

most glorious fact that we know. God wants me; God loves me; let that thought sink into your heart.

It is the will of God that we give ourselves to Him, and then that we consecrate ourselves to His Holy Church. It means that we cast in our lot with God's people, that we make the Church our home, our destiny, the aim of all our toil. We do not make enough of the Church of God. Men think it is a small matter whether or not they are members of the Church. They look upon it as a voluntary human organization, like a mere matter of choice whether or not a man becomes a Free Mason, or an Odd Fellow, or a member of any other benevolent organization. But the Holy Church of God is not a voluntary organization. It did not organize itself. It is founded of God, and is everlasting, the only everlasting organization known to man. It is Christ's kingdom. For it he died, for it he lived, and rules the world. It is his hope, his glory, and the world goes on for the Church's sake. You are bound to be a member of the Holy Church of God. All men are called into it. It is not a voluntary matter at all, or a thing of choice. We are to give ourselves to God's Church, and to make its welfare our great aim in life. Our time, talents, money, prayers belong to the Church, and if they are kept back for any other object, the Church is robbed, and God is defrauded of His own. The Church is God's great kingdom, and we are to have a patriotism for it as wide as the world. It is meant to include and shall include all nations. Every body of true Christians is a part of the Holy Church. We are to love them all, we are to help them all as we have opportunity. But our own division of the Holy Church of God is the one upon which we can best spend our time, thought, and toil; yea, the best way to help the whole universal Church is to be faithful to your own church. The best churchman is the best Christian.

Our own church affords the best field of work. The best way for you to build up the kingdom of God is to build up your own church.

If you give yourself all else you have will go with that gift. Your time, talents, thought, money will not be kept back. Let us make an offering to God, our best, that which is most acceptable to Him. What shall it be? Myself, myself, O Lord, I give myself to Thee. 'Tis all I have to give. Take it, and make it worthy to be Thine.

SHOULD ERROR BE CONDEMNED?

Christians, and especially preachers, are often condemned for criticising those who hold what are commonly called heretical views. A business man, in speaking on this subject, said: "We make it a rule never to knock the other fellow. We push our own goods with all our might and expect them to win on their own merit. Why do not preachers do the same way?" There is a great deal of wisdom in such a position as this, and yet it demands some amendment. There is much to be said in favor of what Dr. Chalmers called "the expulsive power of a new affection." But sometimes there must be some expelling before an entrance can be secured for the new affection.

If a merchant finds that his competitor is using his old, established and well known trade-marks, and putting them upon goods that are not only inferior, but are actually poisonous, should he say nothing? If he sees that his own customers and others of the community are being imposed upon and poisoned, would not his duty to humanity demand not only that

he should recommend his own goods, but that he should expose the deceit of his competitor and show the danger of using his goods?

It is for just this reason that all lovers of the truth should expose error. Let it be done in love. Look upon one, who has been deceived by the error, as you would upon one afflicted with some terrible disease. You may despise and loath the disease, and yet love and pity the sufferer. So condemn the error, but love the errorist.

When the Christian Scientist professes to believe in the Bible, but makes Mrs. Eddy's writings of more authority, it ought to be shown not only that the Bible is the only authoritative guide, as it is the only revelation of God, but it should also be shown that Mrs. Eddy's writings are subversive of truth. When he says that he believes in Jesus Christ, it should be shown that he denies His divinity. When he talks of sin, it shall be shown that he does not believe in its guilt. When he talks of salvation, it should be shown that he denies the atonement.

And so it should be with Russellism. When C. T. Russell calls himself "Pastor" of "the Brooklyn Tabernacle," it should be shown that his title is self-assumed. "The Brooklyn Tabernacle" is a name long associated with the great church of which Dr. Talmage was pastor and which was burned years ago, and has never been rebuilt. Yet there are many who have been duped into believing that he is the successor of Talmage. When he says he believes in the Bible, let it be made known that he teaches that the Bible must only be read in the light of his teachings and as interpreted by his writings. When he says he teaches the truths of God's word, it should not be forgotten, and others should be made to know, that he denies the inspiration of the Scriptures, the divinity of Jesus, the atonement, the immortality of the soul, except in the case of those who are his followers, and the doctrine of future punishment.

Let the truth be taught and error be exposed in the pulpit, on the street, by the fire-side, or wherever opportunity presents itself. The more this is done in the right spirit, the more truth will prevail.

Contributed

SHOULD WE PAY OGLETHORPE?

Rev. E. C. Bailey.

With a great deal of interest we read the article published in this paper, dated December 22nd, by Rev. Robert Campbell Gilmore, in which he throws still more light upon "That Great University." After reading the article the question came to our minds as to whether, under existing circumstances, we were not justifiable in withholding the subscription made to this institution, if it was made under the impression that this University was Presbyterian. To be sure many who have subscribed believed at the time that this was the case; for whether intentionally or not the impression was made that this University had both the sanction and the support of the Presbyterian Church behind it. It is true that our ministers were in a measure responsible for this condition of affairs, by allowing the agent of Oglethorpe to take the pulpit and present this cause to their congregations; but it was doubtless done in sincerity. I did not allow such to be the case in my church, not that I had any objections to Oglethorpe, because I thought it great injustice and disloyalty to our Presbyterian

College in South Carolina to give the Church's money to an institution of another State when we were in dire necessity; and to give it to a University of a secular character. We hope that the brother who presented this cause so plausibly and so faithfully will not entertain any feelings toward us, but remember that this article is only the ripe fruit of seeds sown by himself. Now, personally I have not contributed a cent to Oglethorpe nor has any of my congregation done so; but had it been done, with the belief that Oglethorpe was a Presbyterian University, then I would not hesitate to ask them to give the amount to our own College. But if they gave the subscription believing that the University was a secular institution with Presbyterian influences, I would insist upon their paying this honest debt.

Edgefield, S. C.

AN ENCOURAGING FEATURE.

C. H. Wetherbee.

While in many quarters there is considerable alarm in relation to the alleged decrease of young men preparing for the ministry, there is, on the other hand, a very encouraging feature in reference to the general situation. That feature in the fact that, for quite a number of years, there has been a rapidly increasing number of young Christian men who, as laymen, have been in various ways preaching the gospel with blessed success. There are many thousands of such ones living and working in all parts of our broad country, and the amount of genuine Christian service which they are performing is far beyond human computation. When we consider the Christian forces, as represented by the Young Men's Christian Associations, the Salvation Army, and the thousands of organized mission bands, we see a vast array of spiritual agencies, quite outside of the ordained ministry, which are probably producing much greater results than proceed from the regular pulpit ministrations. A good deal of fear is expressed concerning the influence of destructive higher criticism upon many young ministers, as well as older ones; but there is reason to believe that there is no ground for such fear in relation to the young Christian laymen and Christian women who are engaged in such spheres of activity as I have referred to. These workers do not particularly concern themselves about the speculations of scholarly Bible critics; their great and specific aim is to reach the unsaved ones, as found in the common mass of people, who, for the most part, do not attend the churches. There is the Rescue Mission work, so largely carried on in many cities of the land. By this agency alone, an incalculable amount of the very best kind of fruitful service is being accomplished; and the men and women who are engaged in it allow no question of Bible criticism to trouble them, nor in any way interfere with their work. Let us keep in mind the great truth that God will never allow the powers of error and darkness to defeat the best interests of His kingdom in this world. Let us be calm amid all the threats of the foes of Christianity. God rules the world.

Some one asked a lighthouse keeper if he didn't get lonesome at his work. His eyes fairly danced as he answered, "No, indeed! I never get lonesome since I saved my man." How many had he saved? Just ONE! And that inspired him so that the many dreary days that followed he felt no loneliness. Have YOU saved YOUR man? Nothing will so inspire you and banish gloom and discouragement. Try it!