

places should be benefitted. Their needs will be seen, and then surely some efforts will be put forth to help them for the present, that in the future they may be able to help others. The advantages resulting from a good meeting are many. Let this one be made a success.

Our colleges are every year sending out large classes of graduates, who, with trained minds and purified hearts, intend giving themselves to the ministry of the word.

More Preachers. The majority of them—nearly all in fact—belong to the United States; and this is to be expected, for it is there that we have to look to see the great body of the membership of the church of Christ. It is doubtful, however, if, in proportion to membership, the churches in the United States have given to the work as many preachers as P. E. Island has given. If the Island churches are not increasing rapidly, they at least have this consolation that they have sent forth men to build up the cause of Christ in other parts, and that these brethren are meeting, under God's blessing, with some measure of success. From Bro. McLean, the secretary of the F. C. M. S., to the humble writer of these notes, all are trying to do something to spread the knowledge of the truth. Bro. Fred. Norton, who took first honors this past year in the arts course in Kentucky University, goes in September to the College of the Bible and completes its course. Churches in the south have their eyes upon him already. We hope some provincial church will be able to induce him to return to labor here. Bro. S. Campbell, who spent last year in Bethany College, will attend the College of the Bible during the present. While Bethany is good, many people, including the writer, think that the College in Lexington, Ky., is better. These two brethren belong to the Montague church—the same church that gave that excellent preacher and pastor, Bro. McNeill, to the church in Ruskville, Ind. From the church in New Glasgow—the home church of Bro. Stevenson, who is preaching so successfully in Syracuse, N. Y.—two brethren, Bro. Nelson Stevenson and Bro. J. Smith, purpose going to college in Lexington. Bro. Ernest Crawford, of Tryon—the worthy wearer of an honored name—goes with them; and so does Bro. Alex. Simpson, of the Summerside church. What is this? Five young men from P. E. Island this year sitting at the feet of Graham, McGarvey, Grubbs, Loos, and others. What does it mean? That they shall there have an opportunity to drink deeply from the wells of divine truth; that they will have such a chance as they never had before of feeling the pulse of this great brotherhood; that they will catch the spirit of onwardness that is now moving our people to noble endeavors, as they have never caught it in the past; that they will come out from college with a higher faith in God and His word, a deeper consecration of purpose, and a strengthened conviction that Christ and He alone is the hope of the world.

Selected.

TRUTH.

"Truth, my friends, holy truth, stands upon the rock of ages. It lifts its head above the clouds, above the stars. It communes with God. It holds sweet converse with the hierarchs around the throne of the Eternal King; with those elders, sons of light, and with the spirits of the mighty dead. It is the bright effluence of the bright essence of the uncreated mind. God spoke and truth was born. Its days are the years of God. Embodied in the Word of God, it came down from heaven and became incarnate. It is therefore immortal and cannot be killed. It will survive all its foes, and stand erect when every idol falls. No

one knows its gigantic strength. It has often been cast down, but never destroyed. For ages past it has been gathering strength for a mightier conflict than time records. It needs no fleshly wisdom, nor worldly policy, to give it power or gain it victory. It is itself redeeming, soul-redeeming, and disenthraling. It has passed through fire and flood and tempest, and is as fresh, as fair, as beautiful, as puissant, as ever. I feel myself peculiarly happy in being permitted, in being honored, to stand up for it, when most insulted and disparaged by its professed friends. He that defends it feels the strength of mountains as though girded with the overlasting hills. It gives him more than mortal strength, and enlarges his benevolence, wide as humanity itself."—A. Campbell.

THE CHURCH, GOD'S FARM.

Paul wrote to the "church at Corinth:" "Ye are God's husbandry" (1 Cor. iii. 9). The word translated husbandry, means cultivated land, fields, or a farm. The Church, under this figure, is the soil cultivated by the Lord. In this work, he has laborers joined with him in the tilling or cultivation; hence Paul uses the figure, saying, "For we are laborers together with God. Ye are God's husbandry." He uses this term to show that everything depends upon a proper co-operation with God. "I planted, Apollos watered, but God caused it to grow. So that neither he that plants is anything, nor he that waters, but God that causes to grow. (Rotherham's translation of 1 Cor. iii. 6, 7.) The same word is translated grow, instead of increase, in 1 Peter ii. 2: "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." The Corinthians could understand the figure of planting and watering, as few now are able to do. Irrigation was carried to perfection, and Corinth, with her fountains, gardens and flowers, was the pride and wonder of all Achaia. They knew that the planting and irrigating was useless after the season for growing was past. There could be no successful planting nor irrigating without a season for growth. Therefore, the persons who had heard the word preached by Paul, and had been moved by the eloquence of Apollos, were exhorted to obey it as the word of God. As the life and power to receive and assimilate it contained in the seed, Paul taught that the gospel contained the power to save and transform the believing hearer into a fruitful plant on God's farm. (Rom. i. 16) The minister who plants the word of God in good and honest hearts need have no fear as to the result. He need waste no time in trying to explain how the word of God grows. God causes it to grow, and as he has not revealed the way he produces the growth, it is useless for men to speculate about it. Jesus said: "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow ripe, he knoweth not how; for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear." (Mark iv. 26-28). Combine the thought of this parable with Paul's illustration, and the work of the church is plainly seen. The work is, evidently, to see that the word of God is thoroughly taught, that each member is able to understand what he must do, in order that he may bring forth fruit of himself; for he must not only be a hearer, but he must also be a doer of the implanted word. (James i. 18-24) The church at Jerusalem was some time growing into the knowledge that God intended that the Gentiles were to be of the same body with them, and that all were to be saved on the same conditions; but when Peter explained the matter (Acts xi. 1-18), they said: "Then hath God also to the Gentiles granted repentance unto life." The power of God is the Gospel (Rom. i. 16); that is, it is God's power

to save the men and women who believe it. By it they learn the goodness of God which leads them to repentance—in it they find the mercy of God that enables them to put their trust in Him, and through this divine power, God conveys to them all things that pertain to life and godliness, giving them exceeding great and precious promises in order that they may become partakers of the divine nature. (2 Peter i. 1-8). Through the knowledge of God, and of Jesus our Lord, comes grace and peace. The Christian begins with faith, and adds courage, knowledge, self-control, patience, godliness, brotherly kindness and love. These things make him fruitful in the knowledge of our Lord Jesus Christ. The church of Jesus Christ is a school in which there is no vacation, and where death only ends the term. To educate is the great work of the church, but the education is to enable each member to watch over, take care of, guard, to have an eye upon, give heed to, watch narrowly, to observe and keep all things whatsoever the Saviour commanded his apostles to observe and do. This enlarges our view of the work on the farm God has put under cultivation. In order to understand it, we must consider the work and worker in detail.—Geo. P. Stude in *Christian Leader*.

NOT CHANGED, BUT GLORIFIED.

Not changed, but glorified! Oh, beautiful language

For those who weep,
Mourning the loss of some dear face departed,
Fallen asleep,
Hushed into silence, never more to comfort
The hearts of men,
Gone, like the sunshine of another country,
Beyond our ken.

Oh, dearest, we saw thy white soul shining
Behind the face,
Bright with the beauty and celestial glory
Of an immortal grace.
What wonder that we stumber, faint and weeping,
And sick with fears,
Since thou hast left us—all alone with sorrows,
And blind with tears.

Can it be possible no words shall welcome
Our coming feet?
How will it look, the face that we have cherished,
When next we meet?
Will it be changed so glorified and saintly,
That we shall know it not?
Will there be nothing that will say, "I love thee,
And I have not forgot?"

Oh, faithless heart, the same loved face transfigured
Shall we meet thee there,
Less sad, less wistful, in immortal beauty
Divinely fair,
The mortal vale washed pure with many weepings,
Is rent away,
And the great soul that sat within its prison
Hath found the day.

In the clear morning of that other country,
In Paradise,
With the same face that we have loved and cherished

She shall arise!
Let us be patient, we who mourn, with weeping,
Some vanquished face,
The Lord has taken, but to add more beauty
And a diviner grace.
And we shall find once more beyond earth's sorrows,

Beyond these skies,
In the fair city of the "sure foundations,"
Those heavenly eyes,
With the same welcome shining through their sweetness,

That met us here;
Eyes from whose beauty God has banished weeping
And wiped away the tear.

Think of us, dearest one, while o'er life's waters
We seek the land,
Missing thy voice, thy touch, and the true helping
Of thy pure hand,
Till, through the storm and tempest, safely anchored

Just on the other side,
We find thy dear face looking through death's shadows,
Not changed, but glorified.

—Ch. Evangelist.