

glued to their party that the very best principles were poison to them if not seen within their party lines; and those like the Apostle Paul and others, who would submit to truth and righteousness regardless of party, even if it cost their own lives; and others also who would sacrifice both party and principle for the "loaves and fishes." Who is so blind that he cannot see that this "fishy" and partisan spirit is working death to religion and ruin to all good government. It is high time to awake out of darkness and to put on the armor of light, and to take up the angel's song, "Peace on earth and goodwill to men," and with it break down the party lines and division walls and show to the world the religion of love, which is the only true basis of good government and the only principles of life eternal.

H. MURRAY.

### PERILOUS TIMES.

The Apostle Paul foresaw, away down in the future, the fearful state the world of mankind would be in. He does not refer to Mahometanism or Romanism in particular, but man in general. He draws out the character that man will assume, as we find in 2nd Tim., 3rd chapter, first three verses (please read it in the R. V.) Paul draws a very dark picture of the *professed* Christian spirit in the last days, the last days of the Christian age.

Not to go into many particulars, I will mention the great falling away of many religious bodies from their primitive simplicity, down to where they are now. Since my recollection the great and powerful body of Methodists in our fair Dominion, their zeal, piety, humility, devotion, was then marvelous; plain in dress and manner, prayerful and devoted to their high calling, announcing that they (the preachers) were called and sent of God, as Aaron was, they superseded any sect at that time. The Quakers boasted about their plain dress and language. The Methodists vied with them.

I knew a young woman who was expelled from the class for wearing a ribbon over her bonnet for strings, with a bow on one side. The presiding elder said it must be plain and straight over the bonnet.

At that time the Episcopalians were the most wealthy, fashionable and stylish people we had, and the Methodists were continually referring to them as examples of pride and folly. Where is the difference now? Can any one tell? Yes, says one, the difference is completely turned around. The Methodists have crept up, until they now supersede in finery, style, fashion and haughty bearing the most wealthy Episcopalians; wealth and numbers begat pride and haughty bearing everywhere, individually and collectively. Taking this as a fair sample we can see in every sect in the world the same state of things.

Now leaving this, I come nearer home and speak of a great reformatory or restorationary movement in which we, as Disciples of Christ, are engaged. Forty years ago, I remember reviewing the whole religious ground within my horizon, and seeing how sects had degenerated, I wondered if it would be possible for Disciples of Christ, who had the pure gospel of Christ unmixed with the dogmas of of men, to follow in the wake of the sects to apostasy. When a sect arose, they were persecuted by those who preceded them. While we as a people were being persecuted, we were humble, prayerful, zealous and earnest in our work, and made the Bible our only guide in our divine work, we were a unit in our love and good works; not many wealthy ones among us, and we were unpopular in public estimation; all were willing and anxious, as much as lay in our power, to advance the blessed cause and make conquests for the dear Saviour. While enjoying these hallowed times of the assembling of the saints, I used to look away ahead, and fear that when we had gained the

victory over our persecutors, and perhaps become rich in this world's affairs, many would become careless and fall into the same temptations and act more like the bad people who preceded us.

The falsely called "expediency and progress" doctrine, which was first brought to the light by the late A. S. Hayden, in the *Millennial Harbinger*, (I have lost the number) is now coming out in full bloom in some places. Must we stand still and see it go on in its false pretences? By no means. I am now told it is expedient to have this, that and the other thing in the church, all of which is unknown in the New Testament. Very truly we are to progress every day we live, but it is in the Divine life, in good works, in piety, holiness, prayerfulness, in activity in doing good, in fact in all the Christian graces, and make preparation for Heaven: but to progress away from the divine record into the downward road, to the conforming to the vanities of the world, will terminate in eternal ruin to ourselves and those we lead astray.

Let any one who has the love of God abiding in his or her heart look abroad among the churches and see the desolation, the strife, the contention, churches torn asunder, and his heart will be pierced with sadness. "How vain are all things here below, how false and yet how fair." All things among those progressionists, must be so fixed as that they will please the eye, the ear and the vanities of life. A sister some time ago was in Chicago for a time, and on her return told me that "the churches there had one leading train of thought, and action—to go in for fun." In our country the churches have not gone so far astray, but I fear. My soul is so pierced by these departures from the truth and powerful simplicity and devotion we find in the Gospel, that I am filled with sorrow; tears of pity often flow while I am contrasting the brotherly love, devotion and unity of action for the conversion, sanctification, and honor of poor wandering sinners, and how it is now. We are now in those last days Paul spoke of. We can see it all around us, and wise indeed is the one who sees it, and orders his actions accordingly. The great whore of Revelations is preparing for a conflict, the great battle of Armageddon, and when the awful conflict comes, fun-loving, world-conforming Christians will weep and lament their folly.

I am nearing the end of my life's journey and I do entreat the readers of this to be wise, and follow our divine leader the Lord Jesus Christ in spirit and in action, until they are called home to be among the angels, before the "great white throne." O what a joyful greeting will be there among the redeemed.

Your friend,

JOSEPH ASH.

### Correspondence.

#### HALIFAX LETTER.

To-day is election day, and it is wonderful to see how excited people get over elections. If people were only half as much interested in making their calling and election sure for eternity, how many more might be saved; and while I am on this subject a few thoughts occur to me, which I will give to my readers.

1. Do we think of God as a book-keeper? We read of all nations gathering before Him and the books are opened and then another book is opened. What are these first books? Day books. What is in them? Votes. What is in the last book? That is God's ledger. The day's work of our lives, i. e. the votes marked to our name are all summed up, and here in God's ledger the result is found.

Christians, how does the ballot stand for you? Has Christ been in prison and have you visited Him? Have you clothed, fed, and helped His brethren in His name? If so, you will have been making your election sure.

2. Every Christian is running an election. The position sought for is one of great honor and grandeur, and once we receive the royal insignia of office, we will never need to run another election. We cannot gain our election through bribery. Not every one who will say: Lord, Lord, will enter into the Kingdom of Heaven.

But enough about elections; only let us make it sure.

I spent a week or more with the brethren in Shubenacadie. We had good meetings, but bad weather and roads part of the time. Two made the good confession and were immersed.

I met a "Rev." of the Episcopal church one day this week, who has D. D. to his name, and he told me he had received a pamphlet from B. B. Tyler setting forth the position of the Disciples of Christ on the union question, and I want to tell you his opinion. He says: "It will take five million of years to bring it about." I wonder where Bro. Tyler will be then? I wonder how much this Episcopal minister is doing, or would like to see done towards the consummation of this union? I also wonder what will become of those ministers who persist in misrepresenting the truth and those who are trying to uphold it? Verily, I am afraid.

I have also sad news to tell in this letter. The following from the *Christian Standard* speaks for itself.

PATTEE.—On the 16th inst, at his home in Acton, Los Angeles County, Cal., in the forty-sixth year of his age, Fielding W. Pattee was accidentally killed while attempting, with two other men, to draw an iron pipe from his well. The iron crank of a windlass, torn from his hand by the sudden escape and falling of the heavy pipe from the clamp, struck him on the head, producing immediate unconsciousness and death within a few hours. After the fatal blow he never spoke.

Bro. Pattee was well known in Nova Scotia and New Brunswick, and many will be truly sorry to hear of his sudden decease. Sister Pattee with her little family of five will have the sympathy and prayers of a host of friends in this, the time of her sore bereavement. Truly this is a world of changes. Ought we not above all other things make our calling and election sure.

W. H. HARDING.

Halifax, May, 21st.

### Died.

MORRAL.—At Newport, May 12th, Bro. Jacob Morral, in the 84th year of his age.

HARRINGTON.—At Everett, Mass., April 14th, Georgetta, wife of George Harrington, in the 32nd year of her age. The remains were brought to Westport for interment.

H. E. C.

BAGNALL.—At Hauraki's Mills, Thames County, New Zealand, on the 4th of October, 1889, in his 72nd year, Bro. George S. W. Bagnall. He was a member of the Church of Christ at New Glasgow, P. E. I., for a number of years and up to the time of his leaving for New Zealand in the winter of 1863. Bro. Bagnall was for a number of years before he left the Island a member of the Legislative Council of the province, enjoying the confidence and respect of a large number of its inhabitants. When we came to reside in New Glasgow it was our lot to live near the home of the deceased brother, and always found him a true and tried friend. He always seemed ready and pleased to show Christian kindness, so it was very trying when he and his kind family left the country. When Bro. Bagnall reached New Zealand he found many of the hardships that awaited the emigrants of that day, but by care and honest industry he and his family gained respectable and comfortable homes. But he did not neglect the Saviour's injunction to seek first the kingdom of God, etc. Settling where there was no church of primitive order, he and his family kept up in their own house on the Lord's day the Lord's worship, till the number of the disciples was increased and since nearly all his children became Christians. His wife, who still lives to feel her great loss, was the fifth daughter of the late Elder John Stevenson, a warm-hearted Christian who was a blessing to him and her children. His eldest son, L. J. Bagnall, has often favored THE CHRISTIAN with well-written and instructive articles.

D. C.