

was given to the apostles; we are not apostles and we can't tell the heathen what they were to tell them. Very well. We are equally forbidden to tell our neighbors and families what the apostles were to tell them. The heathen are as much a part of all the world as our families, and the prohibition is as universal as the command, and *vice versa*.

But if it is wrong to carry the gospel to the heathen to-day it must have been equally wrong to do it a hundred years ago, and so it turns out that Carey and Judson will be condemned by Christ as sinners and those who opposed their going and their work in giving the nations God's Word will be approved of him in the judgment day. Are our opponents ready to take this ground which they must take or be self-condemned. O, brethren, consider what side you will take and be earnest in increasing your Master's pound so as not to be ashamed before him at his coming.

Some may thus object. I am not a Carey, nor a Judson, nor a Livingston, nor a Moffat, and God does not expect me to trade on the pound as they did. Remember the second and the third servants in the parable. The second had gained *five* pounds, and he had his Lord's approval the same as he who had gained *ten*. But the third had gained nothing, and upbraided his master for requiring of him what was beyond his ability. The Lord now requires every servant to do what he is able to do, to be faithful according to that he hath, and not according to that he hath not; every one to faithfully fill his place. There was but one Wellington at Waterloo, but what could he do without his officers, and what could the officers do without the men? One careless or traitorous soldier might turn the fate of battle. But every man was faithful and God gave them a victory that will honor him till the end of time.

Let every soldier of the cross be faithful and never forget that

The army of Jesus depends on my aid,
How little soever it be;
Of small drops of water the rivers are made,
And the rivers are feeding the sea.

For want of space the conclusion is deferred till our next.

Original Contributions.

A REFORMATION NEEDED.

GEO. MANIFOLD.

There are some men and women who are great sticklers for apostolic truth—apostolic ways and methods. I commend them for it; for with such I am zealous that a free, an untrammelled, and an unfettered gospel be preached in its simplicity and in its fullness. But to stay with first principles and preach faith, repentance, and baptism continually is the height of folly. We must press on unto a full growth. Some of these brethren are never satisfied, no matter what be the theme in hand, no matter what be the passage of scripture discussed, unless the preacher in closing his sermon lands at Acts ii. 38! Such brethren are blind, having closed their eyes to the other precious truths of God's word. They contend earnestly for the truth apos-

tolitic, but in practice they are as far removed from it as the poles. They let the preacher in a revival meeting do all the singing, speaking, and praying; but in bringing sinners to the cross, they themselves will not so much as lift their little finger. There is too much contending for the letter instead of the spirit of the gospel, too much controversy about ways and methods of work. As a consequence, the work of sounding the truth abroad is left undone; some churches are more dead than alive, they have been forward in going backward.

Such men forget that apostolic teaching and practice meant that after a man received and obeyed the gospel, he himself was to become a light-bearer of God's word, and personally point sinners to the Christ. Such men forget that to tell glibly what a man must do to be saved is well nigh worthless, unless he himself shows that he is a doer of the word, that he is giving all diligence to add to his faith, manliness and the other Christian graces, that in his home he has God's word read and devoutly studied every day, that in his family an altar is erected for the daily worship of God. There will be no need to ask the man who can give a reason of the hope that is in him; who comes in contact with men, daily endowed with strength from the throne of grace; whose life is full of kind words and loving deeds; who has an earnest solicitude for the eternal welfare of his fellows—no need, I say, to ask such a one to what Church he belongs; but truth apostolic, truth as it is in Jesus will be more than emphasized and enforced by the beauty of a holy life.

I am no pessimist—far from it; but while a great improvement is noted, yet the cause is hampered in many places by the exclusiveness on the part of many who think that to keep themselves unspotted from the world, is to keep themselves from contact with their brethren; and hampered by many of the unsystematic, unbusiness-like ways and methods now in vogue. Truly a reformation here is needed!

CHRISTIAN BIGOTRY?

O. B. STOCKFORD.

The Disciples of Christ are persistently charged, by the members of other Christian bodies, with bigotry. We are accused of being uncharitable and prejudiced in our statements respecting the beliefs of others.

In this article, as I wish to reply to the charge of bigotry preferred against us by professing Christians only, the truth of some declarations here made, or to be implied (such as the Divinity of Christ and the inspiration of the scriptures) will be regarded as assented to by all parties. Although bigotry is quite a simple word, yet as those who charge us with fostering it evidently often mis-use the term, a defence from what they imply thereby, and an inquiry into its meaning becomes necessary in replying to them.

We would infer from the arraignment of our accusers that they consider those persons bigoted who are unflinching in their adherence to, and firm in their advocacy of, that which they believe to be true. This alone is not bigotry, however. Neither does bigotry

arise when in advocating that which we believe to be right we denounce that which is opposed to it as wrong. The expression of our belief respecting the latter is but the natural consequence of the avowal of the former. If indeed steadfastness in proclaiming that which we believe to be true is bigotry, then bigotry is a virtue; for a sincere person, when convicted of the truth, must seek to spread it, at least if it be a matter of importance. To my mind the fact that a person shows such an indifference toward the truth of a question as to demand that no one should be disturbed in his belief respecting it, but that the convictions of all parties, however they may disagree, should be considered equally beneficial, is very good proof that he or she has no firm belief in the matter. Yet it would seem that this is the position our opponents take, and one that they wish to force upon others also.

It might be profitable to enquire as to how far these people carry their so-called liberality into the affairs of this life. If we examine their course in these matters, we will invariably find them taking the same view as the great majority, *i. e.*, that only men of firmness and conviction are wanted to fill these positions. Take public life, for instance. Few people would contend that a man is worthy of confidence who advocates as equally beneficial the conflicting policies of all parties and that it makes but slight difference which of two irreconcilable policies is chosen. The people require men of conviction in such matters. A man of conviction may be trusted even though at times he is wrong; while no confidence can be placed in a man who wavers between different courses. And this may be said to be true with reference to man's relation to every other department of life or branch of knowledge. So that the man who strongly contends for that which he believes to be a benefit to mankind, instead of being looked upon as a bigot is generally highly esteemed for his manly course, even although the majority is against him.

If this stand is taken with reference to temporal affairs why should a less certain position be accepted to govern matters of eternal interest? It certainly cannot be because the former is of greater importance than the latter; and that therefore we should be more exact in the first case than the second. Neither can it be because we cannot arrive at as certain conclusions in matters pertaining to the eternal as to temporal affairs; and for that reason more latitude should be allowed to the opinions of men in the former case than the latter. We can have greater assurance as to the correct course to be pursued in matters spiritual than in matters material. Just as the one is above the other, so also the way of the one is more clear than the way of the other. We are assured in God's Word that we can know of the doctrine. To deny that we can arrive at infallible rules to guide us to eternal welfare would be to contradict many of the plain promises of God's Word, and therefore to reject the inspiration of the Scriptures.

An honest expression of opinion on the affairs of this life has proved beneficial. If this is the case in matters in which we cannot expect to arrive at a perfect ideal, how much more beneficial should it prove in cases where a perfect ideal can be found. It may be said that error is spread by permitting a free discussion. While this may be true, yet the gain through an honest expression of the