

children of God. Not only this, but they go back on the greatest movement of this nineteenth century, and show that they either never understood the religious reformation which is being carried on by the Disciples of Christ, or have but little appreciation of the great work being done by them, in breaking down the barriers which have so long divided God's children, and preparing the way for that union for which our Lord so earnestly prayed.

From these considerations can we consistently encourage any one to unite with such sectarian bodies, wearing human names, and thus render nugatory one of the strongest reasons for our existence? This is a practical question, and one we too often meet. But there is little doubt if our young people fully understood the great war in which we are engaged, they would stand alone rather than go back on the great principles for which we contend. How grand to hear one saying, when asked to unite with this or that sectarian body, "I am ready to do anything you will allow me to do as a Christian, but cannot wear a human name beside that name which is above any name."

SOME THINGS WORTH LIVING FOR

[Prepared by Miss Ada Emery for the Union Prayer meeting in the Main Street Church, May 19.]

When we have passed the age of childhood we have come to the time when we must act for ourselves and think seriously about the future.

Some would choose wealth, some power or fame, and others only pleasure. But a choice as to what we shall do or be is not always ours.

Some are content to take whatever happens to come in their way, simply drifting along without thought or care. Some have definite plans that they are fortunate enough to be able to carry out; while many others, who know what they would like to do and what they would be most successful in, find themselves so situated that it would be impossible for them to do what they desire, and have to put aside their ambitions and be content to do the common-place things in life.

But if we want to get the very best out of life, we must be sure to begin right. Jesus said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." That does not mean that we shall have all we want in this life; oftentimes it would not be best for us if we did, as we find out afterwards; but we will have all necessary things. As David said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Paul said, in his letter to Timothy, "Bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is and that which is to come."

Now we have the very best starting point. What comes next? We want the best pattern by which to model our lives and that we can find in Jesus Christ. If we want a high position in life, we have to study and fit ourselves for it; but we want more than that, for we are seeking the godliness which is profitable for both the present and future life. And the book we need to prepare us for it is the Bible.

It does seem strange when we think of it seriously, that we will study so hard to pass an examination in school or in business, and yet think we can enter heaven with so little study of our only guide. That tells us of the life of Christ—our pattern—and as we study it, it fits us to go out into the world and be gentle, kind, good and pure; to have courage, strength and patience, filling our lives with joy and the peace which passeth all understanding; and as we read in 2 Peter chap. 1, 8-11: "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if you do these things you shall never fail; for so an abundant entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

I know it is hard sometimes; we get tired and discouraged, and begin to wonder if life is really worth living, but I will tell you what helped me when I felt like giving up—verses 35-39 of the 10th chapter of Hebrews:

"Cast not away therefore your confidence which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith, but if any man draw back my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

And to those who have not their confidence in Christ—I do not know what you can find in life worth living for; even if you have every thing you desire, you cannot live here always, and you cannot take anything away with you, and if you refuse to acknowledge Christ or have him for your friend, you cannot expect him to acknowledge you as such before his Father in heaven. Will you not, then, take Christ as your guide, and with us who have confessed him strive to live so as to make a success of this life, looking forward with joy for the glorious appearance of the great God and our Saviour Jesus Christ.

"BUILDING UP YOURSELVES."

H. MURRAY.

This injunction of Jude's (twentieth verse) refers to either the individual or the church. We choose to give its direction to the church, because we find in this its supreme duty and obligation. Whatever may be said of the church, as to its doctrine or soundness in the faith, if it is not growing and being built up it is not fulfilling its mission. "Holding the fort" simply, will never gain a victory over the enemy,—will never build up the cause of Christ. Shemaiah understood this when he advised Nehemiah to remain within the temple and to shut the doors of the temple. He knew this would stop the work on the walls of the city. But Nehemiah's mission was the re-building of the walls. To build or die, was his motto. While we recognize the importance of the worship and service of the Lord's house on the Lord's day, we also recognize the fact that this is not the work of the church. If this was all that is

required there would be, as some believe, no need of a preacher. The church could attend to the order of worship and save the expense of supporting a preacher. The worship is only profitable to us and acceptable to the Lord when we find in it largeness of heart and a deeper spirituality, the elements by which the love of God is to uplift and redeem the life of man.

To attend to the blessed institution of the Lord's Supper, and see in the sacred emblems the love of God in the sacrifice of his Son for our redemption, and not reciprocate that love by the sacrifice of our own self-interest for the salvation of others, is only a routine of perfunctory service. Our ideas of church-life are too low and selfish. The wheels of our being are too slow in this world of push and speed. The ideal church is a working, growing church. We would not lessen the importance of the worship of the Lord's house, but rather emphasize the need of the work that the worship teaches us, *i. e.*, the building up the cause of Christ.

The church should be faithful to the worship, comprehensive in regard to the truth, and intensely interested in the growth and increase of its strength.

We assert with renewed emphasis that the church must be a ministry if Christianity is ever to triumph. Its members must be walking epistles, read and known of all men. To maintain the worship of the Lord's day is not the *summum bonum* of the church. It requires no Daniel to interpret the handwriting on the walls of the church that is not working to enlarge its borders and to increase its power and influence.

The church at Thessalonica was a model and an example for our modern churches. They sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place their faith toward God was spread abroad, so that Paul "need not speak anything." But, says one, "the times now are such that it requires about all our time to look after our secular interest and to support our families. We have not the time, had we the ability, to seek and save the lost."

This is quite true; but it does not release the church from the duty and obligation to "sound out the word of the Lord." While it may be true that the church members have not the ability to preach the gospel, it is not true that they have not the ability to assist those who can preach it. Here is the imperative, all-important duty of the church just now, to devote a portion of their income towards the preaching of the gospel. If one church is not able to support a preacher, they can unite their forces with other churches until enough is received to sustain the work and advance the cause in the different localities. The work of the church is not done when they employ a preacher to work for them, but they are to see that he is doing his work. If we employ a man on the farm we will have an eye to his work. The church should keep the preacher at his work, and not only pay him for his labor, but encourage him in his efforts in every way possible. The preacher's duty is not completed on Sundays, but he is to work in his study—over his books—and from house to house—every day in the week. Such a church and such a preacher is as sure of success as that the word of God is true.