

to day. But how often these opportunities are let slip. I am daily becoming more impressed with the thought that it is here more influence can be exerted than we can possibly be made aware of. We depend oftentimes too much upon the personal drawing power, the pulpit ability, the eloquence of the preacher, in attracting the masses to the Saviour. The preacher, in many instances, is but the *occasion*, while the individuals of his congregation are the *means*, or rather the *cause*, of many souls hearing the glad message and obeying the truth. The scriptures teach this grand lesson, which is confirmed every day. "And from that city many of the Samaritans believed on him, because of the word of the woman who testified, 'He told me all things that ever I did.' And many more believed because of his word, 'For,' said they, 'we have heard for ourselves and know that this is indeed the Saviour of the world.'"

Then there is the great opportunity of the dissemination of good literature. A good religious weekly like *The Christian Standard* ought to be in every Christian home. The matter in it ought to be talked over one to another, and the paper then passed along. We are thus kept in touch with the rest of the brotherhood, and are inspired to further efforts and greater activity in the Master's vineyard. Money spent in suitable papers, pamphlets and books, all giving expression to the restoration of primitive Christianity, will be money well spent. Men and women, young and old, will be reached by this means, when all others have failed. Silent messengers are these books and papers, but none the less potent in accomplishing God's purpose of saving the world. In view of such grand possibilities by these means, let not secular papers and magazines crowd out those whose influence is eternal, which will "tell on ages—toll for God."

As to our obligations, obedience to him to whom all authority in heaven and on earth has been given, require that we shall be swift in doing our master's bidding, in bringing the gospel of God's grace to all men. Love to our Heavenly Father for his infinite mercy, gratitude to our Elder Brother who endured the cross and despised the shame on our behalf, should constrain us to live not unto ourselves, but unto him who for our sakes died and rose again—and this we do when we engage in his mission to seek and to save the lost. We are debtors to our fellow-men, to Greeks and Barbarians, to the wise and the unwise, to the rich and poor, to "tell of the Saviour who died that the world might be saved through his love." We who have "been enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God," are in duty bound to say to stranger and friend, "Come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, to the church of the first born," yea, "let him that heareth say Come." He who out of love and gratitude to the Saviour would desire to be with him, let him hear the Saviour's message, "Go to thy house and thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee."

The growing desire of Christian union is another obligation for us to be more faithful in our allegiance, more energetic in our labors. There never was such a time as the present when men are so eager to hear of the verities of things eternal; when people are hungering and thirsting for the gospel in its simplicity and fullness; when multitudes are ready to receive the truth which alone will give them freedom from sin and a joy-

ful release from the thralldom of sectarian bigotry and denominational pride. Let us be diligent in making known the word of the message entrusted to us. May it ever be a work of faith and a labor of love. The promise of the Lord is ours, "That they who sow in tears, shall reap with joy."

I have treated the subject more on the phase of personal work. It is hand to hand, and heart to heart work that counts. The ministry of the Saviour was pre-eminently this. Among other proofs that Jesus was the Christ was the grand fact that the poor had the gospel preached unto them. Well might the historian say, "God the uncreated, the incomprehensible, the invisible, attracted few worshippers; a philosopher might admire so lofty a conception, but the crowd turned away in disgust from words that presented no image to their minds. It was before Doity, embodied in human form, working among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, bleeding on the cross, that the prejudices of the synagogue, and the doubts of the academy, and the pride of the portico, and the fasces of the lectors, and the swords of thirty legions, were humbled in the dust."

Fellow-workers in the ministry, and co-laborers with God, let Christ be your ideal in reaching men, and ever follow him.

DIVISIONS.

J. W. BOLTON.

Christ and the apostles labored for the oneness of God's people. Paul, noticing the drift of things in the Corinthian church, (I. Cor. i : 11-13) predicted a "falling away first," before the coming of our Lord Jesus Christ (II. Thes. ii : 13).

This was evident in Paul's day when we read that Hymeneus and Alexander made shipwreck of their faith (I. Tim. i : 19, 20); that Hymeneus and Philetus declared that the resurrection was already past and overthrew the faith of some (II. Tim. ii : 17, 18); Phygellus and Hermogenes were turned away from him (II. Tim. i : 15) and Diotrefes, loving the pre-eminence, would not receive him, prating with malicious words, even casting out of the church those who would receive the brethren (III John 9, 10)

For at least three centuries, the apostolic church maintained, to a large degree, the purity of its worship and teaching.

In the fourth century, Constantine I., the Great, is said to have embraced Christianity. He made this the state religion in 324 A. D. He was not as particular in keeping the Christian religion free from paganism as it had been kept, but courted the favor of all classes of people. As Dr. A. J. Gordon says, "Constantine thought that in order to convert the heathen, it was necessary to conciliate them by conforming somewhat to their customs." This explains why Roman Catholic innovations were introduced. We will notice a few of the innovations. Transubstantiation was maintained and the use of incense and the censor was adopted in the fourth century. The ceremony of kissing the Pope's toe, the worship of images and the saying of masses for the dead were introduced in the eighth century. The Apostles' Creed was sung and saints were canonized in the ninth century.

Bells were baptized in the tenth century. Triple immersion was spoken of in the eleventh century, and the cup was retrenched in the Lord's supper in the twelfth century.

When Leo X became Pope, he found the treasury depleted. In order to replenish it, he introduced the sale of indulgences. It was this, in particular, together with the former practices, that aroused Martin Luther and his contemporaries to action, and reformation began. Luther gained three points: (1) That Jesus was the mediator instead of the priests, (2) That we are justified by faith and not by works of merit, (3) He gave the Word of God to the people in their own language. The reformation progressed under the hands of Zwingli, Calvin, John Knox and Wycliffe in different countries.

The first division of any consequence in the churches was when the Greek Catholic broke away from the Roman Catholic Church and established their headquarters at Constantinople.

In the fifteenth century John Huss founded a sect in Moravia called Moravians. They are more active in missionary work today than any other religious body. In 1530, we see the Lutheran church taking on form as its members withdrew from the Roman Catholics. Luther wished them to use the name Evangelical, but after his death they called themselves Lutherans. Zwingli and Calvin wishing more freedom than was found in the Lutheran worship, organized the Reformed Church. It contained certain reforms as its name indicates. In 1532, the Church of England was formally established. Henry VIII, wishing for more freedom than the Pope was willing to grant, was declared by Parliament, the head of the church. The Congregationalists (America) or Independents (England) are persons who wished more liberty than was accorded them in the Church of England. As their name indicates, they have a congregational form of church government. The Mennonites came from the Anabaptists (baptizing again) in the sixteenth century. They are opposed to oaths, war and infant baptism. They take their name from Menno Simon. The Baptists, General or Antipedobaptists (Arminian) and the Particular (Calvinistic) Baptists are first mentioned in history in the sixteenth century, taking their name from their regarding immersion, alone, as baptism. The Wesleys, Geo. Whitefield and others longing for more spirituality than was found in the Church of England began an important religious movement in the eighteenth century. They became known as Methodists from their systematic methods of work. The Dunkers were driven from Germany in the eighteenth century and settled in Pennsylvania. They are a very plain people practicing the washing of the saints' feet and the holy kiss. Their name comes from the German word *dunken* meaning to dip. The Quakers acquired their name by their emotional quakings in 1650. They are very plain in their worship. The Presbyterians are mentioned in the seventeenth century in England. They take their name from their churches being governed by presbyters or elders. The Adventists take their name from the doctrine of the second coming of Christ which they make very prominent. The Unitarians deny the doctrine of the trinity. Universalists teach universal salvation. The Catholic Apostolic or Irvingites believe in the return of the gift of tongues. The Christadelphians (brothers in Christ) are annihilationists and deny the trinity. The Schwenkfeldians, followers of Kaspar Schwenkfeld are found chiefly in Pennsylvania. They maintain strict discip-