

it. First look upon such wandering in prayer as a direct offence against God. Ask Him to forgive it for Christ's sake, and to give us power to resist it. In the second place, watch against it beforehand. Our Lord couples watchfulness and prayer together. He says, Watch and pray. Peter says, Watch unto prayer. Try and get your mind into a serious frame before you begin to pray. For if you rush at once from your worldly occupations into God's presence you will be pretty sure to have your heart full of them. All the while thus your mind will be distracted. Keep before you the fact that you are speaking to God who hears you, and that you are in His presence. Make prayer a real thing. You are confessing real sins, you are begging real blessings. You really want to be heard and answered. Mark this, if you are a true Christian you will be a praying Christian. No Christian has struggled through this world and gained the victory at last without prayer. Not one. Prayer is absolutely essential to the Christian's life. It is the key, as it were, by which the door of heaven is unlocked. Dear Christian brothers and sisters, let us raise our voices in prayer and thanksgiving to God for this blessed privilege, and ask God to help and strengthen us to save some poor lost soul. Let us try and use our influence in this way. LOIS.

WITH JESUS.

"He that is not with Me is against Me, and He that gathereth not with Me scattereth abroad."
— Matt. xii. 30.

These words, though uttered by our Divine Master more than eighteen hundred years ago, have the same thrilling significance.

Dear reader, to be with Jesus we must have heard the gospel, the good news that Jesus, the Son of God, died to save sinners, that He was buried and rose again for our justification. Then, believing in Him with all our hearts we have had the godly sorrow for our sins, which has led us to decide that from hence we would live for Jesus and devote our time, talents, money and all to the glory of God. Having thus repented of our sins we have confessed our faith in Jesus, and have been buried with Christ in baptism, and have risen to walk in newness of life. Thus we are glorifying God in these bodies and spirits which are His. From day to day we are, by a life of consecration to God, gathering souls into the family of God; our affections are heavenward; we are lifting up the Lamb of God, and others are being drawn to Jesus. Having faith in God we are filled with that courage that makes us dare to do right. The Bible is our daily study; we are controlling our tongues and keeping in subjection self. Patience is manifested in all our intercourse with our fellow-beings. We are growing more like God, being filled with kindness and love.

Having come out from the world, we are indeed a separate people, visiting the fatherless and widows in their affliction, for the purpose of assisting to their necessities, shunning that friendship with the world that causes enmity towards God. Instead of being lovers of worldly pleasure we are exercising our spiritual, intellectual and physical energies to gather precious souls into the church of God. We choose or prefer the society of saints, and would rather be found comforting the mourner than in the gay banquet hall. We are just delighting ourselves in every good word and work.

Give now, dear friend, most earnest heed,
To see just where you stand;
Leave every sin and snare and foe,
Oh! gain that happy land.

M. E. GATES.

Woodville, Digby Co., N.S.

EXPERIENCE AND OTHER THINGS.

No. 3.

In my last article I in brief endeavored to show the difference between the belief, preaching and writings of the grand army of men who were working as a unit for the restoration of the ancient gospel and order of things forty-five and fifty years ago and now. Then they had the Church of Christ stand out, free and clear of any appendages, such as societies, conventions, synods, conferences, etc., all of which are as human as their authors, and as full of errors. The gospel of Christ is calculated to sweep those things all away, and fill their places with the perfect law of liberty, as given to us by our great law-giver, Jesus Christ. It was not the design or practice of the restorers of this mighty system, or law of the Lord, which Peter says shall live forever, the gospel of our salvation, to follow up from generation to generation through any or all of the sects for Apostolic succession. They as it were arose and sailed triumphantly over all of them, and settled down with Christ and His Apostles, became His disciples; learned of Him in preference to any of the mighty men, who, no doubt, with a laudable intention and zeal, wrote and preached what they supposed to be the truth. In taking this leap over to the ancient landmarks, the dividing line, they found themselves in the best of company, the truest and safest guides. Why? Because they were all divine, and those who they had left behind were all human. Then the church was not loaded down with barnacles of any kind, for the Lord had built it on the rock, and made it the pillow and support of the truth. This was the rallying point for the true and faithful servants of the Lord. It was not a mixture of sheep and goats with a sprinkling of tigers and wolves.

In 1831 the Church of Disciples of Christ in Cincinnati, Ohio, was a terror to the sectarian churches. Read the following from the pen of A. Campbell:

"We arrived in Cincinnati on the 5th Nov. and were very cordially received by the brethren and friends. The church which meets in this city on the first day of the week, to break the loaf, is advancing in the knowledge of the Christian scriptures, and is acquiring more boldness in the faith. All the sects seem to view this congregation with great jealousy. This is subjected to the most rigid scrutiny and unchristian criticism by all its sectarian neighbors. The ancient gospel and order of things are odious in the eyes of the priesthood; for in their progress and advancement they foresee the prostration of their assumptions. Those who wish to walk in the customs and traditions of their fathers, right or wrong, unite in opposing all reformation, and especially the believers in the Apostolic gospel. Hence the brethren in Cincinnati are much opposed by the sectarians, and by none more than the Calvinian Baptists.

"As the unbelieving Jews were in all places the most implacable persecutors of the Apostles and their preaching, so these regular followers of Gill and Fuller are exceedingly fierce against all who presume to depart from their paternal customs. With them the preachers of the ancient gospel are worse than infidels, and are treated as such."

The reader will be careful to note the relation between the Disciples in Cincinnati and their sectarian neighbors there as related above and the relation of the same now as shown in what follows.

The Church meets in that grand church house in Cincinnati which cost all told some one hundred and thirty or one hundred and forty thousand dollars, not long since had what they call a grand time in installing their pastor. Read the following circular. Observe this whole affair was a preconceived and matured arrangement:

"Installing of the new Pastor of the Central Christian Church, Cincinnati, Ohio, Rev. J. G. Fyler; meeting presided over by Rev. B. O. Deweese; charge to the Pastor by Rev. Enos Campbell; charge to the Church by Rev. W. J. Moore, LL. D., of London, England; short ad-

resses by Rev. S. M. Jefferson, Rev. Thomas H. Pearne, Pastor of Wesley Chapel, Rev. J. Myers, Pastor of North Street Baptist Church, etc."

No one can see any likeness between the Church of Disciples of Christ in Cincinnati in 1831 and the Church calling themselves Disciples of Christ now in 1889. Then there was no affiliation between the Disciples and the sectarian bodies around them. There was a sharp antagonism between the parties. The Disciples looked at their sectarian neighbors in the same light that the Apostle Paul did when he wrote his letter to the Gallatian Church, 5 Ch. 19, 20, 21. The works of the flesh, in all eighteen items, and then adds "and such like." Living Oracle renders it, thirteenth item (heresies) "sects" Anderson "sects." Revised version "parties." Paul says all the above characters cannot inherit the kingdom of God. Now the Central Christian Church people seem to be one with the sects. A great change somewhere. In whom is it? Has the Baptists, Methodists, Presbyterians, or any other sect, made the manifest change? Nay, verily, the change is on the other side.

Some might say, O, well, all this change in the C. C. Church people only. Hold, dear friend; if space would allow, I could give you the installation of a Pastor in Covington, Ky.; Warren, Ohio; and Sterling, Ill. In this last a Canada boy was installed as pastor and entered on his charge with great pomp and show. He is Rev. Andrew Scott of Suspension Bridge, N. Y. In all the above Presbyterian, Baptist, Methodist, Episcopalian and some others took a part. E. B. Wakefield (Disciple) says, "the real paternity which we hold with our sister churches is a joy to us."

Dear reader, Christian or not, you will excuse me if I here hold my pen; for when I look back to the palmy days of forty-five or fifty years ago, when the disciples of the Lord were of one heart and soul for the restoration of the great scheme of redemption as given by our Lord, and then look at the black catalogue in high places by those who profess better things, my heart grows sick and I turn from it with tears of sorrow and deep regret.

At the great day of judgment who will be able to stand? Those who endured to the end.

JOSEPH ASH.

News of the Churches.

NOVA SCOTIA.

MILTON.

The vacation is over. The visitors have returned to their respective fields of labor. Quietness reigns.

Our meeting-house is undergoing repairs on the outside. It will look much better and that will make the church inside of the house feel much better. But don't think, dear reader, that the church is not feeling well now, you know there is always a chance to feel better. I have been with this church about fifteen years and I have been acquainted with its history forty years, and while she has never done as well as she could and while there has been, during these years, disturbing elements that have more or less prevented the degree of peace and prosperity that ought to prevail in every church, yet she has enjoyed an equal share of prosperity with others. And now our condition is as favorable and promising as in any period of our existence. We still love the word of God and holding on to the "ancient order of things" as firmly as ever. We accept nothing as a rule of faith and practice but "God and the word of His grace." We will not accept anyone's opinions, however good they may be, as rules of faith. I know it is very hard for me, when I think my opinions are right, that others will not be governed by them and think as I'do. This has been the