

they were progressing, encourage them in all they did that was in the way of their duty, sympathize in their troubles and rejoice in their success! They would then have seen that you were in earnest in regard to the welfare of their soul, and would never have suspected that all the church wanted was to enlarge its "roll." In this way many are let fall back into their old habits and associations. They desire sympathy, and if they do not get it in the church they will have it outside.

But it is not the young converts who want all the sympathy. Your preacher wants a share, if you have one. The old and infirm, the poor and the sick, each one wants a little at least.

How long has your preacher been with you? Not long. Well, he will not need to be over sensitive or else he is to be pitied. His sermons are picked to pieces. The idea of a young man like him telling older men than himself their duty; better for him to see that he does his own. Brethren, he does not think that you know your duty—but surely a gentle reminder will not hurt the best of us. He wants to help you; won't you help him? It is no wonder that our young men seek other professions than the ministry, there is such a lack of sympathy with the preacher among the members of the church.

But you must not think that there is in the mind of the writer of this an idea that there is no sympathy among the members of the church. Far from it; there are great, generous souls in Christ's church pulsating with love and sympathy; souls whose whole aim in life seems to be to make those with whom they come in contact more perfect and pure, more holy and happy. Such have imbibed the true spirit of the Christian religion.

When will we all learn to have the sympathy with our brethren that we ought? "This is the duty of the few alone." You say such as the preachers and elders. Why to these alone? Have we not all been purchased with the same precious blood? Are we not all children of the one Heavenly Father, seeking for that city not made with hands eternal in the heavens? Are we not all following the same Jesus, whose spake the boisterous sea of Galilee to peace, and calmed and allayed the fears of His trembling Disciples? and to the blind restored their sight, and to the palsied hand its strength? whose tears did mingle with the afflicted sisters of Bethany? O, Gentle Sympathizer of the human race, help us to walk as Thou hast walked. Let us follow Thee in those acts of love and kindness that binds the hearts of humanity one to the other and all to Christ's. Let us follow Him in these paths as well as into the waters of baptism that the world may be won for Him. H. B.

Tignish, P. E. I., Feb. 16th, 1890.

ONENESS.

The people known as Disciples of Christ present to the world a plea, a creed and a theory. The plea is not simply for a return to primitive Christianity in faith alone but in practice. Not simply an agreement upon essential principles without practice, but for conformity to the requirements of the doctrine of Christ and a thorough practice of the same. Our creed coming from Christ demands it. Our theory being the sacred writings of the Evangelists and Apostles of Jesus, fully set forth the order that Christians should observe in this matter. The church of Christ was designed to be uniform in her members; for we learn that Jesus Christ came into the world to build a church; says Jesus, "My church." Matt. xvi. 18. The church of Christ was not to consist of factions or parties, but a building fitly framed together, compacted, fitly joined together. Eph. ii. 21; iv. 16; Col. ii. 19. Hence, if the church of Christ consists of a body consolidated, there must necessarily be a oneness

in teaching, practice, effort, equality and uniformity among her members. Let love be without dissimulation is the irjunction of Paul. R-m. xii. 9.

How does this idea agree with much we find within the pale of the church to-day? How does this agree with the idea so ably brought out by Bro. H. Murray when commenting upon the words of Paul—"Eating Meat." Yes, the church is a body compacted, and every joint in its proper place supplies nourishment, so that through these and their order effectual work is done, thus making increase of the body (church) being edified and built up in love. Hence, in the same chapter the Apostle adds: That the walk of the church (or the walk of her members) should be far different from the deportment of any other body. How will this agree (as Bro. M. says) with the two or three compelling the body, or church, to eat meat if they do not want or wish to do so.

The church of Christ is a free body, having been freed by the law of grace. Then, if she be emancipated by, or according to law, her members are free citizens and they are to stand fast in the liberty wherewith Christ has made them free. Gal. v. 1. And the majority is not to be brought in subjection to the minority.

There are some people who exist within the pale of the church to-day who seem to wrap their souls up in a napkin and bury it beneath their own ostent attitude in order that they do not become contaminated by the innovations that they presume are daily creeping into the church. They bitterly oppose every effort and most every means to advance the cause of Christ—if they are not thoroughly convinced that it was the practice in Paul's day. But if such persons would acquaint themselves of the practice that was prevalent in the primitive churches they would strike a different chord. Why is it that such a state of things exist in the church? Is there an answer to this question? Are these austere notions the outcome of pure Christian zeal for the advancement of the church. Are these motives actuated by pure love to Christ? Are they the result of a fervent desire to live a holy, consecrated life for Christ and the church? If so, practice should accord with the preaching.

Again, if this be the result of pure principles, where is the practice of self-sacrifice to-day, corresponding with the same practiced in the Apostolic churches? Where is the practice of giving to support the cause of Christ corresponding with that of primitive days? Where is the practice of self-denial to-day that we read of in primitive days? Where is the magnitude of love exhibited to-day among the members of Christ's body that was exhibited in the Apostolic churches—a love that bound them together in heart and in effort, that led them undergo anything, and to make any sacrifice to advance the cause of the dear Redeemer? I believe if the Apostle Paul was to come to earth to-day he would be ashamed of many who profess to be Apostolic Christians in practice. I am sure if he was to take a tour of the provinces and see the weak, struggling churches, and then expose the wealth that is laid up in napkins by those who profess to be Apostolic Christians, I suppose he would tell many of us, "Your faith is vain." I do not like the idea of straining out the gnats and drinking down camels. Let us look at the question fairly and squarely and measure ourselves according to the standard of Apostolic days, remembering that Christ's meat was to do the will of His Father. The meat of the Apostolic Christians was to do the will of Christ. Let us remember this is our duty, and while we are hurling our red hot shots at some new effort that has been introduced to aid the cause, be sure we weigh the matter before we strike the blow, for in many cases we may be impeding instead of aiding the cause of our Heavenly Master. H. E. COOKE.

Married.

OUTHOUSE-CLIFFORD.—At the residence of the bride's parents, Tiverton, Digby Co., N. S., on the 24th of December, by H. A. DeVoe, Mr. Henry Outhouse, to Annie, eldest daughter of Mr. John Clifford, all of Tiverton.

RICHARDSON-TINKER.—In Leonardville, Deer Island, N. B., at the home of the bridegroom, on the evening of January 23rd, by T. H. Capp, Mr. Winslow Richardson, of West Isles, to Miss Francis E. Tinker, of Campobello, Charlotte Co., N. B.

Died.

POWELL.—At Tiverton, Digby County, N. S., on Sunday, 16th February, after a short and severe illness, borne with patience and resignation to the Divine will, Bro. Thomas Powell, in the 34th year of his age, leaving a sorrowing widow and two small children to mourn the loss of an affectionate husband and father.

MCGEE.—At Back Bay, January 12th, 1890, Lizzie S., wife of Joseph E. McGee, and daughter of John Yeamans, of Queens County, N. B., aged 23 years, leaving a husband, father, mother, and a large number of relatives and friends to mourn their loss. Sister McGee was a member of the Baptist church at Fredericton. Her life was eminently Christian, and we trust death was her eternal gain. P. D. NOWLAN.

LINKLETTER.—Katie Linkletter, of Linkletter Road, fell asleep in Jesus on the 20th of January, after an illness of three months, aged 21 years. About seven years ago she was baptized by Bro. Capp, and joined the church at Summerside and remained a faithful member till her death. It was very profitable and pleasant to visit her in her illness. Her rejoicing confidence in Christ she held fast until the end. Her disease was of a kind which left no hope of recovery. This she well understood and bowed with sweet submission to a Father's will. She was anxious to have a conversation with different friends. When this wish was granted she seemed to feel that her work was done and she wished to depart and be with Christ. Although the weather was inclement a large number attended her funeral. Dear Katie, her memory will be long and tenderly cherished, not only by relatives but also by acquaintances. D. O. January, 23rd 1890.

PETERS.—It is with regret that we record the death of our much esteemed and well beloved Sister Orinda M. Peters, beloved wife of Elder John Peters, Sr. Sister Peters passed quietly and serenely away on Tuesday the 21st of January. She had been ailing for some time previous to her death, but we did not expect to part with her so soon. Sister Peters entered in life, in the 59th year of her earthly probation. The latter part of her earthly days was spent in the service of our dear Lord—whom she loved and served faithfully when opportunity afforded. The church at Westport has lost a devoted and true mother in Israel. But she has but stepped over the line, to join with the redeemed throng, in that bright summer land where God and the Lamb are the fulness and the light thereof. We shall miss her loving counsel, her words of comfort and cheer; but glorious thought, we shall meet her again. When our days have closed here below we hope to share the blessedness of that happy sphere with those who have gone on before. Our dear sister passed through the valley and the shadow of death without a murmur. Though she suffered much in her last hours, yet she bore it all patiently, resigning herself submissively to the Divine will of her Heavenly Father. Though we mourn her loss, yet we cannot wish her back to a life that is beset with dangers—and intermingled with pain and woe. But now, free from this prison-house of clay; and participating in the joys of that haven of rest provided in Christ, we would but say good night till we meet again. She has but exchanged this dark and toilsome world for that bright sphere fraught with everlasting gems, sparkling in the radiancy and effulgent brightness of God's countenance. We deeply sympathize with the bereaved family. It was indeed hard for them to part with one so dear; yet we cannot but mention how patiently and submissively each member of the family bore, and exemplified through it all, though many tears were shed, which betokened a severe parting, and most tender ties were being severed. But, happy thought, we shall meet again to part—no never.

H. E. COOKE.