

vation. (4) Evils resulting from neglect. (5) Some of the ways in which we may be neglecting our salvation. Having sung "Praise God from whom all blessings flow," Bro. P. D. Nowlan pronounced the benediction.

## AFTERNOON.

The three o'clock meeting was opened by singing "Now let our cheerful eyes survey." The third chapter of first John having been read by Bro. Ford, Bro. W. Murray led in prayer. "Jesus shall reign where'er the sun," etc., was then sung, after which Bro. W. Murray spoke from Acts ii. 40, "Save yourselves." In his introductory remarks he drew attention to (a) The importance of knowing in what age or period it was said, "save yourselves"; (b) That salvation is to save us from all the consequences of sin; (c) In order to obtain salvation man has something to do. Still some truth in the oft-repeated expression, Man cannot save himself; (d) That in the plan of salvation each part was useful, important—yea, essential. Just as a clock has many parts, and without its parts the clock or watch is incomplete, so with the plan of salvation. Now this gospel has five agencies: 1. God's love, yea, God's love for me. What would the gospel be without God's love? Oh, the greatness of that love: "God so loved the world." 2. Sacrifice of Christ, its purpose now accomplished, and its necessity had been presented by the apostles, and yet the people were not saved. "Save yourselves." 3. Divine Spirit. The prophets of old by types and symbols had (but faintly it is true) set forth this salvation. The apostles on this very day were under the direct influence of the Spirit, and still the people were not saved. "Save yourselves." 4. The apostles, as ambassadors of Christ, had been appointed. They were present with their commission, and its terms were made known. Still it is "save yourselves." 5. Yourself. Each one has something to do, and without that doing you are not saved. Each one *must obey* the gospel in order to salvation.

The exhortation of the apostles implies (a) There is danger; (b) The way of escape is within our power. To illustrate: If this island, separated as it is from the main land, should be found some morning to be sinking, that the waters were gradually coming up higher and higher upon its shores, bridges and boats have all been carried away. But someone running up and down on the opposite shore cries out "save yourselves," all would say, What nonsense, how can we? But a pontoon bridge is constructed, and then comes the cry, "Save yourself." So to you this afternoon comes the words, "save yourselves."

The sermon was grand, the impression for good deep and lasting, and the closing hymn, "Just as I am, without one plea," sung with the spirit and understanding.

## EVENING.

At 7.30 the house was again filled, to hear a sermon from our beloved brother, J. B. Wallace. "Let thoughtless thousands choose the road," was the opening hymn. The fifty-third chapter of Isaiah was read by Bro. Nowlan and prayer offered by Bro. Wallace. To the tune, "Exhortation," we sang "Majestic sweetness sits enthroned upon the Saviour's brow." The words of Jacob (Gen. xlix. 10): "Unto Him shall the gathering of the people be," were taken by our brother for his discourse.

We can give but imperfectly a few of the points presented in this sermon by our brother. 1. These words were uttered by the patriarch Jacob, when predicting what would occur or befall his sons (or their posterity) in the last days. 2. The Shiloh of the Old Testament is the Christ of the New Testament. 3. The Jews anxiously looked down through the ages for the Shiloh. 4. The idea of gathering was suggested, perhaps, by the custom of the patriarchs, in bringing their people around him when offering sacrifice. 5. Though Moses and others had frequently gathered the people together

neither one of them was the Shiloh. Said Moses: "A prophet shall the Lord your God raise up," etc. Isaiah had reference to the Shiloh when saying, "His name shall be called Wonderful," etc. So had John the Baptist when he said, "There cometh one after me, the latchet of whose shoes I am not worthy to unloose." 6. Notwithstanding all these predictions, when Christ came He was rejected. 7. Pentecost of the second chapter of Acts came, Christ was preached, three thousand in one day were gathered to the Saviour. Then the gathering commenced, and so it has been going from that day to the present. People of all nations are being brought to Jesus, thus verifying the prediction of Jacob and the words of the Master: "If I be lifted up will draw all men unto Me." 8. How are we gathered to the Saviour? The meeting closed by singing "Come weary soul with sin distressed" (tune Hebron) and prayer.

## SUNDAY MORNING.

The morning was beautiful. At seven o'clock a social meeting was conducted by Bro. G. D. Weaver, one of our young men that has for the last two years been attending the college at Lexington, Kentucky. It was an excellent meeting.

At 10.30 the house was crowded, seats being placed in the aisles. Bros. Ford and H. Murray took the stand. Hymn, "Kindred in Christ," to the tune of Paris, was sung with a vim. Luke x. from the seventeenth verse was read by Bro. Murray. Bro. Ford engaged in prayer, and then came the hymn, "How sweet the praise." After reading several passages of scripture Bro. Ford drew special attention to Acts x. 34: "God is no respecter of person." This, said our brother, suggests for consideration Character. He then proceeded to show: 1. That the passages read were important to the subject on hand. 2. Still it might be said that any portion of the Bible has an important bearing on character, for the gospel is savior of life unto life, or of death unto death, and such it will prove even to some present. 3. Some passages may appear to contradict the statement: "God is no respecter of person," but it is only in appearance. 4. God has conditions that require submission before blessings are imparted. This gives encouragement to preach, to obey, and yet a warning to those walking otherwise than God has directed. 1. What is character? (a) It is not reputation. You might have a bad reputation yet a good character, reputation being simply what man may say of you. (b) It is what you really are in the sight of God. See the young man that came to the Saviour. His running shows he was in earnest; he was kneeling humble; object sought—eternal life. Christ loved him, yet because he lacked character he was not saved. The foolish virgins who took no oil were shut out because they lacked good reputation? No, they had not the character approved of by God. 2. How obtain character? (a) Not natural. (b) Not an instantaneous gift. (c) It grows. It is something we have to build up. It comes by development. This is done by the gospel which is preached unto you, teaching us that denying ungodliness \* \* \* we should live soberly, righteously and godly in this present world.

Our brother then developed the thoughts in the word "soberly" and as he approached the next word, "righteously," he seemed to wax warm as he said, This carries the idea of looking out of self—our duty to others—that we pay those to whom we are in debt one hundred cents to the dollar; and then feelingly said, "when packing a barrel of apples you put in good ones throughout the barrel." Judging from the smiles that played over the faces of those present some at least had been victims of a practice not according to righteousness.

The sermon finished and a song sung, we attended to the Lord's Supper, which was a time for holy reflections, self-examination, and a renewal of vows for a more consecrated life.

## AFTERNOON.

In the afternoon, at three o'clock, there was a large gathering, and a sermon was delivered by the present writer. Subject: "The importance of little things," suggested by the words of Naaman's servant: "My father, if the prophet had bid thee do some great thing," etc.—2 Kings v. 13.

## EVENING.

Seven o'clock came, and with it another crowded house, Bro. H. Murray and Weaver occupying the pulpit. Hymn, "Blest hour where mortal man retires." Chapter read, Eph. iv. 20. Prayer by Bro. Weaver. Hymn, "Jesus, source of calm repose" (tune Complaint). Text, Eph. iv. 16. 1. Desire of human heart is eternal life. The young man to Saviour: "What shall I do to have eternal life?" 2. You may have existence and not life. 3. How obtain, sustain and perpetuate this life are important questions. Answer comes, through organization. This is true, whether the question has reference to the vegetable or animal kingdoms or to eternal life. 4. Of course life comes through Christ; yes, but through His body, which is the church. 5. So if you want life you must become united to body. You are not first a Christian and then a member of the church. You may be a member, yet be a dead limb; but you *can't* have life without being a member. 6. Conditions of a healthy organization or body are three: (a) Order, "fitly joined together." (b) Unity "compacted." (c) Action, "working." And where these three exist there is life, and where life is there is growth.

Do you want life? Then become united to the body, for without this there is no life. Meeting closed with singing and prayer.

## MONDAY MORNING.

Monday morning, at nine o'clock, we met for business. The reports from the churches read, the actions of the Board during the past year presented; financial reports from THE CHRISTIAN, mission and educational funds were read, audited and accepted; officers for the ensuing year elected; questions of various characters were discussed, and though there existed a diversity of opinion, still these were presented and criticized in the kindest spirit. It was the determination of all present that more must be done the coming year for the Master than the year just closed. It being impossible to finish in the morning session the business before us, Bro. P. D. Nowlan requested that the time allotted for his sermon be given for the discussion of business. So the afternoon was spent in a manner somewhat similar to the morning.

In the evening (7.30) was held our missionary meeting, at which all the preachers present had to make a speech, if only for five minutes, no one allowed to occupy more than ten. Bro. Ford gave the opening address. Bro. Wallace spoke of missionary work and the grand results from our annual gatherings. "Though with much sacrifice I am here to-night, yet the happy meeting of three years ago at West Gore, made me long to be with you at this meeting; and we purposed to have had you with us this year, but for the inconvenience of getting there. But if certain plans of railway are carried out we hope that in the near future we will have you with us again at West Gore." Bro. Harding was then called upon; then Bros. H. Murray, Cooke, Gates, William Murray, until all the preaching brethren had spoken. A vote of thanks was moved by Bro. Israel Cushing, of Kempt, Queens County, N. S., to the brethren of Tiverton for their hospitality to the visiting brethren. This he did in such appropriate words that every visiting brother and sister present said, These are my sentiments, and when the motion was put immediately arose to their feet as an expression of approval. Bro. Smith, one of the elders of the church at Tiverton, in accepting the vote of thanks, spoke of the annual as being a blessing to them all, and that