

offend some brother. We should be willing to sacrifice any of our own personal interest for the good of others, but we should never sacrifice the interest or prosperity of the kingdom of heaven for flesh and blood.

When a parent will not yield to the wishes of a refractive child, he acts wisely, because he has an eye and a heart to the order of the family. He knows to yield to the child is to ruin the family. We have seen parents who have let one or more of the children rule the whole business of the family, and thereby destroy the government of the family and ruin home. And so we understand the family of God. We want to seek the good of any one or more of God's children just so far as it will promote the interest of the family. And so we understand the rule before us, to offend no brother if such offence detracts from the interest of the family, or in other words to yield to another's wish only when it will not interfere with the good and prosperity of the family of God.

If this is not the idea of the Apostle, how pleased we would be to have someone show us our mistake.

H. MURRAY.

HERE IS ANOTHER!

Another what? somebody asks. Just read this and then you will be as wise as I am. Several very interesting articles have appeared in the columns of THE CHRISTIAN on the subject of "Mission Work." These articles have been written by some of our best brethren. Not long since, while in conversation with some brethren, I asked the question: Have you read Bro. —'s article in THE CHRISTIAN? Well, one had and another had not. This leads me to think that 1st. I must write something that people will read, and 2nd. To write something that will be acted upon after it is read. How far I shall succeed I do not know; God knows.

I sat alone in my room this afternoon and my mind is running back over the past year. In one way or another I have visited nearly every church in the two provinces and consequently have some idea of what might be done if every one who professes to be a Disciple of Christ was in earnest. Now in the province of Nova Scotia we have eighteen counties, and in twelve of these the people who are pleading for a return of primitive Christianity have no organization and very little is known about them or what they teach. In the six counties that have organizations three are only represented by weak and struggling congregations. Brethren! Is this not a grand chance for missionary work? We have in this province about twelve towns, containing from 3,000 to 10,000 inhabitants, where our position is almost unknown, and in these places something might be done. I hope that you will not charge me with being a cynic.

Will you take a look at the past with me, compare the necessities of the present with the past necessities, then compare the many earnest appeals for help we have read from time to time in the past with those that have been written of late, and then see if the result is as good as we would like it to be. Brethren, the burning question is: How can we succeed in the future? And I think the answer is: By a steady, earnest, united effort on the part of all concerned. Let me see. I fancy myself in the snug little meeting-house at Tiverton, and it is the time of annual meeting; it is the missionary meeting on Monday evening, the house is crowded and it seems as though everybody was full of enthusiasm for mission work. Brethren are telling what they are going to do and what they would like to see others do. But, "presto!" I look at the amount of money received as recorded in THE CHRISTIAN each month, and my dreams of future success are rudely dispelled. The enthusiasm is gone or nearly so. This leads me to think we need steady not spasmodic effort. Now, about the

union; we need some good brethren having an idea that there is no need of any organization but one—the church. I think every Disciple of Christ is a unit on that point, but I know a number of good brethren who refuse to pay any money towards mission work in our provinces, because there is a committee whose duty it is to lay out the money in the best possible way. I was a little of that opinion myself until after the last annual meeting, where I obtained an insight into the mode of operations, and I am fully convinced that under existing circumstances it is the best that can be done. Now, Brethren, we want unions and we want success, the first is essential to the latter. Let all who have been holding aloof from this work now take hold and do not say that the Mission Board is a failure until you have tried it, and then if you find that there is not any good coming from it why then it is time to stop. But I will venture to say that if we unite our efforts in this way, for to advance the work of the Master, we will be surprised at the result. It is a question of life or death. The servant who hid the talent lost eternal life. The man who refuses to confess Christ, to use His talents or His ability, has no more hope of eternal life than an infidel. If Christians could only fully realize that they were dead and doomed to eternal condemnation, that through Jesus they have life, that they owe all to Him, that as His servants they are to work now and all the time, I think they would be more in earnest. I think I have shown the need of mission work in my reference to the number of towns in which we have no representation. From my observation in travelling among the churches I am fully convinced that more might be done in the way of Christian work, more praying, more personal piety, more liberality. What do you say, my brother or sister, as you read these lines? Will you make the endeavor. Bro. Ford, in his letter to the last CHRISTIAN, has the matter placed in a very good way. And now, as I sit here thinking, another idea comes to my mind and I will conclude with it. It is this: In the first of my letter you remembered I said 'some would read and some would not.' Will you act upon it? Will we make the March collection the largest monthly we have ever had? We can, by each sending a dollar at once. I will send one, and if every reader of THE CHRISTIAN will do likewise I am sure that we will have a grand start for the summer campaign. Will you say: Here is another.

W. H. HARDING.

EXPERIENCE AND OTHER THINGS.

Forty-five years ago it was seldom a case of transgression of the law of Christ passed unnoticed by the eldership; but for a short time before the offender was required to take legal steps for reconciliation, if possible, or to be dealt with in a legal form. The church could not tolerate offenders casting a stigma on the whole church. He was required to come back in a legal way or to be withdrawn from by the church, and be left out for the buffeting of Satan.

What is it now? Scarcely a morsel of discipline in any church! Some say: O, let the wheat and tares grow together till the harvest time, and then separate the wheat from the tares; meaning, let the good and bad, the devout, Godfearing, pious, prayerful, man or woman, and the man who is a swearing, lying, fighting, drunkard, go together, pray and praise together, surround the Lord's table, partake of the sacred emblems together; the righteous man have to bear all the burdens of that wicked, ungodly man, and that too without a murmur or complaint. Other wicked men casting it up to you in derision. Here, that is one of your dear brothers, we are just as good as he. We don't go praying and bawling about like he does and perhaps a half a bottle of whiskey down his throat.

Pshaw, the very devil would be ashamed of them or him.

To such thrusts what reply can the godly man make? The poor, suffering man is speechless. But if proper discipline is used all such objectors and faultfinders are dumb.

If the church is set in order, as its Founder designed, it is to the wayfaring man a desirable home, where comfort, protection, consolation and joy can be found. The church of Christ is the very perfection of God's goodness, love, mercy and wisdom in preparing a home, a sweet home for His dear children while here. This is so attracting that the "weary way-worn traveller" comes in, takes up his abode with the sons and daughters of the Lord Almighty, because they are of the same parentage, of the same family, all having been born again alike, have the same spirit, the same hope, the same joy, the same consolation, and are bound together by the same cords of love.

Thus, it was thirty, forty and fifty years ago when I used to traverse our fair Ontario warning sinners, instructing them, cheering saints, and looking for the redemption which is in Christ.

Now, even the great professors will say: O, yes, the church, what is it? Verily, just a movement. Where among the churches?—What churches, let me ask? Who is their parent? Read Rev. xvii. 8, there you see the Divine answer. Why cannot men be satisfied with what the Lord has made perfect? Those who are not, are laying up for themselves an interminable scene of weeping and woe. My heart aches when I think it over; and what a terrible scene when the Lord will answer them when they say: Lord, Lord, open (open what) the pearly gates of the "new Jerusalem" for us. We have taught in your streets, we have cast out demons in your name, and in your name done many wonderful works. Now, after making this appeal, what is the answer from within? Depart from Me, you workers of iniquity, I never acknowledged you. See Matt. vii. 21-23.

I would say to those who have the oversight of churches: sweep the house of all rubbish, find the precious silver and treasure it up.

I would in all kindness say to the faithful and loyal subjects of our King: be vigilant, true and firm, yet kind hearted, trying to save branches of the vine that they bear fruit; and when all hope is gone of their bearing fruit, they must be lopped off or the more fruitful will become barren.

"Now my remnant of days
Would I spend to His praise,
O, He died, me from sin to redeem;
Whether many or few,
All my years are His due,
They shall all be devoted to Him."

JOSEPH ASH.

HOW SHOULD YOUNG CHRISTIANS LIVE?

None of us liveth to himself, and no man dieth to himself. It therefore becomes an important enquiry: How should young Christians live?

A Christian is so named from Christ, the husband, who is the Head of the Church and the Author of Christianity. This but suggests the need as well as the answer to our question. We should live for Christ. Before we became His bride we lived for the world and its pleasures, allowing ourselves to tamper with sin and roll it as a sweet morsel under our tongues. Being now dead to sin and married to Christ we should live for Him alone.

The Husband (Christ) is the Head and Leader of the church. "For the husband is the head of the wife as Christ also is the Head of the church—being Himself the Saviour of the body." Eph. v. 23. He hath shown us how to live, both in His own life and teaching. While here on earth He was tempted and tried like as we are, yet without sin.