

old as the New Testament." They placed upon their banner as a sort of watchword: "Where the Bible speaks, we will speak; and, where the Bible is silent, we will be silent." In this, of course, they referred to the foundation of union and the terms of admission into the Church of Christ; most certainly not to the details of work and worship. They maintained that Christ alone was to be regarded as the *head*; His word the *rule*, and explicit belief of and manifest conformity to it in all things, the *terms* of the desired union. They said: "It is, to us, a pleasing consideration that all the Churches of Christ which mutually acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness, but are also materially agreed as to the positive ordinances of gospel institution, so that our differences, at most, are about the things in which the kingdom of God does not consist; that is, about matters of private opinion or human invention. What a pity that the kingdom of God should be divided about such things! Who, then, would not be first among us to give up human inventions in the worship of God, and to cease from imposing his private opinions upon his brethren, that our branches might *thus* be healed? Who would not willingly conform to the original pattern laid down in the New Testament for *this* happy purpose? Our dear brethren of all denominations will please to consider that we have our educational prejudices and particular customs to struggle against as well as they. But this we do sincerely declare, that there is nothing we have hitherto received as matter of faith or practice which is not expressly taught and enjoined in the Word of God, either in express terms or approved precedent, that we would not heartily relinquish, that so we might return to the original constitutional unity of the Christian Church, and in this happy union enjoy full communion with all our brethren in peace and charity. * * * * * To this we call, we invite our dear brethren of all denominations by all the sacred motives which we have avouched as the impulsive reason of our thus addressing them." Thus wrote Thomas Campbell in his Declaration and Address in 1809. WHEN, THEREFORE, I EXPLAIN TO YOU THE ORIGIN AND AIM OF THE DISCIPLES OF CHRIST, I SPEAK OF A CHRISTIAN UNION MOVEMENT.

M A Y.

To those who love Nature she is always beautiful, but more especially in the month of May, when the fields are clothed in fresh and delicate green. The heart is filled with delight as it views the handiwork of Nature that appears in vale and woods. When Nature appears so delightful, 'tis then we can see the hand of God and catch the spirit divine that inspires the soul. How our hearts burn within us when we view Nature as it now appears, and in it see Nature's God, and know that the hand that gave us this beautiful world is divine.

"Tis Nature's best hour when beauty adorns the field and fragrance fills the flowers," and she seems to be animated with almost human life. What sweet associations the face of Nature revives in the soul! She brings back again the forms of those long since gone, and voices long since silent are heard again. The robin, "sweet harbinger of spring," sings the same note I heard thirty years ago. The little brook that gave my childish heart so much pleasure has not changed its music. The fields, the meadows, the woods, are just the same; the past and the present are linked together. I am a boy again, full of youthful joy and hope. The faces of my dear companions reappear. It is the remembrance of those enchanted scenes of childhood that keeps our hearts fresh and young.

How plainly can be seen the hand of God in the beauties of nature as they now appear. Well has

the Psalmist said that "day unto day uttereth speech." "There lives and works a soul in all things, and that soul is God." We love God's handiwork wherever seen. We see the same hand divine in the book of nature that we see in the book of grace. While the former declares His glory and power, the latter declares His love and mercy. There is complete harmony and unity between God's *work* and His *word*. "His eternal power and Godhead may be understood by the things that are seen." (Rom. i. 20.) Nature declares the power and glory of God. In all its work we see the agency of God. There is great danger of removing God from creation and giving inherent powers to the laws of nature. But natural law is nothing more than the uniform mode in which God works. It is not the power of the law but God's own power that keeps nature in motion and gives life to all things. We do not therefore ascribe all this beauty in nature to nature's laws, but to nature's God, and say with the Psalmist, "O Lord, how manifest are Thy works; in wisdom hast Thou made them all." "These are Thy glorious works, Parent of good... and these declare Thy goodness beyond thought and power divine." If we love God we will love His word and works.

John Ruskin has done more than others in illustrating the beautiful in nature. He says, "The love of nature is the element which belongs to man, and out of it arises the light which will reveal to him the true nature of his life, and the true relations between him and his Maker." To watch the works of God in nature will help us to love Him more. M.

A PUZZLED EVANGELIST.

I was accosted on the street this morning by a charming lady, who was being driven about the city, and called me to her carriage. She introduced herself as an evangelist of the Gospel Army, at that particular time engaged in an effort to obtain a conference of the ministers of the city, and kindly invited me to attend, at the St. Lawrence Hotel, at 11 o'clock. Observing some hesitation on my part, she remarked, "We can have your co-operation, can we not?"

I replied, "Well, I cannot promise until I have investigated your aim and methods; if they are Scriptural, you will most assuredly have my co-operation."

"Well, you can confer with the other Baptist ministers; you are a Baptist, are you not?" was her reply.

"No, ma'am, I am not a Baptist."

"Well, are you a Methodist?"

"No, ma'am; I am simply a Christian."

"Well, I don't understand you at all!"

"Well, we disclaim all names for the people of God except those God gave them Himself—those found in the New Testament."

"Well, but don't you belong to the Baptist, or some of the other Christian denominations?"

"No, ma'am; I belong simply to the Church of Christ, and deny the authority of any uninspired man to give a name to Christ's body. To explain further, madam, we repudiate all human creeds, disciplines, and standards of faith, and know nothing in Christianity but what is contained in the New Testament."

Well, brother, I confess that I do not understand you; but I am here as an evangelist, and would like to have your co-operation."

"But inasmuch as we repudiate all human names, creeds, and standards, and denounce them as sinful, it is embarrassing for those who adopt them to have us among them. Our principles are as hostile as oil and water, and not even a mechanical combination of them is possible."

"Indeed, your position is new to me. I would like to hear more of it."

"If you will call at my residence it will afford me pleasure to explain it fully to you, and to aid you in seeing the truth for yourself. You understand that I am ready at all times to co-operate with any and every scriptural movement for the conversion of sinners. I cannot tolerate any legislation for the Lord Jesus."

"I will call and see you and hear more. God bless you. Good-bye." And the interview closed.

I hope to see more of the lady. She seemed good and earnest in her desire to work for Christ. Would that all human barriers were taken out of the way, so that all who are willing could cordially work together. During this conversation how forcibly did the prayer of our blessed Lord impress itself on my mind and heart,— "Neither pray I for these 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; that the world may believe that Thou hast sent Me."

IRA C. MITCHELL.

Charlottetown, P. E. I.

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

SAINT JOHN ITEMS.

COBURG ST. CHURCH.—Lord's day services at 11 A. M. and 7 P. M. Sunday-school at 2.15 P. M. Young People's Meeting, Tuesday evening at 8. General Prayer Meeting, Thursday evening at 8. Brethren visiting the city cordially welcomed. The Ladies' Sewing Society meets every Wednesday evening at 6.

We are still working along harmoniously in the several departments of church work. Our Sunday-school is in a prosperous condition. We have a good corps of teachers, who are much interested in the work of the school.

The regular annual business meeting of the church was held this week. Reports of the officers were received and arrangements made for future work.

Report from Little Workers.—The Little Workers of the Coburg Street Church had a sale of fancy work on May 5. They have been organized a little over a year, and celebrated their anniversary (as near it as they could) with a sale of their work. At their last meeting a vote of thanks was passed to the ladies who kindly sent refreshments, and to all who assisted; and as I have only been in office a little while, and am a little girl, it would be a good deal of work to send each one a copy of the resolution, so instead I ask you all to accept through THE CHRISTIAN the thanks of all the Little Workers.

Yours truly,

SADIE PHEASANT, Sec.

BACK BAY.

By the guidance of Providence I am once more trying to break the "Bread of Life" to this people; and, although weak in myself, I realize I have a mighty arm to lean upon, One who never leaves nor forsakes. The warm welcome received by the brethren and friends of Back Bay, L'Etang, and Black's Harbor, in which places I am to labor the coming year, gives me the assurance of their co-operation, sympathy and prayers in this most glorious work of saving souls. The church at LeTete has, I understand, engaged the services of Bro. Rideout for the coming year; and I trust our united efforts in this land may tend to the honor of God and the salvation of very many precious souls.

P. D. NOWLAN.

L'Etang, May 25, 1886.

NOVA SCOTIA.

MILTON.

Preached in Grafton Sunday morning, then left for home, reaching Milton in time to baptize one in whom we all had a deep interest and who is very highly respected by all who know her. On Thursday we visited Summerville, about twelve miles from Milton, one of the places where we have labored occasionally. We baptized four there on Wednesday. We expect to organize a church there this summer. The friends will commence the building of their meeting-house this fall. The repairs on the Kempt house will commence the tenth of May. The good work is progressing in this county. M.