

another." Nor is this all, for he adds, "Be not wise in your own conceits." What a beautiful lesson. Would to God we would all reflect the character of the apostles and the Saviour in our own, and we certainly are reflections. Let us be extremely careful that what we think we see in others is not in ourselves. I once knew two women, the one looking for her thimble and the other for her spectacles, and after hunting for a long time, the one found her thimble on her own finger, and the other her spectacles on her own eyes.

A few years ago I was taking charge of a social meeting, and two of the number that took part in the exercises remarked that this was an "unfriendly world." I asked myself the question, "Is this an unfriendly world?" I soon, however, answered the question in this wise. If we want friends we must be friendly, if we want others to be kind to us we must be kind to them. Now, if we have not friends the fault is all our own. Again, if we want others to be courteous to us we must be courteous to them. Indeed, this is the secret of the whole matter. It is in harmony with the words of the apostle, "Whom, having not seen, we love." By being courteous, and thus manifesting a due regard for each other's feelings, we become moulded into the character of Christ, being changed from glory to glory—that is, from character to character. How this is we cannot tell. Had Paul written in those times he would probably have used the photograph instead of the mirror as a symbol. We cannot tell how the impalpable shadow which appears on the plate is fastened there—no one can. And we cannot tell how character is changed. We reflect Christ for a time and then we are changed again, and then again, and so on from glory to glory. First the blade, then the ear, and then the full corn in the ear, and after that it doth not appear what we shall be. Do you not see the infinite possibilities of this? We are to go on, and on; we are to be God's reflectors in this world. Consequently, let us bear this in mind, and act and live what we profess. "Be ye kind, tender-hearted, forgiving one another, even so God, for Christ's sake, hath forgiven you. To this end—

Just speak kindly, just speak kindly,
Every human heart must bear—
Bear enough of sorrows daily,
Bitter pain and anxious care.

Just speak kindly to each other
In your intercourse each day;
It will joy and comfort bring you,
Cheer you on while here you stay.

Just speak kindly, just speak kindly;
Add not to another's woe,
For each path is strewn with briars
In life's journey here below.

Then speak kindly, God will bless you,
It will cheer the fainting heart,
For a word in kindness spoken
Oft has soothed the aching smart.

It has brought sweet consolation,
Quelled the angriest passions here,
And prepared the heart that's drooping
For a brighter, holier sphere.

It is truly very evident if we live in sweet accord with the injunction, "Be courteous," we will live a kind and gentle life, and rise superior to the little cares, jealousies, factions and disputes of mankind, and in the final day treasure the end of innocence.

W. K. BURR.

Newport, Hants Co., N. S.

UNION.

There is much stir throughout Christendom concerning "Christian Union"—the union of all professed followers of Christ in one body. We hear of "organic" union, of "evangelistic" union, and of what other kinds of union we know not. But what is "organic" union, and what is meant by the union of all evangelical Protestant churches?

Moreover, what does all this talk about union amount to, anyhow? How is this union to be effected? Are we all to become Methodists? Methinks not. Will the Presbyterian renounce his "Confession of Faith," and will the Episcopalian forsake his "Ritual;" and the Baptist, too, will he abandon his "Creed" to enter another fold? Not at all. And so on we might ask, Are we all to subscribe to the creed of any other of the sects that fill the Christian world? We answer most emphatically No! A union can never be effected among creeds nor with creedism. And for any one to imagine that the Disciples of Christ will or can, with an open Bible before them, ever form a union with any of the sects is absurd. If ever professing Christians become one, all devices formed by fallible man must be cast to the four winds of the earth. Truth can never unite with error. A union can only be brought about with the Bible as a creed. It alone, without addition or subtraction, must be accepted by every party before we have union. Is union desirable? What saith the Scripture? "Neither pray I for these (apostles) alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee; that they also may be one in us, and that the world may believe that thou hast sent me. John xvii. 20, 21.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no dissensions among you; but that you be perfectly joined together in the same mind and in the same judgment." 1 Cor. i. 10.

Let us, in the language of the poet, say,—

Let party names no more
The Christian world o'erspread;
Gentile and Jew, and bond and free,
Are one in Christ their Head.

Among the saints on earth
Let mutual love be found;
Heirs of the same inheritance
With mutual blessings crown'd.

Thus will the Church below
Resemble that above,
Where streams of pleasure ever flow
And every heart is love.

HAMMOND.

New Glasgow, P. E. I.

News of the Churches.

NEW BRUNSWICK.

SAINT JOHN ITEMS.

Our Quarterly meeting was held according to appointment. Bro. Minnick, of Lubec, was with us at the commencement, but was called away after preaching for us two days. The meetings were well attended and a good interest attended all of them. As a result of the meeting two confessed the Saviour, and three others publicly took membership with us.

Our Sunday-school had their first Quarterly collection last Lord's day for Home Missions. Amount collected \$10 00.

Bro. Hughes, of Deer Island, was with us at times during our meeting and aided us by his earnest exhortations and fervent prayers.

NOVA SCOTIA.

HIGHFIELD.

A goodly number of brethren in different parts of the county have been anxious to learn the particulars in regard to our work in this locality, and also to learn something of the place itself. It is situated on the Kennetcool river some three miles from Avondale, and for beauty of location but few places will excel it.

Our meetings are held in a hall, purchased and fitted up and kindly placed at our disposal by Sister M. A. Burgess. She is one of the wealthiest in the vicinity of Highfield, and keeps the Post Office and also has a store, and is doing a prosperous business. I feel under obligations to pay a tribute to the liberality as well as to the kindness of this dear sister, who, during the last year has been one of the most earnest and active of workers engaged in every good work. She also purchased for us a lot of fourteen acres, containing a house and a barn, which for beauty of location is seldom equalled or surpassed. She is one of those that whatever she undertakes prospers. Since I came here four have been baptized in this vicinity, and two have come with us from the Baptists. During our labors in Nova Scotia six have come with us from that body and united themselves with the Christian Church. It is in this locality that the family of Bro. Wm. Bailey live, who are well known to the brethren abroad for their activity and zeal. Bro. Bailey has borne the burden and heat of the day, and though 75 years of age, is seldom away from the house of worship at the appointed hour. It is an easy matter to build up a good live church with such material. Bro. Charles Badley has just returned from a visit of some four months to Richmond, Va., and Brooklyn and New York. While in Brooklyn and Richmond he attended services at the Christian Church, and was delighted with what he saw and heard, and comes back full of life and activity. The prospects for building up a good live church was never so bright as it is at the present time in Highfield, and we expect something better to report in the near future.

THE GOLD MINES, RAWDON.

I am now at this place, so full of life and excitement. I preached here for the first time last Sunday afternoon to a full house. Bro. J. B. Wallace was also present and took part in the services. About a dozen of our brethren reside here, and are all earnest and active in the service of Christ.

Bro. Wallace preaches here regularly and the indications are favorable. All that is needed in every place is earnest, active work, and success is sure. I believe the prospects all around never looked brighter than what they do at the present time. I lectured here last evening and lecture again to-night. Next Lord's day I am to preach for the church in Shubenacadie. The churches all around in this county are doing now about as well as could be under the circumstances. Owing to my staying so much longer than I expected to in Queens Co., I have not yet been able to spare time to go to Halifax, and for the present do not know when I shall be able to go.

W. K. BURR.

Died.

LANG.—At River John, March 4th, Bro. James Lang, aged 73 years, leaving a widow, one child, eleven grandchildren, and a large number of relatives and friends to mourn their loss. Bro. Lang was born near Paisley, in Scotland, and was early trained in the doctrines and creeds of the Presbyterian Church. When only a youth, he began a careful study of the "New Testament" scriptures, and at the early age of eighteen, becoming fully convinced that his "sprinkling" was without scriptural foundation, he obeyed his Lord in the ordinance of baptism, and became a member of the "Scotch Baptist Church." In 1844 he left the home of his childhood and came out to Pictou, N. S. After travelling through the provinces for several months, he decided to make his home at River John, and there became a member and deacon of the Church of Christ which began to worship at River John on the 18th of June, 1845. He has ever been a zealous Christian, and one of the ablest contributors to the church. His death causes an irreparable loss. But we trust "our loss is his gain."

P. D. N.