

moned to supper on seeing our table spread with new and beautiful porcelain, to say nothing about wedding cake and all other dainties with which it was bountifully laden.

As the sun was setting on that evening, long to be remembered by us, our friends, who apparently constituted the happiest party we ever saw, took their departure, leaving their humble recipients with hearts filled with gratitude and love.

Our union has been a happy one, notwithstanding we have passed through many trials incident to life; and death has at times entered our home and borne away some of our precious jewels; but realizing that they are transplanted in the Paradise above, and some as a guiding star to draw us heavenward, we endeavor to resume life's duties carefully, putting our trust in Him who doeth all things well.

We thank the Lord for his goodness and hope we may yet be spared to tread the journey of life together awhile longer. However, we may not expect to enjoy our golden wedding this side the golden city above.

MRS. J. B. WALLACE.

West Gore, June 19th, 1884.

UNITY OR DIVISION, WHICH?

When a little boy, I read in one of the books in our school,—“Whatever brawls disturb the street there should be peace at home,” &c. This was one of the good lessons learned in childhood, and calculated to impress the mind to that degree that the whole after life may be influenced by it.

There should be peace among the members of the same family—among the members of the same community; indeed, they who acquire peaceful habits in childhood are most likely to make peaceful members of society in the community where accident or Providence may have cast their lot.

Especially should there be peace, harmony, and unity among those who, being called by the gospel of the favor of God, are united in the bonds of Christian fellowship, and in one locality form the congregation of the disciples of the Prince of Peace. Jesus prayed for his followers that “they all may be one,” &c. This was not without design; the oneness for which he prayed was to be the proof to the world that God had sent Him—the Son. No idle thought ever occupied His mind, nor did any aimless word ever pass His lips. “In Him dwelt all the fullness of the Godhead,” &c. In Him was “all wisdom and knowledge.” When He spoke the wisdom of Heaven was uttered; when He prayed He expressed the Father's will. Well, He prayed that His disciples might all be one, &c.

He came to our world to make reconciliation for the sins of the people, to reconcile God to man and man to God. He is the mediator between God and men, the man Christ Jesus.”

He came to reconcile man to his fellow by breaking down, or taking away, “the middle wall of partition,” which has kept separated for so long a time the members of the one great family, of which the God-created pair were the father and mother.

If God intended union, or unity, and manifested this by revealing Himself in Christ, and in giving Christ as the head of the one body, should we try to create, uphold, or be apologists for division? Surely not. Yet we do find persons who, while they profess to be followers of the Lord Jesus—the one head—look on the divided church, the contending parties, and say it is all right, and just as God intended: Have such persons read carefully the prayer of Jesus as recorded in John xvii.; or Paul's letter to the Church at Ephesus, ii. 4-22; iv. 3-6? It is better to learn what God has revealed here than to trust our own opinions, however wise we may be in other matters.

Once an intelligent lady said to the writer: “It is evident that the Lord loves variety in nature, and if so, why not also in religion? I think,” said she, “that everything is just as God would have it, so that all forms of mind may be suited by the great variety furnished in the different creeds and denominations.”

Was not this lady strangely wise? Whence her wisdom in this matter? Was it from the same fountain as that of the Nazarene, and if so, why the difference in their conclusions? Why was Jesus for unity and she for division? Jesus, the Holy Spirit, Paul, and all the inspired, are on one side in this matter, while they who contend for divisions, human lines of distinction, or “little walls of partition,” formed by the selfishness, might, or ingenuity of man, are on the other side.

To whom shall we go? Jesus has the words of eternal life; man has not. Jesus changes not—the same forever; man changes and is as the grass.

Jesus speaks and reveals the wisdom of heaven; man speaks and utters the wisdom of earth. The wisdom of heaven will last forever; the wisdom of earth is foolishness with God and will perish. Why not, my brother, stand by that which is lasting, that which is unchangeable? “The Word of the Lord endureth forever. Do not allow every wind of doctrine to blow you about. Study God's Word, so that men neither of perverse nor ill-taught minds may be able to draw you away from the foundation on which the one Church rests. “Other foundation can no man lay than that which is laid.”

It may be that some opposer of the truth, given by inspiration, as Alexander the copper-smith, may try to influence you to leave “the fountain of living waters” and rest on that which must perish when the Lord Jesus comes again. Or, some lover of this “present world,” as Demas, may present to you the glories of earth, as Satan did to the Christ, the lust of the eye, the lust of the flesh and the pride of life; but remember, he only presents to you the evanescent, the unreal, that which perisheth with the using. Trust him not, he would deceive you. Satan said to Eve in the garden of Eden: “Thou shalt not surely die.” He spoke sweetly, but there was malice beneath the surface, there was murder at the bottom. He told a lie.

In the days of John there was a man named “Diotrophes.” I know not whether any of his descendants, according to the flesh, have come down to the nineteenth century, but I think it will be readily admitted, by the observing, that some have partaken of his spirit, and therefore, “love to have the pre-eminence, and, like him, go about “prating malicious words,” uttering unworthy insinuations, ever trying to cause divisions, so that they may, perhaps, “draw away (a few) disciples after them.” “I say unto all, watch!” “Watch and pray that you enter not into temptation.”

If any of these dangers beset your path, or you are tempted in any way to weaken the church by endorsing a lack of perfect union among the members of “the one body,” remember that, “in union there is strength,” “division is weakness.”

Every disciple of Christ should see to it that his foot never rests in the stirrup of a “hobby,” that he avoids all extremes, that he follows “the things which make for peace, and things wherewith one may edify another;” and so, each trying to build up, not to pull down; each trying to strengthen, not to weaken; all together can sing, in perfect accord

“Blest be the tie that binds
Our hearts in Christian love.”

Yours,
BETA.

RANDOM NOTES.

The Boers have crowned Cetwayo's son, Dinizula, King of Zululand.

To tell men that they cannot help themselves is to throw them into recklessness and despair.

No pain, no palm; no thorn, no throne; no gall, no glory; no cross, no crown.—*W. Penn.*

If a righteous cause bring you into suffering, a righteous God will bring you out of suffering.—*W. Seeker.*

Cœur de Lion—a surname given to Richard I. of

England, on account of his dauntless courage, about A. D. 1192.

The noise of cannon has been heard a distance of more than 250 miles, by applying the ear to the solid earth.

When the flail of affliction is upon me, let me not be the chaff that flies in Thy face, but let me be the corn that lies at Thy feet.—*Ibid.*

Black Monday—a memorable Easter Monday in 1851, very dark and misty. A great deal of hail fell, and the cold was so extreme that many died from its effects.

The loss of life among the Gloucester, Mass., fishermen since August last reaches a total of 254 men. The dead of the past winter have left 70 widows and 134 fatherless children.

The suit of pearls owned by the late Lady Otna Fitzgerald, has been privately bought by Queen Victoria for \$40,000. They are intended as a present for Princess Beatrice.

“What is the reason,” said an Irishman to another, “that you and your wife are always disagreeing?” “Because,” replied Pat, “we are both of one mind—she wants to be master and so do I.”

The marriage of the Princess Elizabeth, of Hesse, to Prince Leopold, hereditary prince to the throne, took place on Monday, 2nd ult., at Hanau. The bride is the second daughter of the Grand Duke Louis IV. of Hesse. She was born on November 1st, 1864, her mother being the late Princess Alice of England. It was her sister, the Princess Victoria, who was recently married to Prince Louis of Battenberg, in the presence of Queen Victoria. The groom is hereditary prince of Anhalt and eldest son of Duke Frederick of that principality. He was born on July 18th, 1855.

DEATHS.

CONLEY.—On Lord's day morning, June 8th, at Leonardville, Winifred, infant daughter of Bro. Joseph and Sister Sarah Conley, after a short life of nine weeks.

CAMERON.—On Lord's day morning, June 1, 1884, at Leonardville, Sister Hattie C., beloved wife of Bro. Daniel Cameron. Their infant boy died also while we laid the young mother away in her last resting place on earth. Bro. C. is left alone in the world again. Our sympathies are with him and our prayer is, that he may be so kept and guided in life, that beyond the changes, the sorrows and the trials of this present world, he may find the “rest which remains for the people of God.”

JOHNSTON.—At North West Harbor, Deer Island, June 4, 1884, Bro. Levi Johnston passed to his rest, after a lingering illness, the discomforts of which he patiently endured, looking for something better to come.

Bro. Johnston's Christian life was not of long continuance, he having confessed the Christ and yielded to the requirements of the Gospel, as preparatory to, or rather the beginning of the life of faith on the Son of God, on the 18th day of March; but, while he *did live* after bending his neck to the yoke, he had no doubts of Him in whom he believed, seeming ever confident that he was able to keep that committed to him.

DOUGHTY.—At Leonardville, Deer Island, on Lord's day afternoon, June 15, 1884, while the disciples were gathering together to celebrate the Saviour's dying love, in the breaking of bread, Sis Frances, beloved wife of Bro. Wm. H. Doughty, quietly “fell asleep in Jesus,” after an illness of one week's continuance. Sister D. was a faithful follower of Christ. She had proved her steadfastness and unwavering faith. She not only began, but continued to confess the Christ, and now that she has left the worship on earth, she passes to brighter scenes, to joys unending, leaving an influence which will continue to speak although she to us is dead. “Their works do follow them.” The bereaved husband and children “sorrow not as others who have no hope.” “Be ye also ready.”

O. B. EMERY.

Deer Island, N. B., June 23, 1884.