mould, the form, the pattern of the gospel (Rom. 6: 17; compare 1 Cor. 15: 1-4). Arbitrarily and high-handedly some teachers have declared that this is "the baptism of the Holy Spirit." The same has been done in connection with Gal. 3: 26, 27). They offer what to their minds seem as reasons for such a sweeping dictum, but proof they have none, and cannot have, for their is none. And have some good people been foolish enough to accept such arbitrary human verdict and opinion and to set aside the plain commandment of the Lord on the strength of it? But, as a matter of fact, this is not only said to be the baptism of the Holy Spirit, but it cannot be. Even if we were "buried" (submerged) in the Spirit, do we also emerge out of such burial after the likeness of the resurrection? And is it not said that they obeyed this pattern from the heart? Men indeed received, but are never said to have obeyed, the baptism of the Holy Spirit.

It is From Heaven or From Men

The attitude taken toward baptism by many professed believers is hardly short of contempt, and it is with an air of min-

gled pity and disgust that they regard one who contends for it. This may be a reaction against Romish sacramentalism and the doctrine of "baptismal regeneration." But the Lord Jesus asked in regard to even that preparatory baptism of John—"The baptism of John, whence is it? Is it from heaven or from men?"

This question needs to be pressed again—The Baptism commanded by Christ is it from heaven or from men? Baptism is not a device of man, a thing conceived and hatched by some ecclesiastical council: it is from heaven, and the authority of our Lord is back of it. Therefore it must not be despised but received and obeyed with fear and trembling, as from the Lord. Few outside the pale of Rome (which has perverted baptism entirely and in every way) believe in "water salvation," or imagine that the water has magic virtue to take away sin, or that baptism is a meritorious performance which sets aside the grace of God. No more than the waters of Jordan had power to cleanse Naaman from leprosy (2 Kings 5), no more than the waters of Siloam could open the blind man's eyes (John 9), does the baptism make it void. It is a test, a condition that tests the faith; and those who reject it on whatever plea, have refused to render the "obedience of faith" to their great and utter loss. How foolish it is that any should on any theological pretext, take the risk of ignoring and opposing the plainly revealed will of God, with no hope or chance of gaining anything whatever by such attitude! But let us who truly believe respect the word of Christ and express our faith in Him in the way He has appointed, by unquestioning, prompt, and obedient surrender to this command of the unalterable gospel of our salvation, and exhort others to do likewise. To obey is better than sacrifice and to hearken than the fat of rams.

R. H. Ball in "Word and Work"

NEWS AND CORRESPONDENCE

Edited by L. G. SNURE, 77 Dundurn St. N., Hamilton, Ont.

Wallace H. Cauble, Toronto, Ont., Dec. 13, 1929: Bro. H. McKerlie of the Bathurst Street Congregation, Toronto, recently closed a successful meeting with the Church of Christ at Windsor.

During his visit ten souls were baptized and three more have been baptized since.

The brethren meet in the basement in as much as the remaining portion of the building has not yet been completed. They have only a limited portion of this world's goods and aid which can be given toward the completion of the Church building will be appreciated.

The Windsor brethren were much cheered and encouraged by the meeting. The sisters in the congregation are doing a good work in the community and have also undertaken to support one young lady in the Bannister mission.

A special meeting for the promotion of missionary work is scheduled to be held by the Churches in Toronto on one night during the month of January or February.

There have been eight additions to the Strathmore Blvd. congregation, Toronto, since the special series of meetings were held in October. During the Month of November a young people's class was organized consisting of about Twenty-five members. The young people are showing keen interest in their study of the book of Genesis. The ladies of the Church have resumed their work in sewing for the missionaries and in addition they are enjoying a season of Bible Study. The Bible school continues to grow with over two hundred students enrolled and about one hundred and seventy in attendance.

There has been one baptism at the Bathurst St. Congregation recently. The meetings there have been increasing in attendance and interest of late.

The two congregations in Hamilton, working together, will start at once preparation for a Service of song to be given in April. The Christian Graces has been chosen as the subject. Bro. Clifford Cartwright has the task well in hand of preparing the speeches. Realizing that the programme rendered last year was too long, we are guarding against making the same mistake this year.

E. Gaston Collins, 5755 Missouri Ave., Detroit, Mich., Dec. 12: The new congregation in Dearborn, Detroit, goes along well to the encouragement of all. Attendance good on Lord's Days. Bible classes fine. Two weeks ago we reached a record mark of 202 present. Last Sunday 187.

This is largely virgin soil for us, numbers of those coming not having Bibles. The Dearborn church is giving out about 200 Bibles to the children, on Friday evening Dec. 20th.

Our union Thanksgiving service on Thursday Nov. 28th was largely attended. Brother S. H. Hall, who was in a meeting with the West Side Central Church, delivered a strong sermon. The offering that day was for the purpose of buying a much needed new car for Bro. C. B. Clifton for the State work.

Mrs. A. J. Smith, Waterfield, P. O. Sask.: Some friend has been sending the C. M. R. for the past year and we do not wish the subscription to run out as

we greatly appreciate it. There is no Church of Christ meeting in this part just now.

Gladys George, Glencoe, Ont.: Wish you every success in your work for the C. M. R. We enjoy it very much.

From many letters received it is quite apparent that the brethren everywhere are interested in what each other are doing. This department of the C. M. R. is open to you. Will you not write us a letter to-day that you think will be of interest to the bretheren.

This seems to be an age of slogans—short sayings that immediately impress their significance on the mind of the reader. "Watch the Ford's go by." "Safety first." "Look in each direction before crossing an intersection." Etc. These all have a real meaning.

Our slogan has been: "**Each subscriber get a new one.**" During the next month will you not make a special effort to get not only one but many new subscribers. We cannot give you a premium or offer a commission of any kind but will be very grateful to those who will help in this work.

Come, let us anew Our journey pursue
Roll round with the year, And never
stand still

Till the Master appear;
His adorable will Let us gladly fulfill,
And our talents improve
By the paitence of hope, and the labor
of love.

Our life is a dream; Our time, as a
stream,
Glides swiftly away,
And the fugitive moments refuses to
stay;
The arrow is flown, the moment is
gone,
The millennial year
Rushes on to our view, and eternity's
near.

O that each, in the day of His coming,
may say,

"I have fought my way through;
I finished the work thou didst give
give me to do."

O that each from his Lord may re-
ceive the glad word,

"Well and faithfully done;

Enter into my joy, and sit down on my
throne."

—Charles Wesley.

THE BIBLE

The bible is indeed a wonderful book having in it two great divisions: The Old Testament and the New Testament.

It was written by about forty persons during a period of 1500 years, beginning with the book of Genesis, whose author was Moses and ending with Revelations which was written by John the beloved disciple of Jesus—The last surviving apostle while he was living in exile on the Island of Patmos.

Of the 66 books, 22 are historical, 5 poetical, 18 prophetic and 21 epistolary.

Among the authors were ginks, farmers, mechanics, scientific men, lawyers, generals, fishermen, ministers and priests, a tax collector, a doctor, some rich, some poor, some from the city and some from the country.

The Old and the New Testament are separated by an interval of about 400 years.

The Bible holds the distinction of being the first printed book. It was printed from movable metal types in the Latin tongue in the year 1455.

The King James or the authorized Version of the bible was first printed in 1611 by Robert Barker, The Cambridge University Press. The earliest of existing presses to produce a bible issued the King James or authorized Version first in 1629.

The bible reveals one purpose—the Salvation of Man. Contains the Development of one great Scheme of Sal-

vation; discloses the mind of God, the state of man, the way of salvation, doom of sinners and happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true and its decisions immutable. Read it to be wise, believe it to be safe and practice it to be holy.

It contains light to direct you, food to support you and comfort to cheer you. It is the travellers map, the pilgrims staff, the pilots compass, the soldiers sword and the christians character. Here paradise is restored. Heaven opened and the gates of Hell disclosed.

Christ is its grand subject, our good its design and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly frequently, prayerfully.

It is a mine of wealth, a paradise of glory and a river of pleasure.

It is given you in life, will open at the judgement and be remembered forever. It involves the highest responsibility and rewards the greatest labor, but condemns all who trifle with its holy contents. —Selected.

Owing to the lateness of the December issue acknowledgement of support will not be made until the publication of the February number.

IN 1930—GREATER THINGS FOR GOD

ABOUT THE BIBLE

It Does the Community Good

A young lawyer, an infidel, boasted he was going out West to locate in some place where there were no churches, Sunday school or Bibles. Before a year was out he wrote a former classmate, a young minister, begging him to come out where he was and start Sunday school and preach, and "be sure to bring plenty of Bibles," closing the letter with these words, "I have become convinced that a place without Christians, Sabbaths and Churches and Bibles is too much like Hell for any living men to stay in." (Record of Christian Work)

RENEWALS

Mrs. Waterfield (new), Mrs. C. J. Anderson, Mrs. Eric Knutson, Edith Merritt, Mrs. A. J. Smith, A. Hardaker, Estelle McDougall, Margt. Ehresmann, Mrs. R. Ranicar, Lila Anthony, E. Buckingham, E. C. Crone, Mrs. B. C. Jones, Gladys George, John Clynick, H. McArdle, Mrs. Edwin Miller, Isaac W. A. Leach, Mrs. D. A. McConnell, Mrs. Almedia Bessey, Francis Orth, Arthur Carruthers, Bert. Boston, Mrs. Clarence Fesse, J. R. Cox, J. Noad, Mrs. A. H. Arnesen, Sophie Johnson, Mrs. P. Rubel, B. E. Robinson, Mrs. Martin Larsen, Mrs. L. V. C. Rogerson, Mrs. Carl A. Bridges, Radville Church Ad., Mrs. Percy Weir, C. E. Hellyer (samples), John Anthibald, Calgary Church Ad., Stanley Campbell (new), Walter Scott, A. Campbell, J. E. Fisher, G. A. Haw, Arthur Whitfield, Mrs. Mary Wismer, L. E. Heintsman, Jas. L. Dawson, Windsor renewals and support, Jno. L. Stirling, Mr. Adam Marr, J. Hoover. and another time for four days. I arrived on

CHANGE OF ADDRESS

Bro. E. Gaston Collins is now a resident of Portland, Tenn., U.S.A.

TIME BRINGS UNDERSTANDING

The Rectifying Years

Yes, things are more or less amiss;
Today it's that, tomorrow this;
Yet with so much that's out of whack,
Life does not wholly jump the track
Because, since matters move along,
No ONE thing's always STAYING wrong.
So heed not failures, losses, fears,
But trust the rectifying years.

What we shall have's not what we've got;
Our pains don't linger in one spot—
They skip about; the seesaw's end
That's up will mighty soon descend;
You've looked at bacon? Life's like that
A streak of lean, a streak of fat.
Change, like a sky that clouds, that clears,
Hangs o'er the rectifying years.

Uneven things not levelled down
Are somehow simply got around;
The sting is taken from offence;
The evil has its recompense;
The broken heart is knit again;
The baffled longing knows not pain;
Wrong fades and trouble disappears
Before the rectifying years.

Then envy, hate towards man or class
Should from your sinful nature pass.
Though others hold a higher place
Or have more power or wealth or grace,
The best of them, be sure, cannot
Escape the common human lot;
So many smiles, so many tears
Come with the rectifying years.

(St. Clair Adams)

IN 1930—GREATER THINGS FOR GOD

CHURCH DIRECTORY

(Charge for Directory Notices, 1 inch and under, per Church, One Dollar a Year)

CALGARY, ALTA.—Church of Christ, 517—15th Ave., W. Lord's Day meetings: Breaking of Bread 11 a.m. Lord's Day School 12.15 p.m. Gospel Service 7.30 p.m. Wed. evening at 8 Prayer and Bible Study. Secretary A. F. Wadlow.

CALGARY, ALTA.—Church of Christ meets in private house on Lord's Day at 11 a.m., for Bible Study and worship. Phone H 1176. A. Campbell, Sec.-Treas., 3409 Centre St., N.

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. Secy.-Treas., F. E. Lucas, 735 Richmond St., East 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.

SMITHVILLE, ONT.—Church meets on 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 10.30 a.m., for Preaching 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.—Corner Beecher and Raymond Sts. 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. Bible Study, Mon. and Thur. nights, 8 p.m. Write to M. G. Miller, Treas., 61 George St.

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. W. H. Perkins, 845 Queen St., Secy.; 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., Secy.-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. C. Montgomery, Secy.

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.

SARIA, ONT.—Church meets in Moose Hall, corner of Mitton and Wellington St. Bible Study and Worship at 2.30 p.m., every Lord's Day. Write to Reta Spearman, 179 N. Mitton St.

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, C. G. McPhee, Evangelist.

THESSALON, ONT.—Bible Class Lord's Day at 1.30 p.m. Preaching and Breaking of Bread at 2.30 p.m. T. W. Bailey, Evangelist.

MONTREAL, QUE.—Church meets 11.30 a.m. at 59 Maguire St. (off St. Lawrence) for Worship and at 3.00 p.m. in the Legion Memorial Hall, Verdun Ave., for Bible School, and at 7.30 p.m. also in Verdun for Gospel Service. Sec. P. L. Pratley, 5 Thornhill Ave., Westmount, Tel. West. 6200.

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., N.

HAMILTON, ONT.—East End Church meets in Edinburgh Hall, cor. Edinburgh and Ottawa Sts., Lord's Day 10 a.m., Bible Study; 11 a.m., Breaking of Bread; 7 p.m., Gospel Preaching. W. A. Richardson, Secy., 411 King St. E.

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. H. J. Ellis, Sec.

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. Wallace H. Cauble, Evang., 480 Strathmore Blvd., A. E. Firth, 659 Pape Ave., Secy.

TORONTO (WYCHWOOD)—Vaughn Rd. Church of Christ, Cor. Vaughn Rd. and High St.—Lord's Day 11 a.m., Worship and Communion; 3 p.m., Bible School; 7 p.m., Gospel Service; Wed. 8.15 p.m., Young Men's Class; Thur. 8 p.m., Prayer and Bible Study. R. Slater, Secy., 367 Balliol St. (12).

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, Wednesday 8 p.m., Prayer and Praise; Fri. 8 p.m., Bible Study. H. McKerlie, Evangelist, 528 St. Clair Ave., W. A. S. Herron, Secy., 329 Lauder Ave.

TORONTO (EAST DANFORTH)—Veterans' Hall, Dawes Rd.—10.30 a.m., Sunday School; 11.30 a.m., Worship; 7 p.m., Gospel Meeting. Secy., A. E. Humphries, 418 Arlington Ave., Toronto, Ont.

SELKIRK, ONT.—Church meets Lord's Day at 11 a.m. for Worship and Public Teaching; 7.30 p.m. for Preaching the Gospel. Omar Kindy, Secretary.

ESTEVAN, SASK.—Church meets at 1014 2nd St., on Lord's Day at 11 a.m. for Worshipping and Teaching; at 7.30 p.m. for Preaching. Thos. Orr, Elder, Box 422.

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

WINDSOR, ONT.—Church house located on Campbell Ave., at College. 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 Ave.

WINNIPEG, MAN.—Church meets at 610 Sherbrooke St. (N.W. corner Sherbrooke and Sargent). Services.—Lord's Day, 11 a.m., Breaking of Bread and Worship; 12.15 p.m., Bible School; 7 p.m., Preaching of the Gospel; Wednesday, 8 p.m., Prayer and Bible Study. Secy., Bro. W. Eatough, 529 Toronto St., Winnipeg. Chas. W. Petch, Evangelist, 455 Victor St.

CAMBRIDGE, MASS., U.S.A.—Church meets Lord's Day at 2.30 p.m., in Noble room, Phillip Brooks House, Harvard University Yard. Jno. R. Hovious, Evangelist, 2028 Massachusetts Ave., Cambridge. Geo. Wallington, 42 Gordon St., West Somerville, Mass., Treasurer.