

will it not call out the best and noblest within us? To win souls is the highest wisdom, to rescue the perishing is the greatest good. To be engaged in transforming men and women from gross darkness to marvellous light; from the power and tyranny of Satan unto God; from degradation, infamy and despair, to glory, honor and immortality, is the grandest sight, the noblest spectacle, the most thrilling scene that earth affords, or angels have witnessed this side of the gates of the New Jerusalem.

When will the church realize that the world is its parish? That all men, no matter what race or color need her ministry. Stand under the shadow of Calvary, behold again the Son of God crucified and witness the highest demonstration of Almighty love that God has given to mankind. Then hear the cry of millions, "We die like beasts and are buried like dogs. Ought you to leave us to perish?" Listen to the appeal from a heathen mother's broken heart, "Why didn't you come sooner? With my own hands I have killed my five daughters to spare them the sorrow and shame and degradation through which I have passed."

On mission work depends the very life and existence of the church. The congregation that lives for itself will most surely die. It is a slander on those who are our countrymen, besides being untrue, to say, "We have plenty of heathen at home." If the Apostles waited until they had converted all at home, they would never have reached the outer walls of Jerusalem. With them no distinction was made between the Home and Foreign field. Remember that the light that shines farthest away shines brightest at home.

If the love and spirit of Christ dwelt in us we would realize of a truth that God is no respecter of persons, but He hath made of one blood all nations of men to dwell on the face of the earth. Then would we know that the Mongolian, the Hindoo, the Japanese and all who are in Pagan darkness, are part and parcel of our common humanity, and worthy of our best endeavors in enlightening and saving them.

In a railroad accident by which several lost their lives, it was a sad, sickening sight to see the bodies laid side by side awaiting identification by their friends. But few could gaze upon those bruised and mangled and dismembered corpses, while many were forced to turn away from such a heart-rending scene. But one old mother was seen to go to one end of the row and eagerly scan the features of the dead, till she came to the body of a young man, dismembered and mangled beyond description. It was the body of her only son. She drew him to her bosom and with tearful eyes and quivering lips imprinted kisses on that face so marred and bruised, now cold in death. The wail of David was hers, "My son, my son, would God I had died for thee!" It was a mother's love that impelled her to do that from which many would have shrunk. May we have that Divine passion for souls that will cause us to look on all as our brothers and sisters, and as such demanding our tenderest love.

We cannot all go to the foreign field, but we can all have fellowship in this most glorious enterprise. By our sympathies, prayer and offerings we can hold the ropes while our representatives go down the dark mines for human souls. Let us put the promise of Christ to the test and confirm it in our own experience, "It is more blessed to give than to receive." May the world's need of the Christ be upon our souls continually, so that we may have a noble part in hastening on that glorious day when Christ's prayer will be realized in receiving the heathen for his inheritance and the uttermost parts of the earth for his possession.

OUR NEED.

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The question is frequently asked: "Why is it the Disciples in these provinces have not advanced more rapidly?" Why have a wonderful, phenomenal increase in the United States? Why is it they do not have a corresponding increase here in the east? Some find the answer in the conservatism of the east. Others think it is because of the exodus to the States. While it is true that we are much more conservative than in the west, and that we have given to the United States over forty preachers, among whom were our best, and that hundreds of our best workers have gone there, which is undoubtedly one of the reasons of the rapid increase in the west, yet we are not quite ready to accept these as the reasons for our lack of a commendable growth. If we are allowed to judge, we would say it is not so much in the misplacing of our preachers and workers as in the misunderstanding of our work. Crude and undigested conceptions of truth and duty are what is impeding the progress of Christianity.

The writer was once asked if he did not believe that persons could be saved in the denominations; taking for granted, as can be seen in this question, that their conception of the work of the Christian was in getting saved, and anywhere that they could be saved would do. Here is the fatal error, one that is directly and emphatically opposed to Christianity. The work and mission of the Christian is the mission of Christ. What he did, we are to do. He came, not to be saved, but to seek and to save the lost. The Christian is to fulfill and complete this mission, to save the lost, to redeem the world. Can this be done successfully by the spirit of denominationalism? Evidently not, according to the prayer of our Saviour, who prayed "that all who believed on him might be one that the world might believe."

The spirit and power of Christ is seen and felt, not with the many only, but with the two or three who are united and who agree and who are active. Let such "ask of God and it shall be done unto them." The divisions and factions that are now destroying the work of God will soon disappear when the Christian world understands what it means to be a Christian. The matter of being saved in this or that church is of little

importance compared with the question of fulfilling the will and mission of Christ in the redemption of the world. He who is interested only in his own salvation will find little or no salvation in any church. "Ye are the salt of the earth." You disciples; not your doctrine, nor your creeds. The principle is of no avail without the person. Elisha's staff was of no effect without the prophet himself. Truth has weight and power in the life of the godly. If the salt, or the Christian, loses his saving influence and power on others, he has lost his Christianity, and is good for nothing. He is a lost man.

If we would read carefully and heed this true idea of Christianity as found in this lesson of our Saviour, Matt. v, 13, it would soon cure the Sunday headache. We would not say "we can live as good a Christian at home as we can in going to church." We would not have it to say that the Disciples in these two provinces did not give one cent a week, on an average, for home missions. But as those disciples of Christ who had only enough loaves and fishes for their own use, were willing to sacrifice their all, forgetting their own needs, for the sake of the hungry multitude, so will the disciple to-day say, the gospel must be preached, lost souls must be saved, and the cause must be advanced at any cost. No matter what the sacrifice may be, the hungry, dying, perishing world must be saved. Then, and not till then, will the soul receive a sevenfold blessing.

There can never be the maximum of success with a minimum of our gifts. This crude, unchristian idea of our personal salvation, with the multitude left out, is, we repeat, the cause of whatever failures we have made in the progress of Christianity.

It is often said that "there is too much error that creeps into our churches." But error will never creep in unless truth first creeps out. The empty soul, like the idle brain, is "Satan's workshop." Action, as someone has said, will always destroy faction. The soul that is not earnestly and prayerfully engaged in the salvation and elevation of others, will be a fit subject for any notion or fad within his reach.

"Too many new plans," says another. No, this is not the trouble, but the failure to work the old plans. We should not modernize Christianity, but we should humanize it. Religion, like its Author, is human and Divine.

It requires the human heart to reach the human heart. This is why the Son of God became the Son of Man, that he might save man. Our religion must be Divine in its origin, and human in its sympathies and applications. We would therefore humanize divinity, and modernize humanity. We would put new wine into new bottles.

Our labors among the churches the last six months have led us to this conclusion, *i. e.*, that our great need to-day is a correct view of primitive apostolic Christianity, such as we see in the life of Christ, and in the primitive church—a love for God and humanity that knows no failure.

One or two Disciples in any community, who have the true idea of religion in their