

whereby he can get wisdom and strength to help in every time of need; therefore,

Be it Resolved, That from this day forward we more earnestly cultivate the spirit of Christ and endeavor to love one another with a pure heart fervently, and be it.

Further resolved, That we will do all we can to hide a brother's failings, and if we cannot say anything good about anybody we will say nothing bad.

All in favor will say Aye.

W. H. HARDING.

On the 20th of December, I was presented with a respectable sum of money by kind friends at Bradalbane Station where I have been occasionally preaching.

I had a similar expression of good will on the 23rd of December from the church at Summerside in a donation visit at the commodious house of Mr. William Tanton, which he and Sister Tanton kindly offered for the occasion. After the large company had partaken of the good things that refresh the "outer man," the meeting was called to order by Elder Murray, who, in a short and pithy speech, expressed his pleasure in meeting so many brethren, sisters and friends on such a happy occasion, and on the many reasons we have to acknowledge the goodness of our heavenly Father. Bro. Beattie then presented a well-filled purse and Bro. Murray read the following

ADDRESS.

BROTHER CRAWFORD,

Dear Sir, It affords us pleasure to meet you under present circumstances and to offer you, on behalf of the church of Christ in Summerside, thanks for your most faithful and untiring labor of love. You have been instrumental in building up the cause in our midst, and in bringing many of us who are assembled here to-night into the fellowship and enjoyment of that peace which flows from union with the great Head of the church. We have met together on this occasion to present you, on behalf of the brethren, this purse as a slight token of our esteem and appreciation of your labor which has extended over a period of nearly forty years, during which time you, with Sister Crawford, have become endeared to us by your good counsel and scriptural instructions. We also present to you and Sister Crawford some articles which, we hope, will be of use in the household.

We pray, that in the good providence of God you may have health and strength for many more years of usefulness in the Master's vineyard.

Signed on behalf of the brethren and sisters of the church in Summerside.

RICHARD MURRAY, Elder.

THOMAS BEATTIE, } Deacons.

JOHN ROGERS, }

Dec. 23rd, 1889.

This was verbally replied to about as follows:

Dear Brethren, Sisters and Friends,

The present circumstances make it difficult for me to express what I want to express to you and what I wish you to understand. For some time past I have not been engaged to preach regularly for the church in Summerside, and could only visit you occasionally, for which visits you have remunerated me. On this account I did not expect a donation visit, hence, this substantial token of friendship and Christian liberality has deeply affected me. I can say also, of Mrs. Crawford that she has sensibly felt this kindness, and will join with me in thanks for this generous gift. Our feelings will enable us to judge of your emotions when we remember the words of the Lord Jesus how He said, "It is more blessed to give than to receive." I thank you for this address and would join with you in praise to God for the measure of success that has crowned my imperfect labors as well as for the peace we have enjoyed together. I do not remember anything that occurred in these long years which has shaken our confidence in each other or materially interrupted our happy intercourse. My prayer is that God will bless you and make you useful and happy, and that He will send men who will faithfully and successfully preach the Gospel among you.

Bro. Murray next spoke feelingly of the uncertainty of us all, having such another meeting here below and the blessedness of so living as to meet each other in the home of the blest. He was followed by Bro. Beattie and quite a number of others in short and telling speeches on these themes. The joyful effects which the singing of God's praise

has here and the excellent effect it will have in heaven. The purpose of this meeting to freely give and gratefully receive gifts, how it may remind us of the GREAT GIFT and the eternal happiness of receiving Him and how appropriate at this season to think of "His unspeakable gift."

Between the speeches were sung the fourth hymn in the hymn book: There is a stream whose gentle flow, etc.; the 430th—Hail sweet dearest tie that binds, etc.; A charge to keep I have, and others.

After a vote of thanks was given to Mr. and Mrs. Tanton for their great kindness to the company the meeting was closed with prayer. D. C.

Miscellaneous.

EUODIAS AND SYNTYCHE.

BY J. W. MCGARVEY.

The two names which stand at the head of this article have been made quite familiar to the people by the discussion, in late years, of the privileges of Christian women. Their commendation by Paul, as having labored with him in the Gospel, points to their usefulness in previous days, and his exhortation to certain brethren in Philippi to "help these women," implies that with proper help they might be useful still. But the way in which their names are often used, and in which this exhortation is usually applied, shows clearly that the passage is very commonly misunderstood.

The exhortation addressed by Paul to these two women is expressed in these words: "I exhort, Euodias and I exhort Syntyche to be of the same mind in the Lord." Phil. iv. 2, 3. This exhortation implies that at the time it was written they were not of the same mind in the Lord; for if they were, why exhort them to be so? Moreover, the earnestness of the exhortation, indicated by the repetition of the word "exhort," with each name, shows that the breach between them was of a serious character, and that Paul was very solicitous in regard to it. This is still more apparent from the next verse: "Yea, I beseech thee also, true yoke-fellow, help these women, for they labored with me in the Gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life." The breach between the two women was so serious that Paul feared his direct exhortation to them would be insufficient, so he beseeches the unknown brother, whom he styles his "true yoke-fellow," to help them; and the help called for is help toward a reconciliation. It is often the case with both men and women who are alienated, that the office of mediating friends is necessary, if they are to be brought into harmony. In this case not only the "true yoke-fellow," but Clement also, and the rest of Paul's "fellow-workers" in Philippi, are exhorted to unite their efforts in the work of reconciliation. On this point, the English version is a little ambiguous; for the preposition, "with," preceding the name Clement, appears to have the same connection with the "with" of the preceding clause, and to indicate that these women had labored with Clement and the rest of Paul's fellow-workers as they had with Paul himself; but in the Greek the prepositions are different (sun in the former clause and meta in the latter) and a different connection is indicated. The writer exhorts his true yoke-fellow, with Clement also, and the rest of his fellow-workers, to unitedly help these women; this effort to rally all the effective force of his previous fellow-laborers to the work of reconciling two of their own number, shows that the breach was a serious one, that it was not easily managed, and its consequences were likely to be calamitous.

The lesson which we learn from the passage is not merely that women were Paul's fellow-laborers in the Gospel, of which there is an abundance of

evidence elsewhere, but that women who thus labor are liable, as well as men, to mischievous alienations. They are not angels yet, as some gushing preachers would sometimes represent them, but are weak creatures like us poor men. They are liable to mistakes and strifes, and they have need of their brethren sometimes to reconcile them.

It would be vain to conjecture who Euodias and Syntyche were; and it is uncertain where and when they had labored in the Gospel with Paul; though it is probable that the place was Philippi, where they were residing when the epistle was written. Paul had labored there twice—once where he founded the church, and once during the summer after his labors in Ephesus—and this leaves the time uncertain. As to the kind of labor which they had done, this can be easily inferred from that of many other women who labored with Paul, none of whom were ever permitted to preach in public or even thought of doing so. One other feature of this case is striking and remarkable, that the one church that was founded chiefly through the instrumentality of women (Lydia and her household), encountered its only internal trouble that has come down to us in the alienation of two prominent female members.—Missionary Weekly.

A WORD IN SEASON.

(As read before the Young People's Mission Band at Coburg street church by one of its members.)

My young friends, in looking back over the year that has just passed, it seems to have been a success in many ways. But we trust and hope that you are, one and all, pressing forward with hopes that our little Mission Band will do much for us all and we will do our best to make it a greater success than ever this year upon which we have entered. How can we do this? Missionary intelligence and a personal interest in mission work are inseparably connected. Light, knowledge and information as to what has been done and is yet to be done is the need of the hour.

There is much work for our Mission Band to do surely. Will my young friends look around before the next meeting and see if there is not some one they could invite or influence to come, and while doing so think that this meeting is mine. Now what can I do to make it more interesting? We have all given ourselves to Christ. Have we grasped the idea of entire consecration? A few years ago God put it into the hearts of four young ladies to offer themselves to the Christian Woman's Board of Missions as foreign missionaries. They said, here are we, send us. We do not need to go to India, but just open our eyes; do what we see nearest at home. Let there be preparation in everything that tends to develop the body, the intellect and the spiritual nature. True culture is by no means out of place in mission bands. That the missionary spirit is growing and taking a deeper hold on the hearts of all Christian people is no longer a question—for he who doubts has but to look, and see the changes that have taken place. There is a bright lookout for the future and this should inspire every soul with a longing desire to do more for the Master, to take broader and grander views of living and giving, and lead to a more perfect consecration of self and all we possess to the service of the Most High.

Last year there were 533 mission bands reported among the disciples in the States, this shows that the young people are doing what they can, that they are looking up, not down, going forward, not backward, and may it be so with this band. When we look back from '91 to this night, may it be with heartfelt thanks for the good I feel you can do by your united effort and the help of God. Our Lord is risen, indeed, and together believing that our Redeemer lives, will we likewise strive to do His blessed will.