

THE CHRISTIAN.

FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD.—Paul.

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The Annual Meeting of the Churches of the Disciples of Christ of New Brunswick and Nova Scotia, will take place at Milton, with the Church at Milton, N. S., commencing Thursday, August 30th, 1894.

J. E. BARNES, *Secretary.*

With this issue we send bills to all subscribers who are in arrears up to 1892, and we expect they will all remit promptly. To those who are not so far behind this will be a reminder. Our aim is to have every subscriber paid in advance.

BRO. FORD reports a good interest in the church at Cornwallis.

THERE is yet time to send your subscription before the report is made for the Annual.

BRO. WEAVER has resigned his work with the Montague and East Point, P. E. I., churches.

BRO. STEVENS will soon resign his work at Lord's Cove to enter the Bible College at Lexington, Ky.

A CORDIAL INVITATION is extended by the Milton church to the churches to send representatives to the Annual.

BRO. M. B. RYAN is reported to be visiting at his old home in Hants Co., N. S. We hope he will be at the Annual.

AFTER you have read your paper, you can help the good work by lending it to your neighbor and asking him to subscribe.

THE church at Halifax is having good meetings and a good interest. They speak highly of Bro. Rowland's work.

BRO. W. S. LEONARD has been preaching during his vacation for the Churches at Leonardville and LeTete, with additions at the latter place.

ARRANGEMENTS have been made with the different Railways and the Bay of Fundy S. S. Co'y. for Return Tickets at one and one-third Fare for return trip on presentation of Certificate from the Secretary of the Annual Meeting.

The writer once heard a veteran preacher say that he counts among his most successful meetings one that resulted in a

A Cause of Weakness.

decrease in the membership of the church for which he preached. The church had been dying. A worm was eating away at its heart. There was no fruitfulness and not even an abundance of leaves. The most needed thing was not to increase the numbers of such a church, especially if the additions should become like many already there. But no meeting that had been held in several years had brought life to the church. The inconsistency in the lives of many of the leading members had made it a by-word and a reproach. It had no power for good in the community. The light that was in it was darkness, and in that darkness many were being lost. The preacher addressed himself to the church. He sought to bring them to see plainly that to be a follower of Christ means to seek to be like him in character; and thus he brought many from their wanderings back to Jesus. They were stumbling blocks no longer. But many were incorrigible. They had chosen their own way and had determined to walk therein, even if it led to woe. They would not walk worthy of the gospel, and the only thing for the church to do, having unsuccessfully tried to win them back, was to withdraw fellowship from them. This was done and so the church lost in names, but in nothing else. The cause of weakness was removed. The church was no longer a butt for the ridicule of the world. It began to stand in that community for truth and righteousness. It was loved by the members and respected by the world and soon those that loved the Lord and wanted to be his disciples came and united with it.

At times searching for flaws is a duty. Hence we have inspectors of ships and inspectors of boilers and inspectors of bridges

Searching for Flaws.

—men who are on the outlook for good but for evil. Any neglect on their part may bring incalculable loss. Flaws covered often mean disaster open to the whole world. Blemishes should be pointed out that they may be removed. They should not be sought from pleasure. The doctor does not probe for a bullet because he likes to see the wounded man wince, but because he wants to remove it. But there are those who search for evil because they delight in its discovery and they tell it for the sake of telling—not for the sake of warning the public of, or in the end benefiting the culprit. If they know anything bad about a person they will seize upon that and hold it up that the world may gaze and wonder. They satisfy the longings of a depraved heart. They are the police continually on the outlook for evil. They want nothing to do with purity and honesty. Like buzzards they seek for carrion all the time, and their scent is so trained to its detection that they can find it in the midst of a flower bed. They will swoop upon a man of general excellence, a Christian of honorable report, or a preacher of upright walk. But their virtues they care nothing about. They never see them. They want one imperfection, and if it is just bursting through the surface they will soon be exhibiting it upon the mountain tops. A cow in the field has more sense than they. She does not hunt around for thistles. When they come j

path she passes them by in her anxiety to find grass, and in due time the husbandman comes along and cuts them down. Searching for flaws is a very different occupation from dealing with them when they thrust themselves in our way. It is the former which is here condemned, and the spirit in which it is too often done.

The envious person is invariably an unhappy, and very frequently a useless person. He does little himself of practical import-

The Spirit of Envy.

ance and feels injured when his example of inactivity and obstruction is not followed by others. Their determination to do, often brings to him protracted spells of misery. Their success in an enterprise makes his grief poignant. He lies down in the road of progress and is trampled on. He rises with indignation as he sees braver and more earnest spirits who instead of waiting for him to move have marched on leaving him where he was. He would bring them back if he could. What right have they to go unless he leads! He cannot bear to see others doing what he has not been able to do; or to see others sharing in the honor of an enterprise. Where is the spirit of Moses who wished that all the Lord's people were prophets? Where is the spirit of John the Baptist who pointed the people away from himself to One who was greater and more worthy? Where is the spirit of the American statesman who said that if he had none of the power which could rise mortals to the skies, he thanked God he had none of the spirit which would seek to bring angels down? Where is the spirit of the inventor who vainly tried to make a new and intricate machine, but gave hints and assistance to another who undertook the work, and when success was achieved congratulated him upon it? Such a spirit is only too uncommonly seen; but the spirit of envy stands at nearly every turn. She cries out: Bring down those who are up, and keep down those who are down; and the proclamation comes back saying: Do nothing yourself, and do not let any one do more than you do. If that spirit should prevail, Satan shall surely conquer.

In desiring to hear or tell some new thing, the Athenians were not peculiar either to their city or to their age. Through-

After Some New Thing.

out the world, and at all times, the same spirit may be found. People get tired of the old and cast it aside as they do old clothes. They want the latest fashions in morals and thoughts, as well as in garments, and they pick up opinions and ways because they are new. They pick them up quickly lest others should anticipate them. The world is going wild to-day. It is in a wild chase after wild notions. Speculation is rife. New theories are being brought from their nests where thousands more are being hatched, and thence scattered over the world. These chimerical creatures are forcing themselves into the church and forcing out the gospel of Jesus. The gospel is too antiquated for some of our visionaries of to-day. They have no use for the old vine; they say the new is better. They would feed a dying world on chaff and a church on sawdust. They would search heaven and earth for the newest chaff and the freshest sawdust. And if the church be knowing and the world sagacious a little gospel would be found to make the feed in the palatable.

But soon even that will be omitted. Pity the church and pity the world that is fed on the new things of to-day—man's speculations and guesses. Why not leave these things where they belong? They will never save the world. Let them be true or let them be false, they will do no good, and are liable to do irreparable injury to those infatuated with them. If true we cannot prove them false, if false we cannot prove them true, they stand in no vital relation to our duty, except to interfere with its performance. The old gospel should be good enough for us. Go, preach it.

News of the Churches.

ST. JOHN, N. B.

The first Sunday in July we had Bro. H. Minnick of Lubec, preach for us on "Jesus only," and "Lessons from the Book of Esther." On Tuesday evening he attended our young peoples' prayer meeting, and gave some good advice on how to use our beloved preacher so as to encourage him in his work and make him strong in the Master's service.

Bro. Stewart preached for the Lubec churches on the same day, and if he did as much good to them as Bro. Minnick did to us, the change was a wise one. Bro. M. increased his popularity here if it was possible for him to do so.

Bro. Stewart went to P. E. Island on the 5th of July and returned on the 31st.

The second Sunday we were without a preacher. In the morning we had a social meeting before the Lord's Supper, which was attended by a large number; among whom we were glad to meet again our aged sisters Hewitt from Ohio, and Garraty from California. They could not keep back their tears of joy as they met and talked with us over the days that are gone. We younger ones were deeply impressed by the affectionate way they greeted us and showed their love for their brothers and sisters in the Lord. In the evening Brothers W. A. Barnes and Boyne spoke to us words of warning and encouragement. On the third Sunday, Bro. A. McLean, Secretary of the Foreign Christian Missionary Society, preached two of his characteristic sermons on Missions. I wish I could give some of the strong points he made in favor of sending the gospel to every creature. We wish him God speed in the arduous work he is engaged in. It needs a man fully consecrated in body, soul and spirit, to rouse the Disciples of Christ up to the work of bringing the world to Christ. Bro. McLean is the man to do it, as his soul is on fire with the foreign work, and we can lovingly overlook his peculiarities when he is carried away with the plea that is engrossing his mind. May he have power to go on until our 6,000 churches are contributing to send the gospel to every nation, kindred, tribe, and tongue. On the fourth Sunday, we had Bro. McLeod, of Evansville, Ind. He is another Islander who is doing a good work in the United States. His sermon on the "Common Faith" was a new way of forcibly presenting the plea of the Disciples of Christ, and must have brought conviction to the many strangers who were present. We enjoyed his visit very much indeed. The fifth Sunday Bro. O. B. Emery, who was again called here on a sad errand, preached two of his best sermons for us. His morning remarks in regard to the changes in and the prospects of the church, were words fitly spoken, and touched every heart. His evening sermon was on "conversion, or turning," in which he fully explained what it meant in the Bible, and showed that this question is misunderstood by many. We wish they could have heard him, they would no longer have an excuse in not turning to the Lord. We are glad to see that Bro. Emery's natural force is not abating.

At the close of the month we are called on to mourn the loss of one of the best friends that the Coburg Street Church ever had—Bro. R. R. Barnes. He was always ready to help the cause. He thoroughly understood our position, and was able to present it with clearness to those who would talk with him on such a subject. Our city loses one of its best men, who when he was an Alderman saved thousands of dollars by his wise management of the department he had charge of. The family loses one of its most affectionate members—the needy a willing helper. Bro. Stewart conducted the funeral services, which were largely attended.

Who has not seen a child with tear-stained face, throbbing breast, and almost broken heart, feeling sad and lonely, coming to its parent for help. Its sorrow caused by its plans being upset, its desires unsatisfied, and its playmates leaving it alone. The parent, with tender sympathy, comforts it with loving look, gentle caress, and soothing words. Tells about happy times, of better plans. How its desires may be fulfilled, and of other kind playmates with whom they will meet and be happy. Thus the child is made glad again. So may he who has seen some of his plans fail, his desires unattained, his relatives passing away and leaving him alone, turn to his Heavenly Parent who will soothe his sorrows, give him better plans to work out, holier desires that shall be abundantly fulfilled, raise up others near and dear with whom he can hold sweet counsel, and carry out his life's work even better than he ever dreamed of, making his last days peaceful and happy. So will it be with him who has trusted in that tender loving Father "who doeth all things well."

HANTS COUNTY, N. S.

In my last I think I told you there were three added to Newport church. Since then four more have been added. There have also been three additions to Shubenacadie church. From private sources I learn that the annual on P. E. Island was about as usual. I hear that next year it is to be in Charlottetown; this is something new and I think a move in the right direction. We want a good strong church built up in that place, and it seems to me that all the churches on the Island should combine and make a mission point of Charlottetown and help the brethren there to hold up our plea. I shall live in the hope of attending the annual at Charlottetown.

The farmers are now very busy at the hay, and the sharp click of the mowers is heard in every direction. "Make hay while the sun shines" is the order of the day. The crop is a splendid one and we all feel good over it. We have had strawberries in abundance; our division of the S. of T. had a festival and we spent a very pleasant evening. I wish I had time to tell you all about it. We are planning a picnic for Sunday-school and Mission band. But I know you are all anxiously waiting to hear about our county meeting. Well, our first meeting was on Saturday evening, and we had a good meeting; two made the good confession. On Sunday morning, 9 a. m., we had our Sunday-school, at 10:30 preaching from Luke 13:29. The house was packed to the door, and notwithstanding that spare seats were placed in the aisles some had to remain outside. At the close of the sermon we all gathered around the table of the Lord. At 3 p. m. another large gathering. Bro. Eason McDougall led a half hour's prayer and praise meeting; Bro. John McDougall then gave us an address on "The relation of the Sunday-school to the church." He compared the church to a tree and the Sunday-schools and kindred organizations were its branches, he thought it was not wise to have too many branches or it might destroy the trunk and cover it up out of sight, still a tree could not live without branches.

Sister Tillie Stevens of Newport, came next with an address on the "The young people in their relation to church work." This address showed much earnestness in its preparation, dealing largely with the young people of the past and comparing them with those of the present. Formerly young people were simply to be good, now they were good for something; and now that the young people had got to work we might expect to see a great work, for the young can help the old a great deal.

Next came an address on "missions" by Sister Mary McDonald. This address bristled with facts and figures showing the grand work that had been done and was still doing. The point was raised "What is the difference between Home and Foreign Missions anyway?" What had we been doing in this line? Christ came as a missionary to this earth of ours, he now sends us to others.

Bro. A. L. Wallace, of Shubenacadie, came next with an address on "our plea." A return to primitive Christianity and the union of all God's people was what we were striving for and the only basis for this was on the Bible and the Bible alone. We had a grand object before us and 'twas hoped that we might gather enthusiasm from this meeting to carry on our work.

The afternoon was enjoyed by everybody. The addresses were all good and worthy a place in the columns of THE CHRISTIAN. I think it a good plan to bring our young men and women to the front. I have sometimes thought, by the way some of the older ones talked that it was a crime to be young and enthusiastic. I think otherwise.

After this meeting we attended to the ordinance of baptism, three persons going down into the emblematic tomb. In the evening we had another sermon by the same preacher as we could not get any other, Rom. 8:14-17 was the part chosen for a subject.

The next morning we met at 9:30 for business. The meeting was harmonious and profitable. Improvements in methods of work. Missionary enterprise. The building of a new parsonage at West Gore, and such like were all talked over and many valuable discussions made.

I forgot to mention that the writer of these notes was chairman, and Bro. D. McDougall secretary of this meeting. We hope for good results from this county meeting. We had Bro. Wm. McNab and Sister Carruthers from River John with us, and we hope they will come again. We had good weather, and I do not think I ever saw a happier company of people; and to sum it all up our Hants Co. meeting was a grand success in every way. We adjourned to meet on the last Saturday in June 1895 (D. V.) I plan to spend part of August on P. E. Island.

There were several names omitted from the list in connection with the Nine Mile River house. I will give them next time. W. H. HARDING.
West Gore, Hants Co., N. S.

LETELE, N. B.

The good work still goes on in this place. Bro. Leonard finds time to run over here from Leonardville every week and preach. He had one confession on last Friday. Many more are almost persuaded. Faithful work here will show good results. This is but the first fruits.

SUMMERSIDE, P. E. I.

The association which was held here will be reported in this issue of THE CHRISTIAN. Bro. Stewart preached for a few evenings after the meeting, and Bro. McLeod continued the meetings over the Lord's day.

A Young People's Society of Christian Endeavor has been formed with sixteen members and the following officers: President, Bro. Geo. Jeffrey; Vice-president, Sister Catherine Beattie; Secretary,

Sister Hannah Beattie; Treasurer, Bro. Havelock Linkletter. Three committees were appointed: Look-out, Prayer-meeting, and Social; Tuesday was chosen as the evening of meeting. The outlook is good.

CHARLOTTETOWN, P. E. I.

Bro. Neil McLeod preached here on July 29th, both morning and evening. In the evening he organized a Young People's Society of Christian Endeavor with the following officers: Bro. F. Beales, President; Sister G. G. Boyer, Vice-president; Bro. B. W. Harris, Secretary-treasurer; Sister M. Kennedy, Corresponding Secretary. It is hoped that much good may come to the church from this organization of the young people.

NEW GLASGOW, P. E. I.

Bro. Murray's visit and labors in New Glasgow in June, will be long remembered with gratitude to the Giver of all good. The weather was most favorable for meetings, and he had an excellent hearing throughout. His former visit of five years ago was attended with happy results. He had the confidence of the brethren and the respect of strangers; all of which was well sustained this year. The number added to the church while he was here was eighteen by baptism, and one by letter.

May his life and health be long spared for usefulness in the best of services. D. C.

PROGRAMME

FOR THE ANNUAL MEETING OF DISCIPLES OF CHRIST, OF NOVA SCOTIA AND NEW BRUNSWICK.

Thursday.

7 p. m. Social Meeting.

Friday.

9-10 a. m. Social Meeting.

10-12 " Business.

3-5 p. m. Business.

7:30-9 " Addresses on Home Missions.

Saturday.

9-10 a. m. Social Meeting.

10-12 " Business.

3-5 p. m. C. W. B. M. Business Meeting.

7:30-9 " C. W. B. M. Papers and Addresses.

Sunday.

7-8 a. m. Social Meeting.

10-30-11.30 Sermon.

11.30-12 Communion.

2-3 p. m. Sunday School.

3-4 " Sermon.

7-8 " Sermon.

8-9 " Farewell Meeting.

MARITIME C. W. B. M.

PROGRAMME.

First Meeting.

1. Devotional exercises.
2. Remarks by President.
3. Appointment of committees on nominations, resolutions and future work.
4. Appointment of auditors.
5. New business.
6. Reports—secretary, treasurer and superintendent children's work.
7. Report from the churches.

Second Meeting.

1. Devotional exercises.
2. President's address.
3. Paper—"What is an Auxiliary, and How to Keep Alive the Interest," by Miss Emma Christie. Discussion opened by Bro. Howard Murray.
4. Solo—Miss Susie B. Ford.

5. Address—Bro. H. W. Stewart.
6. Paper—"The Need of Intelligent Workers," by Miss Sophie M. Lamont. Discussion opened by Bro. E. C. Ford.
7. Hymn (Missionary).
8. Address—
9. Paper—"What the Children Have Done," by Mrs. H. Wallace.
10. Paper—"How to Interest the Children," by Miss Lena Leonard. Discussion opened by Mrs. D. A. Morrison.
- 11—Solo—Miss Myrtle Freeman.
- 12.—Question Box opened.

HOW THE APOSTLES AND EVANGELISTS DIED.

From history and tradition we learn that all the apostles, except John, died unnatural and cruel deaths, as follows:

Peter was crucified in Rome, with his head down, on a cross similar to that used in the execution of Jesus.

Andrew was bound to a cross, and left to die from exhaustion.

James the Great was beheaded by order of Herod at Jerusalem.

James the Less was thrown from a high pinnacle, then stoned, and finally killed with a fuller's club.

Philip was bound and hanged against a pillar.

Bartholomew was flayed to death by command of a barbarous king.

Matthew was killed with a halberd.

Thomas was shot by a shower of arrows while at prayer, and afterward run through the body with a lance.

Simon was crucified after the manner of Jesus.

Mark was dragged through the streets of Alexandria until he expired.

Luke was hanged on an olive tree in Greece.

John died a natural death.

Paul was beheaded by command of Nero.

Judas hanged himself and "fell and his bowels gushed out."

Barnabas was stoned to death by Jews.—Selected.

WAR IN CHINA AND JAPAN.

The news of the declaration of war between the two great Oriental nations, China and Japan, will be received with regret by the Christian world. The immediate cause of such declaration on the part of China is the sinking of Chinese transports carrying troops into Corea, by a Japanese cruiser. The primary cause, however, lies in the reforms instituted in Corea by the Japanese government which has large interests in that kingdom, in which China is also interested, but not to the same extent. These reforms which the Japanese are urging to the point of force, are said to be prejudicial to China's interests in a commercial way. The reported capture of the King of Corea by the Japanese would indicate that the King and perhaps a majority of his subjects are not in sympathy with the innovations attempted by Japan. What the outcome of such a war will be no one can forecast. China is the stronger in resources of the two powers, and on the score of endurance will be likely to prove superior to the island kingdom. Japan's forces are better organized, and are likely to gain the victory in the earlier contests. Should the war progress it is not improbable that some of the European powers may become involved. Russia we understand, is favorable to Japan, and for this reason England is likely to sympathize with China. It is almost certain that should the superior resources of China seem likely to result in an overthrow of the Japan government, European powers would interfere to prevent such a catastrophe to civilization. What efforts have been made

through diplomacy to avert war and to amicably adjust the differences, if any, we do not know. It is well to remember in such national crises that the Supreme power which control the Universe knows how to cause even the wrath of man and the folly of nations to work out His benign purpose in the welfare of the race.—Ch. Evangelist.

CARD PLAYING.

I have been interested in the articles in "Piths and Points" on the subject of card-playing. I have had a little personal experience which taught me a lesson that I used in the management of my children. I never played a game of cards for money or fun. It was a safe-guard to me to be able to say when requested to take a hand in a game, that I never played. Gentlemen never insisted, and I had no trouble to resist other classes. I gave my experience to my children and asked them to try the same plan, and they have found it a good one. Card-playing is one of the things that has a fascination that grows with age, and if it gets well established as a habit never lets go. There are other amusements that are purely youthful in their continuance. Notably, dancing, which is one of the amusements that grow stale as one grows older, until it is left off entirely. I have the idea that if we would pay more attention to making home more beautiful for the boys and making their special rooms as beautiful and cosy as the girls' belongings, very few of them would go wrong. They are more neglected than they should be, and go abroad for amusement, and are inclined to think it is brave to sow wild oats, not having had the experience of older persons, who have found that whatsoever you sow that shall ye also reap. My boy is now away from his home, but he is still attached to his home and his mother as strongly as ever, and I have the confidence that he will grow up to be a confirmed Bluestocking.—Bluestocking in Interior.

LET US TAKE TIME.

Let us take time for the good-bye kiss. We shall go to the day's work with a sweeter spirit for it.

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take time to speak sweet foolish words to those we love. By and by, when they can no longer hear us, our foolishness will seem more wise than our best wisdom.

Let us take time to read our Bible. Its treasures will last when we shall have ceased to care for the war of political parties, the rise and fall of stocks, or the petty happenings of the day.

Let us take time to be pleasant. The small courtesies which we often omit because they are small, will some day look larger to us than the wealth which we have coveted or the fame for which we have struggled.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to the daughter whom you have no time to care for.

Let us take time to get acquainted with Christ. The hour is coming swiftly for us all, when one touch of his hand in the darkness will mean more than all that is written in the day-book or ledger or in the records of our little social world.

Since we must all take time to die, why should we not take time to live—to live in a large sense of a life begun here for eternity!—Selected.

"Our children cry for bread," was the sad and startling inscription on a banner which was carried in a procession of eighteen thousand men through the streets of Chicago. And the procession moved to a grove and rested and drank one thousand four hundred kegs of beer. No wonder "our children cry for bread."—N. Y. Advocate.

The Christian.

ST. JOHN, N. B., - - - AUGUST, 1894.

EDITORIAL.

RECAPITULATION.

In the February number of THE CHRISTIAN at the request of a highly valued friend, we began a series of articles on "first principles" for the benefit of young persons coming into the church as well as for anxious enquirers for salvation. As Disciples of Christ we are very anxious to hold and advocate his faith and teaching, and nothing else, and would especially urge our readers as wise men to judge what we say by the oracles of God. The man who has Jesus' sayings and does them he likens to the wise man who builds his house upon a rock so sure that neither winds nor floods can molest; while the man who hears and does not is like him who built upon the sand, to have his house and hopes all overthrown in bitter disappointment. Will the reader review the ground herein set forth and enquire afresh. Is it true and safe for time and eternity? If anything is advanced contrary to Jesus' teaching by all means let it go.

At the present time much is said and written upon the blessedness of Christian union, and those who love God would greatly rejoice in being united with others who believe in and love the Saviour. If we are of the number would it not be very sad to hold on to anything needlessly that prevents this union? And even should our efforts to unite with others fail we are solemnly bound by our allegiance to the King immortal to hold, as far as we can know it, his truth and nothing but his truth in religion and to be open to conviction from those who think us wrong.

In the articles mentioned the first question considered is, how an anxious inquirer comes to Jesus and gains the assurance of his gracious pardon. It is affirmed that the heartfelt belief that the Son of God died for his sins is what convinces the sinner of his guilt and leads him to hate sin and love the Saviour. And this belief prompts him to ask: Lord what wilt thou have me to do?—instead of asking for the prayers of Christians. When he, in full trust in Jesus, does what he tells him to do he has Christ's promise assuring him that he is saved and giving him joy and peace in the Holy Spirit. Now if Christ's last commission in Mark 16: 15, 16, is plain and positive on this point, how can we turn away from it and teach a different doctrine?

The next question asked is what name the saved body—the body of Christ—should wear. The Disciples affirm that it is the name Jesus gave the saved that they should be satisfied with and wear. Jesus called them his disciples. They were afterward called Christians first at Antioch. Is it wrong to bear this name? And must we in order to be right seek another name and that one not named by Christ or his apostles in order to keep us separate from others who love the Lord and make division and strife as they were doing in Corinth till the apostle showed them the carnality and evil of that course. How can it be wrong to accept the name Jesus gave, or to strive and pray for his grace to enable us to honor that name by walking in his footsteps. That name will retain its glory long after all other names have passed into a deserved oblivion.

We next notice the creed of the church or the great 'ruth men are to receive in order to be saved, viz: *That Jesus is the Christ the Son of the living God.* This creed is short and simple yet awfully sublime. It has a person who is both human and divine in its centre, and a present and eternal salvation for its recipients. Can we put any other creed before it? It is

the rock on which the Church of Christ is built. Let us rather hold it fast.

We come next to repentance, which is so important that without it all men must perish; so plain that God commands all men everywhere to repent. It is treated as a heartfelt determination to turn from in to God. This every one whom God commands to repent can do, which will be fully proved in the day of judgment.

The first day of the week next claims attention. As Jesus met his disciples week after week on the first day his rising day, and no other day of the week is noticed in any way by him or them after his resurrection, we cannot ignore that day nor refuse to commemorate his resurrection because Moses commanded the Jewish fathers to keep the seventh day of the week holy. The same God who spoke in times past to the fathers by the prophets hath in these last times spoken to us by his Son and we are bound to hear him. We cannot surrender to friend or foe the previous privilege of meeting together to commemorate the Lord's death and the Lord's resurrection on his rising day. Those who can see no sufficient reason for observing the first day of the week and still claim to be saved by Jesus' death and resurrection are to be pitied. The death that the saved commemorate on the first day of the week on earth will be the main topic of converse on the other side and their song of praise to God and to the Lamb will be the glad song of eternity.

The more we examine the principles held and advocated by the Disciples of Christ the deeper are our convictions of their truth and justice and the stronger our impressions that they will gain the favor of true and intelligent friends of Jesus.

These principles are spreading with amazing rapidity in other lands and they will spread in our own. If we prove faithful to the Lord and to the word of his grace our hearts shall rejoice in the triumphs of the gospel around us. But if its progress is impeded by our worldliness, selfishness or indifference, God will employ more faithful servants to advance his cause. It must go forward. "Take heed" says our captain "that the light that is in thee be not darkness. If the light that is in thee be darkness how great is that darkness." No darkness is so fatal to the midnight mariner as that of a light-house without a light. God has given us light but it is through good works that others will see it and glorify our Father in heaven.

The annual meeting at Summerside, P. E. I., has come and gone. Brethren and sisters from different parts of the Island attended. Besides the pleasure of meeting those whom we in time past have known and loved in the Lord, and witnessing the joy of resident members in making visitors comfortable and happy, our joy was increased in meeting happy faces of brethren and sisters from abroad. Among these was our intelligent young sister Wallace of Shubenacadie, sister Wallace of Halifax, and sister Morrison of St. John, attended the meeting in the interest of Foreign Missions, and had several meetings with the women and the children. Those who were most in company of these sisters spoke warmly of their zeal for the Master and their influence for good. May they have the approval and blessing of Him whom they love and serve. It was good to press the hand of our old and genial friend, Bro. Stockford, of St. John.

The preachers present were Bro. Weaver, who has faithfully labored at Montague and East Point for the last two years, and is about to leave the Island for a time, and Bro. Emery, so well and favorably known, both on the Island and off of it.

The preachers from abroad were A. McLean, Neil McLeod, and H. W. Stewart, all Island boys. We say but little about them, as they are known personally or by report to the readers of the CHRISTIAN. We heard each of them discourse upon Jesus

and His religion. They were in good health, and seemed as determined as ever to spend and be spent in the service of the Redeemer.—D. C.

THE P. E. ISLAND ASSOCIATION.

Time has wrought many changes in the composition of the churches on the Island, and perhaps this is never more apparent than during the annual meeting. There are those who ten and twenty years ago used to take such a prominent part in these gatherings, those without whom a meeting seemed to be incomplete. The most of them have joined the church above and a younger generation is occupying their places. Even one short year makes its changes. Some who were present a year ago were missed this year, and so it will be at the next meeting.

This year the association was held with the church in Summerside, commencing on the Saturday before the second Lord's day in July. The Summerside church is at present without a regular preacher, Bro. Harding having left that field, but it made ample preparation for the anticipated assembling of brethren and sisters from all the Island churches and from abroad, and no one present was allowed to feel as an unwelcome stranger. For hospitality and warm hearted greetings commend us to the church in Summerside. They consider it a pleasure to be inconvenienced if thereby some one else is benefited. But their resources are so ample that it takes an immense crowd to overtax them.

This year the association was happy in having present two of the Island preachers from the United States, Bro. A. McLean, whose soul is on fire with love for a dying world and a living Christ, and who is toiling day and night so that that world may at least hear of the Christ; and Bro. M. McLeod, the well beloved pastor of the Church of Christ in Evansville. The association is indebted to New Brunswick and Nova Scotia for furnishing them with two such good workers as Sister D. A. Morrison of St. John and Sister H. Wallace of Halifax. Other visitors from abroad were Bro. Stockford from St. John and Sister Wallace from Shubenacadie.

The association opened on Saturday evening when a social meeting was held, over which that faithful shepherd, Bro. D. Crawford, presided. He is still active in the Lord's service and hopes to be for many years to come. He has given his life to the work on the Island and none are more anxious than he that great prosperity may attend the churches here. Increasing years do not burn out his zeal.

The rising sun of the Lord's day ushered in a delightful day. It could not have been more beautiful. With cheerful hearts the worshippers directed their steps to the house of the Lord, and when the hour for the opening hymn came the house was well filled. The association sermon was preached by Bro. Henry W. Stewart of St. John. He chose as his text "your zeal hath provoked very many" (2 Cor. 9: 2), and tried to show how zeal does kindle zeal, and also that there is an emulation that is commendable and should be stirred up. Not until churches and individuals provoke each other to love and good works need we expect them to develop their latent powers. What church will set the pace?

After the singing of a hymn the disciples "sat around the sacred board, as members of one common Lord" to partake of the bread and wine in memory of their Saviour's death and his coming again. Bro. O. B. Emery presided, and in a touching address pointed us to the suffering Son of God hanging on the cross. Then in a solemn stillness a large number held communion with their Lord; and being drawn nearer to him they were drawn nearer to each other.

Sisters Wallace and Morrison came to the Island to enjoy the meeting, and also to contribute to its interest. They were particularly anxious to assist the women and the children in preparing for more systematic and general work for missions, by creating a sympathy in the work and showing how organization can be best effected. In the afternoon at 3 o'clock they and a goodly number of the sisters came together and talked over the matter, and we understand that the meeting was very satisfactory. At 4 o'clock a meeting for children was held, its object being to instruct the children present and to show those interested in work among the children how this may be carried on in a natural and entertaining and profitable way. Sister Wallace addressed the children very nicely and Sister Morrison gave a very instructive chalk-talk. She also gave an object lesson showing the poisonous nature of sin.

Bro. A. McLean was announced to speak in the evening at 7 o'clock. An interest in the work which he is doing and a great interest in himself helped to bring together a crowded congregation, and for nearly an hour he spoke to the people in a way that showed his mastery of his subject, of his audience, and of himself. His subject was Christ the First and the Last, his text was in Rev. 22:13. He showed Christ's pre-eminence and the unique position he holds in the world's history. Wherever he has gone light has gone and progress followed. The greatness of civilized nations over heathen countries is owing to the gospel. Heathen nations are poor and weak and backward because they do not possess the gospel of Christ. Until they are given the gospel we need not expect them to be other than hotbeds of crime and sinks of iniquity. Their only hope is in Christ.

An invitation having come from the Baptist church for some of our preachers to occupy their pulpit on the Lord's day, Bro. Neil McLeod preached for them in the morning, the theme Christ the Life. His sermon was highly spoken of by those present; and that is just what we should expect, for Bro. McLeod is a consecrated man and an earnest preacher. In the evening Bro. Stewart preached a simple sermon on Daily Gleanings.

The business session of the association opened on Monday at 10 o'clock, the Moderator, Bro. O. B. Emery in the chair. Bro. D. Crawford was chosen to occupy that for position this year. Bro. Robert Stewart who for so many years has been the faithful secretary of the association was unable to be present and at his request a new secretary was chosen, Bro. George Jeffrey, of Summerside.

Minutes of the last meeting were read and stood as recorded. Then the reports of the churches were received, some being verbal and a few written. It was recommended that each church send a written report next year (and it might be added that it would not detract from their interest if they were uniform in form and very full.)

Moutague still leads in point of numbers, their membership being just 200. During the year they had ten additions. Lost four by letter and five by death. They raised \$25.00 for foreign missions. Bro. Weaver, who has been their pastor for two years, has resigned.

The New Glasgow church has the next largest membership. They have had twenty-three additions during the year, a large number of these coming in while Bro. H. Murray was with the church helping Bro. Crawford. There was a loss of seven during the year. Forty dollars were raised for missions.

The church in Summerside is without a preacher but they show a net gain in membership of three. Everything is harmonious and it is not the harmony of death either. (After the meeting the young people by the assistance of some of the visitors and with the full consent of the officers of the church,

organized a Young Peoples Society of Christian Endeavor; and if the society does as much good here as it has in many other places we think the church is to be congratulated.)

Tignish is also without a preacher. But they maintain their regular meetings on Lord's day, and their Wednesday evening prayer meeting. They see no reason to be discouraged. In this church there is a children's band which is working successfully for missions under the superintendence of Sister Haywood.

Like Summerside and Tignish, Tryon is without a preacher, but they are doing what they can. They have raised twenty-five dollars for foreign missions. They are taking up monthly collections for workers among the American Indians.

The East Point church is enthusiastic in the Master's service. They are not merely existing, and to exist is not the sum of their ambition. They are working. They have raised twenty dollars for foreign missions. By the departure of Bro. Weaver they lose their preacher, and they let him go with regret.

The church at the Cross Roads, Lot 48, reports good and increasing audiences. A good feeling exists and a hope for a good report in the near future is entertained. Bro. Emery has preached regularly for the church during the past year.

The Charlottetown church is without a preacher. The prospects are not bright, but they are going to hold on and hope on. It is hard to hold the members in a city where there are so many attractions drawing them elsewhere.

In Bradalbane there is a good house but no church has been organized. About four years ago fourteen were baptized by Bro. D. Crawford and they have generally proved faithful. Others have come from time to time, and the field is one that should be cultivated.

Bro. M. Stevenson invited the association to come to Charlottetown next year. Some did not think it wise to accept the invitation this year, and urged delay. Considerable discussion ensued, but it was finally decided by a majority vote to accept the invitation. And so it is expected that the next meeting of the association will be held in Charlottetown commencing on Saturday before the second Lord's day in July, 1895

THE ANNUAL MEETING OF 1894

Will be held in Milton. Our annual last year at Lord's Cove, Deer Island, was a success. Much of the prosperity of this year is due to the inspiration we all received at that meeting. There is no better place on earth for getting our hearts enlarged than at our annual gatherings. We must all admit, notwithstanding the splendid success of the past year, that we need enlargement. Our claims to pure New Testament Christianity demands of us that we come up to the measure of our claims and rise to a still higher position and a greater conception of our responsibilities as the followers of Christ.

The church at Milton extends a hearty and urgent invitation to all who are interested in the work of the Lord. Our doors and our hearts are open to all who will come and help us.

We have made arrangements with the Nova Scotia Central Railroad to return all the delegates for one third fare. No doubt the same reduction will be given on the Windsor and Annapolis Road.

Andrew West, our Milton and Liverpool express, has agreed to bring the delegates from Bridgewater to Milton and return them, for one and one third fare. All may rely on this as sure. Buy your tickets to Bridgewater only. Mr. West will be at the station to provide for all who are going to Milton, and will reach Milton one or two hours sooner than by the coach line, as the regular coach has to wait for mails.

It those who are coming to the annual will send me their names, I will locate them and send them word where their homes will be. This will relieve the mind of any uncertainties, and prevent any disappointments and obviate all difficulties in locating the friends on their arrival.

We want to have a very profitable meeting, one that will ensure us another successful years work, and we want all our workers in all the churches to talk annual meeting, and do all they can at home and at the meeting, to make it a success. Let us begin now to get ready, to think, and talk, and pray, and pay, "then the work of the Lord will prosper in our hands." H. MURRAY.

COMMENCEMENT AT BETHANY.

Bethany has this year graduated the largest class of her history, excepting that of '66. Nine for the ministry, seven teachers, five to their farms and their merchandize, three for the bar, three for the medical profession, one graduate in music, and three to labor in the foreign mission field—thirty-one in all, have gone forth into the various walks of life. Sunday, June 17, President McDiarmid preached the baccalaureate sermon, and his words of helpfulness and truth will ever strengthen all who heard him, for a higher and nobler life. Few can breathe inspiration into a young life as he can.

Sunday evening, Rev. Mr. Alford of Wheeling, delivered the first of a regular series of addresses to the Y. M. C. A., which will hereafter occupy, and justly so, a place in the closing exercises of the college. The activity and energy of this Association has worked much good during the year.

Monday, June 19, memorial services were held for W. H. Billingsly, one of the most brilliant and beloved of the class of '94. He was accidentally killed on the campus last fall, and the touching services showed the love and esteem in which he was held. The same evening Professor Eugene Fenchtinger and his musical pupils gave a recital, that exhibited the high degree of excellence to which the arduous labors of the Professor have raised the musical department of Bethany. The Professor sails for Europe to study during vacation.

Tuesday was devoted to field sports, "field-day" being an institution of our beloved and honored A. McLean. Bethany neglects not the body in training and developing the mind and spirit, as is attested by the almost uninterrupted victories her athletes gain over their competitors. Tuesday evening the American Literary Institute held its light up before the admiring crowds who came to hear the orations and all the other good things of the evening.

The good-natured rivalry existing between the A. L. I and the Neotrophian Literary Society, has resulted in both societies making high attainments in literary work. If any one wishes to be convinced of this, they have only to send for a copy of the *Bethany Collegian* containing the orations of the two societies given in our oratorical concert of April 20. It is a gem of literary excellence. Wednesday was class day, and amidst a blaze of oratory and with tears and fond regrets, the class of '94 passed away from our midst, and the burden of senior dignity has fallen on '95. In the evening the Neotrophian Society came to the front with an excellent and well rendered programme. Thursday, June 21, was commencement day, and the crowds who reclined under the trees on the campus, or roamed over the delightful and grandly beautiful hills, spoke the fondness that Bethany's graduates have for the dear old place. They seemed to come in hundreds and gather strength and inspiration from the invigorating atmosphere, the relics and memories of the great, silent dead, and the living presence of noble minds and loving hearts. As we listened to the tender, trenching words of the valedictory, we longed for the time

when we too could graduate and enter more entirely into the work of life. But yet we dread the day, for it shall tear us from the dearest spot on earth—except home. Eight of the graduating class received honors.

Bethany grows and will grow in usefulness and greatness, and in the esteem and love of all who know her, and none know her but to love her. Notwithstanding the financial depression the attendance is almost as great as last year, while the prospects for a large increase next year are most encouraging. During the war, the darkest days of the institution, Campbell said that Bethany College depended not for her existence on any man, living or dead. Time has proved this true, and she must go on, for her every finger points and her every influence lights the road to heaven, and God upholds her outstretched arms.

E. C. '97.

Bethany, W. Va., July 13, 1894.

Home Mission Notes.

Our year's work is about to close, and we feel thankful that so much has been done for Home Missions this year. We hope a large number of our best workers will go to Milton and help make this annual the best in our history. Without doubt, the letters from the churches will be most encouraging. The Home Mission and other reports will show that good work has been done. The speakers will enthuse us for greater efforts than ever. Our friendship will be drawn closer, and our communion sweeter. So let everybody who has the cause of Christ at heart, come and enjoy the blessings of an annual meeting.

PERSONAL—It is now four years since the writer unwillingly undertook to act as a member of the Home Mission Board. He thought then, and knows now, that a more capable person should have been chosen to such an important position. He takes this opportunity of thanking those who have helped him in his work; also those who have contributed for the support of the gospel during this time. He trusts the brethren will come prepared to elect a new member, so that the work will be done better in the future than it has been in the past. Believing my retirement is in the interests of the Home Mission work,

I am, yours respectfully,

J. S. FLAGLOR.

RECEIPTS.

Previously acknowledged,	\$627 16
St. John Mission Band—	
Per Miss Janet Lingley,	1 70
Kempt—	
Per H. E. Cooke,	34 00
Tiverton—	
Per H. A. DeVoe,	4 00
Brooklyn, Hants Co.—	
Mrs. Dr. Minard,	50
Milton—	
Per Miss Collie,	3 50
Halifax—	
Per C. C. Rowlinson,	25 00
Keawick—	
Per Miss G. Wilson,	2 00

\$697 86

J. S. FLAGLOR,
Secretary.

Post Office, St. John.

Foreign Missions.

Maritime C. W. B. M.

Expect great things from God.
Attempt great things for God.

DEAR SISTERS—The time for our annual meeting is drawing very near, and I trust that very many of you are planning to attend. It seems to me that none can afford to miss these meetings who can possibly be present. You will see by the programme, as published, that they promise to be

very interesting. Milton is known to be one of very best places to hold our annual meeting, and the brethren and sisters there are very anxious to have a large attendance and a very successful meeting. You can encourage these brethren, and add greatly to the interest of the meetings by your presence; and we believe you will go away feeling much stronger to take up the work that lies before you in the coming year.

MRS. J. S. FLAGLOR,
Secretary.

During the last month there was a sum sent to me for the Foreign Fund, the circumstances concerning which were, to me, very touching, and I thought others too would appreciate it.

The sum is that credited to Harry N. Corbett. Some time ago, his mother was reading to him, her only child, Miss Riach's letter, as published in the CHRISTIAN. He was very much interested, and said, "Ma, we should do something for that mission. I have a little money saved, and we can send that."

Very soon after that, God called him home, and his mother looking at the money as sacred, has sent it as he would have wished. "Though dead he yet speaks."

There is another matter of which I wish to speak. Will those who intend sending money to be entered in this year's report, kindly send such sums by the third week in August, as the books will be closed after that, and reports made out for the annual.

SUSIE B. FORD.

REPORT FROM OUR MISSIONARY.

Tokio, Japan, April 16, 1894.

To the Ontario and Maritime Provinces Christian Woman's Board of Missions, Greeting:

Dear Sister.—One more year has rolled away and you have again met together to help each other with words of love and cheer, to look back on the work that has been done for Christ in the past, and thus encouraged to make greater efforts for the coming year to extend His Kingdom and to hasten the time when the glad shouts of praise shall rise only to Him who liveth forever and ever, from every kindred, and tongue, and people, and nation, when none shall say, "know the Lord," for all shall know him from the least unto the greatest. May God's blessing rest abundantly with you all, in what is said and done for his dear name's sake.

In giving you an account of the work of the past year, it would be impossible to give it otherwise than in connection with Miss Oldham's, as our work is so closely connected; therefore the following is not an account of my work but of our work.

About the time that you were met together last June, we had the privilege of receiving six girls into our home.

This is no small care, for we knew little of the language, and less about the native food and clothing; however, after much waiting we succeeded in getting a suitable helper.

When school began in September, we, with the helper and another assistant, took the girls through the several branches of the ordinary Japanese public school, besides the regular Bible training.

In January we were called upon to transfer the girls, who, with removals and additions numbered nine, to Miss Wirick, so that we might have more time for the study of the language.

Since coming here, six scholarships for Japanese girls have been entrusted to us. May the Lord bless this his work, and may they always be in his keeping that they may be ready to tell their less fortunate sisters what great things He has done for them.

We have three charity-schools entrusted to our care. These are situated in the poorest part of

the district around us. The buildings are not very suitable. We are hoping that money may be sent, that suitable ones may be erected. They, at present, meet the demands of many who wish for an education, and are too poor to attend the government schools.

They also give us the opportunity of reaching the children—and what more important work could be done? Indeed it is conceded by all workers on the field to be the best way of leading these people to Christ. Through the children we reach the parents, not a few of whom have been led to know and accept Him as their Lord, through the little ones reciting at home what they have been taught in schools; and when they see us treating their little ones kindly they will often come in to listen at the meetings for grown people.

The school on Uri Cho was, when handed over to us last June, situated on the Goken Cho. There were one hundred pupils in attendance, taught by two teachers, and everything was in a most prosperous condition.

In a few months on account of persecution the attendance dropped to less than thirty. We were, at last, compelled to remove to the Uri Cho in January, where we have fifty-five pupils enrolled, with a daily attendance of forty.

The Sunday-school held here has an average attendance of thirty-five. In this place also our Evangelist has recently started a meeting for the parents on Saturday evening. This point is in every way encouraging, and we expect before long to have as large a number attending as on Goken Cho.

The school on Tana Machi was opened the latter end of April, and is taught by Miss Oldham's language teacher. This school is situated in a little valley, or hollow rather, where the most abject poverty exists and where the people, I venture to say, had never seen a missionary before, much less heard the story of the cross. There was no school of any description in the vicinity, and the people welcomed with delight this opportunity of sending their children to learn how to read and write. There are fifty on roll, with an average daily attendance of forty-five.

The Sunday-school at this point has an average attendance of eighty; sometimes there are as many as a hundred scholars. At the meeting for the parents as many as six attend, besides twenty-five or thirty children. At this meeting there are some enquirers, and we hope soon to reap some sheaves for the Master.

Our third school is situated on Matsagawa Cho. When first it came under our care, besides the day-school and preaching one night a week, there was a night school. In September, on account of financial troubles, this school was to have been closed, but we managed to keep it open by dismissing the two teachers, closing up the night-school and meeting, and procured the services of a good Bible-woman, who took charge of the day-school.

This day-school, last June, had twenty-three in attendance. Now thirty-four are enrolled with an average attendance of thirty-two. The Sunday-school here has always been prosperous. We seldom have less than sixty present, and generally seventy and over.

Until January last it was taught by the eldest girl in our home, but since then our Bible-woman has it in charge. In all of these schools, as soon as a child is able he is taken away and sent to work to earn the family rice; so we are always seeing some leave and others taking their places. With the assistance of the Bible-woman we opened a woman's meeting one afternoon in the week. This a most pleasing part of our work. Generally six, and often as many as eight women are present, besides a number of our grown girls and children.

They seem to listen attentively, and we are praying for them.

Last spring we started an English Bible-class at the request of some students who attend a large university not far from us. There are at present fourteen members, with an average attendance of seven.

Last January we transferred our Sunday evening meeting to another place.

Last June a Sunday morning service was started for preaching and the breaking of bread. A small band of believers with some few others met with us.

The attendance at the Sunday-school in our house is very irregular. The priests, of whom there are dozens living within a stone's throw of us, induce the children, by telling them all sorts of stories about us, not to come. However, there are from sixteen to twenty-three of the children who have been coming regularly for the past four or five months. A few of those who came last year are returning. Then of necessity we have our English pupils. At present they number three.

Since beginning work in Ushigome Ku, we have had the joy of seeing five believers buried with Christ in baptism. One of these has not proved faithful, but the others are all striving to walk in newness of life with Him whom they have accepted as their Master.

And lastly, we are working hard at the language, trying to break down the wall that stands between us and these people. God has greatly blessed us in all that we have attempted for him.

May your prayers never cease to go up for us that God may so fill us with zeal and love for his lost ones in Japan that we may never grow tired or weary till all have acknowledged him.

With many wishes that this your convention may be filled with blessing for each and all, and with the prayer that you may not cease to remember me at the mercy seat, I am your loving fellow-worker in Christ.

MARY M. RICH.

Children's Work.

[Address all communications to Mrs. D. A. Morrison, 28 Dorchester Street, St. John, N. B.]

Our new Band at East Rawdon was organized on July 18th. I was so glad to hear from their leader, and such an encouraging report! The girls and boys have taken a fine resolve to begin with. They have determined to bring one new member each at their next meeting. They are going to meet every alternate Saturday. May they have every success in their new work.

I am waiting to hear from the Band leaders—will each leader send me a report as soon as possible!

I received the photos of O Gin San, and some specimens of her writing and drawing. I will send them to the Bands right away, I know you are all longing to see her face.

Your loving friend,

MRS. D. A. MORRISON,
Sup't Children's Work.

RECEIPTS

Previously reported,	....	....	\$232 24
Leonardville—			
Sunday School,	....	....	1 75
Lakeville, Kings Co., N. S.—			
Harry N. Corbett,	....	....	1 00
Total,			\$234 99

CHILDREN'S WORK.

Previously reported,	....	....	\$52 58
Summerville, Q. Co.—			
Mission Band,	....	....	1 00
Total,			\$53 58

SUSIE B. FORD, Treasurer.
No. 1 Belle Aire Terrace,
Halifax, N. S.

CHRISTIANS, OR DISCIPLES OF CHRIST.

This people, numbering nearly a million souls, plead for the union of all Christians, to the end that the world may be evangelized. To secure this they teach that there must be a return to the principles and practice of the apostolic age according to the axiom: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." The following brief synopsis, comprehends substantially the conclusions arrived at in the application of the above axiom.

1.—That the Holy Scriptures of the Old and New Testaments are the inspired word of God, and that they are all-sufficient as a rule of faith and life. Hence all human creeds as tests of fellowship and bonds of communion are rejected, seeing that they cause and perpetuate division.

2.—That there is one God, the Father who created and sustains all things.

3.—That Jesus was God manifest in the flesh; that he died for our sins and rose again for our justification; that he ascended to heaven where he ever liveth to make intercession for us.

4.—That the Holy Spirit proceeds from the Father, and in conversion and sanctification he operates through the truth.

5.—That Baptism is the immersion in water of a penitent believer, into the name of the Father and of the Son and of the Holy Spirit.

6.—That the death of Christ should be commemorated on the first day of every week in the Lord's Supper.

7.—That the followers of Christ ought not to wear any names other than found in the New Testament, such as Christian, Disciple, etc.

8.—That the church consists of all the regenerate, and that these constitute one flock even as there is but one Shepherd. Our Lord prayed for the union of his followers that the world might believe. The Apostles urged the church to keep the unity of the spirit in the bond of peace. Hence, sectarianism and denominationalism are necessarily unscriptural and essentially evil.

9.—That in the Christian system Christ is central and supreme. Christ himself is preached as the only Saviour of sinners and the only head of the church; hence, we call no man master neither Paul, nor Apollos, nor Cephas, nor Luther, nor Calvin, nor Wesley, nor Campbell; according as it is written "he that glorieth let him glory in the Lord."

10.—It is confidently believed that the position herein set forth is scriptural and the only practical basis for the union of all Christians. With a return to apostolic principles and practices, the divisions which are now the shame and weakness of the church would cease to exist, and the one great barrier to the speedy and complete evangelization of the world would be abolished. The men and means now needed to maintain sectarian and denominational establishments could be used in the regions beyond. A united church would be irresistible, and in a single generation could carry the gospel to every kindred, and tribe, and people, and tongue on the globe. Our Lord's prayer would be answered, and the world would believe. This is a matter of supreme moment, and no denominational associations, however sacred, and no vested interests ought to be allowed to stand, for a single instant, in the way of its consummation.—J. H. Hardin, in *Peculiar People*.

HALIFAX BUILDING FUND.

Previously acknowledged,....	....	\$1,530 21
July 19. Church at Summerside, P. E. I..		
Per H. W. Stewart,		5 00

Total,.... \$1,535 21

HENRY CARSON,
Halifax, N. S., July 24th, 1894. Treasurer.

THE SAFE CONFIDANT.

We want to tell some one. The child runs to its mother with the numberless smiles and tears of its little life. As we grow older we grow reticent. We crave the sympathy as before, but there is no such safe and certain place in which to seek it. In this bustling world we become sensitive to rebuffs, or we choose rather to bear our griefs alone than to add them to the burdens others must already carry. It is interesting to notice how soon the disciples caught the child-like spirit. Early in their Christian life they learned that they might tell Jesus. Not the least precious part in those three years of daily walk with him, was this privilege of bringing every grief, every perplexity, to the sympathizing Saviour. What better message could come to us. All the days of life lie hidden in God's hands. It is a solemn thought that we cannot see one of them. It would be a fearful thought if it were not God's hands that holds and conceals. They may be happy as we hope, they be sadder than we dream. But happy or sad, this is the thought to take with us; there will never be a day in our lives, never a single hour in any day, when we may not "tell Jesus."—Sel.

SILENT VOICES.

We are often enraptured by the eloquence of speech, and thrilled by the power of music. We mingle in the throng and commotion of human life. But there are higher pleasures than these. Silence has a tongue more potent than the jargon of human voices.

Go into the sick-room where, resigned and serene, the Christian lies awaiting the summons to come up home, the eye, the countenance, the expressive silence, tell an eloquent story where no word is uttered.

We saw a frail boy who had never walked a step, whom people pitied, and said "Poor fellow!" But he was always cheerful, and never complained of his lot, while others, who said he had a hard life wheeling about the room, worried and fretted over many things. And so his sweet and gentle life was an eloquent speech which no words can utter.

Go, then, to the graves where loved ones sleep. Some of them have long been there. The leaning stones and touches of time tell the story. But how we recall their unselfishness, their devotion! In the silence they are talking to us, though no words fall on our ears. How ambition and passion are rebuked as we stand by the graves of our dear dead, where dried leaves are rustling to remind us of our short stay, and where their silent voices—loving, pathetic, tender—are calling us away to the better and eternal life.—Selected.

Died.

BARNES.—This month we are called upon to report the death of Robert R. Barnes, who many years ago united with the Church of Christ in this city. After a painful illness of four months duration, which he bore with great fortitude and resignation, he passed away from the sufferings of earth. He was kind-hearted and generous. In him the sorrowing had a friend, the needy a helper, and the discouraged a sympathiser. He will be missed by those whom he loved and who loved him. But may we not hope that in the providence of Him who is too wise to err and too good to be unkind, we shall all meet in the city of rest and joy.—H. W. S.

SHORTLIFF.—At Central Grove, Dixie County, N. S., July 20th, Joseph Shortliff, in the 92nd year of his age. Bro. Shortliff retained his mental faculties to the last in a wonderful degree, and until the last two years enjoyed a great degree of physical health and strength. His death was purely one of old age, and he passed serenely into the unseen world with strong and unwavering faith in his Redeemer, leaving behind an aged wife, one daughter and five sons, together with many friends, to mourn their loss.—H. A. D.

DUNBAR.—At South Range, N. S., July 9th, Aleta, youngest child of Bro and Sister B. Dunbar, in the 3rd year of her age. She was a sweet flower, and it was very hard for her parents to part with her for a time, but they are confident it is for a time only, as our dear Saviour has told us, that "of such is the kingdom of heaven."—H. A. D.

STIRK.—At East Ferry, Digby Co., N. S., July 20th, of consumption, Sarah C. Smith, wife of Bro Joseph Stirk, Jr., aged 26 years, leaving two young children to meet the loss of a mother, but they are of those whom our Heavenly Father has promised to guard with more than earthly parent's love.—H. A. D.

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Rev. Henry M. Spike, Rector of Musquash, N. B., says: "I am personally acquainted with Mrs. Thompson's case, and am greatly pleased that the medicine which I recommended to her produced such remarkable results."

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