

stay there. Selfishness stays at home but charity radiates into all the world. Christ knows no "foreign" and "home" fields. These terms are simply used for convenience and designate the "fields" from our standpoint. It is *all* the world to Christ, and the eternal command "go" applies not only to P. E. Island, not only to North America even, but to the whole world.

Christians it is our bounden duty to *send the preacher!* This is the work that our missionary societies are doing—sending men and women into the great harvest field—the wide world—bidding them "go," "preach," "teach all nations," and so fulfil the command of our Lord and Master. It is a work in which all may have a part, and they need your help and mine to enable them to accomplish their purpose.

There are many ways of helping in this work, but the most important way, perhaps, is the one which affords opportunity to the greatest number, that is by contributing money. For a few minutes let us consider this method.

We who have taken the Bible alone as our rule of faith and practice and rightly look for scriptural authority, have the assurance of actual precedent as recorded in the New Testament that we, in cheerfully giving of our means for the carrying on of missionary enterprise, are working in full harmony with the principles of true discipleship.

When the Apostle Paul went to Corinth to establish a church there, he was supported, we are told, by the united offerings of the brethren throughout Macedonia, who out of their poverty ministered unto his necessity. Paul commended their zeal and when it became necessary for the churches to aid the poor brethren at Jerusalem, we find him encouraging not only the brethren of Macedonia but also those at Corinth to give liberally, cheerfully and systematically, showing us that the church, in order to live and grow, must continue and increase in giving. A church that has no missionary spirit is practically dead and may as well lock the door and lose the key, for it shall die anyway.

God needs our help, our time, our money freely given, if it is to save the world.

Last year the Foreign Christian Missionary Society, of Cincinnati, had this statement printed conspicuously upon their literature, "Nine-tenths of the offerings for foreign missions is given by one-tenth of the church membership."

But let us come nearer home and we find, that according to the reports read at our annual meeting in Montague a year ago, that our churches in this province gave for all home and foreign missionary purposes (including the offerings from churches, Sunday-schools, Christian Endeavor Societies and Mission Bands) only about 30 cents per church member.

Brethren "these things ought not so to be." We are not doing our best. If we could but realize that God has given the richest possible gifts that Divinity can offer, I am sure we would try to do more. God demands that a part of our means shall be consecrated to his service. From the Jews of old he required one tenth, of the young ruler, all his great riches to be given to the poor, but *he* went away sorrowful. From the poor widow, "all that she had," the measure of her ability—two mites—was sufficient to call forth a blessing of commendation from the lips of the Christ. To each of us today there comes this question, How much am I called upon to give, and from God's word the answer,

"Freely ye have received freely give," "He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." "Every man according as he purposeth in his heart so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver."

If I were to ask today do you believe in missions and missionary effort? you would raise your hand high above your head and say "Yes."

Will you say "yes" and put your hand as deep into your pocket when the next missionary collection is taken and give according to the purpose of your heart and in exact proportion to your ability for home or foreign work.

A QUESTION.

H. MURRAY.

"Do you not think it would be right to unite with the — church, when we are so situated as to make it quite impossible to worship with the Christian Church?" This question came to the writer recently, and as others are thinking along this line, we thought it best to reply through the columns of THE CHRISTIAN. The reasons given for thinking it best to unite with the — church, were the fact of their Christian character and the agreement of religious views. It is evident from the above that our position or plea is not understood by some at least. They have yet to learn why we are a separate people and known as Christians and Disciples only.

If we do not have a plea that is different from others, and that is absolutely essential to the conversion of the world, then we have no conceivable reason for our existence, and should cease to be separated from others.

If it is wise and right for one to unite with the denominations and thus take on a human unscriptural name, it is wrong for others not to do so. If denominationalism is right, we are wrong. Let it be understood right here that our separation from others is not because of any essential difference in doctrine, as many from whom we are separated already agree on the essential doctrine of salvation. It is not because we do not consider them Christians and as good as we are, and even better in many respects, but it is because they are more than Christians. We cannot, we dare not be more than Christians or Disciples of Christ. As soon as we take on a human or denominational name, we close the door to the union of God's children. It is impossible to unite on denominational names, and it is impossible to convert the world without union. The prayer of our Saviour "that all who believe on Him * * * might be one, that the world might believe," is enough to convince any honest, devoted Christian of the necessity of union; and the history of any union movement establishes the fact beyond a shadow of a doubt, that we cannot unite on a human denominational name. There came the time when a much needed work was necessary among the young men of the country; to accomplish this a union movement was established. This

could not be effected by any denominational name, hence the necessity of the Christian name, which gives us to-day the Young Men's Christian Association,—one of the grandest movements of the age—all because of a united effort. The women saw the great need of a union movement in the cause of temperance, in order to success. We have, therefore, as a necessity, the Women's Christian Temperance Union, which is doing a work that could not be done were they not united. Our Young People's Christian Endeavor Society is another evidence of the power of union, and of the necessity of the Christian undenominational name.

It is possible to divide from other causes than the name, but it is impossible to unite while we retain the denominational names. The difference of opinions are cobwebs of speculation, and can be easily brushed away when we are willing to give up our Shibboleth of party. The noted Dr. Parkhurst once said that "denominationalism was false to Christianity."

The Interior, of Chicago, a Presbyterian paper, in reply to a tract from a Roman Catholic writer, says, "The present sectarianism is a degeneracy from the faith of the Reformers as well as from the faith of the Apostles, and that all apologies for divisions are apologies for sin and a disregard of the commands of God. The Reformation has been shorn of its power by the unchristian spirit of schism." This is strong language, but nevertheless true, and it voices the minds of the very best thinkers, who are to-day speaking against divisions, and for the peace and unity of Christians. We know that some will say that this is sentimental, but we know it is detrimental to the cause of Christ.

We think it wise and right for those who are separated from their brethren to worship and work with others when opportunity offers, but not to add to their profession and relation to Christ any denominational name, and thereby sacrifice the plea for "Christian union,"—the grandest plea of the nineteenth century, a plea that is moving the religious world and will eventually unite the children of God.* There is no reason why we should not enjoy the fellowship and association of others as far as they will permit us, without our chaining ourselves to human creeds or denominationalism. We need unbounded love for all and an intense power of conviction, with a firm unshaken grasp of God's Word. The plea for Christian union in the one Lord, the one faith, the one creed and the one name, is a forward movement and we cannot go backward.

MAIN STREET BUILDING FUND.

It is now a month or two since the supplement ceased to appear, but let none imagine that the need of help has therefore ended. The most expensive part of the building operations remains to be done, and there is reason for every friend of the work to manifest his good-will by a liberal, prompt offering. Surely it is time all should realize that the completion of this church house and the building up of a self-supporting congregation is of more than local importance. It will mean another source of income for mission work, a stimulus to the work of Apostolic Christianity in the provinces, and, best of all, a centre for the dissemination of the gospel in our Lord and Saviour.

Success here means success elsewhere