

pose a community of goods and property. The industrious and frugal must be robbed of their possessions that the idle and vicious may be enriched. This scheme was started mainly by infidels in Europe, and already has found acceptance on this side of the Atlantic. Communists and anarchists have already baptized it in blood. But God, for the elect's sake, will bring it to nothing in this world, and to everlasting destruction in the next, for He that is for Christ's people is stronger than those who are against them. But there is no safety outside of God's fold. It is God Who maketh men to be of one mind in a house, and that will not be a mind of selfishness, but of charity, or love to God and man. This charity is not the doctrine of murder and robbery and anarchy and infidelity, but of love, and the patient endurance of trials, and the practice of brotherly kindness, in this short life. Perfect equality and community of goods will never be found in this evil world, for "the poor ye shall always have with you."

True communism is of a very different kind from false communism in principle and in results. The Christian communist will freely share his goods, and even give life itself, if necessary, for the relief of the suffering, but he will do this voluntarily—not by compulsion. The selfish rich, blinded by their selfishness, expend their possessions for

their own gratification, and unknowingly—by this means, and their neglect of the needy—are the real promoters of Satan's communism, and—as in the case of the great French Revolution—bring untold and fearful misery on themselves and their country. "Righteousness exalteth a nation, but sin is a disgrace to any people."

Christ's communists follow a very different course. We see it in the work of missions at home and abroad. We see it in such men as Bishop Corfe, who leaves the comforts and safeguards of civilization in England, and almost without means, invites volunteers to forego the comforts of an English home to go out with him and live in self-denying community, without wives or family cares, in order that in the deadly climate of Korea, among savage cannibals, they may, with the very small means at his disposal, spread the glorious truths and civilization of the gospel amongst the perishing heathen. We see it in such men as the Rev. A. A. MacLaren, sent out by our Church in Australia to labor in the deadly climate amongst the fierce cannibals of New Guinea. We see it amongst the professors, students, and friends of the Oxford Mission to Calcutta; and of the Cambridge Mission to Delhi, who show, by their self-denying contributions to the spread of the gospel in heathen lands, how