

Christianity. This was the age of reform. The reformation spread on every hand. Great and good men devoted their time and energies to the establishment of a purer system of religion. Many new systems of worship were introduced; but none of the authors of these systems ever attempted to identify the church of Christ, and renew again the pure unadulterated gospel of Christ. Not even John Wesley in his great work of reform attempted to restore primitive Christianity. His object was to establish not a new system of worship but to reform the church of England. Wesley failed in his efforts and became the father of another denomination, which he bounded tight with a creed of thirty-nine articles. And for any one at the present time to affirm that the several denominations represent so many efforts to return to apostolic Christianity is the merest bosh. They represent no such thing and never will, until they throw to the winds their cast-iron creeds.

It was not until the beginning of the present century that an effort was made to restore Christianity to its original purity and simplicity.

When such men as Thomas Campbell, A. Campbell and others saw the disintegrated state of the Christian world they concluded that something must be radically wrong. They determined to abandon all creeds, to take the Bible alone without note or comment as their rule of faith and practice, and to speak where it spoke, and be silent where it was silent. Campbell and his coadjutors identified the church of Christ. Sinners were converted just as in apostolic times. Thousands obeyed the Lord Jesus. The church increased in strength. The order of worship existing in primitive times was established. Hence the Christian religion, the system of worship established by Christ and His apostles was once more taught and believed among men. Things went well for a while. The church was self-sustaining. It required no additions, no schemes, no props from the world to maintain it. But human nature is the same in every age. As in the apostolic times man could not keep from tampering with the perfect law of the Lord, so it is at the present time. The congregations of the church of Christ have in many ways and places become fearfully corrupt. Societies have been added to the church, and schemes invented to raise money that the Bible is as silent on as the grave. Some seem to have adopted the motto: "Where the Bible speaks we speak, where the Bible is silent we do as we please." It looks very much like it. Has God delegated to man any authority to legislate in matters pertaining to His kingdom? Certainly not. Can that which is perfect require any help from another institution to keep it in existence? Is not the Christian system a perfect system? Then why in the name of common sense add societies to it? Is not this presumption? Is not he who does such things treading on dangerous ground? If the Disciples are only a movement as some claim, how far have we yet to move? How many more societies have to be invented? how many more schemes for raising money introduced? We leave it for those who indulge in these things to answer. There are papers published by the Disciples, some claiming to be the *standard of Christians*, which say not one word against the flood of innovations that are deluging the churches of Christ. They look calmly on, afraid to speak. Christ says, "Because ye are neither cold nor hot I will spue thee out of my mouth." Serious words but true. Think over them, brethren. But our article is becoming too lengthy, and we will close by giving an extract from an article written by Bro. Isaac Errett. We are glad Bro. Errett wrote this article. If it had been emanated from such a paper as the *Christian Leader* it would be regarded by some as complete nonsense, and its author would be looked upon as a knave or a fool, a man devoid of the spirit of God, etc. But, thank the Lord,

the prophets, apostles and martyrs were evil spoken against and persecuted. So it will ever be. Those who preach the truth will continue to be sneered at. But listen to Bro. Errett. Less than one year before his death W. T. McGowan asked him the following questions: "Are not the congregations of the Disciples in these days of progression getting too far out to sea, without chart or compass, in their plans of making up money for building churches and paying preachers? Is it not time for the ministers of the gospel of Christ to cry halt? Should they not have courage to say no at the proper time and place? I know of a congregation of Disciples that have an aid society. Said society makes quilts, and when the quilt is completed the society takes a cake and cuts it into as many pieces as there are members. Then the name 'quilt' is marked on one piece of cake. All pay twenty-five cents and get their portion of cake, and the one that gets the lucky piece with the name 'quilt' carries off the prize. Is this plan right or is it wrong?" After telling of the plan of another congregation to raise money and asking some questions, Bro. Errett begins his reply as follows:

"If our opinion had much weight these unauthorized attempts to raise money for religious uses ought to have ceased long ago, for we have condemned them over and over through our whole editorial career." He continues: "The tendencies are corrupting. A preacher sustained by the money wheedled out of his hearers by such tricks cannot deal manfully with them in his preaching, and must be on his guard against a fearless rebuke of their sins. It is trifling and might be pardoned in a lot of children. It is unworthy of full grown men and women. And to make the prosperity of the church depend upon such childish trifling it is contemptible. A sense of Christian dignity, were there no other consideration, ought to save Christians from so degrading themselves and the church of God. Our future spiritual prosperity depends much on the avoidance of all such schemes for raising money. We beg our churches to cast aside these petty, worldly schemes, and raise their money in ways that will be honorable to Christ and honorable to the church."

We might continue to quote from Bro. Errett, but we have given enough to show what this great man thought concerning these unauthorized practices. Look how he begins. "If our opinion had much weight." Yes, they would not listen to the admonitions of our lamented brother. Nor will they listen to the loud calls of others to return to pure, unadulterated religion. No; many would not be persuaded that these things were wrong though one rose from the dead and told them. I suppose on the principle of "cause and effect" these things can be justified, but by no other principle. We close determined to speak with the Bible and be silent with its silence.

NOTES OF TRAVEL.

Two weeks of the time since my last report were spent at Newport. During the week a few meetings were held, but owing to this being a very busy time, we thought it advisable to discontinue them until a more convenient season. Some were almost persuaded, and indeed it might be said "they were not far from the Kingdom." We hope in the near future to see some take their stand on the Lord's side.

Bro. Thom. Nelson, of Newport, lately took a trip to Halifax, and on his return there accompanied him as his bride, Sister Sarah Blois, of Halifax. The happy couple carry with them the best wishes of a host of friends. Thus one by one the Church in Halifax is losing its members, but still there remain some who are good and true.

The second Sunday in June found me in Shubenacadie; that being the day the new meeting-

house was to be opened, but as the parties who had the contract to supply the seats had failed to come up to time, we had to put off our proposed services, but we had three good meetings for all that, Bro. John B. Wallace preaching in the morning at Mill Village to a fair audience. The brethren were disappointed at not being able to open the new house, but we all hope that everything will be in its place by the first Lord's Day in July, when we will again (D. V.) meet with the brethren there.

The outlook for the coming summer is rather good in this county, seed has been sown and soon the harvest will be ripe.

From private sources I hear that the brethren at South Range are progressing nicely with their meeting house. Well done, brethren, is what we say now, but bye and bye the Master will say, "Well done, good and faithful servants, enter thou into the joys of thy Lord." The great test of our faith is our works. "Lovest thou Me more than these?" God help all those who are Christians to work while it is called day, for the night will come when they cannot work.

I leave here on the 21st for Southville, Digby County, where I expect to remain two weeks. The brethren are eagerly looking forward to a good meeting at the opening of the new house of worship. How anxious all God's people should be for the spread of the gospel at all times. Is Jesus precious to us? then let us tell others; the old story of the cross is worth repeating. We must all come to the foot of the cross. Come! let us bow humbly at the cross. The blood of Jesus Christ, God's Son, cleanse us from all sin.

W. H. HARDING.

COMBINATION.

We often hear tell of such things as syndicates, combines, trusts, etc., in connection with politics or commercial affairs. Men are continually planning in order to extend their political power or increase their wealth.

Again, men combine for moral advancement, realizing that intemperance is peculiarly a social evil they form a social and fraternal combination to resist its influences. Men of every persuasion, from the bold atheist to the modest quaker, may concentrate their efforts in promoting a work of this kind. But wealth, politics and morality all give way to Christianity. As the sun is brighter than the moon or stars so much and more is Christianity above all other systems. The world is immensely wealthy, the political interest is very great, moral and benevolent societies are doing a good work and advancing very rapidly, but does Christianity occupy the position its importance demands? Are the rotaries of this great system working for its advancement as though their life depended on it?

In the first chapter of the first Epistle of John we find these words: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ." What a combination we have here. God the Father, Jesus Christ the Son, and the Holy Spirit speaking by the apostle and the church. How Christianity ought to advance.

Again, God is represented in the Old Testament as a Rock. In the New Testament Christ is represented as the Foundation. Now, in building, an excavation is generally made so as to lay the foundation upon the bed-rock. So we have God as a Rock, Christ as the Foundation, the church bound together by the Holy Spirit built upon that Foundation. What a superstructure?

There are two things that Christians need to think more about. First, that each one is a part of this great combination, that God is the same yesterday, to-day and to-morrow, that Jesus Christ is still the same