

truth. Some of us can never forget our gloom and bitter disappointment when trying to *feel* that we were saved under sectarian teaching, nor our heart-felt joy on learning from Christ's own message how He would, and still further, how He did save us. Shall we not always be ready to give to every one who asks us a reason of the hope that is in us with *meekness* and *firmness*. Jesus saves men and unites them in Himself that they may be like Him. None should more resemble Christ than those who acknowledge no other leader. Let us pray and study to bear His image as well as His name, for only as men are convinced of our fidelity to Christ will they own us as His bride or heed our invitations to come to the water of life.

God is greatly blessing the efforts men are making to spread the truth as it is in Jesus. Let all be certain that He will by His people spread the Gospel of Christ, for it is His own power and salvation to every one that believeth. D. C.

ALTHOUGH small-pox has not yet made an inroad to our city, the civic authorities are alive to the possibility—yes, probability—of it visiting us some time during the winter, and have appointed physicians to go from house to house and vaccinate, free of charge, all who have not been vaccinated within a given period, and persons refusing to submit shall be subject to a fine of something like twenty dollars. While witnessing the efforts thus put forth to keep from our midst the loathsome disease, and the willingness of the people to comply with the demands, and the favorable comments of the press upon the wisdom of such measures, we thought of a greater evil that exists in our midst, that has done and is doing more harm to our citizens than small-pox could possibly do. It would be far better to welcome the small-pox into our city, if by doing so it would drive out forever the accursed traffic that is being nursed and protected by the laws of our country—thus giving it a veneer of respectability. Oh, would that our eyes were open to this greater evil—or, being open, we had the courage or manhood to face and to crush the viper that, for all the kindness shown him, has become insolent and defiant and ruinous to all our best interests. The time is nearing when we will have a chance to express our determination to dislodge him, by adopting the Scott Act; and, while it may not give the death blow, still, from the way it *squirms* in other places, we judge that such blows are having, in the eyes of all lovers of truth and righteousness, the desired effect.

MILLENNIAL HARBINGER.—Some of our readers may have copies of the "Millennial Harbinger," bound or unbound, that are but of little use to them, and would be willing to part with them, providing they could be turned to a good purpose. Now, since undertaking THE CHRISTIAN, we have felt very much the need of them, or some such work; and are certain that if we had them, we might, now and again, take from them some of the able articles written by Campbell and others, and present them before our readers to be read with profit and delight. Should any one have them to spare, and will write us to that effect, and price required, we will be pleased to correspond with them. Address, Box 106, St. John, N. B.

BRO. RYAN writes (Dec. 14th), from Williamsport: "I would have written for the December number had I not been very busy holding a meeting here for more than three weeks, and have had very little time for any outside work. * * Our meeting has so far resulted in *thirteen* confessions. There is a very good interest, and we will continue the meeting this week, hoping for more additions to the church."

FROM ST. THOMAS.—Three more baptisms next Lord's day evening, and perhaps more. These

make eight additions to the church here since our return home. Our congregations are real good. At our last baptisms we had the meeting house crowded to its utmost capacity.

Dec. 17th.

R. W. S.

BRO. WM. MURRAY, now laboring with the church in East Machias, Me, informs us that some who had wandered from the fold have come back confessing their sins, and that six had come out from the world; so that now there are about forty to surround the Lord's Table.

BRO. P. D. NOWLAN gave us a call, *en route* to his home, Digby County, N. S. He seems very much encouraged over the success attending his labors in Charlotte County, N. B., and expects, in two or three weeks, to return, and thus carry on the work.

FROM a private letter, we learn that our beloved Bro. Hiram Wallace, who is now in California, but so well known and *loved* in these parts, intends writing something for the columns of THE CHRISTIAN. We hope that he will write *soon* and *often*.

WE WISH to call the attention of those who are in arrears for THE CHRISTIAN, and perhaps have forgotten it, that now would be a good time—a better time could not be—to send along the money, as we have monthly expenses to meet.

WE CALL attention to the good news from Halifax, and trust that the blessing of God may continue to follow the efforts of the brethren living there.

HERE we are at the beginning of another year, and we take this opportunity of wishing all our readers the compliments of the season.

ORIGINAL CONTRIBUTIONS.

A SHORT SERMON FROM A SHORT TEXT.

"Learn of me."—MATT. xi. 29.

Jesus is often and very appropriately spoken of as the "Great Teacher." He is the greatest and best teacher that ever lived. He is great because of His *position*; He sits at the right hand of the throne of God. He is great because of His *power*. "All power in heaven and on earth is given unto Him." He can do whatsoever He pleases. He is a great teacher also on account of His *wisdom*. He knows everything about everybody better even than they do themselves. Oh, He is a great teacher and it is a happy and glorious thing to sit at His feet and learn of Him. Jesus can teach us several things which it is of great importance to us that we should learn, and which we will never learn at all unless we allow Him to become our teacher. He teaches us to *know God*. He came into the world on purpose to teach us about God. "No man knoweth the Father, save the Son, and he to whom the Son doth reveal Him." Earthly teachers have many lesson-books from which to teach their scholars, and they change them often. Jesus teaches us from *one* book and He never changes it. He can give us fresh lessons from this wonderful book every day. No matter how long we study it, we never get to the end of its teachings. If we study any other book, and go through it two or three times, we can generally find out all that is in it, and it will do us very little good to read it any more. But not so with the book out of which Jesus teaches us. The Christian, who has been studying this book for ten, twenty, thirty, forty or even fifty years, is always finding something new and interesting in it, or else the old things come up to his mind with fresh interest and pleasure, the same as if they were quite new. He never

gets tired of it; he feels that it is the book which has been given him to teach him about God, and although he may realize that he is growing old, and that every one and everything around him is growing old, yet the Bible never gets old, and he never tires of studying it. Thus Jesus teaches us to *know God*. But He also teaches us to *love God*. How? By telling us that God is rich, powerful and wise? No; but by showing us *that God loves us*. The quickest way to get other persons to love us, is to show that we love them. As the old saying has it, "Love, if you would be loved again." Jesus teaches us to love God by showing that God loves us. Jesus came from heaven to prove that God loves us. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." And when Jesus took our nature upon Him—when He lived a life of poverty and suffering—when He passed through the dreadful agony of "the Garden"—when He allowed Himself to be taken by wicked men and nailed to the accursed tree—He was all the time proving that God loves us. Yes, Jesus teaches us to love God because He first loved us. But Jesus also teaches us to *enjoy God*. As the ocean is the grand reservoir from which all the water in the world is obtained, so God is the great fountain or source of all our happiness. This being so, what a wonder it is that *all* men every where do not come to God in order to enjoy Him and be happy. One reason why they do not is because they do not believe that there is so much happiness in "walking with God." They need some one to teach them how to find happiness and enjoyment in God; and this is what Jesus is able and willing to do for them. This is one of the things that He has in view when He says, "Learn of me." If we do learn of Him, He will make us really happy. Those whom Jesus teaches to enjoy God are the happiest persons on earth. They have happiness in this life, and what pen can describe the joy in store for them in the life to come! Jesus is the best of all teachers, and the knowledge which He imparts is the best of all knowledge. Let us all learn of Him, and He will make us wise unto salvation. W. H. E.

WORK—THE NIGHT COMETH.

A friend of the writer once intimated that he, the friend aforesaid, belonged to a church *in* and *by* which it was very easy to get to heaven, as, all that was necessary in the members was to pay the Minister, and he, being paid for it, did all the praying and all the preaching, and the members having paid their "fare" just glided along as cabin passengers, and so, very easily passed into(?) the eternal rest.

If this theory of my friend would stand the test, then there is no such thing as individual Christian effort necessary, outside the one act of simply contributing to the support of the "substitute," who removes all responsibility, carries every burden, and also supplies the wheels on which they glide along to the mansions of eternal glory.

But will this theory stand the test? See Mat. xx. 1-16: "The Kingdom of Heaven is like a man that is a householder, who went out early in the morning to hire laborers into his vineyard," &c.; and he went out about the third, sixth, ninth and eleventh hours, and to those of the eleventh hour he said: 'Why stand ye here all the day idle?' They said: 'Because no man hath hired us.' He said: 'Go ye also into the vineyard.'

"When the evening was come, he said to his steward, 'Call the laborers,' &c.

My thought here is not in reference to the difference between the man of the early morning and the eleventh hour man; or the proportion or disproportion of their pay; or why the last was paid first or the first last; but simply, that all who were