

were in very good order and management. In Canada they were so twenty-five years ago. The question now comes up: What has so prostrated the churches? No effect without a cause is a truism in everything. Then what was the cause? And what is the cause of the churches being so now? For some this is a hard question to answer. You will allow me to give an answer that I think cannot be successfully contradicted. And in giving this answer it will answer the question above, "How are you going to do it?" The Lord desires that everything done by the church should be done unanimously. So it was done by the church long years ago. Simultaneously the pastorate and the political system of carrying or deciding everything by a majority vote, crept into the churches. The pastors dethrone the eldership and the majority vote, the unanimity of the church's action. Look around you and see if confusion, dissatisfaction and trouble, in fact nearly all your church troubles, have not arisen from this cause? When it is acted upon a majority vote, the majority is jubilant over their victory—over the minority, and they feel cast down and sad, if not mad. This practice is not warranted in the word of God. Where unanimity prevails the church remains a unit; but so soon as a majority vote is taken then division, and he who causes division in the church is under great condemnation. Almost every abomination that makes desolate, like the banners of the Roman army around the holy city, with idol gods painted on them, has been brought into the churches by this unholy practice of majority vote. Look at every case, and has not innovation followed one thing after another by a majority vote, mostly done by "foppish boys and simpering girls," whose votes are counted equal to the old wise substantial members. Elders and deacons perhaps have to take a back seat or stay away from the house of worship. What a sad picture and how true.

I am glad to know that in our fine dominion we have few such cases to report and mourn over, and have not suffered so much, and it becomes us to be on the alert to protect the interests of the church so bountifully given us by its Founder. I would warn the dear brethren I love so well to keep down that ungodly majority vote, have your churches well supplied with godfearing elders and you will be quite safe, and no doubt brotherly love, unity and prosperity will grace you all along the path of life and your light will shine to all around. I cannot speak to you any more now, *la Grippe* headache hurts me. God be with you.

JOSEPH ASH.

### THIS ROCK.

"Upon this rock I will build My church, etc. Matt. xvi. 18.

What was this rock? There was something spoken of at that time which Jesus called this rock; and this something called this rock was the theme of their conversation. Jesus asked: "Whom do men say that I, the Son of Man, am?" "Whom do ye say that I am?" Peter answered: "Thou art, the Christ the Son of the living God."

The Lord blessed Simon for the right answer to this great and important question, and said: "Flesh and blood has not revealed it unto thee, but My Father in Heaven." Here is a revelation of the great foundation fact of the Christian religion; it may be stated thus: "Jesus of Nazareth is the Christ, the Son of the living God." This great and wonderful fact is what Jesus called "this rock," and upon this rock He promised to build His church. This rock is the foundation of which the Apostle Paul speaks in his Ephesian letter, where he says: "Ye are built upon the foundation of apostles and prophets, Jesus Christ Himself being the chief corner-stone." The testimony of all the apostles and prophets, and the testimony of

all that Jesus said and did, prove that He is the Son of God. This rock is one thing and the church is another. The foundation is not the church, neither is the church the foundation. This rock, or foundation, is that upon which the church is built. This rock, viz.: Jesus is "the Christ the Son of the living God" is the foundation of the Lord's church. All persons in the Lord's building, the church of Christ, have been built upon this rock. Without the belief of this great foundation fact no one can become a Christian. This fact is believed upon the testimony which God has given by His Holy Spirit speaking in His apostles and prophets. The testimony of the Lord Jesus, the Apostle of His Father, constitutes the chief corner stone in the foundation. Although Jesus "bore witness (testimony) of Himself, yet His testimony is true." Jesus said to Pilate: "To this end was I born, and for this cause came I into the world to bear witness unto the truth." John xviii. 37. Yes, His life's work, His death, burial, resurrection and ascension bear witness to the great foundation truth, i. e., give testimony that He is the Son of God. Moses and all the prophets of the Old Testament, and the Lord Jesus and all the apostles and prophets of the New Testament, bear witness, or testify that Jesus of Nazareth is the Christ "the Son of the living God." There is no fact on earth established upon the testimony of so many faithful witnesses as the fact that Jesus is the Christ the Son of the living God. This is the most important fact ever published among men. Upon the belief of this fact is suspended the life and destiny of every man and woman that hears the Gospel. And as man can believe upon evidence, and cannot believe anything without evidence, it was necessary that the very best evidence should be given to prove the most important fact that man ever believed. Wherever the Apostles preached the Gospel, the first thing they did was to lay the foundation in the minds of the people. They would declare that Jesus of Nazareth is the Christ the Son of the living God. And they would prove this statement by the prophets, by the life, death, burial and resurrection of Christ, and by the gifts of the Holy Spirit which they possessed. The Apostle Paul said: "Other foundation can no man lay than that is laid, which is Jesus the Christ." This foundation once laid in the minds and hearts of men the work of building would go on immediately. The Lord built His church upon this foundation, this rock. And He still builds and will continue to build His church upon this rock to the end of time.

J. B. WALLACE.

West Gore, Feb. 18th, 1890.

### CHRIST AND SATAN.

No man can serve two masters. Matt. vi. 24.

There is a very remarkable fact connected with the service of Christ and the service of Satan, viz.: When in the service of the arch-enemy, people are not (as a rule) ashamed of it; they don't feel at all backward in showing their colors. They will uphold their own actions to the last, and sometimes, indeed, feel proud of them. But when they leave the bondage of sin and enter the glorious service of the Lord Jesus Christ, they become backward, ashamed and afraid to confess their Lord and Master. This is especially true of young Christians, and why is it? When people know that "the wages of sin is death," that they will get nothing for doing the Devil's work but everlasting destruction; when people know that the way of the transgressor is hard, and the end thereof death,—why are they so zealous in the wrong direction, instead of turning to that Master who is kind, so loving, so forgiving, whose yoke is easy and whose burden is light, and who gives to His servants life everlasting?

When I first became, as I thought, a follower of Christ, I did not want my old companions to know it. I was ashamed of being thought in the service of Christ. After a while this struck me as rather remarkable and contrary to my former conduct, for I was never ashamed of being on the other side, in fact, was inclined to be rather forward in acts of wickedness or thoughtlessness. I began to think that such conduct was not consistent with my profession of Christianity. One day I found in Luke ix. 26 these words of Jesus: "For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed when He shall come in His own glory, and in His Father's, and of the holy angels." These thoughts struck home with terrible force, Jesus is ashamed of me, His professing follower; and more, He will disown me on the last great day of accounts if I am ashamed of Him now. I am trying at once to serve Christ and Satan and He has declared it impossible. Thus I was led to see that it is a whole-hearted zeal in His cause that He requires of me. We belong to Jesus by right of creation and purchase, and we are thieves and robbers if we try to steal from our Master His due. It is "our reasonable service" to do His will, and there must be a decision one way or another, for there is no neutral ground on which we may stand. And those who are trying to serve two masters here will be terribly disappointed when Jesus shall come to judge the earth in righteousness. What a terrible thing to have Jesus pass us by when He cometh in His glory, and say: "Depart from Me, I never knew you." Sinners, leave the hard road of the transgressor and accept the easy burden of Him who will give rest to your souls. And all half-hearted Christians, leave off trying to serve God and Mammon, and give your whole heart and mind and strength to His service. C. E.

### CHRISTIAN SYMPATHY.

What is it? "Rejoice with them that do rejoice and weep with them that weep." That must be something akin to sympathizing with them. Can it be defined? It cannot in truth! It is that which stretches out from one soul to another and binds them with the chords of love, unites them in the closest fellowship; it breaks down the barriers of rank and position and makes the beggar feel that he has a friend in the person of the prince. We mingle our tears with those who mourn over friends departed; we try to comfort those in trying circumstances; we rejoice with those who have reason to be glad; we join in play with the children, we help them in their little troubles; we wipe away the tears from their streaming eyes. And thus we weep, laugh and play, and as we do we are linking together the magic chain that binds the hearts of others to our own.

Are we, as Christians, extending the sympathy to those around us that we ought? Are we following the example of our Great Teacher close enough in this matter? I am afraid we are not, that we are sadly negligent of our duty in this respect. How many young men and women we meet who are indifferent church-members, or, perhaps, have gone back to the world. You ask them why they are not more in earnest? Why did they leave the church? What is their answer? "That nobody cares; when I first joined the church I did try to live as a Christian should, but no one seemed to take any notice of me, no interest in me. I used to take part in the meetings but the older brethren did not encourage me, so I let the whole thing go." That is it; for the want of a little sympathy they neglected their duty. Yes, but some one says: "It's an easy matter to throw the blame on others, that is a poor excuse." But, brethren, can we say that there is not truth in what they say? We cannot. Why did you not welcome them with your whole soul into the church, make enquiry how