

And hear what a small act is appreciated by the Master: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Surely we can all do more than that for Christ, even the least of us. "And inasmuch as ye did it not to one of the least of these, ye did it not to Me." "Let us go forth, therefore, unto Him without the camp bearing His reproach," for in doing the work of the Lord we cannot hope to escape persecutions and the sneers and frowns of the world, for Paul says: "All that will live godly in Christ Jesus shall suffer persecutions." Therefore, "consider Him that endured such contradiction of sinners against Himself," and remember all that Jesus suffered for us, and then if we cannot suffer a little persecution for His sake, we are not worthy to be called His disciples. In these days of opportunities when so many souls are being lost for want of being shown the way of salvation, surely every professing Christian shall put their whole soul into the work and carry their religion about every day in their business hours, and let their light so shine before men that they may see their good words and glorify their Father which is in heaven. We are only placed in this world for a short time, and every minute of that time should be filled up with work for God. We are His. Jesus bought and paid for our souls and bodies, hearts and minds, with His blood, and the very best use we can make of our time and talents will be a poor recompense for His loving kindness.

Let us never mind the scoff nor the frowns of the world,
For we all have a cross to bear;
It will only make the crown the brighter to shine,
When we have a crown to wear,

C. E.

THE DAYS OF MAN.

His days are as a shadow that passeth away. Psalm cxlix. 4.

Man's life is but a moment of eternity. Like the flame that is soon burned out. Like the star that sheds its rays above the horizon and then sets. Thus are our days swiftly flying by. Yesterday yonder, here to-day; to-morrow gone forever. A few years have gone and we have passed from the days of happy childhood into the stern realities of middle age, and in a few more we shall stand with feeble tottering body on the border of the misty valley. Shall we, as we stand with faltering foot uplifted, view the past? Have our eyes of faith been dimmed so that we cannot see the beauties of the land across the dark river? Can we see, as we glance along the line of life, no opportunities that we have neglected, marked with the letters GOLDEN? Has our life been full of toil and have we worked as best we might, but sorrow pressed so hard upon us and we have been so engrossed with our own affliction as to forget the pains of others? Thus, when we were thinking of ourselves have we neglected the opportunity of helping those around us, and in helping to lighten their burden lightened our own? But the days are past recall.

It will be too late when our body is feeble with age to mourn the past. It is for us who are now in strength to move forward in the work of the Master. Have we wealth? Have we ability? Can we labor with our hands? Then there is ample opportunity to use them—to use them in the up-building of the cause of Christ. Better cease petty strifes over methods and plans and engage in making use of the opportunities that come to our hands. All can do something. It will not be well for us when we come to stand face to face with the "Grim King of Terrors" to have nothing but a wasted life to look back upon, it will mar the beauty of our hope of heaven.

Then, maiden,—

"Standing with reluctant feet
Where the brook and river meet,"—

"as you enter upon the duties of womanhood, forget not the duty you owe to your God; employ every moment as preparing for eternity.

Young man entering into the heat of life's battle, forget not that the world has claims upon you; God shall require one day an account of your stewardship. Shall you be made ruler over many things because you have been faithful over a few?

Shall we like the Apostle be able to say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give to me in that day."

H. B.

P. E. I., December 16th, 1889.

THE LORD'S TREASURY.

If I mistake not, it was Bro. Cushing, of Kempt, Queens Co., who, at our last annual meeting, gave us a good exhortation on teaching the disciples their duty in giving for the support of the Gospel; and also requested that something be written on this subject for THE CHRISTIAN for every month in the year. The exhortation and request of our brother were received and responded to in the same kind spirit in which they were offered. This led to the resolution referred to by our brethren who have lately written on mission work. "The Lord has ordained that they that preach the Gospel shall live of the Gospel." (I. Cor. ix. 14). He also says: "The laborer is worthy of his hire." (See Luke x. 7 and I. Tim. v. 18). "Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. vi. 6). These statements are so plain that they need no comment. The brethren only need to be reminded of them. All that love our Lord in sincerity will respect with careful reverence every item found in the new covenant.

Shall the preacher know or have some idea how much he will receive from his brethren? Yes! this is necessary, or he may not be able to provide for his family. And "if he provide not for his own he is worse than an infidel." (See I. Tim. v. 8). We cannot suppose that the Lord wants men who are worse than infidels, in any respect, to preach His Gospel. Well, if preachers are to be employed, who are to employ them? Has the Lord instituted societies to sound out the Gospel? Yea, verily, the churches of Christ are His societies to carry on mission work and every good work. But churches are composed of individuals. We are thus following this course of enquiry, to find out where the responsibility rests, of employing and paying preachers. And we find this responsibility rests upon every church of Christ; and upon every individual member of the body of Christ according to his ability. We add this last clause because we read "that where much is given much is required, and where little is given little is required." Can any one shift his responsibility upon some one else? Can the poorer throw their responsibility upon their richer brethren? No; mark it well, "we must every one give account for himself to God." My brother, my sister, how much do you love the Lord? How much do you pity your poor dying fellow men who have not the pure Gospel of Christ preached unto them? I am sure you love Jesus. I am sure you feel for the lost. How often do you "feel in your pockets for them?" What do your free-will offerings amount to in a year? The Lord knows and you ought to know. What is the purpose of your heart in this good work? How much do you purpose to give every week? Is there a readiness to will? Then the performance will follow. Then O, how grand the result, souls saved and God glorified. If you cannot do the work of an evangelist you can help support one who can

And if you sacrifice more according to your ability, to publish the Gospel, than the preacher does, certainly your reward will be greater than his. Therefore, if you wish to be among "those who turn many to righteousness and to shine as the stars for ever and ever," give freely for the furtherance of the Gospel. "You have freely received the Gospel, freely give it to others." There was a treasury in the Lord's house at Jerusalem. Once the Lord Jesus sat over against the treasury beholding how much each put into it, then He called the attention of His disciples and taught them a lesson which every one should learn. He said, a poor widow who had put two mites into the treasury had put in more than the rich who had cast in of their abundance; for she had cast in all she had, all her living, while they cast in only a part (and probably a small part) of all they had. The Lord now has a treasury in His house, temple or church, and He sees how much every one is putting into it. No one can give as much as that poor widow without giving all he has. Our gracious Lord does not require this. He does not require any one to sell his farm, mill, or shop, all the means he has of providing for the wants of his family and put the price into the treasury. The Lord's ancient people were required to give one-tenth of their income. But He has not specified what part of their income Christians are required to give. But He does require every one to give according to his ability.

Dear brethren, in giving to the Lord's cause we are only paying a very small interest on what we owe to Him. "Thanks unto God for His unspeakable gift."

JOHN B. WALLACE.

West Gore, Dec. 13th, 1889.

Selected.

PRISONERS OF JESUS CHRIST.

BY THEODORE L. CUYLER.

The Apostle Paul had a variety of signatures. Sometimes he signs himself "a servant of Christ," sometimes "an apostle," and sometimes "an ambassador in chains." One day he wrote a letter short and sweet to his Colossian friend Philemon about his poor brother Onesimus. He looks at the fetters on his wrists and at the Pretorian guard beside him, and begins his epistle with the brave, cheerful words, "Paul a prisoner of Jesus Christ." He is not in bonds as an evil-doer but for well-doing. He is the ambassador of a King infinitely greater than all the Roman Cæsars, and like John in Patmos he is shut up in captivity for the testimony of Jesus. Therefore, as a brilliant preacher has truly said, "he wears the manacles as proudly as a bride might wear the bracelet which her husband had clasped on her arm." It is only his scarred and weather-beaten body that is bound, his imperial soul is free, and no happier man than he can be found within the gates of Rome.

Perhaps these lines may be read by many of God's people who are confined to their houses by chronic sickness or by the infirmities of old age. In my own flock are several devoted Christians who have not been able to enter the house of God for many years. Some are too old to venture out, and others are suffering invalids. I am accustomed to call these the prisoners of Christ, and when I visit them it is as much for the good they do to me as for any good that I can do to them. What eloquent sermons they preach to me on the beauty of submissive patience and on the supporting power of the "Everlasting arm." How often I have gone out of these rooms of sickness feeling utterly ashamed of myself that I ever murmur at anything, or ever indulge in any complainings at the providential dealings of a loving God!