

no more strangers and foreigners, but fellow citizens with the saints; they are built upon the foundation of Apostles and prophets, and upon Christ the corner stone, into a holy temple for God's indwelling. They have been delivered out of the power of darkness, and have been translated into the Kingdom of the Son of His love. Those who were in time past aliens and enemies, are reconciled in the body of his flesh. Those who were lost have been redeemed, not with silver and gold, but with the precious blood of Christ. Those who were polluted with sin, have purified their souls in obeying the truth unto unfeigned love of the brethren. They have been called out of darkness into His marvelous light. Those who in time past were not a people are now the people of God. Those who had not obtained mercy have now obtained mercy. Those who were going astray like sheep have returned unto the shepherd and bishop of their souls. Those who once walked as the world walks, in the lusts of the flesh, have been washed, sanctified, justified, in the name of Jesus Christ and by the Spirit of God. They have passed from death unto life.

The gulf which separates the past from the present, with these people, is wide and deep. They are new creatures in Christ Jesus. Old things have passed away, all things have become new. New motives impel them. New hope beckons them. New power makes them strong and gives them victory. New employments absorb their thought and effort. New associations minister to their pleasure. They are still in the world. They are not of the world. Their old companions think it strange that they run not with them to the same excess of riot which characterized their old lives, the world does not understand them. Their life is hid with Christ in God.

This is the first great characteristic of the Apostolic church. Its members were *converted* people. They were not there because they were rich, or great, or powerful. It was not birth, or previous religious condition, which determined their standing in the church. The priest of Jerusalem, and the idol-worshipper of Antioch, were both *converts*. The nobleman of Ethiopia, the Centurion of Casarea, and the slave of Corinth, each, and all, "turned" to Christ, and came into the church as a result of their turning. The Jew did not come in because he was a son of Abraham, nor the Greek because he worshipped the gods; but both came in because they had been born again, and were new creatures.

The result of this radical change was that the church stood in marked contrast to the world. It was a separated institution. It lived a different life. It aspired to a different ideal. The world was sensual, the church spiritual. The world lived for the present, the church for all the ages. The world said, "Let us eat and drink, for tomorrow we die, and we know nothing about the future." The church said, "The King-

dom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. And there is a city which hath foundations, whose builder and maker is God." The world was cold, cruel and selfish. The church was warm-hearted, merciful, and philanthropic. The world was sinking helplessly and without hope, to destruction. The church was being saved unto the uttermost, and its hope, fixed on eternal verities within the veil, was like an anchor to the soul, both pure and steadfast.

This changed life is an inseparable feature of the true church. Not numbers, nor wealth, nor intelligence, nor fame, is the true test of the genuineness of the church. But the changed life. Well is it for a church when it can stand that test. It may be poor, and despised, and persecuted. Nevertheless, it is owned of God, and its lineage is beyond dispute. It is in the true Apostolic succession.

#### DO WE NEED A REVIVAL?

H. MURRAY.

What do we mean by a revival? If we understand it to be the gathering of numbers into a worldly inactive church, we would give a decided No; but if we mean that the church whose faith and love and grace are at low ebb, needs restoring to its former condition, then we say emphatically that it needs a revival, and unless such a church has a revival, there will soon be nothing to revive. The light of faith and love must go out, like the light of the foolish virgins, unless it is revived. We must replenish our lamps. We cannot have the light of life in our lives unless we have the oil of grace in our hearts. A revival means the restoring of grace and faith in the church before it is too late.

A church of a hundred, with only a baker's dozen to carry on its work and worship, needs a series of meetings for the special purpose of reviving the work of grace in the hearts of those whose light is going out, against whom the door of mercy will be eternally closed unless they are revived. We should be more interested for those who are losing their first love, than for those who have never loved the Lord, as the condemnation of those who have lost their love is greater than those who never had any love to lose.

We find it quite impossible for a graceless church to gather souls into its fold. As some one has said, "A dead saint can't catch a live sinner." Should it be possible to gather precious souls into such a church, they would soon be of little use; as "like always begets like," they would be only partisans and not live earnest devoted Christians.

Yes, indeed, we are in desperate need of a revival in the churches. How it saddens and pains the hearts of those who are working and praying for the prosperity of Zion,

to see the stolid indifference of those from whom they expected help and encouragement. But this should stimulate the workers to work th harder for them who are at ease in Zion. Let some one tell us how the church can have a good revival. Don't wait brethren, but speak right out, soon as possible.

#### AN EVIL EYE.

H. MURRAY.

"If the eye is evil the whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness." Things are very deceiving to the evil eye. We think we see something when there is really nothing. A mote looks like a beam; and what is still more unfortunate we are looking for something when there is nothing. The good healthy eye is looking for something good, but the evil eye for something that is evil. Like seeks for like, and in this world of varieties we can generally find what we are looking for. It is one of the sad lamentable conditions of the human heart, it becomes so depraved that it is looking and seeking for the evil in the world. Like the dogs that licked the sores of Lazarus, they are feeding their depraved nature on the garbage and carrion of life, and thus filling of their cup of misery and hatred. All such should anoint their eyes with the eye-salve of peace and love; that they may see and enjoy the good and the beautiful in nature and human lives, and thus transform their own life by the good things all around them. Some one hath said that "One who is healthy does not wish to dine at a dissecting table." If there is any thing or any person to whom you feel a dislike that is the person of whom you ought never to speak. Joseph Parker says "never throw mud, you may miss your mark, but you will be sure to have dirty hands." Let us cultivate the eyes of our heart to see and love the good, and beware of dogs, and remember if we are bitten the bite will heal but it is the dog that dies.

#### To the Christian Churches of the Maritime Provinces:

At the late Maritime Convention of Christian Endeavor held in Sackville, N. B., only four delegates were present from the Christian Churches. Only two of these represented C. E. Societies the other two being from the same society as one of the delegates.

Any pastor who has had a good live society to assist in the work of the church must have realized what a great help it was to him, and to a church without a pastor a C. E. Society can do much to keep alive the interest and improve the social meetings.

As secretary of the Maritime Union I would be glad to see a number of new societies organized, and as a member of the Christian Church I would like to hear from any one in congregations where no societies exist and would supply literature and assist in any way possible in the formation of new societies.

Can we not have a C. E. Society in every church before the next Maritime Convention which is to meet in 1901.

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