

Before and since Mr. Campbell's death, which occurred in 1860, several millions of the most intelligent men and women have accepted truths first advocated in modern times by him. Thousands of churches all over the world have been organized as simply "churches of Christ," pleading for the unity of all Christians on the basis of the Bible and the Bible alone. These "Disciples of Christ" agree with the evangelical world as to the Divine inspiration of the Old and New Testaments. The Disciples differ from some on the question of their equal binding authority on Christians. They accept the Old Testament as true, and as essential to a proper understanding of the New, and as containing many invaluable lessons in righteousness; but as a book of authority to teach us what we are to do to be saved, the New Testament is their standard, as embodying the teachings of Christ and His Apostles. While accepting fully the Scripture statements concerning the Trinity, they repudiate alike the philosophical and theological speculations of Trinitarians and Unitarians, and all unauthorized forms of speech on a question which transcends human reason. While agreeing that the Bible furnishes an all-sufficient revelation of the Divine will, and a perfect rule of faith and practice, they repudiate all human authoritative creeds. With them the Divinity and Christhood of Jesus is the central truth of the Christian system. They demand no other faith in order to baptism and church membership than the faith of the heart in Jesus as the Christ, the Son of the living God. They require assent to no theory of regeneration or spiritual influence, and submit no other tests but faith and repentance in admitting persons to baptism and church membership. They celebrate the Lord's Supper every Sunday as a part of the regular worship, and not as an awful sacrament, but as a solemn, joyful and refreshing feast of love. In brief, they urge the Word of God against human creeds; faith in Christ against faith in systems of theology; obedience to Christ rather than obedience to church authority; the church of Christ in place of sects; the promises of the Gospel instead of dreams, visions and marvellous experiences as evidence of pardon; Christian character in place of orthodoxy in doctrine as the bond of union; and associations to settle questions of faith and discipline.

Just as the scientific world was all in confusion and chaos before Sir Isaac Newton discovered the great master-wheel law of gravitation, so the world of theology was in confusion and chaos as to the pardon of sins and man's approach to and relation to God before Mr. Campbell announced the great law of soul-life, sin-pardon and adoption into the family of God. Before his day the clergyman would as likely direct a sinner to the first chapter of Genesis as to the second of Acts to learn what to do to be saved. It was all a guess. Men groped in the dark under the most intelligent instructors. The blind actually led the blind in spiritual things. Mr. Campbell brought forth the great law of pardon in the great commission of Christ to the Apostles, viz.:

1. The facts to be believed—the death, burial and resurrection of Jesus for man's sins.
2. Commandments to be obeyed—faith, repentance and baptism.
3. Promises to be received—remission of sins, gift of the Holy Spirit and the hope of eternal life.

Believing and doing these things by any sinner brought him into the kingdom of Christ with absolute certainty. This law of pardon banished dreams and emotional ecstasies as an evidence of possessing pure religion.

Here at the end of the first century after the birth of Alexander Campbell influences put in motion by him have resulted in an organized body of "Disciples of Christ," numbering almost one million adult communicants; the erection and equip-

ment of thirty colleges and universities; the organization and support of three great publishing houses in London, Cincinnati and St. Louis, and another soon to be started in Chicago; the publication of some twenty or more papers, edited with vigor and patronized liberally.

Mr. Campbell was the first great "free-thinker" who thought and dared to express his thought within the limits of revelation. His influence as liberalizing the religious thought of the times, his defiance of bigotry, his sledgehammer blows which broke the tyranny of dogma of modern days are of infinite value to all churches at the present, whether they acknowledge it or not.

Miscellaneous.

ONE TALENT.

BY I. A. THAYER.

The one-talent man is in the majority—a vast majority—and if he is to play the coward the world will come to nothing. He is the world's main dependence. He digs our ditches, cellars and wells; makes our railroads and builds our houses. Commerce rides on his shoulder, industries hum at his bidding, and earth brings forth its fruit at his touch. He is at a premium. He is the successful specialist, often the inventor or reformer. The universal genius is a universal disappointment. At least, one is enough for an entire neighborhood. A man that puts his whole force and time into doing one thing will reach the higher success. Christians often complain of having but a single talent. Good. I could wish they might never have more, if they would but use that talent. Instead of being a cause of discouragement it would incite to redoubled activity, since they have far more promise of success than if their strength were divided between many things. If one has no opportunity or ability to do anything but visit his friends and privately talk with them concerning the Saviour, let him select this as his specialty, perfect his methods, and devote all his energies and spare time to that. Or if that talent be the ability to sing, make this the great aim and become proficient in the high accomplishment. I have observed that he who can do almost anything quite well usually does nothing. It is the man with one hook and one idea that turns works up side down. He is master in his specialty—king in his realm. Every one can exceed—can excel—in something. The church should be composed of kings and queens, and can be, each excelling in his own place. In the kingdom of heaven one king is as good as another. Fidelity is the ground of reward, and he who is faithful in that committed to him will be rewarded, regardless of the kind of thing he was given in charge.

Let there be no idler on account of the want of many talents. "This one thing I do" will win the crown laid up for all that love His appearing. The faithful over a few things will rule over many.—*Atlantic Missionary.*

THE KIND OF BUSINESS IT IS.

The Louisville Courier Journal thus speaks of the traffic in intoxicating drinks;

It is a business which is opposed to every clergyman in the country.

It is a business which every merchant and business man hates and detests.

It is a business which is the standing dread of every mother.

It is a business which makes ninety per cent. of the pauperism for which the taxpayer has to pay.

It is a business which makes ninety per cent. of the business of the criminal courts.

It is a business which keeps employed an army of policemen in the cities.

It is a business which puts out the fire on the hearth and condemns wives and children to hunger, cold and rags.

It is a business which fosters vice for profit, and educates in wickedness for gain.

Drunkenness comprises all other vices. It is the dictionary of vice, for it includes every vice.

Drunkenness means speculation, theft, robbery, arson, forgery, murder, for it leads to all these crimes.

THE PROPORTION.—There are, according to statistics recently furnished, 412,000,000 people in Christian lands, while there are 1,000,000,000 in heathen lands who never yet have heard of the Christ. Is this not enough to arouse every Christian in our highly-favored land to feel the need of money and missionaries to carry the gospel beyond our shores.

HALIFAX CHURCH FUND.

Mrs. Abner Harlow	....	....	\$ 25
A Friend	....	....	25
Mrs. Lucy Wentzel	....	....	20
Mrs. A. J. Ford	....	....	10
A Friend	....	....	10
Little Hilda	....	....	10
Bro. John Peters	....	....	50
Mrs. W. J. Messervey	....	....	50
Mrs. D. F. Lambert	....	....	1 30
			\$3.30

Married.

CONNORS-RAMSAY—On Monday, October 8th. Mr. George Connors, formerly of Summerside, but now of Boston, to Miss Minnie Ramsay, of Summerside, P. E. I., by Elder D. Crawford.

VANWART-YOUNG—On the evening of the 17th ult., at the home of the bride's father, 22 Paddock street, by T. H. Capp, A. W. Vanwart, of Portland, N. B., to Miss Helen M. Young, of the city of St. John.

Died.

PAYSON.—The remains of the late Timothy T. Payson, Esq., were laid away in the grave in the month of August. He lived more than the time allotted to man, being eighty-five years of age at the time of his departure. He was for many years a member of the Christian church at Westport, Digby Co., N. S., and always delighted to join the people of God in praise and worship. He was known in Westport to be a loving husband, a gentle father, and a philanthropist indeed. May the hope of meeting him "over the river" inspire those who long to see him again with high and holy aspirations;

"Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest."

T. S.-K. FREEMAN.

BAKER—On Friday morning, Oct. 19th at 11 o'clock, Tyler G. Baker, aged 20, son of Brother and Sister John F. Baker, Bunbury, Lot 48, P. E. I. It is with feelings of deep regret that we record the death of our dear young friend, Tyler Baker. He was, indeed, a bright boy, in fact, one of the brightest we ever met. His power in the management and construction of machinery was remarkable, his reading extensive and varied. He was kind, true and noble, and those who knew him best were the loudest in predicting for him, if permitted to live, an exalted position among the sons of men. Only a few weeks ago we saw him, and though signs of early dissolution appeared, still we had hopes that then, as in times past, these would wear away, and thus on earth we would see him again—for amid his sufferings, which at times were severe, he was growing in favor and more lovely in character. His last words were full of comfort and not soon to be forgotten. Those acquainted with Brother and Sister Baker will unite with us in extending to them our Christian sympathy in this their hour of grief.

T. B. C.