

at Souris, there were a number of brethren from the Point awaiting to convey us to their homes, distant about nine miles. At 5 o'clock in the evening we drove to the house of the Lord to attend prayer and social meeting. The fervent prayers, the earnest exhortations, the kind looks and the warm greetings which abounded on every side, made us all feel that it was good to be there and with the poet exclaim:—

If 'tis sweet to mingle where  
Christians meet for social prayer,  
If 'tis sweet with them to raise,  
Songs of holy joy and praise—  
Passing sweet 't'hat state must be,  
Where they meet eternally.

Lord's day morning came, and oh, how it rained! Still, rain or shine every one seemed determined to be at the meeting, that's what they came for. At ten o'clock, with three in a waggon with wraps and umbrellas, rain coming down, we started, and as we came to the main road and looking behind and before us, we saw here, there, and beyond, persons under similiar circumstances as ourselves making their way to the meeting, and on arrival found nearly every available place near the house already occupied with waggons.

The meeting was opened by singing:

Before Jehovah's awful throne,  
Ye nations bow with sacred joy.

Isa. liii. was read and prayer offered by Bro. Mitchell, and then was sung Doddridge's hymn:

Jesus, I love thy charming name;  
'Tis music to my ear;  
Fain would I sound it out so loud,  
That all the earth might hear.

Bro. B. B. Tyler of New York, who needs no commendation from us, for he is well known and loved by the brethren in these parts, read Rom. i. 8, 17, and then based his remarks upon the words of the 16th verse:—"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, &c., &c., &c. If time and space permitted we would give a full outline of the sermon, but here are a few thoughts:—

At the time of writing Paul was a stranger to the brethren at Rome. His not visiting them was due not to a lack of interest, or fear, but for the reason given in chapter xv. 20, 22 verses. How little he knew, at the time of writing this letter, the causes leading to and the circumstances attending his entrance to the city of Rome. He then showed: (1) That Paul had the true Missionary spirit. He wanted to preach where no preaching had been; not in a comfortable field of labor with pleasant surroundings, and a well organized Mission Board at his back; not with a feeling of curiosity to take in the sights of Rome; but that he might have fruit—*spiritual children*. (2) Paul was a man with a singleness of purpose—one aim,—This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. (3) Paul was not ashamed of the Gospel, nor had he any fear to preach it at Rome. Some had said,—“It is all very well for Paul to preach at Jerusalem, Antioch, Ephesus and such places, but here in Rome we have the senators, statesmen, orators, philosophers, poets and artists; Paul would be ashamed to come here and talk about salvation, through a crucified Saviour—the carpenter's son.” But Paul replies, I am not ashamed &c., and am ready to preach the Gospel to you that are at Rome also.

Bro. Tyler then went on to show that circumstances frequently hindered us from doing what we knew to be our duty. How easy it is, said he, for a preacher to stand up in the pulpit and say, these things ought not to be done, knowing at the same time that no one in the audience was doing them; to condemn dancing when there is no one present in favour of dancing; for the brother or sister to say, when among the brethren, “I am

a Christian,” and when away from home among strangers,—“I belong to the—reformation.” Now some at Rome thought that Paul like most men, would give way to circumstances; but in this they were mistaken.

What is the gospel that saves men, was the question then taken up. At the time of the Apostles there were many gospels—gospel meaning simply good news, not any good news, however, is the Gospel of Christ; there is gospel of gold, gospel of health, but then it is only gospel to those who have become possessors. There is the doctrine of Predestination, this is gospel to those saved; but it is not the Gospel of Christ, for you may believe all the doctrine of Predestination and still not be saved; but to those believing the Gospel of Christ it is the power of God unto salvation. And because it thus saves men Paul preached it. He might have pleased the people by giving discourses on history, poetry or philosophy, but no, he preached Jesus—not simply that He died, was buried and rose again, but He died for our sins according to the Scriptures. He died not for sin, but sins, not simply for sins but for our sins, and that according to the Scriptures. And that He was buried and that He rose again the third day according to the Scriptures.

Then was presented to the brethren the necessity of being alive to the work; there was a great work to be done and God required his people to do it. At this present moment only a handful of the human race had heard the Gospel of Jesus Christ, the rest of the family were in heathenish darkness.

The sermon then closed with a warm exhortation urging sinners to accept Christ as their only Saviour. We then sang with the Spirit:—

O for a heart to praise my God,  
A heart from sin set free.  
A heart that always feels the blood  
So freely shed for me.

We then attended to the Lord's Supper, and it was indeed a solemn occasion as we drew sensibly near to God. After singing of a hymn the benediction was pronounced and the meeting dismissed till the afternoon. On coming out of the house we found that the rain had stopped, the clouds were dispersed, and the sun was shining brightly and everything looked just about perfect.

At 4 o'clock p. m. the brethren assembled again, and for one hour had a good prayer and social meeting, the theme being God's love to us; our reasons for loving Him; and how we should manifest that love to the world.

Five o'clock having arrived, Bro. Mitchell commenced preaching, taking as a starting point Gal. iii. 29, informing us that he wished to trace out “the Christian's inheritance;” that he'd had quite an experience in this sort of work, for when a lawyer, persons interested in property would come to him to trace out their deeds; if recorded when and where, who the grantor and the grantees, the location and boundary lines of their property. And then he proceeded in a similar manner to deal with his subject.

The subject was presented in such a manner that it was truly interesting and profitable; interesting, because new; profitable, in that it was full of thought that set us thinking and searching the Scriptures to see if these things were so. At the conclusion of the sermon the invitation hymn, “Come ye Sinners, Poor and Needy,” was sung, and after prayer the audience dismissed.

Monday morning, the weather being just perfect, and one hour and a half having been spent in prayer and exhortation, the brethren proceeded with the business of the Association, the particulars of which is given on page 8 by the secretary of the meeting. Bro. Tyler preached in the evening, and on Tuesday and Wednesday, and five came out and confessed that Jesus was the Christ, the Son of God, and their Saviour, and was buried with Him in baptism. And if Bro. Tyler could

have remained a few days longer, we feel confident that many others would have started heavenward.

The meeting-house is beautifully situated, and very neat, and is a credit to the brethren at East Point. How often have we been pained when travelling through the country to see that the dirtiest and meanest looking house for miles around is the house of the Lord. Such a state of things show unmistakably that the people are dead—religiously. It is an indisputable fact that as people become awakened to a sense of their religious duties, they commence to fix up the meeting-house, taking out the old seats, putting in new ones, cleaning the inside and painting the out, until they are not ashamed to say,—Come and see how neat the meeting-house looks! The brethren are proud of their house, and they have reason to be. Said a brother: There is, perhaps, one thing in connection with the erection of the building you would like to know; It is this: “When the house was finished and the pulpit placed in position, we were able, by reason of proper management, to say to the contractor, ‘Receipt your bill on this pulpit, and we will pay you the money now.’ This was done, and no debt was hanging over the house.” It is not often that houses are given to the Lord free of debt.

We have avoided mentioning names, for everyone was so kind that no one appeared ahead of another, and the kindness shown to the visiting brethren was never excelled in any part of the Province. T. H. C.

#### WHY THE DIVISION?

Some time ago Bro. Blenus instructed us about the social and mental equality of women and men. And that the “New Testament looks upon every man and woman, acknowledging Christ as their Saviour, as children of God, without distinction.” Paul certainly makes no distinction when he writes, “From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body into the edifying of itself in love.”

In the age when the Gospel made its grandest triumphs, as the same apostle informs us, the women labored with the men in the Gospel. The Disciples of Christ, in these provinces, have hitherto adhered to this apostolic order. But “the world do move.” And now a movement has been “inaugurated” to separate the women from the men in this work. And Bro. Blenus, in distant and torrid Florida, has “heartfelt feelings of joy” on this account. Will Bro. Blenus explain, or give us a reason, Scriptural or unscriptural, why the energies of those who are the “children of God without distinction” should be divided? All division of energy must be weakening. In united interest, concerted action and concerted energy is power. We cannot afford to lose one iota of our energy for evangelizing these Provinces. We want over thirty evangelists at work immediately. There is room and work for one, at least, in every county.

Now, the Church of Christ is surely competent to utilize the means of its members. It being competent and divinely instituted for this work, let us not dishonor Christ by seeking other appliances and organizing other institutions to perform the legitimate work of His church. If a fruit tree begins to grow sickly, so that the yield of fruit is scanty, we labor to restore vitality and productiveness to the tree, removing all the fungus and suckers, which sap the vitality of the tree, and which indicate infallibly the presence of disease.

Disciples of Christ, our need is, more of loyalty to Christ; more of devotedness of heart and pocket to Christ and His cause; and not more aping of the follies of the sects, or love of the praise of men.