

Querist's Column.

[All matter intended for this column should be addressed to E. C. Ford, Port Williams, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.]

Q. As I was a listener at the Quarterly in Shubenacadie and understood the preacher to say that the Apostles were in heaven judging the twelve tribes of Israel, I would like for you to give me the scriptures to sustain this.

L. DICKSON.

Five Mile River.

A. In commenting on the words of our Lord, as recorded in Matt. xix. 28, the preacher said that the time of regeneration spoken of in this Scripture is now, during the Gospel dispensation, while men and women are being born again, "born of the water and of the spirit." And that during this dispensation, while Christ is setting "on the throne of His glory," the Apostles, through the gospel, are the judges, or lawgivers, as Moses was the judge or lawgiver till Christ came. In proof of this the following Scriptures were quoted: Matt. xxviii. 18-20, As all power was given to Christ, "both in heaven and on earth," He commanded the Apostles to go make disciples of all nations, "teaching them to observe all things whatsoever He had commanded them." On these conditions He promised to be "with them unto the end of the world." Again in John xx. 23, the Lord says to His Apostles, "Whosoever sins you remit, they are remitted unto them; and whosoever sins you retain, they are retained." Here Christ places in the hands of His Apostles the authority of offer to men the forgiveness of sins in His name; hence, in this great matter they are now, through the Gospel, our judges. With this agrees the words of Paul in II. Cor. v. 19-20. Here we are taught that after Christ had made reconciliation possible by His death for the sinner, that He gave to the Apostles the ministry, or word of reconciliation, and that they are ambassadors, or judges, for Christ, "as though God did beseech you by us. We pray you, in Christ's stead, be ye reconciled to God." From these Scriptures it is plain that though the Apostles have been dead for many long centuries, still they live in and through the gospel and hold the same authority over the Israel of God to-day that Moses held while the people were under the law given by him. As God spoke to the people by Moses, and he was said to speak hundreds of years after he died, (Luke xvi. 29-31), so the Apostles are now speaking in Christ's stead, and are thus our authority in all things pertaining to the kingdom of God.

Miscellaneous.

C. W. B. M.

The attention of our Sisters is directed to the following earnest letter:

IVAN, Aug. 13, 1891.

Mrs. J. S. Flagler, St. John P. O., N. B.:

MY DEAR SISTER: In addressing you I feel that you have been made acquainted with our work by our good Bro. and Sister Barnes, whom we had with us at the convention in Toronto.

As they directed me to write you, I do so.

When the report of the work of your S. S. was made, we noticed that nothing was given to the Foreign Field. The reason given by Bro. Barnes was that you had no special medium through which you felt like giving.

Now that the O. C. W. B. M. are going to take up the foreign work we want the prayers, the influence, the help, of every Sister in the Dominion that every Sister may enjoy a share in this great work. Therefore, we invite the co-operation of the Sisters in St. John.

We purpose sending a trained nurse as soon as one can be found ready to go. We want to make China our field, as we have considerable interest there now. Our own Dr. Macklin being there,

and the children of Ontario have adopted a child there. Perhaps you may have a Sister in St. John who may be prepared to go to work; if so let us know.

Could we not amalgamate our forces in this work? Do you think the Sisters in St. John would work with us, and make one strong army of women that we may show to the world that we are one in Christ?

Believe me, your Sister in Christ's service.

Mrs. E. McCLURG,

Ivan, Ont.,

Cor. Sec. O. C. W. B. M.

FROM ONE OF "OUR BOYS."

A most successful protracted meeting of three weeks duration has just been closed at the Christian church in Marysville. The meeting was conducted by Elder Charles H. DeVoe. At the very first meeting Elder DeVoe clearly demonstrated to his hearers that his whole energies were devoted to the cause and that he was well able to point out the way of life. The interest aroused by his first sermon never waned, but continued to increase, filling the house to overflowing night after night, and resulting in raising the membership of the church from sixteen to fifty-three. Twenty of the additions were new converts, and these were immersed in the creek at New Market on Sunday afternoon, in the presence of the largest crowd of people ever assembled there. At the closing sermon, preached on Sunday evening, the aisles of the church were crowded and many stood listening at the doors and windows. Elder DeVoe is an exponent of practical Christianity. He preaches not dogmas and doctrines, but how to live, that it may be an easy thing to die. He does not degrade himself and his calling by denouncing other denominations, but prays for unity among professors of Christ. His is the kind of preaching that is calculated to build up the church and make it as it should be, the strongest of earth's factors for the good of humanity.—*National Democrat.*

GOD, NOT CHANCE.

Many men have there been whose life culminated at a certain point, and then by God's providence has gone all down hill; they lose their reputation, they lose their ambition, they lose their prosperity. Thus Marius after the conquest of the Cimbric; thus Pompey after the Mithridatic war; thus Cortez after the capture of Mexico, when, as was so touchingly said of him, everything turned for him into thorns; thus Charles XII. after Pultowa; thus Napoleon I. after Waterloo; thus Napoleon III. after Sedan. Now, what a difference it makes to us if such downfall be seen to be part of the dealings of God's hand to us—if such a turning of the sun into blackness and the moon into blood be a part of the necessary chastisement of love—what a difference it would make to us if we recognize that it is all the hand of God and not the caprice of chance! If we see in it nothing but chance, we can only sit down and weep futile tears, and eat away our very hearts with vain regrets; but if we see in it the hand of God, we may sit down content to bear. Be our days many, or be they few, from any burden which God may see fit to lay upon us; our life may gain not only contentment, but grandeur and nobleness.

My strength during all my life has been precisely this—that I have made no choice. During the last thirty-six years God has twelve times changed my home and fifteen times my work. I have scarcely ever done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself. My brethren, the best thing often that could happen to a man is to be thwarted in his favorite hopes. The old song sings the hope that in time of old age we may find one face at our fireside that we loved

when we were young, but I would say: Far rather than this, God grant that we may find Him there in the home of our darkened life. Then all else will seem to us to be but dross. When a man has nothing more to lose, when his hopes are all beyond the grave, when we listen without terror to the ebbings and flowings of the tide of life, and the rush of its storms—then, after the night, to us the day will come back, and after the tempest a great calm. We know then that it is God's work, and that God loves us better than we love ourselves. We know then that all our life is guided by Him, so that we find consolation and contentment; and if we have those two things with us—consolation in all sorrows and contentment in any loss—we have the richest blessings which God can give us.—*Ferrar.*

ROCK OF AGES—AN INCIDENT.

On board the ill-fated steamer "Seawanhaka" was one of the Fisk University singers. Before leaving the burning steamer, and committing himself to the merciless waves, he carefully fastened to himself and wife life-preservers. Some one cruelly dragged away that of the wife, leaving her without rope, except as she should cling to her husband. This she did, placing her hands firmly on his shoulders and resting there until her strength becoming exhausted, she said, "I can hold no longer!" "Try a little longer," was the response of the weary and agonized husband; let us sing "Rock of Ages." And as the sweet strains floated over those troubled waters, reaching the ears of the sinking and dying, little did they know, those sweet singers of Israel, whom they comforted. But lo! as they sung, one after another of those exhausted ones were seen raising their heads above the overwhelming waves, joining with a last effort in this sweet, dying, pleading prayer:

Rock of ages, cleft for me;
Let me hide myself in thee.

With the song seemed to come strength; another and yet another was encouraged to renewed effort. Soon in the distance a boat was seen approaching. Singing still, they tried, and soon with superhuman strength laid hold of the life-boat, upon which they were borne safely to the land. This is not fiction. It was related by the singer himself, who said he believed "Rock of Ages" saved many another besides himself and wife.—*Selected.*

OBEDIENCE OF FAITH.

Gospel faith centres in Jesus Christ as the Son of God. At this time all matters of authority in religion emanate from Christ. No one can show his faith in Christ outside of submitting to His authority. God did not acknowledge Jesus as His Son till He was baptized. Can any person now prove from the Scriptures that he is a child of God outside of his obedience of faith—his baptism by authority of Christ? The Acts of the Apostles contain a history of the Holy Spirit.

There are nine cases of successful conversion recorded in that book, and in each case faith was consummated in obedience of faith or baptism. No person in the apostolic examples of conversion waited a single hour after he knew Jesus commanded him to be baptized without going forward in obedience to faith. Saul seemingly waited three days, but he did not know that it was the will of Christ for him to be baptized till Ananias said, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." So soon as the will of the Lord was made known to him, "immediately he was not disobedient to the heavenly vision."

Baptism cannot be reckoned as a good work, but as an act of faith—the obedience of faith. Men are now justified by faith without the deeds of the law of Moses. Coming to the obedience of faith