

first on God, whose they are and whom they serve, and secondly, on us whose work they have volunteered to do. They must be fed with earthly food while they break the bread of life to the perishing. They must be clad with earthly apparel while they persuade men to put on the robes of righteousness which Christ offers. They must be sheltered from the burning sun and the smiting pestilence, while they direct the homeless outcasts from God to the mansions of our Father's house. And to us who have remained at home to enjoy the privileges and pleasures which they have voluntarily renounced, to us who have an abundance of God's material riches under our control, they look for sympathy and material support.

The foreign society is the agent of the brotherhood in directing this important work. It has since its organization received \$259,201 60. Its receipts last year amounted to \$40,559 35. Much of this was received in personal pledges. The Sunday-schools contributed \$10,513. Only one church in six contributed to the treasury. The number of churches contributing was 834.

The society calls for \$100,000 for the work of the current year. There are 1,000,000,000 of heathen and Mohammedans in the world. They are dying at the rate of 30,000,000 every year, without God and without hope. A great people, three-quarters of a million strong, ought to give more than forty thousand dollars a year to save these dying millions. The \$100,000 asked for by the society, amounts to but fifteen cents apiece for the whole brotherhood. This is but a paltry sum. We spend more than that foolishly every month. We devote many times this much to merely selfish purposes every year. A brotherhood which has been so richly blessed, in both spiritual and temporal things as we, ought to be liberal in the Lord's work. A body of people, whose growth in numbers and power, has been the religious wonder of the nineteenth century, ought to be the most intensely missionary people of this "century of missions."

There are many reasons why we should infinitely multiply our gifts to this work. Not the least is the signal success already attendant on our efforts. The first Protestant missionaries to Japan had but eleven converts during the first thirteen years of their work. Our missionaries baptized their first convert within a year of leaving home, while as yet they could scarcely speak the language intelligently; and in the four years, during which they have been but preparing for efficient work, they have converted over four-score persons. It was more than seven years from the time Judson went to Burmah till he baptized his first convert; while our missionaries in India have now two converted natives and their wives, associated with them in Christian work, early in the sixth year of their mission. God has opened a wide door before us. We would be criminally guilty, if through selfishness or indifference we neglect to enter in and occupy the field.

M. B. RYAN.

#### "CORRUPTED WORSHIP."

"And I, brethren, could not speak unto you as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"—I. Cor. iii. 1-3.

Here is a very clear case of "corrupted worship," which, of course, admits the corruption of the heart; as it is the worshipper that corrupts the worship. To worship God acceptably there must be unity. These brethren were members of the same church, and therefore united organically, but badly divided spiritually. Their church union was all right, but their heart union all wrong. They had received the first principles of the gospel; but the principles of a godly life were so corrupted,

they had not gone beyond their baby-hood. They were still living on a milk diet, and were not able to receive the weightier things of God. Their worship under such a perverted, corrupted condition, was of no account whatever. Their *strife* and *division* caused their corruption, which, says Paul, is carnal, and to be carnally minded is death, because the carnal mind is enmity against God. To worship God acceptably, we must, therefore, be of one mind and one heart, and do all things without murmuring and disputing. To have strife and division in the church of God corrupts the worship, and will thereby parry the weapons of truth and bring odium upon the cause of Christ.

The apostle in the thirteenth chapter of this same epistle, makes the love and unity of God's children all important. Whatever we may do, it is of no avail in the absence of love. However sound our faith may be, it is all useless and an empty noise without love. We may sacrifice our lives for the faith of the gospel and be lost at last for the want of love. It is this love that "beareth all things and endureth all things" that unite the children of God. The idea that we can adhere to a principle that we admit is not essential to our salvation, at the cost of the peace and unity of the church, ought to find an early tomb.

But says one, "it is impossible to be united in heart where we have honest differences." If that is so then Paul's rebuke was unmerited and unjust. Why should they be blamed for what they could not help? We cannot admit such an inconsistency as this. There was no necessity whatever for their strife and divisions. Whatever their differences may have been, they had no just cause for strife among them. They were brethren and admitted each other to be Christians. If their differences had been of such a nature that they could not have recognized each other as Christians, then divisions might have been justifiable. But this was not the trouble. Their strife was not because of any vital Christian principle, such as would effect their church relation or their standing with God. They had accepted the gospel and become members of the "one family." Their strife and contention were about matters that did not dischurch them. They did not dare to say that the acceptance of their ideas, over which they were corrupting the church, were necessary to their acceptance with God. Had this been the case, they would have had undoubted right to have refused union or fellowship with each other. We cannot unite in Christian fellowship with any who reject the law of God; the principles of truth upon which rests the salvation of the soul. Neither can we cause strife and division among brethren over principles that we dare not admit are essential to salvation. However honest I may be in my belief that certain principles are wrong, I have no right to condemn my brother for receiving them, and thereby destroy the peace of the family of God, unless I believe the acceptance of such principles will condemn those who accept them.

To illustrate this point we will give a case that came under the observation of the writer. It was a brother who was very active with his pen in condemning a certain brother, because he practiced certain things that he believed was not right. He went so far as to call them "innovations." Unfortunately, the brother who was so bitterly condemned died, and the brother who condemned him wrote his obituary, and strange to state, he gave him a big place in heaven. This is one case, and we devoutly wish it was the only one. When the peace and prosperity of the church was destroyed, and the worship corrupted by notions and whims that will save no one if received, or condemn no one if rejected, is this not glaringly inconsistent, not to say unchristian, to condemn brethren for doing what they think is right and proper, and thereby sow the seeds of strife and division, when, at the same time, we admit them saved here and

hereafter? We have a perfect right to our convictions, but we have no sensible or scriptural right to disturb the peace and unity of the church, by condemning others for their convictions unless we believe such convictions are destructive of their salvation.

Here is the only possible ground of Christian union, i. e., to fellowship a brother in Christian union, whom we admit is in union with God. It is time enough for us to be out with a brother when he is out with God. When we believe and admit that God will accept him, then we *must* accept him in our fellowship, and that too without strife or hatred. We cannot live in peace with those in heaven with whom we have not lived in peace on earth. That the love, peace, and unity of the children of God are greater and more important than all else goes without the saying. To destroy the peace and unity of the church is the greatest evil, and demands the language of severity. Here are two things we cannot do while the love of God dwells in our heart:

1 To fellowship those whom we believe are not in fellowship with God. 2. Not to fellowship and to live in peace and unity with those whom we admit will be saved. The violation of either of these will corrupt and destroy the worship and church of God.

H. MURRAY.

#### THE WORK OF THE CHRISTIAN.

Those who are out of Christ expect to be invited to partake of the riches of His kingdom. Too often are they disappointed. The truth should be accepted by every church member, and be made use of in bringing men to Christ. Every Christian should preach the word to those with whom he may come in contact. Suitable opportunities for so doing, if eagerly sought, will be found. Day after day passes by without our work being attempted. Our excuses for shunning the sinner are invalid. The fact that we are timid, or that we think our words will be spoken in vain, would hardly be mentioned, if our own money were at stake. Timidity, and other failings which the Christian possesses, would disappear like a flash of lightning if the small sum of five dollars were given him for conversing with the sinner upon his lost condition and upon Christ as the Saviour of the world. Every disciple of the Lord would seek out the lost for a small sum of money. We fail to realize the value of the soul. This is due, brethren, to selfishness. For five dollars each one of us would visit any sinner within his reach. There would be gain in this for ourself. Where there is not a worldly reward to be gained one often sits with folded arms and closed lips so far as Christ is concerned, and allows souls around him to sink into the depths of sin. Which is of more value to me, the sum of five dollars or the soul of another? He who is selfish will seek the money, the Christ-like man will seek the soul.

Only one way has been designed by God for reaching the hearts of sinners. He has provided the means—the gospel. We are to make use of the means by preaching the word. Our duty in respect to the sinner is limited to preaching the word. I do not believe that the preaching of the gospel should be confined to the pulpit. The noble workers in the reformation spoke to the people often under great disadvantages. They preached wherever they could. Their clear and sweet-toned voices gave the message in such a manner that the very words resounded with joy. The barn, the work-shop, the school-house, and the kitchen, they deemed to be suitable places for making known to men that Christ was incarnate, that through His work the sinner can enter into communion and proper relations with God. It is true that at this time there could not be found five houses in which