

ORIGINAL CONTRIBUTIONS.

THE HOUSEHOLD OF CHLOE.

What is the trouble now with Chloe? Trouble enough. The secret is out. Division in the church at Corinth. Some have become Apollosites, and some Cephasites, and others Paulites. Chloe's household has not escaped the evil. Fortunatus, Stephanus and Achaicus are seriously effected, and sister Chloe's heart is nearly broken. Her once happy home is now disturbed by divisions and contentions. They are determined she shall be a party in the same contentious muddle. She refuses to have anything to do with it whatever, contending that the whole affair was a grievous wrong and against the spirit and genius of Christ's religion. She was satisfied in being a Christian and nothing more. They, however, to exonerate themselves, contended that she was just as much a partisan and sectarian as they were, and insisted on calling her by a party name, against her decided remonstrance, saying if she believed as Peter did she was therefore a Peterite. They concluded, however, after they found they could not make her accept a party name, to let her go her way and they would go their way, and instead of uniting in the worship of the Lord and sitting together at the Lord's table, every one had a table of their own. But this did not settle the trouble with sister Chloe. She loved the Lord and His cause too well to allow this carnal nonsense to go on unrebuked. So she informed the Apostle Paul that their once united happy homes had so far degenerated into strife and contention, that she hardly dare mention the subject of religion among them lest she would say something that would excite unpleasant feelings, and arouse an overheated controversy. This information concerning a church he loved, brought out some sharp pointed rebukes from the Apostle, and we don't wonder at it. It is not at all strange that he should feel ashamed of them, that he should tell them he was astonished that they should lose the spirit of their Master. "You surely know that Christ is not divided! He has no divisions in His church!" "The fact of your divisions show plainly you are not of Christ. This spirit of sectarianism among you is carnal, and you know what I told the Roman brethren is true, (Rom. viii. 7, 8.) 'that the carnal mind is enmity against God. It is not subject to the law of God, neither indeed can be, and cannot therefore please God, and thus to be carnally minded is death.'" "I cannot therefore speak to you as spiritual but as weak carnal men, even babes. I expected to find you strong men in Christ, but this envying and party spirit destroys your growth and your spirituality. Instead of holding up Christ to the world and fulfilling His prayer, 'that all his disciples might be one,' you are holding up party, and bringing shame and disgrace upon the cross of Christ. You know the design of the cross was to break down all party lines and to make all one, to reconcile as in one church, (Eph. ii. 16.) and so make peace. You did not receive this party spirit from me. My teaching is and ever has been, 'that you all speak the same thing and that there be no divisions among you, but that you be perfectly joined together by the same mind and the same judgment.—1 Cor. i. 10. If you have called yourselves Paulites out of respect for me you have come widely off the mark, and as for Apollos, he is bitterly opposed to this sectarian spirit. He is feeling so bad about it that when I entreated him to visit you he would not do it, but said he would wait till a more convenient time.—2 Cor. xvi. 12. Who am I, or who is Apollos, but ministers or servants of Christ by whose labors you have believed. We were not crucified for you, neither were you baptized into our names. I am thankful that I did not baptize any more of you, as you seem to reckon yourselves the disciples of those who baptize you.

What we taught you was very far from this. We labored for your sakes—not ours—that you might learn in us not to think of men above that which is written, that none of you be puffed up one against another.—1 Cor. iv. 6. This division and spirit of party among you will be your ruin. It is a block to your success. It is the reason why so many are sick among you. This spirit is not of God, but is of the world. I tell you now what I told the Galatian brethren, "that factions, and divisions, and parties are the works of the flesh, and they who practice such things shall not inherit the kingdom of God.—Gal. v. 20. I tell you these things in the spirit of love and meekness." Here is a condition of things truly sad and sufficiently alarming to trouble not only Chloe and her household, but every lover of the Lord.

How well it would be had this divided, distracted sectarian state of affairs been confined to the Corinthian church, but unfortunately, the same mistake is being repeated over and over again. It is folly for us to try to hide this ugly picture. An angel's garb would not cover it. We are not alone in believing that sectarian strife is one of the worst evils in the world. The best minds of all ages have repudiated this spirit of sectism. We will let Martin Luther say what he thinks about it.

"In the first place I pray you to leave my name alone, and not call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine! I have not been crucified for any one. Saint Paul (1 Cor. iii.) would not that any one should call themselves of Paul, nor of Peter, but of Christ. How, then, does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease, my dear friends, to cling to these party names and distinctions; away with them all, and let us call ourselves only Christians, after Him from whom our doctrine comes. It is quite just that the papists should bear the name of their party, because they are not content with the name and doctrine of Jesus Christ; they will be papists besides. Well, let them own the pope, as he is their master. For me, I neither am, nor wish to be, master of any one. I and mine will contend for the sole and whole doctrine of Christ, who is our sole Master. . . . I myself no longer know Luther, and wish not to know him. What I preach comes, not from him, but from Jesus Christ. Let the devil fly away with Luther, if he can; I care not, so long as he leaves Jesus Christ reigning in all hearts." *Luther Werke*, ii. p. 4. *Michelet's Life of Luther*, b. ii. chap. i. *Vide Appendix.*

Rev. Joseph Parker, of London, the most noted theologian of the age, says: "I abhor sectarianism. I regard religious bigotry as an unmitigated curse. I have no doubt that creeds of human making when regarded as other than mutual suggestions, have done more harm to Christianity than have ever been done by any form of speculative infidelity. No theological creed has ever received my signature. No man, no church, has any dominion over my faith."

The *Christian at Work*, published in New York, and of acknowledged worth, speaks out loudly against this evil. It says: "If the Master was here, (and we say it reverently) we believe we should learn nothing about Presbyterianism, Methodism, or Congregationalism. He would be as silent about these as He was about Cæsar's private life, and were he to come among us now we have not the slightest doubt that we should all be keenly rebuked for our hyper-sectarianism so foreign to the spirit of the gospel."

May the time soon come when those who see and acknowledge the evil will do their best to correct it, and submit to nothing but Christ and His authority. Then will the ancient splendor of God's people be seen and felt again on earth, then will we give back the song of peace and good will to man that the angels sang.

H. MURRAY.

"WE SEE THROUGH A GLASS DARKLY."

How many things to us here seem very mysterious! We sometimes think of the dear little child, the only one, being taken away by the chilling, unwelcome hand of death, after being left long enough to entwine its little life and loveliness into the tenderest affections of the mother's heart and to seem an absolute necessity to the well-being of the loving father. Under such circumstances, I've seen the mother almost rebel against what, for the time being, seemed to be cruelty in our loving Father. But, she still thought of her little one, of the great beyond, of God the Father to whom it had gone; of Him who said, "suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." She thought of His love, His honors, His humility, His sufferings and the great design of it all; until she was constrained to bow to the Divine will, yield herself to Christ and then enjoy the glorious prospect of a glad reunion beyond the changes, the trials and the sorrows of time.

If we could just come to the Word of God with the thoughts in our minds that His ways are higher than our ways and His thoughts higher than our thoughts, and in that light view what otherwise seems dark to us in the experiences of men, we might be more willing to bow in submission to Him who "moves in a mysterious way, His wonders to perform," awaiting the interpreting and adjusting of everything in the light of the eternal day.

Sometimes the young man with pale cheek and almost unsteady step, through weakness of body, works all the more earnestly in the vineyard of the Master, because he is continually warned that his day for work here will not be long. His burning words are often heard, urging the claims of Christ and trying to persuade sinners to "flee from the wrath to come."

Some morning, he occupies not his accustomed place. A solemn stillness seals every lip, or, if words are uttered, they come in the sacred whispers which alone breaks the silence of the presence of death.

They who, perhaps, once smiled at his impassioned words, his peculiar earnestness, his flowing tears, smile no more. They know that a faithful life has ended here—its record is complete.

But, why was that body so frail? Why has that life ended so soon? Can you tell, or do you know? No! you can not tell. God alone knows. He understands it all, and eternity will give to us the reason why.

He may have lived in poverty and died almost a pauper; but, did he live in vain? Was his life fruitless? Was it a failure? These are questions which remain to be fully answered by-and-by. He may have made impressions on the minds of others which will impel them to work after he has gone to rest.

Paul died, but Timothy lived; Paul ceased to preach, but Timothy was to continue preaching the word.

Jesus said: As long as I am in the world I am the light of the world. When He went away the light did not go out; others were prepared by Him to carry on the work for which he had laid the foundation—for which he had given His life.

Paul told Timothy not only to preach the word, but to commit what he had learned to faithful men who might be able to teach others also.

If we could see matters just as God sees them, we might conclude that the short life of the faithful worker, whose "sun goes down at noon," may be a life of the grandest results when the great problem of "profit and loss" is solved and everything is seen in the true light.

Your life, my brother, is not as the flight of a bird through the air which leaves no mark in passing. The mighty steamer may ruffle the broad