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THE THREE PRAYERS.

Lord, HELP ME,"- so we pray,

"Help me MY WORK to do;

I am so ignorant and weak,

Make me more wise and true."

"Lord, HELP ME to do THY WORK,"

We pray when wiser grown,

When on the upward way

Our feet have further gone.

"Lord, DO THY WORK through me;"

So when all self we lose;

His doing and His work, and we

The tools His hand can use.

(Selected.)

November-December.

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Toronto, November, 1932

THE FALL MEETING.

This Meeting was a cause of gratification to its promoters and a source of inspiration to those who had the good fortune to be there. The congregations in St. Catharines had arranged everything for the comfort of visitors in a most praiseworthy manner. There was ample provision for all temporal needs, and for the Spiritual man there was excellent fare in pleasing variety.

Privileged to attend two of the Sunday services we were delighted to see over 400 gathered in the Hall. And it was good to see a fairly large attendance at the special short extra session called for consideration of Missions at home and abroad. The following resolution was unanimously agreed upon, and as this is the only medium at present available for conveying it, we request our Missionary workers to accept its message as a personal communication to each of them,

"Resolved, That this gathering of members of Churches of Christ send Christian fraternal greetings to those Missionaries with whom they are closely associated in the work of spreading the Gospel, assuring them of the

continued prayerful sympathy with them in these days of trial, and wishing them God Speed in the Good Work in which they are engaged."

The Only Criticism

we heard was directed against a statement made by one of the speakers at the afternoon meeting. Believing it to be an unfair and dangerous misrepresentation of facts we refer to it in the hope that the speaker in question will not again use it to the (unintentional, it may be) misleading of his hearers.

The statement was "We are divided on matters of opinion and not over matters of faith."

Brethren present took strong exception to the expression. And it neither represents the facts, nor shows respect to the judgment of the brotherhood in general. We are of the belief that numbers of God's people have had to separate themselves from others on matters of Faith And Christian Principle, while they are just as eager for Unity as the brother who made the above statement. Moreover, we know, and we think the speaker knows some who have suffered much by preferring division to dishonesty. It was a pity such an unwarrantable affirmation was allowed a place in an otherwise profitable discourse.

The Evangelistic Efforts

made by the two churches in St. Catharines after the Meeting have been productive of much good. Bro. Petch worked up to his reputation as a forceful and energetic Proclaimer of the Gospel. A report from him tells of one man being baptized and the two congregations brought into harmonious co-operation in the Lord's work.

So another of these mountain-top experiences takes its place in memories of the past, there to inspire fresh courage and deepen our love for those of like faith and hope.

* * * * *

Coming together is a BEGINNING.

Keeping together is PROGRESS.

Working together is SUCCESS.

LIVING CHRISTIANITY.

"Wherefore we pray also for you that our God would count you worthy of His calling, and to fulfil all the good pleasure of His goodness, and the work of faith with power." (11 Thes. 1, 11.)

And wherefore did Paul thus pray? The answer is given in the following verse (12):-

"That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ."

Here we see, that a moral element is essential to Christianity. Christ came, not merely to manifest the divine power in miracles, and to promulgate divine truth as an object of faith, but to establish a dominion over the wills and lives of men. The Christian system is a system of moral reformation. It is a religion of precepts as well as doctrine; and of principles even more than precepts. It contains a system of duties by which Christians should be governed.

The Scriptures declare that the saints have been quickened from the death of sin; that they are the workmanship of God, created in Christ Jesus unto good works, which He hath before ordained that they should walk in them. The word Saint is derived from the Latin word "Sanctus," and means chaste, heavenly, divine, as well as sacred. Such are the qualifications of true and genuine Christianity, as felt and displayed from the heart. The apostle calls it "circumcision of the heart," a transformation by the renewing of the mind, and a participation of the divine nature. It is in its own nature, "pure, peaceable, gentle, and easy to be entreated" and in its operations, "full of mercies and good fruits, without partiality, and without hypocrisy."

And what are all the forms, and ceremonies, and creeds of men, when compared to this gospel principle of love to God and good-will to mankind? They are all empty and vain, and worse than useless, without this true principle of godliness in the heart; because by them the formalist is not unfrequently deceived into mistaking his own true character. Without this spirit of purity and holiness, the soul is not qualified for the enjoyment of Heaven.

Morality, then, in the largest sense of the word,

belongs to the design and plan of the gospel. Christianity is a moral system--a religion for the guidance of the human life; a religion intended to form character and determine the social relations of men. It is a religion for the world's activity; for the outdoor life of man, and not for his secret consciousness only. Whatever belongs to action falls under the control of Christianity. Man's business, man's labour, man's recreation, man's home, are all included within the domain over which Christ extends his authority. Hence we say that Christianity has a moral element, which can not be separated from it without destroying its divine creation. Christ says, "Marvel not that I say unto you, ye must be born again;" born in to this moral kingdom.

The Christian world does not so much desire, or ask to know, what is the character? This is not regarded as being so essential as the peculiar doctrine to which we may subscribe. But the absurdity of this judgment appears, whether we bring it under the New Testament, or examine it from the position we take when considering the proper effects of the gospel.

If we find that he spent much of his time in teaching moral duties, that in fact all his instruction tended to that, the evidence of our love for the Saviour is made to appear in our obedience to him.

"HE THAT HATH MY COMMANDMENTS AND KEEPETH THEM, HE IT IS THAT LOVETH ME." Doing, doing, doing, was the great burden of his instruction; and the conscientious fulfilment of all moral obligations and duties is essentially a part of our Christianity. If we turn to the Epistles of Paul and his fellow apostles, we there find doctrinal exposition united with perceptive instruction, and the former made to suggest and enforce the latter.

The results of a faith such as Christ and the apostles required--that is the proper effects or the outgrowth of gospel instruction, are character and life. But character is a moral result, and life is an exhibition of morality. Christianity, therefore, not only has a moral element, but this element is essential to it.

---A.J.C.

COMMUNING WITH THE SECTS

From "The Old Path Guide."

The Lord's Supper is a solemn and important institution. Like everything else divinely appointed, it should never be neglected. Those who really love the Saviour cannot consent to disregard it. At the same time, they do not wish to improperly observe it. It therefore becomes an important matter to study the complications produced by the apostacy in connection with the supper, in order to act consistently and with divine approval.

We find that those who spread the Lord's table in New Testament times were in the kingdom, not out of it. It is an institution that belongs to the kingdom of God, not to the world. Those who thus observed it were immersed believers. It was never given to the unimmersed nor observed by them, in apostolic days.

The supper was not only observed by immersed believers in the Churches of God, but it was also observed by them as "Christians" simply and not as sectarians. These statements cannot be denied by those who admit the primitive disciples were immersed. Thus far, then, we have clear principles to guide us in dealing with modern complications; we have only to be consistent with them and all will be well.

1. Shall we invite the unimmersed to sit with us at the table of the Lord? No. The institution was not given to the unimmersed. We have no divine account of its ever being observed by such. We have no authority, therefore to go beyond the record, and invite whom the Lord has not invited.

But shall we not allow each one to examine himself, and so eat? Not on this question. The self-examination urged by Paul was not with reference to their baptism. They had all been immersed. But may we not give the unimmersed to understand they can come without an invitation? Not if we are honest. May we not say that the Lord's table is for the Lord's people, and then leave them to decide the question as to whether or not they are the Lord's people? Then why not leave everybody else to decide the same question? Why not leave the people to decide for themselves as to the

terms of obedience to the gospel? The fact is, it is our duty to tell the people at the Lord's table, who may scripturally partake, as much as it is to tell sinners that they have not obeyed the gospel. Only when we are clear and explicit as to those entitled to sit at the Lord's table, are we free from the responsibility of those who may, without our knowledge have partaken with us.

2. Should we commune with Baptists? Not as Baptists. If they were to spread the table simply as Christians, and invite us to partake with them as Christians, we might consistently do so, but we are not justified in communing with immersed believers as partizans, even were we invited to do so. We may not thus recognise or endorse a mere party in religion. The New Testament authorises nothing of the kind.

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THE SUNDAY SCHOOL TEACHER.

By E. Wicksey.

The word "Teacher" means one who instructs or imparts knowledge, whether secular or religious. To be in the position of imparting knowledge is, naturally, to carry a grave responsibility, seeing that knowledge in any sphere has a profound influence on the student, affecting not only his mind but his character and his eternal destiny. The question may be asked, "What is essential in a teacher?" He must -

S T U D Y;

thoroughly, the subject or subjects which he plans to teach. If some of our married sisters were asked to speak or write about the "British Columbia Indians," they would, no doubt, be at a loss for subject matter. But if asked to write on matters relating to house-keeping, cooking, or the care of children, having studied these subjects, they would be in a position to impart useful knowledge.

Furthermore, the teacher should be successful in actual work. Knowledge is excellent, but unless it is geared up with

Practical Experience

and workshop methods, and proved to be successful, the

the knowledge gained profits little.

1. What, then, must the Sunday School Teacher study to be truly efficient? He must study -

GOD'S WORD.

An earnest study of the Bible should lead to a knowledge of Jesus Christ through faith and obedience, as his own personal Saviour, and of God as his Father, and the Holy Spirit as his continual Indweller. This is essentially the first grand requisite of the Sunday School Teacher.

His study of the Bible will lead him to seek to learn of -

GOD'S DEALINGS WITH MEN

in times past, men and women whose faith and disobedience, zeal and timidity, holiness and sin, steadfastness and wanderings, are a continual source of profitable study to all who have a serious desire to teach the Word of God.

He will also endeavour to learn -

The Will Of God

as revealed in the writings of the Apostles and other writers of the New Testament. What a study opens up to us here, and how we are impressed with the sacred duty of telling those whom we are privileged to teach, the great facts concerning man's complete ruin in sin, and of God's perfect provision for his salvation in the Lord Jesus Christ.

2. In addition to knowing God's Word, the Teacher should also study to -

Know Himself.

This knowledge will come principally through his being honest with himself as he views himself in the newly acquired light from the Word of God. He should thus learn of his own -

Weaknesses,

and, whether these be known to his pupils and brethren or only to himself and his God, the Teacher striving to become efficient will make earnest endeavour to overcome them. He should also know his own -

Talents,

and seek to develop them, so as to become more useful in the Kingdom. Not only should the Teacher study

the Bible and himself, he should endeavour to study -
His Own Pupils.

This may be difficult as the problem differs with the age of the scholar. A rule that applies to the Adult Bible Class could not be applied to the Primary. In the Adult class, the lesson may be approached quite directly with spiritual and practical lessons. With younger classes the approach may be made through :-

- a. A secular story or illustration taken from history, nature, or one's own experience etc.
 - b. A Bible story that has a bearing on the lesson.
 - c. An object lesson with suitable application.
- The most important thought here is to get the real spiritual lesson across, so that every pupil, may hear the truth. If we fail here, we fail completely. A story or illustration should be subjective to the real lesson and serve only as a means to an end.

If the Teacher Fails

let him learn to blame himself rather than his pupils. Adopting other methods of teaching, as before explained, may solve his problem and ensure success. Finally,

Prayer & Patience,

a thorough knowledge of the lesson, sympathy for the pupil and an interest in his affairs and those of his home, will all bear fruit in due course and help the Teacher to know that his "labour is -

not in vain

in the Lord."

* * * * *

A THOUGHT ON CHARITY.

Proportion thy charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity; let the lips of the poor be the trumpet of thy gift, lest in seeking applause thou lose thy reward. Nothing is more pleasing to God than an open hand and a close mouth.

Quarles.

THE WORLD WILL COME RIGHT AS SOON AS EVERYBODY WISHES
IT ENOUGH.

THE POWER AND OPERATION OF THE NONEXISTENT.

One of the pleasing and thought-provoking features of New Testament literature is the skilfully arresting use of the paradox. By His utterance of some short seemingly contradictory saying Jesus taught some of the most profound truths. And in sentences like:—"If the light that is in thee be darkness, how great is that darkness?" He compelled attention to His words and made the hearers put some kind of interpretation on their meaning.

The apostles seem to have followed their Master in making use of this form of speech. And it would be difficult, if not impossible, to construct a sentence embodying so great a truth expressed in such a self-contradiction as that which I respectfully seek to direct your attention to, as a text or foundation for the remarks I have to make. "God chose - - - - -"

THE THINGS THAT ARE NOT

to bring to nought the things that are." (1Cor.1,28)

The plain meaning of this is that God chose the NON-existent to put existing things out of existence. Surely this is an hard saying! What can things that are not do to things that are? Or, since they are not how can they be things at all? Yet, strange as it may seem, there are such things. And God has chosen them to eliminate the substantial well established things that are. Our text is but a revelation of

A DIVINE LAW IN HUMAN PROGRESS.

We are surrounded with, and daily enjoy the benefits of things that once were not. These things are tangible enough now. They have replaced an order that has gone. But it should be remembered that their power for progress was most practically exerted before they had a material being. How does this strange law work? How can the non-existent put existing things out of existence?

"YOUR YOUNG MEN SHALL SEE VISIONS &

YOUR OLD MEN SHALL DREAM DREAMS,"

said the Prophet. But the words are more than just a prophecy, they are a Promise; and we are highly privileged to live in the age they were spoken of; for

the power of the law by which the things that are not bring to nought the things that are operates through the vision and the dream.

No land furnishes more or better illustrations and proofs of the utility of the vision and dream in the march of a progressing civilisation. Take but one of Canada's oldest institutions--the Homestead. There was a time when it had no existence, yet was a dynamic force in many a life. Over the sea to the Old Continent were carried stories of the Dominion's resources and possibilities. There, in a stagnating civilisation, visions and dreams of better happier homes and surroundings sprang into being in the minds of men. The non-existent homestead with its fruitful orchards, rolling fields of golden grain, well stocked stalls and full barns, laid hold on men and their families with an enslaving power as ruthless as that of any invading African slaver and trader in human souls. This thing that was not dragged them from their homes, made them sell all they possessed and buy a ticket to cross the sea. No rest, no peace did it give until the plodding settler abandoned himself to its tyrannical demands. He came, a young man with little capital, if any, a few primitive tools and implements; but his richest possession was that ethereal unsubstantial something in his imagination. In the heart of the virgin forest he stood seeing ---only the strange taskmaster that had brought him there--the non-existent homestead and its beautiful fields of grain, and the law of the vision got into his arms and seized the axe and felled the forest, plowed the field and brought to nought the things that were. With his grandchildren round him he views, with a smiling satisfaction --- the thing that was not but now is.

Two cities stand, one on either side of a much navigated waterway. Hundreds of vehicles jam the near approaches to the river on both sides. Ferries are totally inadequate to deal with the traffic waiting to cross. Year by year the problem of getting from the one city to the other grows. Then someone has a dream. He sees a long line of cars making for the place to cross the river. As they near the congested part of the town they rise into the air, make their way over

intervening streets and buildings, cross the river high above the busy shipping and come down to the road again beyond the crowded thoroughfares adjoining the river banks. A dream---a vision---a thing that was not, and the Windsor-Detroit bridge is the result.

I suppose there have been men in every age who have had visions of a more perfect manhood. There are many now who have their dreams of a more elevated race and a morally richer society. Numbers of such people are in the toils of the vision and are toiling and slaving for its realisation.

"Where there is no vision the people perish" is an abiding truth. But there are visions and visions, a vast difference in the visions of individuals may easily exist, for the imagination can manufacture the vision only with the materials it gathers in the mind. Correct knowledge is essential to the right kind of vision. This is important for the simple reason that a man's conduct is governed by the vision, which may lead him astray if it is the creation of improper or imperfect knowledge.

Perhaps no better illustration of this could be cited than that of

TWO VISIONS OF AN IMPROVED RACE

conjured up in the minds of two great philanthropists. Charles Darwin and Edward Williams had much in common in their mental pictures of the South Sea Islanders, on first studying that savage race. They both pictured a people in the future, highly civilised and with all their bestial habits gone.

But the materials in these two minds were different in some important matters and made the two men to take widely divergent courses of action. The materials in the mind of the great scientist had been gathered in the laboratory and in the wide fields of his masterly observations. Those in the mind of the noted missionary had been largely collected in his studies in the school of Christ. In those crude savages lay the artist's hand to paint the picture on the canvas of imagination, but the artist's hand could paint it --only with the colours each mind presented; hence the evolutionist had a vision of a race struggling upward for thousands of years, with many a slip backward and no little uncertainty about their

ever reaching the goal of civilisation; while the man of God saw a people for whom Christ died, men with the image of God hidden under their rugged unlovely animal-like exterior and bearing. He had visions of them sitting at the Saviour's feet--clothed and in their right mind. He saw them with their own schools, churches colleges and teachers, redeemed by the blood of the cross, saved from their sins and happy in the love of their Heavenly Father. His vision laid hold on him, and would not let him until he dedicated his life to the great work of realising it. This he did, seeing, before his martyrdom the wide establishment of the Christian civilisation of his vision. The thing that was not had brought to nought the thing that was, but it was by a vision constructed from proper materials, and through his self-sacrificing labours.

There are visionaries to-day who are intent on saving the world by Culture instead of by Conversion. Even in the churches visions are made from too much material from the school of worldly wisdom and much too little from the school of Christ.

THE GREATEST OBSTACLE TO SAVING THE WORLD

is a divided church. When our Lord prayed for the unity of those who would believe on Him, He backed up His petition with the tremendous reasons, "that the world may believe that Thou hast sent me," That the world might be saved."

Many fine men are working for Christian Unity. Many and varied are the visions inspiring them in their labours. Several great unions have been effected. In some cases the object has not been of the highest and most spiritual order, economy has sometimes played a bigger part in forming policies than loyalty to the Word of God or desire for the salvation of sinners. There is, therefore, need to take care that the vision which must precede the realisation of Unity is built up from and with God-given materials in our minds. And as Unity has to be preserved after it is brought about, there is an additional reason to be careful in furnishing the mind with truth that has divine sanction and authority behind it.

Three builders of civilisation view similar

sites for their new cities. They have all the same fine mental picture of a great metropolis. Alike they see it rise out of the earth and pushing back the bush extend its limits indefinitely. In the sub-tropical climate it will be easy to get a population for such charming towns.

Number one goes to work and builds his city. The people flock into it. It goes on the boom. It grows. It flourishes. But out of the adjoining swamp there rises a plague that blasts the city's health. In a short time it is deserted. It has become a city of the dead.

Number two knows something about how to treat a swamp. He sprays the morass, builds his city and has the satisfaction of seeing it thrive. No destroying plague scourges its inhabitants. But bye and bye, at certain seasons, unpleasant epidemics occur. Their ravishes, as time goes on, become more painful. Many leave the town. It still exists and is of some importance, but its popularity is gone.

Number three realises his dream. The city grand rises like a living thing and spreads itself over mile after mile. This man has learned all there is to know about swamps. He drains them, and his city comes to stay. He puts into practice all he has learned, takes no chance and so succeeds where others failed.

BUILDING THE CITY OF GOD

must be preceded by a vision. The vision must be of the right kind --according to the Plan of the Great Architect. Only such a vision of this One Church for which Christ prayed --this Thing that is not can ever bring to nought the regrettable thing that is.

And as we work for the realisation of the vision splendid, if we are to save what we build of the City beautiful, we had better drain the swamps. Yes, there are some who labour for unity and ignore the fundamental differences that make lasting unity impossible. There are others who spray our swamps of heresy, misrepresentation and unbrotherliness with a solution of platitudes and sanctimonious spineless piety, making no effort to kill, but just to cover the pestilence.

In order that the desirable thing that is not may have a chance to bring to nought the undesirable thing that is, let us take the pick of repentance and the

sincerity and drain the swamps of ungodliness, and in brotherly love proceed with the building of the City of God.

In conclusion, but one other essential remains for mention. The Apostle Paul did more to help the things that are not bring to nought the things that are than most other men. Under the power of that vision of the Damascus road he was enslaved for life. No danger or privation could counterbalance the power or stop the operation of the non-existent. Yet it might have been with him as it is with many of us. The work done for the realisation of his dream and hope is so much greater than anything we accomplish because there is this great difference between him and us -

HE WAS NOT DISOBEDIENT TO THE HEAVENLY VISION.

When we get the vision of a united church of Christ and obey it, the power and operation of the non-existent will put out of existence the divisions that now exist.

(Sunday morning talk by the Editor at the Fall Meeting.)

* * * * *

TRUST.

I would be true, for there are those
who trust me;

I would be pure, for there are those
who care;

I would be strong, for there is much
to suffer;

I would be brave, for there is much
to dare.

I would be friend of all--the foe,
the friendless;

I would be giving, and forget the
gift;

I would be humble, for I know my
weakness;

I would look up, and laugh, and
love, and lift.

Howard A. Walter.

GOD TO BE FOUND IN HIS APPOINTMENTS.

By B. Franklin.

We have two distinct classes of men now-a-days. Indeed we are not certain, but there have long been the same two classes:-

1. Those who believe God may always be found in His appointments.

2. Those who believe God may be found in His appointments; also where He has not appointed.

The first class go directly to the Bible and have no trouble in showing that in all ages those who come to God, or seek Him in His appointments, sincerely, without a single exception, find Him. This is undeniable.

The other class, generally, in the abstract, or theoretically, admit this, but they insist that the Lord may be found, and actually is found, in many instances, where He has not appointed, and where men have appointed

For this, the former class maintain, there is no evidence. Thus the issue stands in the first place. But it ends not here.

Those who maintain that the Lord may be found where He has not appointed, soon fall into the habit of directing the seeker where the Lord has not appointed invariably for salvation. They soon give the way NOT appointed the decided preference over the way appointed. The way not appointed soon becomes the way almost universally practised. The party going in the way not appointed becomes the large party, the popular party, and the strong party. With all these, the question whether a man can come to the Lord and find Him, IN A WAY WHICH HE HAS NOT APPOINTED, becomes an all-engrossing question, upon which their entire religious claim depends. Their all is at stake. If it can not be proved that a man can come to God in a way which He has not appointed, their entire claim is forfeited. No wonder they should be somewhat excited in the examination of the question, especially if they should find themselves likely to fail in the argument.

On the other hand, those who come to God according

to His own appointments, or in His own appointments, not only know that they are right, that they are safe, but their opponents admit that those who come to God in His appointments, are right, that they find God and are safe. These have nothing at stake in the controversy. They are upon sure footing, as all admit. They can afford to be magnanimous, generous and fair. Their investigations are not for their own sake, as they are admitted right, but for the sake of others, whose position is doubtful. They are difficult to assail. They feel their strength, and others feel it. Their opponents have looked at every conceivable place where an attack might be made.

No sophistry, that we know of, has proved more effectual than the old type, the one they have so frequently used, that the doctrine that men must come to God in His appointments, CUTS OFF SO MANY GOOD PEOPLE. They begin by speaking of the large number that have never come to God in His appointments, and are consequently lost, if none can come to God only in His appointments, or if men can not come to God in any other way not appointed. They speak at large of the exclusiveness of such a doctrine, and of its uncharitableness. They want you to tell what you think will become of all good people who have died without coming to God in His appointments! What is the intention of all this? Is it to prove anything? to enlighten any one? to show anybody the truth? or only to prejudice the mind against any light, any reasoning or argument that may be offered?

The first thing to look at is that they have taken a doubtful, in the place of an unquestionably safe course, to say the least of it, who have attempted to come to God by a way which He has not appointed. If they had come to God in the way which He had or has appointed, there could have been no doubt started in their case. But as it is, to say the least of it, their case is doubtful, it is in dispute and uncertainty. Who is to blame for this? Their religious instructors, unquestionably, their editors and preachers undoubtedly, who have directed them in the way not appointed. They could just as well have directed them to the appointments of God, where all the promises would

have met them fairly and plainly, and where they would have been involved in no doubt. Those converted on Pentecost were left in no doubt, for they were directed to the appointments of God, in which they found the salvation of their souls, and the infallible promises of God. Those converted in Solomon's portico were left in no doubt and uncertainty, because they came to the Lord in His own gracious appointments and met His never-failing promises. This was an end to all doubt, dispute and uncertainty.

The same was true of all converted under the Apostles and early evangelists. These holy men directed them to the appointments of God, in which case every one who came honestly and sincerely found the Lord, without doubt and uncertainty. But how different all those who come in some way not appointed. There is constant doubt, dispute and uncertainty hanging over it.

Who is to blame for putting them in a questionable position? Who is to blame for all these, many of them as sincere as the world contains, being left in doubts, disputes and uncertainty? Nobody but their religious guides. These have involved them in this doubtful predicament, by directing them to appointments not of God, when they could just as well have directed them to God's appointments.

To be continued in our next.

* * * * *

SELECTING FRIENDS.

The books for young people say a great deal about the selection of friends; it is because they really have nothing to say about friends. They mean associates and confidants merely. Friendships take place between those who have an affinity for one another and is a perfectly natural and inevitable result. No professions or advances will avail.

--Thoreau.

F A I T H

Faith is the true anaesthesia of the soul---the thing that deadens it to the pains and the pleasures that come from this fleeting life.

--A. MacLaren.

SHIP OF DREAMS.

She sails across uncharted seas,
Her sails set to the laughing breeze,
And, as she goes, once in a while,
She touches at some magic isle.

The cargo hidden in her hold
Is values more than gems of gold,
For hopes comprise the greater part,
Hopes dear to any mortal's heart.

The little ship is, every night,
Steered by the stars, to whose same light
The landsmen "hitch their waggon" still
When life's long track seems all uphill.

Her voyage may be long or short,
But when the vessel reaches port
How she is hailed and welcomed, too,
The little ship of Dreams Come True.

--Leslie M. Oyler.

* * *

W O R S H I P

A culture which ignores religion is essentially defective. It forgets that our powers must culminate in worship ere they bear their noblest fruit.

Wordsworth used to say that the man who despised anything in nature had "facilities which he had never used." And the same may be said of those who omit the faculty of worship from their inventory of the powers of the soul. They are to that extent defective as men, and a single nemesis attends them. The very faculty in course of time vanishes; the repressed instinct ceases to exert itself; they become accustomed to the want of it, and ultimately deny the existence of it.

--The Montreal Standard.

PREACH NOT BECAUSE YOU HAVE TO SAY SOMETHING,

BUT PREACH BECAUSE YOU HAVE SOMETHING TO SAY.

--Richard Whatley.

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A F R I C A.

Gowa, Nyassaland.

Dear Bro. McKee,lie,

Did I tell you I was expecting one of the workers up from Rhodesia? She is here now, and is helping all she can. It is a treat to have her company, and I am just dreading the time when she will have to leave.

Her presence and assistance have made me realise, more than ever, what could be done if a younger woman were working with me, if she was one who had a mind to work. Miss Hay is a fully trained nurse, and is very willing to help with all that is to be done. We had a maternity case brought in last Tuesday. It came soon after breakfast and we worked away with it until midnight. I was not much worth for the next two days. Ruth said it was the hardest case she had ever seen. When she leaves, I shall give up the maternity work, though what the poor women will do I am at a loss to know, for we are about forty miles from the nearest Doctor.

Mrs. Smith wrote offering Kathie's services if the Committee would take her on. She would do all the medical and maternity work and also help me with the girls. Kathie is twenty-three, expert in the language and knows the people as we shall never know them; but the Committee said they could not take on any more workers at present.

Did I tell you about wanting to put up a large room for the girls, where they could have a fire? It has been a very cold Winter and we have had a fire in the house every night since June; and I have been so sorry for the girls, as they have no place, apart from the little kitchen, where they can have a fire.

Then we need a room for them to sit in to do

I O N S.

and forward your contributions
you may desire to help by your
s to:—CHRISTIAN MONTHLY REVIEW,
Clair Avenue, West; Toronto, Ont.

their homework or have their Bible Class meetings in. I began to ask the Lord to send me £50 over and above support. I did not intend to begin the work until I had some direct leadings about it. Then Mr. Smith came over last week and said he was pulling down his brick barns, and he would let me have the bricks at 5/- per thousand; and if I was going to have another room put up, I had better have it done while the workmen were on the spot. So I said, well, go on. I will trust that the 'needful' will be supplied. While in prayer about it, afterwards, there came to me this assurance: "This room is needed. It is not an extra. And the Promise is that our needs shall be supplied."

My two oldest girls start on their own next month. I am giving them a little house close at hand where they will have to do everything themselves, and show me how they will keep house when they get one at their own villages.

They begin helping Mrs. Georgeson in the Girls' School; but as their term does not expire till November they will not get a proper wage till then; so I shall have to continue giving them food till the end of the year; but they will be all day in the school, learning or teaching, and will not be doing anything for me. This next six months, I shall be able to see just how much they have profited by being here. They have been with me over four years.

While the girls were on vacation, Ruth and I went down to Blantyre for a week, for a change and to see the Jeanes Training School and the Church of Scotland work among the girls. We found the latter to have thirty-five girls living in, with two women workers giving all their time to them. Our Buildings are much the same as theirs, except that they had two large rooms, one for a work-room and the other for a recreation room. I felt very satisfied with my own

work after seeing theirs.

The Jeannes School was worth seeing, it is a place where the natives are trained, who are to become supervisors of schools. Their wives and families are there with them, and the wives get special training in house-keeping etc. They have a little house for each family, with little flower gardens all about. It shows how the Natives can be trained to good purpose.

I wish you could see all my girls and all their buildings. When they get up the new room (they begin it this week) we shall have a little colony of buildings--a testimony of God's blessing on the work. I feel that all who have helped are Shareholders, And one day I hope we shall all rejoice together because of this.

This is Sunday evening, and I thought I would just have a long talk with you. Glad to say we are all well. The girls come back this week, then we buckle in again for another three months. If I were just twenty years younger I would manage to do more---perhaps---at least I might be able to do what I am doing with more ease in body and mind.

On our way down to Blantyre, we went to a sale at the place of a planter who had gone bankrupt. There I bought a large iron tank that will hold 15,000 pounds of maize. The price new was £27. I got it for £11. It was much needed, for our mud-and-wattle grain stores are ruined year by year by the white ants. Last year these pests got at the food too, so I will be glad of this new protection, once we have it fixed up.

We use from ten to twelve tons of maize a year and one-and-a-half tons of beans besides rice, ground nuts and fresh vegetables.

With sincer thanks to all the good brothers and sisters in Canada, who have helped and are helping in this great work of lifting the womanhood of Central Africa, Yours in Christ Jesus,

M. Bannister.

* * *

HE THAT LOVES-----H A S ---as no one else has; IT IS THE DIVINE POSSESSION.

---MacDonald.

Cape Town,

29 - 8 - 1932

Dear Brethren,

I am thankful to report three young ladies and one elderly man have been baptized since my last letter.

Yesterday, (Lord's Day) we started in the morning at 9-30, at the public swimming baths, where 3 of the above were baptized into Christ, sixty-three being present. At 10-45, we attended to worship and the "Breaking of Bread." Bro. George Hollis presided. Bro. Machan exhorted. It was a very helpful and most encouraging meeting. At 7-30, P.M. there was the Gospel meeting. It rained, but there was a fair attendance, and Bro. Underhill preached. 8-45 brought the Open-Air Meeting, off Main Street, conducted by Bren. Stevens and Hollis. It still rained, but people stood under the verandas. We finished up at 10 P.M. feeling thankful to God for another full day.

The weather has been cold, windy, and wet; but there has been a good attendance at all meetings, and a good interest has been manifested.

When the "Cape Season" commences, we hope to have much larger attendances. The visitors come from all over Africa, as well as from over-seas. They will begin to arrive in the end of October. One writer in yesterday's Cape Times, says, "As a permanent holiday and residential centre, the Cape stands alone in South Africa. And if what some others say is true, there are indications that we have rounded "depression" corner, and better times are in store for us. Some are sceptical, but I guess we shall know when the good times come, if we are here. One thing we can rely on is that everything will be allright when the Lord comes, for those who are prepared to meet Him.

Bro. Garrett, writing on the 23rd. inst., from Salisbury, reports being kept busy and four baptisms since last circular letter. Sis. Garrett was not in the best of health.

One of my old Native teachers, Peter Ndlukula, is now helping Bro. Garrett amongst the Mashonas and Matabelas. Bro. Goliath Nchena is working chiefly

among the Nyasaland and Portuguese natives. A very important work is being done amongst the natives in the town of Salisbury, which is the Capital of Southern Rhodesia. When the native brethren return to their homes, the "Gospel Light" will be reflected in some measure all over the country. They are greatly in need of the main building. But all building work in Salisbury must be done according to the Municipal regulations. It thus costs very much more than like work on the mission fields, where we can practically build with any material we like, as we like, and employ whom we like.

I think the native brethren did about all they possibly could financially and otherwise in erecting the building they are meeting in, which is now too small.

Bro. Short informs me in his last, that he was planning to start right away to build the Meeting-house at "Huyuyu Mission," the natives having manifested a better spirit and readiness to help in the work. The granite foundations are in, the bricks were made and carted on to the site, also a good supply of sand and daager. The women are cutting the grass to thatch the roof. Some of the men will assist in building. But he is in urgent need of financial help to buy the other necessary building materials.

It hurts, when we missionaries look out into the world and see the numberless massive, expensive ecclesiastical structures erected to the (so called) glory of God; and then see the missionary who has left the comforts of civilisation working his life out to get any kind of a roof over his head for himself and the people to worship God in.

I am thankful some people never had the placing of the sun, moon and stars in the firmament.

I have not heard from our Co-workers in Northern Rhodesia for some time. They are all well, so far as I know. I regret to say I am finishing this letter in bed, suffering from sleeplessness, and a cold on the chest, which is only another reminder to:- "Work while it is day; for the night cometh, when no man can work." Sister Sherriff, Theodora and Molly are well. Thanking you for your continued prayers and support, Yours in Christ,
John Sherriff.

B R A Z I L.FLASHES FROM A CONTINENT OF OPPORTUNITY.

By Virgil F. Smith.

By the grace of God we have carried on the battle against sin, false doctrine, indifference and superstition, through six more months. God only can measure the results. We have been permitted to see a few victories. It would be extremely interesting to treat of the different forms and positions each of these adversaries, through the direction of Satan, father of them all, has taken; but time will allow only a brief sketch of our offensive attack.

Itineration.

The last report was written by me in Mata Grande, where all of our co-workers were assembled for a conference. In December we scattered to widely separated fields. The three Americans providentially met again in Triunfo, where a fanatical Priest of the Catholic Church had for years practically thwarted every effort at evangelisation, by such violent means that even the Police feared him. God had changed things for this occasion, and both in the house and open air, we were permitted to preach Jesus several times to large audiences. At least one man was led to study the word by a personal remark, and is now a fervent believer, and proved by severe persecution. Through his testimony, his wife has also believed.

In February, Sr. Lourenco and I set out to visit a number of cities in this state. In Barbalna, the richest and most respected old man in the city, an uncle of the Chief of Police, each night took his place near us, and, by the help of fanatical supporters, made it almost impossible for those wanting to hear to understand anything we said. The police knew that this was a violation of the law, but were afraid to do anything more than guarantee our physical protection.

In Jardim and Porteiras there was a repetition of almost the same thing. In Missao Velha we were followed in the street by fifty or more boys calling us names and bellowing like goats, but in the hour of the

preaching, the Lord gave an open door to announce the remission of sins in Jesus, to a goodly number. Value of the work done by personal conversation cannot be estimated.

I have made two trips to Campos Salles, where two were baptized. Sr. João Nunes had been busy working since January in Parahyba, which was reached after a journey of four weeks. We were able to visit nearly all the families in the village of Tavares and talk, personally, to them about The Way. Five were baptized and as many more professed to believe, but for various reasons desired to be baptized later. On the road, I gave a New Testament to a young lady, which she read with much understanding, during a fortnight. Upon our returning, she confessed she had been completely converted from Romanism by the reading of this book, and we feel very hopeful of her and her household turning to the Lord for Salvation.

I have just returned from Belmonte, where I had the joy of meeting again our faithful brother, Sr. João Batula, who with his wife and two children lives on about sixty cents a week. (present exchange) talks to everyone about Jesus and lives in such a way that everybody in the whole district speaks of his genuine faith. He walked eighty miles to be baptized and arrived at a time of furious persecution when we could not hold any meetings. The house where he was lodging was invaded and his Bible torn to pieces. His baptism was realised late at night to avoid interruption from the adversaries. This only made him stronger in the Lord. He had never seen another preacher besides me and no believers except the few in Fioresta. There are few persons within miles of his home who have not heard of Jesus through him. He was soon cast off from his place of work by an unbelieving landlord and has suffered all types of persecution by jest and mockery, without faltering or murmuring. I found many impressed by his life and preaching.

In Crato, five persons have been baptized this year. about ten others have been regular inquirers and profess to believe but have not yet been baptized. The Christians are showing a hundred per-cent more interest than ever before. Our prayer meetings are a real joy. The boldness, wisdom, and fervour of some in speaking to

their neighbours is encouraging. We now have four regular preaching points, and for more than a month have had meetings every night.

Literature.

Two tracts have been published in Crato. We are sending tracts to more than four hundred by mail each month, and hope to increase the list to at least one thousand.

Floresta.

Both Sr. Joao Nunes and Sr. Lourenco have visited Floresta. Six were baptized. The persecution continues. The whole congregation recently spent two nights in the jail because they preached in a Christian's house.

Prayer.

I believe that the greatest part any Christian can have in Missionary work is prayer. Jesus prayed much. Paul was an earnest prayer. The early church was faithful in prayer. Every great revival has been the result of prayer. In simplest language, the Scriptures teach the need for, and efficacy of, prayer. We ask you to remember us and Brazil in your prayers.

* * * * *

J A P A N.

Sawara, Chibaken.

Dear Brother,

I thank you very much for the good letter and the Money Order for \$7 donated by the Erin Bible School, Ontario. We do appreciate the free-will offering very much, for we are in much debt in our "Native Fund," which has been supported by the Niagara District Churches.

Since I understand it is so very hard for them to send their offerings owing to the depression, I had to discharge Bro. Kakinuma, giving him two months pay, leaving a deficit in the fund of Yen 284.31. So I took the liberty of adding the gift from Erin School to the Native Fund, and hope they will approve of this.

I am expecting to have a student from Ota "King Bible School" to help me with my work. His salary will be very small. This is the only way to overtake the deficit in the Native Fund. Since August 22nd., I

have been to Sappore Mission, the work of our mother church in Detroit, and conducted by Bro. Etter. I have preached every night in their streets, until I returned home on the 6th. Sept. I baptized four persons during the season; and have arranged to go again in November.

Please give our thanks to the Erin Bible School in His Name. May the Lord bless them abundantly.

Your Co-worker in Christ,
Otoshige Fujimori.

* * * * *

H O M E F I E L D S.

"Our Indian Road."

Our Brother Trindle has been visiting Indian Reserves around Lake Ure, during parts of August, September and October, finding a glad welcome and a good opportunity awaiting him everywhere.

He came to the Reserve nearest Winnipeg, which gave us the privilege of travelling out thirty-six miles to see him at work. Sixteen of us, joining fifty Indians filled Ure tent to capacity, October 16th. We enjoyed the singing and listening to our Brother Trindle.

I have often been amazed at the ease and eloquence of our brother, but with his own people for an audiences and in his native tongue, all his persuaviveness, charm, and persistence are there with increased power. The Living God, The Sufficiency of Calvary, The Living Word, The Need of Obedience, these were his theme. And as he usually quotes his Scripture in Cree and English, I was able to make out that much.

Three of us also had the privilege of speaking to these earnest listeners.

This work is surely of God. We are thankful to the churches at Carman for \$20 and Vancouver for \$10. But, Brethren, our funds are depleted, and less than just allowance is being given these workers. The gifts acknowledged by the Editor are all received.

W. Eatough.

* * * * *

GOLD IS TESTED BY FIRE, MAN BY GOLD.

RECEIVED DURING OCTOBER.

For Bro. Trindle, - - - - Manitoba.
Sisters at Hamilton, Ont. - - - - - \$3.00

For Sis. M. Bannister, Nyasaland.
Church at Woodgreen, Ont. - - - - - 2.50
Sisters at Windsor, Ont. - - - - - 1.25
Jnr. Girls Class, Jordan, Ont. - - - - 3.00
Wychwood Bible School, Toronto, Ont. - 15.00

For Bro. J. Sherriff, Cape Town.
Church at Selkirk, Ont. - - - - - 5.00
For Bro. V. Smith & Helper, Brazil.
Church at Strathmore Blvd. Toronto, - 35.00

For Br. J.D. Merritt, -N. Rhodesia.
Church at Strathmore Blvd. Toronto, - 50.00

For C.W. Petch. Newmarket, Ont. 10.00

Forwarded as desired \$124.75

H. McKerlie.

NEWS AND CORRESPONDENCE.

Windsor, Ontario

Dear Bro. McKerlie,

Just a line to let your readers know that the Church in Windsor has just concluded a two-weeks meeting, conducted by Bro. Petch.

We are delighted to report that we had five additions to the church, four by baptism and one restored.

Everyone had great praise for the manner in which Bro. Petch preached the Gospel. We found him a fearless preacher of the Truth, and he spared neither those out of the church nor those in the church. And we are sure all of us have been strengthened in the Faith, as a result of his visit.

Success to the C.M.R., as we think it is a means of keeping the churches in touch with each other.

Yours in Christ,

A. Fargher, Sec.

GIVE TILL IT S T O P S HURTING.

Sarnia, Ontario.

Dear Brother,

We have no meeting in the morning now, as we have the help of Br. Hastings, and he is in Port Huron in the mornings.

Our meetings are fairly well attended, here, and we have a splendid Wednesday-night meeting from house to house. Bro. Hastings is with us for this too, and we enjoy his services very much. Yours frat.,

Mrs. M. Welsh.

* * *

Carman, Manitoba.

Dear Brethren and Friends,

As we have cause for rejoicing, I am giving you a short account of a special meeting in Carman, in which we were assisted by Brother D.H. Perkins, from Alabama, who has been labouring with the church in Winnipeg since last September, a year ago.

He came to Carman, June 1st. and began a series of meetings continuing each evening for three weeks.

There were fair sized audiences on week-nights, and a large turn out on Sundays. The Visible results are seven confessions and baptisms, the church encouraged and strengthened.

Our regular Church Work is:-

Sunday, 11 a.m. Worship & Preaching

" 12, 15 p.m. School & Bible Study.

" 8 p.m. Preaching the Gospel.

We have also a Sunday School, Bible Study Class and Preaching the Gospel at Stirling School, 16 miles N.W. of Carman. The attendance there is from thirty to thirty-five.

Bro. Stebbings and I went to have a short visit to the Pegus Indian Reserve. The people were anxious to have a meeting and they started out to let as many as possible know of our arrival, as we had only one night to be with them. About thirty-five gathered at Brother Prince's new house and had a meeting that lasted about two-and-a-half hours, with the very best of attention and interest. The Indians are very anxious to hear the Gospel, and when visitors are there, the services are never too long for them. Bro. Prince seemed greatly

pleased and encouraged. He said he thought he would be better not to go to bed that night as he wanted so much to talk about the work. However, we retired about two in the morning and came home the next day. We did not see Bro. Trindle, as he was away preaching at another Reserve.

Your brother in Christ,
Daniel Stewart.

* * *

Armley, Saskatchewan.

Dear Bro.

We were delighted to again see a copy of the C.M.R., received when we called at the Post Office last Friday, 13th.

I have just put in a week in the country around Waterfield, staying at the home of Bro. Richard Manton, Waterfield, four-and-a-half miles from Brither Wallis' home.

Regarding the work, Bro. Wallis and I have had a desire to draw stakes and move elsewhere. We had a trying time. I feel very glad at the turn of events during the last two weeks, and rejoice to say there is a better understanding; although hopes of better prospects are none too bright.

We are holding on to the fort, though we realise more aggressive work is necessary----to sally forth and take captives and add to the garrison. We had an encouraging letter recently from Bro. Petch, Ontario, and one from Bro. Sinclair, Sen., Wishart, Sas. and have been strengthened by communications from Winnipeg.

We could wish we were in close touch with Wishart and the Brothers Bailey, of Southern Saskatchewan. Unfortunately, distance is against us, as are weather conditions.

I help at harvesting and threshed, and managed to keep my end up. But---Oh ---my poor wrists and arms and back. For nights, although dead tired, I would awake with the aching of sore muscles. Glad to say I felt much better at close of threshing, and indeed, came to miss the work.

This countryside is badly needing the truth and a knowledge of the love of God. I am afraid that here, as in other parts, empty formalism in religion has in

recent years reaped its harvest of dead fruits. There is a general indifference and in some places contempt for all things sacred. One saw the changed attitude in Sunday threshing, for instance, in spite of the law.

It takes much grit and backbone, much prayer and patience and, shall I say, humility at the foot of the cross to live as a Christian young man or woman in the present day in these parts around here. May God help us so to live that our lives, as well as our works and speech, shall preach Christ whom we profess to love and serve. For it is LIVING more than anything else, in these parts, is the important thing.

I could do with food, used clothing, underwear and even Baby Clothes, felt shoes, socks or mitts and winter caps. Right near where I write this is a large family and conditions that are most saddening---decent, poor, struggling, almost destitute and expecting another addition to their cares and responsibilities.

Please send to:-

Mr. W. J. Boyer, Box 5.

Armley, Sask.

* * *

Grand Rapids, Mich.

Dear Bro. in Christ,

Wish we could send subscription to C.M.R., but at present, we are having a hard time in struggling to keep our church property, as there are only a few of us, and we just started this work two years ago. This congregation is the first, as far as we know, loyal congregation in the county. Bro. Claud F. Witty is a fellow-worker with us in starting the work here. Praying for your success in keeping the paper going, we are sincerely yours,

Mr. and Mrs. Chas. J. Haughey.

P.S.

Please remember us to the Brotherhood when you get the paper going again. Brethren in Chicago and others are planning a big meeting for us next Summer. If we can hold out until then, we hope to be able to carry on alone after the meeting.

Any brethren from Canada will be welcome at 216 Main St. S.W. south of the city.

Red Bridge, Ont.

Dear Bro.

The meetings in St. Catharines were well attended and the interest was very good. One man was immersed and the congregations brought nearer to each other, in co-operation and fellowship.

I came up here to see what can be done toward starting a church here, where the McIntosh family live. There is a United Church here and a Baptist Church at Red Bridge Corners. Bro. McIntosh, his wife, one son at home and another attending school in North Bay are all members of the church.

I am preaching in the School-house here, and will be better able to tell at the end of the week, what the prospects are. With Christian love,

Your co-labourer in the Kingdom,

Chas. W. Petch.

* * *

THE RIGHT SPIRIT.

Hanna, Alberta.

Dear Bro.,

Will you kindly forward the enclosed small donation to Bro. John Sherriff, Cape Town, S. Africa, with my kindest regards.

I am sorry that present conditions render it impossible to give the help I would like to give and which our brethren in foreign fields so much deserve.

I would also like to assist the C.M.R. and if I am able to obtain more work this Fall and Winter, (at present am getting only 5 to 6 days a month) I shall see what I can do towards the end of the year.

With best wishes, Yours in His love,

Roland Peters.

THAT'S THE SPIRIT---AND HE SENT TWO 3 cent
STAMPS TO HELP OUT IN MAILING HIS
GIFT TO AFRICA.

We heartily recommend the thoughtful interest and practical kindness of Bro. Peters as an example of how this office can be helped along in its work of corresponding with the workers in far fields.

Editor.

Wychwood, Toronto.

A NEW ARRANGEMENT.

Feeling the need for evangelistic assistance, and recognising the impossibility of offering the usual kind of engagement, owing to widespread unemployment in the membership, the officers of the church approached the Editor with the object of solving the problem. This has been done, we believe with satisfaction to all concerned. A new arrangement for both church and preacher has been adopted---namely--- support of the preacher by a free-will offering, taken separately from the collection for ordinary church requirements. So far, the remuneration thus raised for the preacher has averaged around \$16 a week.

A renewed Spirit,

is being rapidly developed and the brethren are overcoming the depressed and disheartened condition into which, they, in common with so many in these trying days had drifted. Services are well attended. There is a happier atmosphere, and some faces are seen in the assembly that have been absent for some time.

A new Class

has been started on Sunday afternoons, at 3.30. for Bible study. This is the A. B. C. --Adult Bible Class, and everybody attending is enjoying the fellowship and the lessons. The studies are an arranged series that will occupy the Winter session and terminate with the month of March. They cover all the Scriptures, and are arranged in order under the title:-

The Divine Plan & Purpose for
Humanity.

Members and friends from other churches are cordially invited to attend, and they can come assured of a really hearty welcome.

Another useful feature

of the work attempted is the Training Class for young men and women---and those who feel young---and desire to improve their talents for better service in the cause of Christ. The teacher received so much encouragement from seeing some of the fruits of his labour in this direction when he recently visited the Old Land, that

he resolved to attempt similar classes here. Practical studies that take a man where they find him and put him in possession of a method of studying the Bible for himself, in the knowledge that he is pursuing proper lines and will arrive at Truth, is the best kind of exercises for those minds which have to cope with the errors of these times in which we live. This is the object we have in view---that the student will become able to take his Bible and give a reason for the Hope that is in him and for every belief he holds in connection with the things of God.

The Elders of the church are behind these new efforts, giving their support and presence to them, so we are encouraged to hope and expect God's blessing in them and good results from them.

* * *

MISSIONARY'S VISIT.

Churches in Toronto were favoured with a visit from Brother and Sister Broaddus, from Hong Kong, in South China.

The missionaries were well received by the several congregations. Bro. Broaddus spoke of the work in China in an interesting and instructive manner. The only regrettable thing about the visit was the inability of the brethren to help and encourage these servants of the Lord in the practical way their work requires. Still, there is little reason to feel that their coming was in vain. Their talking must result in a deeper and wider interest in missions in the near future.

* * *

THINKING.

I imagine that thinking is the greatest desideratum of the present age; and the cause of whatever is done amiss may just be reckoned the neglect of proper education in those who need it most---the people of fashion. What can be expected where those who have the most influence have the least sense, and those who are sure to be followed set the worst example?

--Bishop Berkeley.

S A Y - -HOW DO YOU LIKE IT?

Owing to depleted finances it is at present impossible to continue printing the C.M.R. as we have had it for some years past. Rather than leave the brethren without their paper, it was decided to try this issue in this form, in which much of the work is done gratis and thus a saving is effected. Whether we will get out the next like this depends on ---HOW YOU LIKE IT.

We shall be glad to receive your opinion.

Your Servant,

The Editor.

* * *

CHURCH DIRECTORY.

(Continued from page 39.)

TORONTO (WYCHWOOD) Maplewood Ave. near Vaughan Rd. North of St. Clair Ave. W. Lord's Day, 11 a.m. Worship and Communion; 2,30, Bible School; 3,30, Adult Bible Class; 7 p.m. Gospel Service. Thursday, 8 p.m. Prayer and Bible Study. H. Bennetts, 420 Arlington Ave. H. McKerlie, Evangelist.

VANCOUVER, B.C.-Church meets at 604, 12th. Ave. E. on Lord's Day, 10 a.m. School & Bible Class; 11 a.m. Breaking Bread; 7 p.m. Song Service; 7,30 p.m. Gospel Preaching; Wednesday 8 p.m. Prayer & Bible Study. S. Wilson, Sec., 4248 Windsor Street.

VICTORIA, B.C.- Church meets at 1620 Fernwood Rd. Lord's Day, 11 a.m. to commemorate the Lord's Supper.

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.

WINDSOR, ONT.- Campbell Ave. at College. Lord's Day, 11 a.m. Worship; 2,30 p.m., Bible School; 7,30 p.m., Gospel Service Thursday, 7,30 p.m., Prayer & Bible Study. A. Fargher, Sec., 547 Bridge Ave.

WINNIPEG, MAN.- Church meets at 610 Sherbrook St., N.W. corner Sherbrook & Sargent. Lord's Day, 11 a.m. Breaking of Bread; 12,15 p.m., Bible School; 7 p.m. Gospel Preaching Wednesday, 8 p.m., Prayer & Bible Study. W. Eatough, Sec., 529 Toronto St. D.H. Perkins, Evangelist, 1002 Banning St. phone 28, 052.

CHURCH DIRECTORY.

Charge for Directory Notices, not exceeding 1 inch, per church, Two Dollars per year.

BLACKWELL, ONT. - Church meets in private house on the Lord's Day at 11,30 a.m. for Preaching and Worship.

BEAMSVILLE, ONT. - Church meets on Lord's Day at 10 a.m. for Bible Study, at 11 a.m. for Worship; and at 7 p.m. for Preaching. Tuesdays, 8 p.m. Bible Study. A.D. Fleming, Sec. E. Allan Killom. Evangelist.

BLUNDEL CHURCH-Lulu Island, near Vancouver. Services:- Sunday at 10 and 11 a.m. and 8 p.m. Thursday, 8 p.m. Charles Bailey, Evangelist. For information write or phone J.L. Saunders, 1828 West 35th., Vancouver, B.C.

BROOKING, SASK. - Church meets at 1 p.m. each Lord's Day for Worship and Bible Study. C.F. Josephson, Secretary-Treasurer.

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. Wednesday evening at 8. Prayer and Bible Study. Secretary, H.L. Bailey.

CALGARY, ALTA. - Church of Christ meets in private house on Lord's Day at 11 for Bible Study and Worship. Phone H1176. A. [redacted] bell, Secretary-Treasurer. 3409 Centre St., N.

CAMBRIDGE, MASS. - Church meets Lord's Day, 2,30 p.m. in Nobis room, Philip Brooks House, Harvard University Yard. John R. Hovius, Evangelist, 2028 Massachusetts Ave., Cambridge. Geo. Wallington, 42 Gordon Street, West Somerville, Mass., Treasurer.

CARMAN, MAN. - Church meets on Lord's Day for Worship at 11 a.m.; 12,05 p.m. for Bible School; and at 7 p.m. for Gospel Preaching. Wednesday, 8 p.m., Bible Study. Daniel Stewart, Secretary.

COLLINGWOOD, ONT. - Church of Christ meets each Lord's Day in the "Maple Leaf Hall," Hurontario Street, at 11 a.m. for Worship. Alex. Fisher, Secretary, R.R.1.

ESTEVAN, SASK. - Church meets Lord's Day at 826 4th. Street, East, to Break Bread, and for edification (private home) M.M. Tromburg, 826 4th. St. Box 298.

FOREST, ONT. - Church meets in private house on Lord's Day at 10,30 a.m. for Preaching and Worship.

HAMILTON, ONT. - Church meets at 77 Sanford Ave. at 10 a.m. for Bible Study; 11 a.m. Breaking of Bread; and at 7 p.m. for Preaching the Gospel. Wednesday, at 8 p.m. Bible Study. N.J. Bunt, Secretary, 223 Cumberland Ave.

JORDAN, ONT. - Church meets on Lord's Day at 10 a.m. for Bible Study and School; at 11 a.m. for Worship. C.G. McPhee, Evangelist. O.D. Wills, Secretary.

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 at 8 p.m. Bible Study Thursday, 8 p.m. for Prayer and Bible Study. First Lord's Day in each month. Business meeting at 8 p.m. H.J. Ellis, Secretary.

MONTREAL, QUE. - Church meets in the Legion Memorial Hall, 4536 Verdun Ave., Verdun. Lord's Day services, 10,30 a.m., Bible School; 11,30 a.m., Worship; 7,30 p.m. for Preaching. Secretary, P.L. Pratley, 5111 McGill Ave., Westmount. Telephone West 6200.

OMAGH, ONT. - Church meets on Lord's Day at 10,30 a.m. for Bible Study; at 11 a.m. for Worship. Ray McCartney, Secretary, R.4 Milton.

PEKIN, N.Y. - 14 miles from Niagara Falls. Church meets every Lord's Day at 11 a.m. for Bible Study; at 12 noon, for Breaking of Bread; Wednesday, 8 p.m. Bible Study. Harry M. Dart, Secretary, 229 71st. Street, Niagara Falls, N.Y..

RADVILLE, SASK. - Church meets in Meeting-house on 3rd. Ave. N. of Main St., each Lord's Day, 10 a.m., Bible Study; 11 a.m., Breaking of Bread; 7,30 p.m., Preaching the Gospel. W.J. Cassidy, Box 99.

REGINA, SASK. - Church of Christ meets in Sons of England Hall, 1459 Retallack St., near Dewdney Ave. Lord's Day, 11 a.m., Worship; 7 p.m. Preaching. W.H. Perkins, 845 Queen St., Sec. H.E. Forman, Evangelist. 1231 Pasquaw.

SARNIA, ONT.- Church meets in Moose Hall near Wellington St. on Milton St. Bible Study 10 a.m. Breaking of Bread and Worship 10,30 a.m. each Lord's Day. Visitors welcome. Write to Mrs. Wm. H. Welsh, Treasurer, 145 N. Brock.

SELKIRK, ONT.- Church meets Lord's Day at 11 a.m. for Worship and Public Teaching; 7,30 for Preaching the Gospel. Omar Kindy, Secretary.

SMITHVILLE, ONT.- Church meets on Lord's Day at 11 a.m. for Worship. L.J. Koffer, Evangelist.

ST. CATHARINES, ONT.-Corner Beecher & Raymond Sts. Church meets Lord's Day at 10 a.m. for Bible School; 11 a.m. for Worship; at 7 p.m. for Preaching. Bible Study- Monday and Thursday nights at 8. Write to M.G. Miller, Treasurer, 61 George St.

ST. CATHARINES, ONT.-Manning and Niagara Sts. Sunday School, 10 a.m. Communion Service at 11 a.m. Preaching at 7 p.m. Tuesday at 8 p.m., Prayer and Bible Study. C.G. McPhee, Evangelist. E.P. Wallace, Box 31, Port Dalhousie, Ont., Secretary.

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.

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

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 Bible Study. A.S. Herron, Secretary, 329 Lauder Ave. Alex. M. Stewart, Evangelist, 607 Crawford Street.

TORONTO (EAST DANFORTH)- Veterans' Hall, Dawes Rd. Lord's Day, 10,30 a.m. Sunday School; 11,30 Worship. Mrs. J.R. Ewing, Secretary, 364 Strathmore Blvd.

TORONTO (STRATHMORE BLVD.)-Lord's Day, Bible Study, 10 a.m.; Worship, 11 a.m.; Bible School, 3 p.m.; Gospel Preaching, 7 p.m. Wednesday, 8 p.m. Prayer & Bible Study. A.E. Firth, 659 Pape Ave., Secretary.

See also PAGE 36.

CHRISTIAN MONTHLY REVIEW.

SPECIAL MISSIONARY MEETING.

The Church at Wychwood, Toronto, Ont.
has arranged to hold a special service
on the evening of the last Thursday in
each quarter, for the promotion of the
Missionary Cause, at home and abroad.

Members from other congregations
are cordially invited to attend. The
first meeting will take place on the
29th. December, in the Meeting-house,
Maplewood Ave., near Vaughan Road;
North of St. Clair Ave. Toronto.

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