

Mrs. Wesley Comfort Aug/29
R. R. #1

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THE OTHER FELLOW'S SIDE

*When you're forming your opinions, O'er and often I've discovered
Do it carefully—go slow; That the other fellow knew
Hasty judgments oft are followed Lots of things about some subjects
By regretting—that I know; Which I didn't think were true;
And in argument be careful And I'd still be groping vainly,
Not too quickly to deride— In my flick'ring light and dim,
Try to look upon the subject If I hadn't hesitated
From the other fellow's side. And hearkened unto him.*

*Ah, if we would use but caution, Keep the path your mind would travel,
And a little less of self; Broad and open all the way;
Think a little more of kindness, Walk with Wisdom's comrade, Caution,
And a little less of self; Heeding all he has to say;
Try to help the other fellow, And no matter what arises,
Not to hurt him—don't you see Ere against it you have cried,
How much fairer, brighter, better, Try to look upon the subject
This old world of ours would be? From the other fellow's side.*

—Sel.

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EDITORIALS



CORRESPONDENCE ON ORGANISATION.

Dear Editor:

Under above caption, Bro. McArdle seems to be taking exception to something I tried to point out as being recorded in the New Testament, namely, that some churches appointed a brother to do something for them. Why there should be any denial of this I cannot very well understand. Here is what the Sacred Record says, "And we have sent together with him the brother whose praise in the gospel is spread through all the churches; and not only so, BUT WHO WAS ALSO APPOINTED BY THE CHURCHES to travel with us in the matter of this grace." II Cor. VIII., 18-19, A. (R.V.)

Why anyone should want to evade the plain meaning of the Apostle's words is beyond my power to imagine. And while our good brother says much that is true in his criticism, he seemingly has read into my statements much more than they contain. For instance, he asks, "But where does it say that said churches combined or formed an organisation to appoint its messengers to take their donations to the destination?" If this question is asked seriously, then, just as seriously, I beg to answer, "I do not know." But if the question is supposed to be an inquiry for support for any statement made by me, then, I wish to say that our brother will have to point out where I even hinted that "churches combined or formed an organisation to appoint its messengers" for any purpose whatever. What did take place was this, by the churches appointing that brother there was effected, or brought into being, an arrangement, an appointment, an instrumentality, a co-operation, an organisation of, and between, the said churches and the individual they appointed. Use whatever word we may in describing the new arrangement, I am not at all particular; *THE FACT* remains, that some connection had been brought into existence that was broader than a single congregation.

Again, we are told, "All churches did not appoint the same messenger". No one said they did. Nor was it intimated that "All churches" appointed anybody.

Then again, our critic writes, "There is no body larger than a single congregation ordained by God

to be formed by men." Yet all the churches of Christ are each but a part of *the* church of Christ. Every single congregation is included in the "One Body" of which Christ is the Head; so that there is a sense in which no combination, co-operation, or organisation of single congregations can ever be bigger than the church.

Knowing our brother's zeal for the things of the Lord, I appreciate his anxiety for the faith. But it does not help the cause of a people whose slogan is:—"Where the Bible speaks we speak, and where the Bible is silent we are silent" to ignore or deny the plain statement of an Apostle of Jesus Christ, nor to shrink from admitting its obvious implications because he apprehends or anticipates some danger from doing so.

Thanking you for opportunity to reply,
(Dec. 1928.)

* * * *

Toronto, Ont.,
Jan. 7th., 1929.

Dear Editor:

I desire to sincerely thank Bro. O. H. Tallman for his expression of appreciation of some things he read in "Suggestion for the Advancement of Foreign Missions," and to crave space to reply to some of his candid criticisms of other things of which he does not approve.

If several brethren were appointed to advance the interests of F. Ms. it was suggested in my article that they might perform certain functions to that end. Our brother points out that these are "simply duties and privileges of the church," and goes on to ask, "Why remove these duties from the shoulders of the church to the shoulders of a human organisation?"

We readily grant that these functions are duties and privileges of the church, but do not at all agree that it would be sinful for brethren to be asked to specially attend to them. One of the duties and privileges of the church is to evangelise—to proclaim the Glad Tidings. Several churches chose and appointed Bro. Tallman to perform that duty, to appropriate that privilege. Did that arrangement remove that duty from the shoulders of those churches to the shoulders of a human organisation?

If the churches referred to had chosen and appointed another preacher or two or three more preachers to work with Bro. Tallman in those revival meetings would that have made the resulting organisation any more *human* than the appointment of himself alone, or would such an addition have turned what our brother seems to regard as a righteous arrangement into a sinful organisation?

I am astonished that our brother should have written under the heading—

"Inter-congregational Organisations" Unscriptural, and in his second paragraph put himself to some pains to show that he has been part of and medium in just that very kind of organisation.

Of his own labours in ten revival meetings, he writes,—*"These churches chose me, appointed me with a show of hands, or ordained me, to assist them in these meetings. But there was no inter-congregational organisation even dreamed of. Such an organisation would have been unnecessary and sinful."* Yet, nevertheless, it was there. In spite of all his aversion to it, there was an inter-congregational organisation. It may not have been according to our brother's conception of the meaning of that term; (what he understands by inter-congregational organisation he does not say) but it was there; under the circumstances it could not be avoided; he was a willing party to and part of it, and saw in it neither unscripturalness nor sin.

That many more such inter-congregational appointments await him and that the Master may mightily use him to His praise and glory in the gospel is our earnest prayer, for our good Bro. Tallman.

* * * *

"He that is Wise Winneth Souls."

In reply to Bro. Bailey, who advances some criticism under the above title I may say that I do not know of anyone wanting to organise a "*society*" for any purpose whatever.

As to his fear lest history repeat itself, let it be borne in mind that every liberty we enjoy carries with it or involves the possibility to misuse it, yet God gives us many liberties. It is in the guarding and guiding of these privileges that a true Godly manhood is developed.

He writes, "Shall we co-operate? Yes The early churches did—but they did it through the church." I am afraid I cannot understand how congregations

could *Co-operate* with each other without having some kind of connection, arrangement or appointment between them—and that would be inter-congregational organisation.

Then our brother asks, "If they (the early churches) had an organisation besides the church who were its officers, and what authority did they hold?" etc. These questions indicate the idea that Bro. Bailey has of organisation. It is the fallacy of a few that congregations cannot organise without creating a body *apart from themselves* with its *officers* and *authority*. What our brother and others fear is evidently bureaucracy a form which organisation (even in single congregations) frequently assumes among the carnally minded by whom the honour of service is little appreciated and the distinction of office and the power of authority much valued. When those several churches appointed Bro. Tallman did he imagine the appointment separated him from the churches and constituted him a body apart from them? Surely not. Or would that appointment give him the idea that he was invested with any authority to dictate to them? Perish the thought. If brethren will discriminate, and not condemn organisation because sometimes it has been abused, there will be less objection to any helpful arrangement that is in keeping with the principle of inter-congregational organisation established in 11 Cor. VIII., 18-19.

We trust that this discussion will lead to a heartier support being given to the two inter-congregational organisations already operating for Home and Foreign Missions, and that by next June Meeting due acknowledgement will be made of the valuable services rendered by the members of both these committees.

Thanking you for your courtesy in opening your columns to this reply, with fraternal greetings,

Yours sincerely,

H. McKerlie.

* * * *

We call the reader's attention to Bro. Bailey's article under "Our Contributors." Also to a short one by Bro. Janes. The one by Bro. Boll is copied from the *Word and Work*, and should help us to a better understanding of the question. Bro. Lipscomb's article was written years ago but is still appropriate to our present need. It is our hope that this discussion will contribute to an earnest study of this phase of our work, and as

a result more work be put into the churches' life and more life into our work. We thank the brethren for the good spirit shown. Many good things have been said. We take it that all are sincere. But it is so easy to misunderstand each other, and this is enlarged when we are suspicious. Sometimes one word or expression is used by both parties with different meanings in the mind of each. Thus the differences increase and the force of our argument is lost.

All agree that we must work according to the New Testament pattern. This is an infallible guide since holy men gave it by inspiration of the Holy Spirit. It is very apparent that the apostles and others evangelized the then known world, without machinery. They closed their work without leaving any kind of organization but the local church. It is evident that Christ and the apostles intended that the local church itself be a divine missionary society, with every member interested in preaching the gospel. It is also evident that the early church worked together, in evangelistic and benevolent efforts. (Here please read, 1 Cor. 16:1-12; 2 Cor. 1:11; 8:1-6, 16-24; 9:1-5, 12-14; 11:9; Phil. 4:10-20; Acts 2:44-45; 4:32-35.) Don't dismiss it carelessly by saying,

"I can't see it." That's a pet expression, and is no indication of intelligence nor interest. Many are so blinded by prejudice and selfishness and so lacking in faith and spiritual vitality that the plainest teaching has no effect upon them.

But they co-operated, or engaged together in the same work. How? There's where our differences arise, and where we should be cautious. But we should not let our caution be an excuse for doing nothing. There is more truth than pun in what the brother said—"When we get to operating then we can co-operate".

There are dangers attending co-operation, and there are dangers in not co-operating. In co-operating we must guard against a loss of congregational independence, and a centralizing of power and influence. In not co-operating there is the danger that we become too individualistic, too exclusive, too much interested in self, which results in narrowness. Of course the *way* is *strait* and *narrow*, but the *field of operation* is the *world*. Neither a certain, loose broadmindedness, nor that deadening, blighting, vise-like narrowness are conducive to the growth of the church. The one divides, the other kills, and the desired results are not obtained in either case.

This is said to stress the need of doing scripturally what those who claim to be a scriptural people should do. Our *faith* must *work* by *love*; our *zeal* must be guided by *knowledge*; we must be "*fervent in spirit; serving the Lord*"; and let the spirit produce in our lives its normal fruit. "Doing nothing through faction or through vain-glory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others".

Among other things, a lack of space has forbidden the publication of matter on this subject, till now. If we think it wise we may say something further about co-operation at a later date. For the present we ask that this close the discussion. Meantime, let us go right on walking "by that same rule whereunto we have attained", "according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love".

"Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ".

—E. Gaston Collins.

THE LORD'S SUPPER OR COMMUNION. No. 3

BY CHAS. G. MCPHEE.

II. In the second place *this is a monument. It is done in Remembrance of Jesus.*

1. The tombs and tombstones are the monuments erected in memory of our dead. Oh how often we make our pilgrimage with silent tread, hushed voices and moistened eyes to the sacred shrine, which entombs the ashes of our fellow mortals whom we have revered, loved and now hold in deathless memory.

Some morning when the burnished dome of heaven is flooded with the glory of the morning sun, you may cross the Nile, and travel across the flat, amid the wreck and ruin of Thebes, with her "Hundred Gates, that ruled the world". From there you may follow the trail over the cliffs that rim the Nile, and drop down into the valley of the dead, with all its forlornness and solitude. In this forsaken place, you may find the secret galleries of the dead. Down deep in the tunnels hewn out of the solid rock rest the mumified forms of the ancient kings. Into these sacred and secret tombs the robbers have gone, and brought

to light the leathery forms exposed beneath the veils and wrappings; the dust that once ruled the millions of Egypt. The pyramids and the Tombs are the monuments of the mighty kings who lived for things seen and temporal.

England has her Westminster Abbey, where the notable dead are buried with honor. There, in the solemn hush of evening, you may walk where the crowned kings, mighty warriors, noble benefactors, honorable statesmen, sweet singers and loving poets all sleep in death. England has one Westminster, because it is there her notable dead are buried.

Down by the side of the Potomac, below the city of Washington, stands Mount Vernon. All about the famous estate are preserved and safe guarded the honored possessions and relics of the Old Master of War and Statesmanship, George Washington. There the honor of the Republic focuses, because therein reposes the ashes of the "Father of that great nation."

I am glad this morning that I cannot point you to the tomb of Jesus: for "He is not here, He is risen." He needs no marble shaft or gold lined tomb, for His glorified body ascended on high, where the gates of God's city opened to receive her triumphant monarch. This supper is His monument: the monument of His unending love and devotion.

2. The Lord's Supper is both a *Memory* and an *Anticipation*. It looks backwards and forwards. It is well to dwell upon the memorial aspects of the supper, since Jesus said, "This do in remembrance of me", but it is well to remember, that thereby, we "Proclaim the Lord's death till he come".

3. As I have said this is given, "To Remind Us". The apostle said, "This do in Remembrance". It seems that Christians may forget Christ. The words imply the possibility of forgetfulness concerning Him whom gratitude and affection should constrain us to remember. If there were no danger of forgetting, there would be no need of this exhortation. It is a lamentable fact, that men forget. It seems almost impossible that those who have been redeemed, by the blood of God's Son, should ever forget their Redeemer. Should God forget us, as many forget Him, how sad the end. Can it be possible that any of us will ever forget Him who loved us even unto death? While it is true that the incessant round of the world and the constant din of the earth is continually drawing us away from the field of service; yet we

should be lost in the sunshine of his smile, and bask in the ineffable radiance of His lovely countenance, as we walk down through the valley of time.

4. This supper *reminds us of His glorious Person*. While He is pictured as a "Man of Sorrows", He is also a man of joy. At the same time the scriptures tell us about His exaltation and unexcelled glory. I would have you frame in gold the portrait of the Messiah and hang it up in the state room of your soul. Then I would have you gaze upon all the marvellous deeds of the conquering king. In Him there is power to stir the mind, quicken the imagination and draw the heart. He is the sublime figure in the wonderful past; the supreme inspiration for the marvellous present; and the glorious conqueror for the inevitable future.

5. This institution *reminds us of His Life as well as His death*. When we think of Jesus, we think of some of the outstanding events of His career. First, we are reminded of His lowly birth in Bethlehem. While the angels watch in wonder and amazement, the Virgin Mary brings forth her first born, and they lay Him in the manger. While there is no room for them in the inn, the angels praise Him, and sing the Hallelujah chorus, saying, "Peace on the earth, good will to men".

Let us not forget Him at His Baptism. While the great multitude watch the descending Messiah in rapture and silence, He goes down into the waters of the Jordan. God looks down from his throne on high, and voices His approval of the Saviour's action by proclaiming, "This is My beloved Son, in whom I am well pleased". Surely the water must have blushed since it contained its maker, God's own dear Son. There He slept within its waves a moment to consecrate the tomb of baptism. Now those who are dead to sin, are buried with Christ, in Baptism, and are raised to walk with Christ, in a new Life.

Remember Jesus as He is driven of the Spirit straightway into the wilderness, where he is tempted forty days and nights. Think of the desert scene. When Christ is weary, way-worn and hungry, the awful battle is fought. It was a single-handed combat, when the Lion of the Tribe of Judah, met the fallen angel, who had gathered all his strength, and concentrated all his Satanic power, that he might overthrow the seed of the woman. Angels gaze upon the spectacle, and when the struggle is over they descend and adm-

minister to the triumphant Lord. These are just a few of the things this supper should call to our remembrance.

6. Jesus needs no Tomb, this supper is His monument. Across the dividing waste of waters in the old world, there have been two historic sepulchres. One is the splendid mausoleum which marks the spot where rests the dust of that imperial personification of force and murder, Napoleon the Great. Around the famous monument stand figures of marble, representing the old guard that followed him in triumph over many a battlefield. Napoleon is a fading memory,

and his soldiers are as lifeless as the stone from which the monument is carved.

There is another tomb, but the exact location is unknown. It makes no difference to us, in which tomb they laid him long ago. We have no desire to worship the place, for He is not there, "He is risen". No marble guard stands around the vacant tomb. But far and near, in every country and in every clime, those who love Him, a mighty host, are living, toiling, and sacrificing to lift His name above every name, and to extend His saving influence to the ends of the earth.

(To be concluded.)

MISSIONS

OUR INDIAN ROAD.

The buggy and the Indian Pony are now busy travelling along our Indian road; thus doubling the usefulness of our workers on the Reserve. It seemed almost an impossibility when first mentioned, but the interest is keen, and the desire to help Bro. Trindle make good is real.

Bro. Petch is arranging to hold a meeting at an early date. Bro. Trindle has undertaken to give an invitation to every available Indian, also to ask the Fisher River Reserve folks to attend at Dallas, or better still to endeavour to get them invite Bro. Petch to go over and speak to them.

Bro. Prince said, "Brethren we are praying for you; pray for us".

Our Treasurer, Bro. Beamish, 1002 Banning St., Winnipeg, gratefully acknowledges Bro. Cox towards Horse and buggy, \$51.50; Church at Calgary, Per Bro. Campbell, \$2.00; Miss Shield's Class, Meaford, \$5.00; A helpful letter with the gift; Mrs. Bell, Wiwa Hill, Sask., \$5.00.

Walter Eatough

* * * *

Beamsville,

April 10th, 1929.

Fund for Bro. Trindle's Pony and Buggy since last report I have received \$5, per Bro. A. E. Firth, Toronto; Mrs. J. Culley, Thedford, \$1, per Bro. Collins, Meaford, \$23. Total \$29. making up to date \$ 87.50.

—W. F. Cox

* * * *

Bro. Cox lacks \$12.50 of having the desired

amount. Kindly forward to him, or through C. M. R. Whatever above that amount is contributed, can be used by Bro. Trindle to buy axle grease, and to shoe the horse, or to help feed it.

—E. G. C.

Sinde Mission, Livingstone,
North Rhodesia,
South Africa,
Feb. 1st, 1929.

It has been raining most of the time, in these parts for the last four weeks. Every thing has been about flooded during this time. Haven't been able to leave the mission during the rains. There was a pause for about two days at the end of the first week and gave us a chance to get to the R. R. Siding to get some food for the boys. The boys and oxen made two attempts before they succeeded. Some of our crop, (corn and pea-nuts) has made a fine growth but some has been drowned out.

There are around fifty people staying on the mission and we have managed to convert about all of them. Most of these are men and they are all very anxious to learn to read and write. We continue our meetings every night at the school house, as usual. Two were baptized last Sunday. I feel that we are not doing as well the last month as our best interpreters have left for Southern Rhodesia. The best is none too good.

These natives are just now living in the wood age, having passed out of the "Stone age". All around over the mission grounds we find stones that have been used for the "nether mill stone"

perhaps for hundreds of years. Now their kasavas, nyati, kaffer-corn and corn is all ground in a wooden bowl which stands around eighteen inches high and about a foot through. They put the stuff for grinding into the bowl, then take a pole five or six feet long and two and a half inches in diameter, made of very hard and heavy timber, and grind by punching one end of the pole into the bowl about 100,000 times. Often times two women will be punching their poles into the same bowl. Of course this is perfectly alright. "Two women shall be grinding together, the one shall be taken, the other left," Luke 17:35.

The Lord is seeing to it that we are being provided for. Praise His Holy Name.

In Christian love.
Geo. M. Scott

"PREACH THE GOSPEL TO THE WHOLE CREATION."

Kwai Hsien, Kwong Sai, So. China.
March 2, 1929

Christian Monthly Review,
Meaford, Ontario.

Dear Bro. Collins:

The Review found us in our new home this time; was forwarded from Hong Kong. Please change our address to Kwai Hsien, Kwong Sai, South China. Miss Mattley wishes her address to be changed also. We have opened work in this inland province and hope we can cause the Great Light to shine in many of these darkened hearts.

We had planned to move into Kwong Sai long before this but were hindered. Had our plan made to leave HongKong Jan 26th but Margaret, (Mrs Broadus) was operated on for apendicitis, Jan 23rd. She did fine after the operation and we took the boat on Feb. 21st, and arrived in Kwai Hsien the 26th. Had a good trip for this time of year and were able to get one of the best boats up from WuChow. We about have things in order now and think we can be very comfortable even if it is not as nice as an American home.

I am sorry I have not had time to write more for the C.M.R., but will try to do better in the future. Do not look for glowing reports as the work in these parts is slow. The Gospel is something new to these people and it will take time to get them to give up their idol and ancestor worship and

become Christians, but the Gospel is God's power to save and we pray many will take hold of that power.

We would be very glad to hear from some of the Canadian brethren whether we have ever met in person or not. Remember the new address.

Yours in His Service,
E. L. Broadus

Christian scholarship has not yet done justice to the fact that the New Testament is essentially a missionary book, written out of the heart of missionary experience.—Sel.

Harper, Kansas, Mar. 30, 1929.

Dear Christian Friends:

At present we are at Cordell, Okla., to attend the Lecture Week being conducted at this place. Mrs. Short and the children are to remain here for a time, while I do further work among the churches.

It has been quite a while since I sent out my last letter, and in that time I have had many good meetings. From Austin I went to San Marcus, Mathis, Pleasanton, Jourdston, Verdi, Sabinal, Uvalde, Del Reo, Ozona, San Angelo, Sterling City, Big Springs, and Abilene for Lecture Week. We had a most profitable week there, then around Abilene at Merkle, Anson, Hamlin, Stamford, Breckenridge, Eastland, Gorman, Baird, Clyde, Rising Star, Coleman, Winters, Graford, Bowie, Nocona, and Belcherville. I certainly appreciated the interest at all these places, and want to thank all for the help they have had in this work. Many have made promises to give something to the work regularly. That is what is going to count in the end; regularity, something each month, whether small or great (according to the ability of each) is what will do the most for mission work; in fact is what the Lord expects of us. I am receiving letters from different ones containing the monthly contributions which they have promised. Others have not yet sent in their regularly monthly offerings. Just here let me suggest that you make a regular offering to the work of the Lord in that distant land.

Report from Africa is that a good crop is growing, that many are in school, and a goodly number baptized. The work is growing. Many are hearing the word of the Lord, are bringing forth works of faith, and many are learning to read, thereby able to get the lessons contained in the New

Testament. Out of these who are studying we expect to find those who will some day be faithful preachers and teachers.

Brother Reese sailed the 15th of this month for Africa. What rejoicing there will be on the field when the new workers arrive. We have opportunity to buy the mission site of 1000 acres for \$625. At present we are paying \$100. per year

lease. After we have bought, the tax on the land will be \$1. per year. Now, we are going to buy, then we want to start a small school for white children, our own and others who may come.

May God bless all efforts in Jesus Name.

Write us at Harper, Kansas.

Yours in Jesus, W. N. Short.

OUR CONTRIBUTORS

MEMORIES OF THE OLD HOME.

By Albert Burgess

Sometimes my memory takes me back

To home long years ago;

Oft fancies weave their mystic spell

On every place I know.

There's not a spot on that old farm

But I can see to-day—

I wonder if it looks the same

As when I came away.

I hear the tinkle of the bell

On the cows in the pasture lot;

That sound that oft would greet my ear

I have never yet forgot.

I see the fields of grain and hay;

The place I used to swing;

I hear the songs Steve Foster wrote,

The songs I used to sing.

Sometimes I hear the robins sing

Far up in the maple tree,

Where I sat and learned my lessons,

While they sang a song to me.

And oft I see a kind old face,

Her hair just tinged with grey;

Who stood in the door looking out for me,

When I came from school or play.

The world may give me many a knock;

My fortunes come and go;

It will make me love these scenes the more,

As months and years will grow.

That dear old home may no ill mar,

That spot so dear to me,

Where memories take me home again,

That home where I used to be.

"INTER-CONGREGATIONAL ORGANIZATION."

The ardent advocate of "inter-congregational organization" admits there is no **command** or necessary **inference**, and whether there is an **example** "depends entirely on our attitude to, and use of, the New Testament documents", but contends "There is a historical record" in II Cor. 8:18-19, which thing I politely, and positively, and steadfastly deny. If a congregation appoints a worthy man to a particular work, it is well; if another congregation decides to do the same, we have no objection; if several congregations approve and appoint him to a scriptural work, we are pleased, whether the work is raising famine funds, missionary money, holding evangelistic meetings among these churches, or doing home or foreign missionary work. But what we do object to very earnestly and seriously is the innovation of extra-

and unscriptural inter-congregational organization. Shall we use all our energy unitedly in going nobly forward in ways unmistakably sound or shall much of our strength be spent in controversy about "organization" whilst the heathen perish in sin, and division and disgust spread in the home churches?

Don Carlos Janes.

HE THAT IS WISE WINNETH SOULS. (Prov. 11:30)

By J. C. BAILEY.

The above statement is one of the utterances of the wise king of Israel, Solomon. To those who believe the Bible the truth of our text will not be doubted, and being persuaded that those who peruse these lines are, in the most part at least, Bible believers, I shall not here stop to prove that the Bible is a revelation from God.

There is a great *joy* in soul winning, that we cannot find in anything else. But this is not the only thing that we rob ourselves of, if we fail to win souls. Let us get the facts before our mind: the *wise* win souls. Jesus said there were five *wise* virgins and five foolish ones. The five wise ones entered into the marriage supper; the foolish one did not.

Again turn with me to the wise king and listen to him: the *wise* shall inherit glory but shame shall be the promotion of fools. (Prov. 3:35). The prophet Daniel says: they that are *wise* shall shine as the brightness of the firmament. (Dan. 12:3).

From the above texts it is easy to discern the destiny of the wise and of the foolish.

Next point I wish to prove is that we are *either* wise or foolish. Jesus says in the latter part of the sermon on the Mount: he that hears my words and does them is likened unto a wise man. He that hears my words and does them not is likened unto a foolish man. We either do his commandments or we do them not. We are either wise or foolish.

What makes us wise? Wise enough to win souls? Where shall we obtain this wisdom? Wisdom that we might inherit glory? Is it to be obtained in schools, colleges or universities? The world through its wisdom knows not God. (I Cor. 1:21). Paul writes to Timothy: that from a babe thou hast known the sacred writings which are able to make thee *wise* unto salvation, through faith which is in Christ Jesus. (II Tim. 3:15).

Faith comes by hearing the word of Christ. (Rom. 10:17). We have the sacred writings of the Old Testament and the faith delivered to us in writings by inspired writers. So we can truthfully say the book, which we call the Bible, will make us *wise* unto salvation. That He (God) might leave no room for doubt in our minds he adds in verse 17 that the man may be completely furnished unto every good work.

So let us, dear brethren, not be ashamed of Christ or of his word, lest he be ashamed of us in the day of his glorious coming. (Mark 8:38).

We have learned that the scriptures teach us to be soul-winners and that they furnish us completely for the task. Let us grasp the fact that the winning of souls is not the duty of the preacher alone. "He that is wise winneth souls." "The wise shall inherit glory."

To those who have the mind of Christ, (Phil. 2:5) their chief desire is to see souls saved, for that was the mind of Christ in coming into the world. (I Tim. 1:15). Some in their enthusiasm for souls have considered the Lord's way inefficient (Eph. 3:20-21) and have organized societies to carry on this work. Has it been successful? Are our *progressive* brethren satisfied with the conditions that have been caused by their enthusiasm? To those who are acquainted with the facts, the answer is in the negative. Now they (some of them) propose to organize a new society. Can they or we organize something more efficient than the church the Lord organized?

Did God take hundreds of years to perfect a plan that can be improved upon by man? Is it not an insult to our Lord Jesus Christ to think so?

Bro. McKerlie says the tail wags the dog. Speaking concerning the society organizing effort of our progressive brethren: If we or they organize again would not history repeat itself? If not, why not?

I was travelling on the train the other day and a number of us were discussing the wickedness of the dances carried on in our town. The other three

were in favor of a dance (a select dance). They would only permit certain people. They would only permit certain hours, etc. I asked them, what dances ever stopped with the parlor dance? My advice was to get rid of the corruption entirely.

Now instead of putting a new tail on the dog; let us go back to the old Jerusalem pattern. Shall we co-operate? Yes. The early churches did; no one will deny it. But they did it in and through the church. (Eph. 3:20-21; I Tim. 3:15). If they had an organization besides the church who were its officers? and what authority did they hold? When were they elected? When did their term of office expire? How long did this society or organization last?

There is much we can do and the church is big enough to meet our every zeal for work. He placed us in the body as it pleased him. He has assured us that the body will grow if each part works. (Eph. 4:16) Let us then be satisfied to work in the church (*really work*) that in the first generation of its existence preached the gospel to the people of that generation. No human society ever did that.

Submitted in love.

"CO-OPERATION."

R. H. Boll.

One of the brethren asked another of another congregation: "Do you do any charity work?" "O, yes," he replied; "we have a case on hand now—a poor little woman, stranger in the city, and her husband has left her after he had sold nearly all the furniture and spent the money for drink; and she has a little baby. The committee is going to meet tomorrow to see what we can do for her." By that time the first-named brother, a good, humble, hard-working Christian, felt his heart swelling within him, and forgetting that the "committee" was to "meet" next day, for to consider of the "case," he blurted out anxiously: "Where is she?" And the other gave him the address. It turned out, as not infrequently it does: the committee met, and deliberated, and considered, and did nothing, or next to nothing. But that first-named brother went at once to the helpless one and helped out of his own pocket and drew other brethren from his congregation to her relief.

This is an actual occurrence, and it tells a story which comes in most opportunely. It is very well to have system and method—we must have it in order to do steadfast and regular work; but individuals should not be fettered thereby so that they cannot act spontaneously and instantly in a time of need. But there is another lesson here that strikes deeper. Much of the committee work and "co-operation" is only the pitiful cloak of personal unwillingness to do and to sacrifice. "Many hands make light work," says a homely proverb. That is at once the good reason for true co-operation and the real reason why co-operation is depended on in many instances where, instead, an individual at some cost to himself of money and trouble should do a little honest work.

If a farmer, for example, should gather all his neighbors together to weed out some widow's garden patch for her, we would think it ridiculous: it is a piece of work one man could and should be willing to do himself. The fact that he calls for co-operation simply reveals the fact that he himself wants to do as nearly nothing as possible, while yet getting the name of having done something. And much of the so-called "co-operation" in various branches of Christian work is only the pretext of individual stinginess and reluctance to work.

We have dawdled for years over "the missionary problem." We have pretty thoroughly discussed the matter of the co-operation of churches in mission work. That such co-operation is right and often necessary is beyond doubt. It is not against that any criticism is passed here, but against the abuse of the co-operation principle. Ten, twelve, twenty churches have co-operated to support one missionary. That is better far than nothing. But let us consider. Among these ten or twenty churches there could perhaps be found one congregation which by itself, singly, could shoulder the whole obligation and be no worse off for it: nay, among the churches even individuals here and there who, any one of them, on their own account, could have sent and supported that missionary and never have felt the sacrifice. But we have co-operated, a congregation giving five dollars, another one seven and a half or ten, and such like, a month; and that not always regularly. It is just that and nothing else that makes the bulk of the so-called "missionary problem." It is not the lack of money; it is the lack of the true spirit of sacrifice, of zeal, of love for God's work and cause and the souls of men. Among the Moravians at one time one missionary was supported by every two or three members; and they are not rich. Granted we had, not more means, but the same sort of spirit among us and there would be thousands and thousands of missionaries extending the church of Christ, preaching the good tidings among the bitterly destitute millions in the dark places of the earth. One individual among us, a man in only moderate circumstances, has for a time personally been giving a hundred dollars per month to the support of one of the missionaries. How many others could do that and more, and make an investment here of the wealth which unused will bring a curse, but so used will pay immeasurable dividend of blessing in all eternity? And what churches will undertake to put a stop to this dabbling "co-operation" play and set a standard by sending out a missionary by themselves—as some have already done? Let us not fear that we cannot do it. We have enough of both men and money. We have not the heart to do it, that's all. Our men and our money are available for any of a hundred things, but are not in any real way available to Christ for his use—else, doubt not, he would use them after a fashion thought impossible hitherto. If but the words of that song carried due weight to their hearts:

"Give of thy sons to bear the message glorious.
Give of thy wealth to speed them on their way,
Pour out thy heart for them in pray'r victorious;
And what thou spendest, Jesus will repay."

—Word and Work.

HOW TO EVANGELIZE.

If a church has a young brother that wants to preach and has the talent, and the church refuses, or rather fails from neglect, to send him out, and he is too poor to go at his own charge, and ten men of different congregations hold a consultation and agree for one of their number as their agent to send him out and they guarantee him a certain amount of money, would not said ten men be a "Missionary

society"? If not, why not? Would it be right to so act? If not, why not?

I think there are two things in the supposition that are unsupposable—impossible to be true. First, it is not true that a young or old man can be so poor that he cannot preach Christ. Poverty cannot prevent a man's preaching Christ. Christ himself and Paul have proved this true. No one can be poorer than was Christ. He had not where to lay his head, and for forty days and nights had no food. Paul was so poor that he suffered nakedness and hunger, and wrought with his own hands to support himself and his companions while they preached. Paul said to the Corinthians, "Are they ministers of Christ? . . . I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." (2 Cor. 11:23-27.)

No one is justified in ceasing or refraining from preaching until his want and poverty exceed those Paul endured. Paul tells Timothy; "Suffer hardship with me, as a good soldier of Jesus Christ." (2 Tim. 2:3.) "Suffer hardship with the gospel." (2 Tim. 1:8.)

Jesus said, "A disciple is not above his teacher, nor a servant above his lord." (Matt. 10:24.)

No man is too poor to preach the gospel. The great want of the age is men who are in earnest, who are consecrated to the service of God, who can suffer all things for the sake of Christ. We are only playing at preaching the gospel, not willing to suffer for it. I feel certain that if we could be earnest, ready to deny self as the early preachers did, the result would be much greater now than it was then.

These early preachers were endued with miraculous power, but neither Christ nor any inspired prophet or apostle ever used this power to avoid persecution or suffering or to supply his bodily wants. But is it the preacher's duty to suffer, while his brethren do nothing? It is not our

duty to measure ourselves by others. It is our duty to measure ourselves by the laws and examples that Christ and his inspired apostles gave us. He will certainly hold us to account if we fail to follow these. He will do the same to these brethren and churches who refuse to help those who deny themselves to preach the gospel. He requires the sacrifice from all. It seems to me that the great mass of professed Christians must fall under condemnation.

"Many are called, but few are chosen," is spoken of Christians. God cannot approve the Christian that sees his brother striving to save men and fails to help him. But their failure will not excuse the preacher. He must do his duty, though it brings on him the suffering of Paul. His example of self-denying devotion to the service of God and the faithful warning of their duty may be what these cold Christians need to save them. At any rate, a willingness to suffer and endure want in order to preach Christ must be in us in order to save ourselves; and the example of fervor and zeal will excite some others. Then the preacher ought not to wait for any one to send him; he ought to go and do his duty. So long as he waits for some one to guarantee against suffering he encourages these cold churches in their lukewarm, indifferent state. He is in just that state himself, else he would not wait for a support to be guaranteed. If he would lift himself out of it, he would do much to lift them out of their coldness and lifelessness. Then there are ten brethren who see the evil of this lifelessness and are anxious to do something. How shall they go about it? This is a dangerous point in the life of churches and Christians. Hitherto these Christians and churches have failed to do their duty. They now start out to do something. The churches have been indifferent; men are so liable to lay all the blame on the plan of work, and adopt some new method. This is the way all societies begin. But we can work through the churches just as easy as through any association or organizations of men. Under just such conditions the Jews demanded a King. The judges appointed by God "took bribes, and perverted justice." Yet to change God's order when so perverted and corrupted was to reject God. If these brethren will say to their churches that the church ought to help that brother who is sacrificing to preach the gospel,

and that here are ten, twenty or fifty dollars that we wish the elders to use in helping him, I do not believe that there is a church in the world that would refuse it. If he will bring the matter before the church as the duty of the church and lead in the work, some of the others will be stirred to join with him in it. He will encourage those who can give only a little to join theirs with his and increase the fund. He will lead the church to activity in this work and help to warm to life and so save these cold, lifeless and lost brethren. It is as important to save them as to save the unbaptized sinners, and they are just as sure to be damned if they do not do something to save others as is the unbaptized infidel. I cannot see how the God-appointed elders cannot do the work of conferring with the preacher as well as the one selected by the ten brethren. This seems to me the natural, reasonable way, as it is the scriptural way for proceeding; and if it were not for man's love to organize and work through something of his own, instead of God's appointments, I am sure he would never think of any other way.

If half the time were given to presenting the matter to the churches and interesting them in work that is given to meeting and organizing and arranging new plans to work through, ten times as many persons would be led to participate in the work and the means would be greatly multiplied. God and his appointments would be honored. But when the ten live men draw off into a combination of their own, to work through it, they deprive the church of their life and earnestness, leave the cold members to grow still colder and the church of God more and more lifeless. The poor members who give but a little are discouraged, are made to feel that they have no part nor lot in the work of spreading the gospel, are made to feel that they are an ostracised class, and the preacher is taken from under the control of the elders and from his connection with the church and is placed under the control of the rich men. I can conceive of nothing that can more effectually destroy the church of Christ than such a course.

It is as though the eyes (if it were possible) in a number of human bodies were to refuse to discharge their functions in co-operation with the other members of the body, but were to combine and make a new body—all eyes. This new body could perform but one work. The old bodies de-

prived of these members would be maimed and helpless.

While the regular work of contribution should go through the church and the church should communicate with the teacher concerning giving and receiving, it is scriptural for individuals, as they have the opportunity, to do good to all men: and if a brother sees one engaged in the Lord's work, he may as an individual, as a member of the body of Christ, help him. But if he enters into another organization to do it, he does it not as a Christian, a member of the body of Christ, not as a member of the church, but as a member of this new organization, which supplants the church, usurps its work, deprives it of its earnest and active members, and leaves it a mutilated and helpless body.

Now, under the circumstances proposed, we will give a clearly scriptural order for those members to go to work in sending out the gospel. Here is the preacher, two or ten churches, cold and lukewarm, with one or ten men who realize that something ought to be done to have the gospel taught. The preacher is or ought to be at work, preaching what he can, but is hindered by having to give his time to "tent making" or some other calling. A brother in a lukewarm church sees that he ought to be helped. His duty may be first as an individual Christian to improve the opportunity and help him if the demand is pressing, but it is his duty to bring the matter before the church and to insist that every member according to ability should aid in this work. He ought to insist that it is the duty to sacrifice, not merely to give after gratifying all desires. The scriptural order, first, is to have the church communicate with the teacher as concerning giving and receiving; that the church should send to his necessities, inquire as to his wants, and in sympathy seek to share in his labors. Every member according to his ability should aid. He should—kindly, forbearingly, but earnestly and persistently—bring the matter practically before them by contributing freely to the church treasury to be used in this way. It would be an exceedingly cold and dead church if this did not lead some to unite with him in this work. Persisted in, the good fruits from it will draw others into it until the whole church is enlisted in the work. Paul says to the Corinthians that Titus, "being himself very earnest, he went forth unto you of his own accord." "We have sent together with him the

brother whose praise in the gospel is spread through all the churches." "Whether any enquire about.....our brethren, they are the messengers of the churches, they are the glory of Christ." (2 Cor. 8:17-23.) These were to stir the churches of Macedonia up to the duty of giving to the saints at Jerusalem.

This interested individual may himself visit other churches, and, as the above scriptures show, may lay the matter before them and induce these churches to engage in this work. A church engaging in the work may send a messenger to one or more churches to ask aid in the work and to stir them up to their duty. The teacher himself may send to the churches, make his wants known, and communicate with them as concerning giving and receiving. This is done by messengers, not delegates. Delegates meet and form a new organization. A messenger delivers a message to a congregation, receives the answer, and returns. There is no authority vested in him, there is no organization formed. Delegate or representative meetings, or meetings of churches in one representative body, necessarily form a new organization above and stronger than the churches because this meeting is composed of delegates representing two or more congregations. Two or more are superior to one. This necessarily grows into an ecclesiasticism.

For a number of individuals from one or different congregations to unite and form an organization of their own through which to work is to withdraw the means and activities devoted to this organization from the churches, so weaken and destroy the churches. Both plans dishonor the church and its founder.

God's plan, for which there is clear scriptural example, reaches and presses upon and keeps before every member of the body of Christ that it is his duty to help in the work. The human plan withdraws the zealous and separates them into a new body—leaves the cold and indifferent members to grow colder and more indifferent till they die. The plan will destroy the church of God. If these ten individuals should fail to enlist any one else in the service, each could communicate with the teacher and each help him as he is able and as the teacher needs. This would give no organization supplanting the church.

—D. Lipscomb, in *Queries and Answers*, P.158.

NEWS AND CORRESPONDENCE

The way of the world is to praise dead saints and persecute living ones.—Nathaniel Howe.

Geo. W. Emptage, Harding College, Morrilton, Ark., U. S. A., "I am looking for the March number of the C. M. R. now anyway. I surely do enjoy reading it, and only wish it could come every week"

We are glad to report that Bro. Emptage is doing well in his studies at College, and if it is God's will he will go on till he finishes the course there. Recently he conducted the service at a meeting near Morrilton, speaking for about 30 minutes. Bro. Frank Ellis, also of the Meaford, Ont., church, went to Harding College the first of this year. He too is making good grades, and intends taking the course. We wish them every success, and feel proud that they are representing Meaford and Canada so well, and hope that a number of others will catch a similar vision.—E. G. C.

The man who never does anything in the church unless he can have his own way about it, is a man the devil is not much afraid of.—Sel.

Mrs. Fred McLachlin, Northgate, N. D., U. S. A., Mar. 22, "We surely enjoy the C. M. R. every month as we are the only family of believers here, and find it rather hard to carry on, being only young in the faith. But we are trusting something will happen to make things better. With best wishes to you and the paper."

"I'm but a cog in life's vast wheel,
That daily makes the same old trip,
But what a joy it is to feel
That but for me the wheel might slip."
—From Bible Lovers' Digest.

Alex. M. Stewart, 607 Crawford St., Toronto, Ont., Mar. 25: "The work in Toronto in general seems to be much better. I think progress is being made in all the congregations. The attendance and interest are good. Bathurst St., Fern Ave., Wychwood, and Strathmore Blvd., all have special classes for Bible study one night during the week. East Danforth have moved to much better quarters and a good work is being done. Bro. Simpson and others are putting forth a special effort and already one precious soul has been won for Christ. The brethren in Hamilton were happy when two ladies stepped out for Jesus, Sunday, Mar. 17, at morning meeting at Ottawa and Edinburgh Sts. They were baptized in the evening at Sanford and Main. This is the first fruits of the new effort. I believe we can look for more. I was with Stouffville brethren Sunday morning enjoying the fellowship. They are looking for better meetings henceforth. I hope their faithful efforts will bear fruit. There has been a lot of sickness at all points this winter, but with the coming of spring it should be better."

We regret to announce that Sister Keffer, Bro. L. J.'s mother is suffering with a dislocated shoulder and a broken thigh as a result of two falls. She is with her daughter, Mrs. Wesley Lundy.—Ed.

E. J. Purcell, Wardsville, Ont., Mar. 26: We had Bro. McGary with us last Sunday. Our work is

going as usual. Sorry to see by the Advocate the death of two great preachers, Bros. Larimore and Elam. But changes are always taking place."

SOME "DON'TS" FOR CHURCHGOERS

Don't visit; worship.
Don't hurry away. Speak and be spoken to.
Don't dodge the preacher; show yourself friendly.
Don't dodge the collection-plate. Contribute what you are able.
Don't stop in the end of the pew. Move over.
Don't stare blankly while others sing, read, and pray.
Join in.
Don't wait for an introduction. Introduce yourself.
Don't criticize. Remember to think of your own frailties.
Don't monopolize your hymn-book. Be neighborly.
Don't stay away from church because of company; bring them with you.
Don't stay away from church because the church is not perfect. How lonesome you would feel in a perfect church!—The Scots Observer.

Robt. Bailey, Thessalon, Ont., Mar. 27: "While our winter seemed short, we had it pretty cold and stormy at times. One morning it was 42 below zero. We were able to have our meetings every Sunday. Sister Nelson Bailey has been in the hospital for about 12 weeks. For awhile not expected to live, but is improving now."

Daniel Stewart, Carman, Man., Mar. 28, says their meetings have been rather small the past winter due to severe cold, and bad roads. But they have had two baptisms. He and his wife hope to come to our Ontario June meeting.

ILLUSTRATIONS

The following illustration was taken from the Baptist Standard. Jesus often used illustrations in His teaching; we ought to use them freely. How many there are who are interested in their own children but not in the children of others. Many parents want the preacher to pray for their children, but never think of praying for or working with the other parent's child. "Look not every man on his own things, but every man also on the things of others", Phs. 2:4.

The ship's doctor was passing along the deck on which the body of a man just rescued from having fallen overboard was laid. Members of the crew and passengers were working excitedly over the body. The doctor was hailed and called to inspect and if possible to offer aid. The body lay face down. The doctor laid his hands on the pulse in the temple; straightening up, he rather carelessly said, "The man is dead. Nothing more can be done for him."

Just at that moment the body was turned over on its back. The doctor looked down into the face of his own son. Now all was changed. He threw off his coat, dropped on his knees, embraced the body and for an hour worked over that inanimate body. He employed every known means. He would not let go until he brought his boy back to life. It made a great difference who was lost.—Gospel Herald.

Chas. W. Petch, 455 Victor St., Winnipeg, Man., April 1: "I am feeling better again after a week nursing a carbuncle. We had good audiences yesterday."

A. E. Firth, 659 Pape Ave, Toronto, Ont., Mar. 19: "Our meetings are on the mend." April 4: "Interest good. Three baptisms Lord's Day. Looking for more. Thirty-six at prayer meeting last night."

A. M. Simpson, Secretary, 222 Winnett Ave., Toronto 10, Ont., Mar.:—"The work at East Danforth is progressing favourably. The outside hearing is good. The meetings being held in the new hall are encouraging. The readiness of many local speakers to come out and help us with the work here is very greatly appreciated. One addition by baptism. One of the older girls of the Bible School."

To enlist the help of the world is at once a weakening of the cause and a certain means of bringing the Lord's name into dishonor, as though He could not defend those whom He sends forth to do His bidding. Once the world's assistance is sought, all spiritual independence is forfeited, and the kingdom impoverished.—J. Stuart Holden, in Christian Standard.

Earl C. Smith, 2703 St. Xavier, Louisville, Ky., Mar. 30:—"I expect to be in meetings all summer."

INVITATION.

St. Catharines, Ont.
April 4, 1929.

To the disciples of Christ everywhere—
Greetings—

We, the church of Christ at St. Catharines, wish to again remind you that we are preparing for and arranging to hold the regular meeting of the churches of Christ, which is usually called the June Meeting, on the 8th and 9th of next June.

We are looking forward for you and yours to attend and to help with your presence and fellowship to make this meeting a season of spiritual uplift.

There will be the usual Saturday afternoon and evening meetings as well as the Lordsday meetings at 9.30 a.m., 11 a.m. 3 p.m., and 7.30 p.m. Then for two weeks, each night, there will be a protracted effort put forth. (St. Catharines will then be on Daylight Saving Time.)

The program, when definitely arranged as to speakers and subjects, will be forwarded to you in due time.

In behalf of the church,

C. H. Claus,	James H. Johnston,
Corresponding Secretary,	M. G. Miller,
Box 83,	C. H. Claus,
St. Catharines, Ontario.	Trustees.

Each subscriber get at least one new one.

C. B. Clifton, Akron, Mich., April 1: "Just finished a series of meetings with the Akron church. It was essentially a seed sowing meeting. One added by relation, two made the good confession, and will be baptized in Detroit during the Hardeman meetings, (which began yesterday.)"

I am planning a similar meeting in Port Huron early in May. Should any readers of the C. M. R. know of any members of the church living in or near Port Huron, if you will kindly send me their name and address, I will gladly do all in my power to get them out to the meetings and interested in the church."

C. G. McPhee, Beamsville, Ont., April 4: "The work at Beamsville moves on as usual. We are planning for some protracted meetings in this vicinity during the summer. The women are taking a great interest, and are busy preparing things for the Indians in the West.

It was my privilege to spend the last Sunday of March with the church at Windsor, Ont. The brethren there are active and each one seems willing to do his part of the work.

On Monday following, I enjoyed listening to Bro. Hardeman, who is preaching for the Detroit churches, in the Masonic Temple."

Grave and far-reaching questions are brought forward in church business meetings. The destiny of many souls may depend upon decisions reached. But as a rule things are "rushed through," and often, when barely an hour or even less has passed, one of the "Directors" or "Trustees" reaches for his hat and restlessly says, "Excuse me, brethren, but I must catch my train." He is to be home for the important event of the regular supper, which he enjoys 365 days in the year. He is in a hurry. How is he to be expected to sacrifice such an important daily event to the comparatively much less important Macedonian call from hungry multitudes of far away lands? So this one man rushes off. Then another reaches for his hat and then a third. The needed peaceful deliberations are upset. "Seek the kingdom of God first" has given way to "Seek first the other things."—Sel.

A CORRECTION

In our April issue under "Our Contributors" is found a poem of two verses, as from "a subscriber." This should have been entitled, "Builders," and credited to R. L. Sharpe.—Ed.

DO YOU FEEL LIKE WEBSTER DID?

Daniel Webster was once asked, "What is the most important thought you ever entertained?" After a moment's reflection, he replied, "The most important thought I ever had was my individual responsibility to God."

"WE SHALL ALL STAND BEFORE THE JUDGMENT....."

TO OUR SUBSCRIBERS.

For nearly three years the Christian Monthly Review has enjoyed a steady, healthy growth. This is to again remind you that the management and supporters of the paper, and many readers, believe the paper to be a valuable medium in our hands for doing good. That the printed page in the hands of Christians is a power for good, and a wonderful aid in the work of the church no one can deny. We are encouraged on every side to go on, and we rejoice to know that the brethren generally have so well responded, giving to the paper a good reception, thus, of course, increasing our field of usefulness. Every one knows however, that it takes money to run a paper. While the only ones who get any thing out of the paper are the printer and the government (for postage), yet they must be paid. This is an appeal, therefore, that we do not slacken our efforts for the paper. There are many ways you can help. Get one or more new subscribers; act as agent and get renewals; do some missionary work and send the paper to a friend; encourage and help your son or daughter away from home by sending paper to them; contribute to C. M. R. Fund for its support; or if you are a subscriber and your time has expired, according to the yellow tab, send in your renewal; if the yellow tab does not give your date write in and ask how you stand, (the date is shown on nearly all of them). While only a very few are doing it, yet, if for any reason you don't want the paper, and if you have been receiving and reading the paper, be fair enough to write us about it, and send money to cover the time you have received

it and the paper will be stopped if you say so. There are several reasons why you should do this, if you feel that way about it. Though we do not hesitate in urging especially our brethren to subscribe for the paper, yet we do not intend forcing it upon anyone. And if you don't want it, and don't intend paying for it, we should know that, for it costs money to deliver the paper to you. Other papers discontinue, after due notice, immediately upon expiration of subscription. Whatever the law may be we have not done that, and numbers of subscribers appreciate it.

We believe that God is using the paper for good, and it is our daily prayer that everyone connected with the paper in any way may be blessed, and that the management may be guided by heavenly wisdom.

Our friends and helpers are truly appreciated, and we thank you all.—E. G. C.

The Editor and family (and others) recently enjoyed a hurried visit with brethren O. E. and Lemuel Tallman of Port Dalhousie, Ont.

A good brother to whom we had sent the C.M.R. in an advertising campaign sent in the money for a year's subscription, and says he is grateful to the brother who gave in his name. Further says, "I did not know the nature of the contents until receiving first copy. Appreciate information gained therefrom about the work around us among our brethren." So it goes. There are doubtless many others who do not now take our paper, and who are unaware of what they are missing, but who would be glad to know about the paper, and would be glad to subscribe for it. Will you tell them about it? Give them your copy to read or send in their names as trial subscribers. While our list is steadily growing let us not stop.—Ed. C.M.R.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

Bro. C. H. Claus, St. Catharines, says the outlook for a good June meeting is very bright, every one written to, offering to cooperate and help to make it a success. "We have written to every address we know and sent invitations. But if we have missed any this is an invitation to attend." They hope to get the New Collegiate which seats 1200. "Let us fill it."

This One for the Minister.—"What was the text of the sermon today?" "He giveth His beloved sleep." "Who was there?" All the beloved, apparently.—Epworth Herald.

Encouragement

Thos. D. Bateman, "Success to the paper".

Mrs. J. O. Martin, "The C. M. R. gets more interesting all the time".

W. W. Husband, "We very much enjoy the pure character of the paper and the missionary articles, and hope it may be permitted to continue."

For C. M. R.—E. E. Ellis, church ad; C. W. Petch,

1 renewal; H. M. & Sis. Evans, Fund, \$5; "A Friend," \$3; Joseph McNally, renewal; Jas. A. Emary, renewal; A. E. Firth, Fund, \$6; V. Lighthouse, 1 renewal; H. J. Ellis, renewal; Mrs. Fred McLachlin, renewal; A. M. Stewart, 1 renewal; E. J. Purcell, Fund, \$10; Arthur Whitfield, Fund, \$6; Fred Wallace, renewal; Robt. Bailey, church ad; Daniel Stewart, renewal, church ad; O. E. Tallman, Fund, \$5; Grant Stevenson, renewal; Mrs. Frank Chittick, renewal; W. W. Husband, renewal; "A Friend," Fund, \$2; C. W. Petch, 1 new; "A Friend," Fund, \$15; W. F. Ellis, Fund, \$8; A. E. Firth, church ad, 1 new, 1 renewal; W. A. Whitfield, Fund, \$2; Miss Hattie Laycock, renewal; Albert Burgess, renewal; T. H. Beecroft, Fund, \$1.

Thank you.

For Missions—For Trindle, H. M. & Sis. Evans, \$1; Jas. Mackie, \$5; Church, Thessalon, Ont, per Robt. Bailey, \$5; "Two Friends", \$5, (these for pony and buggy) church, Meaford, Ont., per E. E. Ellis, \$10, (regular support).

For Sherriff, church, Woodgreen, per J. S. Whitfield, Glencoe, Ont., \$3.30; church, Selkirk, Ont., per Omar Kindy, \$10; church, Collingwood, Ont., per T. H. Beecroft, \$1 church Meaford, Ont., per E. E. Ellis, \$10; "A Friend," \$5; Mrs. C. Hodges, \$2.

"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought Jehovah's offering,And they came, both men and women, as many as were willing-hearted,.....And all the women whose heart stirred them up in wisdom.....and every wise-hearted man, in whose heart Jehovah had put wisdom, even every one whose heart stirred him up to come unto the work to do it".

Christian Monthly Review

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CHURCH DIRECTORY

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

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.

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. F. 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. Secty.-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 each Lord's Day at 11 a.m. for Worship. 7.30 p.m. Gospel Meeting. L. J. Keffer, Evangelist.

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

FOREST, ONT.—Church meets in private house on Lord's Day at 10.30 a.m., for Preaching and Worship.

ST. CATHARINES, ONT.—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. Wednesday at 8 p.m., Bible Study. M. G. Miller, Treas.

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. Sec'y; 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. Daniel Stewart, Secretary.

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. C. G. McPhee, Evangelist.

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.

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.

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.

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., Secretary.

TORONTO, (WYCHWOOD)—Vaughn Rd. Church of Christ, Cor. Vaughn Rd. and High St. Lord's Day 11 a.m., Breaking of Bread; 3 p.m., Bible School; Young Men's Mutual Study Class, Wed. evening. Thursday, 8 p.m., Prayer and Bible Study. R. Slater, Sec'y, 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. H. McKerlie, Evangelist, 528 St. Clair Ave. W., Toronto, Ont. 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. Omar Kindy, 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.

SARNIA, ONT.—Church meets in Dausess 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.

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 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.

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.