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THE CHRISTIAN.

FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD.—Paul

VOL. XVII.—No. 3.

SAINT JOHN, N. B., JANUARY, 1900.

WHOLE No. 195

The Christian.

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All communications, intended for publication, to be addressed:

"THE CHRISTIAN."

P. O. Box 56

St. John, N. B.

EDITOR:

DONALD CRAWFORD.—NEW GLASGOW, P.E.I.

NOTES AND NEWS.

We are expecting to receive a number of renewals this month. The money is needed. The amounts due are small, but the aggregate amounts to a large sum. "Prompt payment pleases people."

God's blessings must be sought—(1) By prayer; (2) expected in faith; (3) worked for by obedience; (4) waited for in patience; (5) received with praise and thanksgiving.

RETROSPECTIVE.—1. Have I buried or wasted my goods? 2. Have I neglected a dying world? 3. Have I shut my hand and purse against my needy and perishing brother man?

The value of a watch is in its movements. No matter how expensive it may be, if it is defective in time keeping, it is not much good as a watch. So of the church. If it is defective in its working and has not the "go" into all the world, etc., it is of little use as a church.

The person who rejects Christ rejects the creator of his own life, for He made all things and upholds them by His power. Whatever life and salvation we enjoy are the gifts and blessings of Christ. Our very life is in His hands.

That report from Danvers in the last CHRISTIAN is a splendid record for a preacher. Twenty young men brought into the fold of Christ in the course of a year. If these young brethren are true to their profession, and we expect they will be, what a grand work we will see in Digby County in the near future.

Stalker says, "There are four judgments that man is exposed to: (1) That of his friends; (2) That of the world; (3) His own judgment; (4) God's judgment. In every man there are four men: (1) The man the world sees; (2) The man seen by the person who knows him best; (3) The man seen by himself; (4) The man whom God sees."

The first meeting of our Saviour with His disciples, after His resurrection, Thomas was

absent. He had some excuse no doubt for not being there. But the result of his absence was the loss of his faith. He became a doubter. And so it is today when one loses his interest in the meetings where Christ meets His disciples—he loses his faith and becomes an objector to the word and work of God.

"Will a man rob God? Yet ye rob me in tithes and offerings." If a man is a robber in this world who withholds his tithes and offerings from the Lord, what will be the condition of the man in the next world who does not devote even five per cent of his income to the Lord.

Bro. B. G. Stevens writes in the *Christian-Evangelist* that he gives up the ministry after the service of 27 years on account of the failure of financial support. We heard of another preacher who could not get a support for his preaching because he could get only what he was worth.

Gladstone was once asked where the alarm was on behalf of religion. His reply was: "The enormous increase in the material comforts and conveniences of common life, and a proportional multiplication of human desires and appetites have cast a heavy weight into the scale, in which things seen and temporal are weighed against things unseen and eternal."

"Is it not safe to follow the dictates of our own conscience?" Not always. The man in the forest, who lost his head, thought he was going home when he was going away from home. Was it right for him to follow his conscience, his feelings, or his compass? There is danger of a misguided conscience. It is safe to follow conscience only when it is enlightened by the one infallible guide, the Bible.

During the past summer there has been excursions up the St. John river on the Lord's day by the Star Line Steamship Co. At a recent meeting of the directors a resolution was passed deciding against these excursions. One of the directors, who took a particularly strong stand on the question, declined to accept any share of the earnings from these excursions during the past two seasons. These are the kind of men who respect the Lord's day and Sunday excursions would soon be stopped if other directors would do likewise.

ADIEU, 1899.—The joys and sorrows, mistakes and failures, of the old year are recorded. We may look back upon them, but we can't change them. Everything there is just as we left it. We can keep on talking and thinking and acting, but that will not obliterate the old deeds—there they are and there they will remain until God opens the books out of which we shall be judged. "God's graphophone will reproduce the old song, and the old life." As we begin the New Year, let us try to have fewer things recorded that are not good and more that are good, that we may see on the pages of 1900 less mistakes and more things that will gladden our hearts.

Life is "certainly uncertain." Many of our dear ones who entered into the year 1899 have entered into the eternal year, where its sun never sets and nothing ever grows old. May our lives be such that when we close our eyes on this life we may open them to a life that will be brighter and richer than this.

Prayer meeting topics for 1900:

- January 3—Purposes and Hopes for the New Year.—Ex xiv. 18; Phil. iii. 13-16; Rom. viii. 31-39. Concert of prayer for Missions.
- 10—Walking with God.—Gen. v. 22; Deut. v. 33; Rom. vi. 1-4.
- 17—What would Jesus do in my place.—Luke ix. 23-27; 1 Peter iii. 21-25.
- 24—Blessings of the Holy Spirit.—Gal. iv. 6; Rom. viii. 15-27; Eph. i. 13-17.
- 31—Religion in our conversation.—Mal. iii. 16-18; Luke xxiv. 13-32.

"It is very well to talk and write about the duty of giving a tenth of our income and sacrificing for the Lord but why is it not done?" Let me tell you, my friend, this very thing is done in our Provinces; the number of Disciples who are bringing their tithes into the storehouse is increasing. We have a good brother in the Province of Nova Scotia who has, this year, given three acres of his best land and built on it a fine dwelling house and given it to the preacher. Don't be surprised if a number follow his example. This is going to be a year of surprises.

The Rev. Charles M. Sheldon, author of "In His Steps," is not only breaking loose from the ethical standard of the times, but is laying aside the musty theological standards. He has rejected the creed of the church to which he belonged as useless and obsolete, and has prepared a new covenant which he thinks is better adapted to the religious needs of the hour. Probably his next move will be to lay aside all human creeds and covenants as rules of faith and accept the Bible only as authority in faith and practice.

An attempt is to be made during this year to revolutionize the creeds of America. This attempt is not to be made by religious radicals or the apostles of a new faith, but by the preachers of the established churches of all denominations, except the Catholics. To accomplish this they are hold assemblies or conventions in different parts of the country and discuss subjects that bear on the question of union, thinking that in this way harmony will be increased and a new universal religion will be given to the world. The religious world is coming to see that human names and human creeds are not only meaningless but positive hindrances to the progress of truth and righteousness.

Here is a good lesson in arithmetic for the new year.

Notation: "I will put my laws into their hearts and on their minds will I write them."

Numeration: "So teach us to number our days that we may apply our hearts unto wisdom."

Addition: "Add to your faith virtue, and

to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

Subtraction: "Let us put off the works of darkness, and let us put on the armor of light."

Multiplication: "Mercy unto you and peace and love be multiplied."

Division: "Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you."

We are to raise fifteen hundred dollars for mission work in our provinces. Some one asks how this can be done? an interrogation that means, when interpreted, that it cannot be done. But it must be done or we will rob God. The trouble is not in the smallness of our means but in the largeness of our meanness; not a larger pocket but a larger heart that is needed. "There was a widow of small means, yet of noble liberality, but unexpectedly a legacy was left her. In her comparative poverty she had delighted in giving five dollars but now she proffered twenty-five cents. When asked why such a change she replied, 'Ah! when day by day I looked to God for my bread I had enough and to spare. Now I have to look to my ample income and I am all the time haunted with the fear of losing it and coming to want I had the guinea heart when I had the shilling means, now I have the guinea means and the shilling heart.'" That reminds us of a case that came under our observation when at Durham, N. H. A lady was supporting herself by her needle. She was sewing for a wealthy family in Dover and putting twenty cents into the Lord's treasury every week. The man for whom she worked died and left her one thousand dollars. The fear of losing it soon destroyed her interest in the cause and she immediately became too poor (?) to spend anything for the cause of Christ. These with many like cases show plainly that the trouble is not so much with the pocket as with the mind. The better understanding of this duty is the ground of our hope that the demands that are upon us will be met. The growing interest and knowledge in this work will not allow us to spend lavishly on ourselves and give sparingly to the Lord. We must make the very best use of our best whether it be wealth or faculties or time.

News of the Churches.

ST. JOHN, N. B.

COBURG STREET

Dr. R. Bently Ray spent the past month with the church at Milton, N. S. During his absence, Rev. J. W. Manning, of this city, occupied the pulpit on Lord's day evening, Dec 3rd, and Dr. McLeod, of Fredericton, N. B., on Lord's day, Dec. 17th. Bro. J. C. B. Appel, the pastor of the Main Street Christian Church, conducted our Thursday evening prayer-meetings.

One addition by confession and baptism during the past month.

We were glad to have Bro. J. Barry Allen with us during this holiday season.

From letter received, we learn that Bro. Henry W. Stewart has arrived at Whittier, California.

Miss Ethel Barnes has returned from a visit to New York and Boston.

The C. W. B. M. held a very interesting meeting on Lord's day evening, Dec. 10, the President,

Mrs. John E. Edwards, in the choir. The following is the programme:

Opening Hymn—"Joy to the world, the Lord has Come."

Scripture Reading—91st Psalm.

Prayer by the President.

Remarks.

Hymn—"Labor On."

Paper, by Mrs. L. A. Miles—"What has God Wrought in this Century through Missions?"

Paper by Miss Ada Emery—"What has God Wrought in this Century through the Disciples of Christ."

Twenty third Psalm, recited by five little girls.

Song by Pearl Ingraham.

Paper by Mrs. J. S. Flaglor—"What has God Wrought in this Century through the C. W. B. M.?"

Hymn—"Hark the voice of Jesus crying, who will go and work to-day."

Address on Mission Work, by Mrs D. A. Morrison.

Recitation, "The Deacon's Mite," Miss Mabel Boyne.

Collection.

Closing Hymn—"Far, Far Away in Heathen Darkness dwelling."

Prayer, Mrs D. A. Morrison.

MAIN STREET.

The regular monthly visit of the Coburg street Endeavor Society on Dec. 6, was most helpful. The meeting was led by D. A. Morrison

Miss Maggie Barnes, of Coburg St. Church has rendered very efficient help at the organ at several of the Sunday services. Since the departure to Boston, of Miss Vemie Frizzel, this part of the church work has been neglected, but the prospects are now encouraging. Two young workers have been enlisted, Etta Huggard and Harry Dixon; both have proved their ability and willingness. These, with Miss Ethel Kincade (who usually plays at the Wednesday evening prayer meeting) will give assurance of better things in this connection

Bro. Appel has accepted a call to remain another year.

At the close of the prayer-meeting on the 27th, a meeting of the congregation was called to consider business with reference to the new church house. The great need of more money was presented to those present and a number of generous pledges were made. It is hoped that the members who were absent will also be self-sacrificing for this work.

It would be a great encouragement to this small band of workers if their fellow Christians in other parts would manifest Christlike interest by contributing more generally and more generously.

WESTPORT AND TIVERTON, N. S.

We are right in the midst of holiday times. Saint Nicholas, the patron saint, the jolly little old man, is around and making the hearts glad of young and old. A number of our friends in Tiverton kindly remembered us and our family with Christmas gifts, and our friends in Westport remembered us with their gifts of good cheer, among which was as fine a turkey as we ever undertook to devour. Our friends in Milton did not forget us, but sent us their good wishes in substantial and pleasant gifts, to all of whom we tender our hearty thanks and happy new year greetings, and the assurance that their friendship and blessed fellowship greatly increases the Divine message of peace on earth and good will to men. There is nothing more sacred and beautiful and soul-inspiring than Christian friendship,—to be in touch with human hearts, to feel and know you have a friend, and to have a friendship for others deep and unselfish enough to work and sacrifice for their good. It is said to be more blessed to

give than to receive, but it is twice blessed to both give and receive. The love of God in our own hearts is made more precious to us as we impart to others in generous heart and hands sweet joy and peace the gift of God's love. May the new year be crowned with new and greater blessings in making known the angels' song of glad tidings of joy and peace to all the world. To be the means, in the hands of the Lord, of bringing one precious soul into the joy of the Lord, will be a bright star in the crown of our rejoicing when we meet "beyond the cloud rift."

H. MURRAY.

SOUTHVILLE, N. S.

C. W. B. M. day was observed by the ladies of Southville Auxiliary. The programme consisted of missionary readings, recitations and missionary addresses. It was considered a success. Our cause to complain is small, but our reasons for rejoicing are great. The cause of Christ is advancing in our midst, and we desire sincerely that Christ should have the glory.

The community has been saddened by the sudden and painful death of little Jennie C. Steele, daughter of Howard and Bessie Steele, aged eight years and ten months. Her illness, of about three weeks, terminated in inflammation of the brain, with intense suffering, till death came to her relief on Monday morning, 18th inst. Her funeral that took place Wednesday afternoon, was attended by Elder Cooke, who delivered an interesting discourse full of tenderness and Christian consolation.

Loving and gentle, healthy and fairer than most, a general favorite, none would have dreamed she could thus early be taken; but Death is

"Not of those

That wait the ripened bloom to seize their prey."

Missed at the school, the Sunday-school and the home circle, lamented by all, little Jennie was laid away on the hillside, with many tears, there to rest till graves at last must give up their treasures, while alternating snowdrift and daisy will guard her chilly bed.—*Free Press*.

HALIFAX, N. S.

Last Lord's day evening I baptized a young man from Haats Co. who came about sixty miles for this purpose. He had met some Priscilla or Aquila who had expounded unto him the way of God more carefully, whom also we were glad to encourage, and send on his way rejoicing.

This is an object lesson. How many there are who are hearing the simple gospel almost daily, and who know their duty, but yet cannot be persuaded to accept Christ, though urged to do so again and again. Yet here comes an honest man, who had but recently learned the way of the Lord, fifty or sixty miles to consecrate himself to Christ in obedience to the gospel: For ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ.—Gal. iii. 26-27.

We enjoyed a very pleasant evening at our home last Friday evening with the children and young folk of our Sunday-school and Junior Society. These social gatherings help to get the young people better acquainted, and also increase their interest in their work.

My son, F. C. Ford, was with us for a few days, and preached very acceptably Lord's day evening. He has accepted a call to preach for the North and South Lubec churches, and has already entered on his labors

We are now enjoying a visit from Bro. R. E. Stevens and wife, who will be with us through the holidays. We shall make the best possible use of them while here, in the interest of the cause we we plead.

We are still losing members from our congrega-

tions by removals. We are saying good-bye to some three out of our already too small congregation this week. This is the discouraging feature of our work in this city.

A happy and prosperous New Year to all the readers of THE CHRISTIAN. E. C. FORD.
Halifax, N. S., December 27, 1899.

Home Missions.

Address all communications and remittances to W. A. Barnes, Secretary, 228 St. James Street, St. John, N. B.]

**\$1,500 for Home Missions!
500 Souls for Christ!**

A Happy New Year to all our readers! Do not forget the collection to be taken for the Home Mission work in these Provinces on the first Lord's day in February. Some of our churches have taken their first collection already, and if these are an indication we hope for a large offering.

It was stated in our last issue that Bro. Appel, when at the Jubilee Convention, had called on the secretaries of the A. C. M. S. He also had several conversations with the Society's Executive Board with reference to the mission work in these provinces. He also presented the matter at a special meeting of the Executive called to hear the various delegations, and on Thursday morning did the same before the Convention. At a rally of the Canadian delegates, resolutions were passed emphasizing the need of more effort being made in Canada by the A. C. M. Society. These resolutions were read by Bro. R. W. Stevenson, at one of the evening sessions of the Convention.

In corresponding with some evangelists, one of them writes, "My correspondence with you has stirred up my interest in your work. I think you publish a paper in St. John. I would count it a favor to receive a copy." The writer sent a copy to this good brother, and he replied, "THE CHRISTIAN came to hand this morning, and I am much pleased with its 'get-up' and spirit. It appears to be spiritual, catholic and progressive in tone, view of truth and spirit. If THE CHRISTIAN is a true index of the pulse of the brethren in the provinces, then there is a surely a bright future before you. Was particularly pleased with 'Notes and News' and H. Murray's article, 'Do we Need a Revival?' I enclose order for fifty cents."

RECEIPTS.

Previously acknowledged,	\$143 01
P. McIntyre, part pledge at Annual,	1 00
Margaret Eldridge, Sandy Cove, N. S.,	2 00
Coburg St. Mission Band,	5 00
Lord's Cove—per W. H. Harding,	6 00
Letete, N. B.—per W. R. Wentworth,	7 00
Main St Sunday-school,	7 00
Halifax—per E. C. Ford,	20 00

\$191 01

W. A. BARNES, Secretary.

TREASURER'S REPORT.

Balance last report,	\$20 25
Cash from Secretary,	26 01

\$46 26

Expenditure.

Paid E. C. Ford,	\$24 50
" J. C. B. Appel,	20 00
" Express Order,	12
" Hymn Books, Pictou,	4 50

\$49 12

GEO. F. BARNES, Treasurer.

Foreign Missions.

Maritime C. W. B. M.

Expect great things from God.
Attempt great things for God.

DEAR SISTERS,—As this is the season for heart searchings and new resolves for the future, shall we now each resolve that our missionary work shall be nearer to our hearts this year than ever before; that we will give ourselves to Christ more fully for service? If we do this individually, and mean it, there will be no difficulty in raising the amount needed this year but we will rejoice in seeing larger things undertaken and accomplished in His name.

You will all be pleased to see Sister Richardson's paper which was read at the Annual Meeting. MRS. J. S. FLAGLOR.

MISSIONARY ZEAL.

Paper read at the Annual Meeting C. W. B. M., Oct., 1899.

A lack of missionary zeal seems to be the great drawback in many of our churches to-day. Let us look at the churches for a few minutes, retrospective and prospective.

In the former we go back to the birth of the church, and what did the churches do for many years in carrying out Christ's great command, "Go preach the gospel to every creature?" You answer very little was done until a few years ago, when people began to see that this command was a personal affair, and that the responsibility was as great upon them as the apostles.

Many of these old churches, and, in fact, many of the churches of to-day, are born live and die without an issue (if you will allow the expression). Now in life, its chief duty is to propagate, to increase the life of which it is a part. And so it should be with the church. It should not live for self, nor in self, but should organize and support other bodies, and thus extend Christ's kingdom to the uttermost parts of the earth. This is a true missionary spirit.

In looking at the prospective side of this question of missionary zeal, recall for a moment some church that is helping home and abroad. Is not that a typical primitive church, beginning at Jerusalem (or home) and stretching outward. Well, what is the present state of that church and what is its future hope? Is it not progressive and aggressive? Is it not the church of today and the father of many future churches? Now to which of these do you belong, the missionary or non-missionary?

I think I hear some one say, "Well, my sympathy is with the missionary church, but unfortunately I am identified with the latter." Now, my sympathizing sister or brother, do you not think it possible to do some missionary work even in your non-missionary church?

Do you know of some one who likes to read, send them some tracts—"In Hindu Lands," "Child Life in India," "Missionary Tidings," or many others revealing the condition of heathen lands. Are there not those who would give something to mitigate this condition by seeding the gospel, or could you not find half a dozen who would work with the C. W. B. M. for the extension of Christ's kingdom?

Dear sisters,—

There's much we can do if we work with a will; No time to be wasted today, The Master is ready our labors to bless, And wages he offers to pay.

Let us then work the works of him that sent us while it is yet day, for the night cometh when no man can work.

RECEIPTS.

Previously reported,	\$32 35
Tiverton—Ladies Auxiliary,	4 00
St. John—Coburg St. Ladies Aux.,	3 40
" C. W. B. M. Day, col.,	6 00
" Sunday-school,	1 25
Leonardville—Ladies' Aux.,	6 00
Southville—Ladies' Aux.,	1 05
" C. W. B. M. Day, col.,	2 25

\$56 30

SUSIE FORD STEVENS, Treasurer.

Port Williams, Kings Co., N. S.

Children's Work.

[Address all communications to Children's Work to Mrs. Frank Richardson, Lord's Cove, Deer Island, N. B.]

DEAR BOYS AND GIRLS,—The old year—1899—is gone forever, and it has taken with it some of our boys and girls. It has also taken with it its advantages and opportunities, and what we left undone in 1899 is lost forever; but we have before us now 1900, with more opportunities for working and giving than any previous year. As I write I stop and think: How shall I spend this year—for self or Christ? In reading this, let us all decide whether our time, thoughts and money shall be on self or others; for Christ said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me!"

I must compliment West Gore "Golden Rule Band" as the only band who has written to me, outside of the officers. I am pleased to hear from the boys and girls, and it helps me in knowing that we are all working together, for where there is union there is strength. I am expecting a letter from every band the first of the new year, and I hope not one of you will neglect to write and tell me how you are getting along in your work.

Before closing I would like to ask each band to make a Christmas offering this year. You know the season for giving and receiving presents is just over. Our hearts were all gladdened by some gift; and how pleased we were to know our friends had not forgotten us. Do you not think Christ would be glad to receive a gift from us, be it ever so small? Yes, much more so than we would. Then let every band, at the first meeting, make a special offering, and do good in all the ways we can.

MRS. FRANK RICHARDSON.

January 2nd, 1900.

RECEIPTS.

Previously reported,	\$0 28
Leonardville—Happy Band,	2 00
Halifax—Junior Endeavor	1 25

\$3 53

SUSIE FORD STEVENS, Treasurer.

Port Williams, King's Co., N. S.

After all, dear friends, the great underlying need of the church is Christ. We cannot truly serve until we are filled with the love and spirit of our Lord Jesus. We need to have him touch our fevered restlessness that we may be given a truer perspective of life; that he may point out to us what is worthy of our time and strength, since he can only accomplish his work through us.—Mrs. Louise Kelly.

I believe more in the providence of God and the answer to prayer. My appointment to Calcutta is an answer to prayer.

I am willing to give my life for God.—N. M. Ragland.

The Christian.

ST. JOHN. N. B., JANUARY, 1900

EDITORIAL.

ON THE CLOSE OF THE GREATEST CENTURY
SINCE THE APOSTOLIC AGE.

Many thoughts crowd the mind and memory as we enter upon a new year and a new century and conform to the necessary changes. It will be long before our pens refuse to date 1800, which they have been always doing from our earliest recollection. The pen follows the memory and the memory conforms to changing time. But although years and centuries pass away, ANNO DOMINI remains the same, and while all civilization are continually repeating "THE YEAR OF OUR LORD." Whether they so understand it or not, they are constantly proclaiming to mankind that at a given point in past time He was born who is "THE DESIRE OF ALL NATIONS" and a new era dawned upon our race which is never to grow old, but to increase in brightness until the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ.

At the Saviour's birth, a multitude of the heavenly host descended, surrounded with the shining glory of the Lord, praising God and saying, "Glory to God in the highest, and on earth, peace, good will toward men." We are permitted to join in that wonderful song at the close of this the greatest century since the apostles' age and to enjoy that peace and good-will. Who has such abundant reason as man to praise God for his unspeakable gift.

Who can adequately contrast the advantages of the world to-day with those of a hundred years ago, or tell the benefits to men of advanced light on nearly every subject, on the blessings of freedom from slavery and from tyranny of every kind. Far above all the rest are the blessings to the world from the spread and triumphs of the gospel of Christ. A hundred years ago it was considered a crime to send the gospel to the heathen, and the few who attempted the like were denounced unsparingly by saint and sinner. It is not so to-day. The minds of true Christians are wonderfully changed on this subject, when they see that on his rising day Jesus asked of his Father and received the heathen as his inheritance and the uttermost parts of the earth for his possession. Ps. ii, 7, 8. Acts xiii, 33. After Jesus had by the grace of God tasted death for every man, and God had raised him from the dead and had made him this gift, he claimed every man and woman in all the world; and his last charge on earth to his people was to tell every person this, and on what terms he would save them. Mark xvi. 15, 16.

When this is understood, there is no work more important and precious to the Christian than to preach the gospel to every creature as far as he can, and this has been gloriously done by many in 1800. Where ten

are preached the gospel to the heathen at its beginning, thousands have preached to them at its close, and where hundreds of dollars have been annually spent to support such preachers, millions have been raised at its close, and the work is growing steadily every year. In every country where the gospel is preached, people are turning from idols to worship God through our Lord Jesus Christ. Whole islands of degraded cannibals are converted to the love and worship of God.

God's manifold goodness in the past inspires hope for the future. We hope, because this is possible with God, that the new century will excel the past especially in the success and triumphs of the gospel both at home and abroad. Of this there are many favorable indications. Christian union and Christian labor were the closing cry of the century. Both the pulpit and the pew seem more concerned about Christ than creed. Preachers pray and preach together and seem willing to talk in friendly terms over their differences and the possibility if not the probability of a union in Christ. Both preachers and people appear more willing than formerly to examine their points of agreement as well as their differences and to realize that none can afford to be mistaken in their treatment of the truth of God, and above all that Christian union has even more to do with the heart than with the head. Christ's new commandment is all powerful in accomplishing such union, and the more it is cultivated the greater reason we have for hope. In Jesus' prayer for the oneness of his people is seen his ardent love for them and his compassionate desire for the world's salvation. "That the world may believe that thou hast sent me." In proportion then as Christians are one will the world believe. Let us rejoice then at the favorable indications of Christian union and the world's salvation and do all we can for the advancement of both, so that our prayer may be in unison with that of the Great Intercessor recorded in the seventeenth chapter of John. When discouraged by our weakness and the strong opposition of the world, the flesh and the devil, let us remember the high priest of our confession who will not fail us in time of need. "This man because he continueth ever hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. vii, 24, 25).

How blessed it is to come to God and to come to God by Christ. To be near God is man's happiness and glory, to be separated from him is man's deepest suffering and disgrace. Jesus in silence could endure the cross and despise the shame, but separation from God drew from his breaking heart the loud cry, "My God! my God, why hast thou forsaken me!" On account of us and our sins he was separated from God, and on account of Christ and his work we draw nigh to God.

This man has an unchangeable priesthood

and is able not only to save us from our past sins but also from every sin and from every foe until all danger is past and we enter the pearly gates.

Everything around us is changing and many things are fitted to disappoint and crush us. Our nearest and dearest friends pass from our sight, and all things seen are temporal. But the unseen God being near us turns all our losses into eternal gain. While in the charge of "this man" our very weakness is joyful because his strength is made perfect in weakness.

The Jews often suffered disappointment and loss by the death of their high priest, and as this was liable to occur at any time they were in continual uneasiness and fear. But this man because he continueth ever hath an unchangeable priesthood and his gentle voice ever says, "Because I live ye shall live also."

He was in the world and although the world hated him it did not overcome him. His love was stronger than the world's hatred. He cheers us with the fact that he has overcome the world. It is his by right of his Father's gift, on account of his death for it. He now claims the uttermost parts of the earth as his possession, and while he sends us out to cultivate it for him and gather into his fold the souls he has purchased by his blood, let us not be afraid or ashamed of a work so just, so glorious and good, but labor and sacrifice and, if needs be, suffer until with all our unworthiness we hear from his own mouth the glad "well done."

Original Contributions.

SOME CHARACTERISTICS OF THE
EARLY CHURCH.

A GROWING BODY.

M. B. RYAN.

No. II.

The infant church was small in numbers—about "a hundred and twenty names." There was not much of promise in this little company for the accomplishment of great things. Doubtless no great thing would ever have been done by them if left to their own strength.

But those humble ones, few in number and obscure, mostly from the somewhat despised province of Galilee, assembled in an upper room at Jerusalem, were the Lord's chosen. This was the nucleus of the Church. This was a seed, cast into the earth, and destined to bring forth an abundant harvest. It was waiting for power. When quickened by the gift of the Spirit on Pentecost, this infant Church began to be the most astonishing force which has ever entered human society.

One startling feature of the life of this early church was its rapid growth. The one hundred and twenty names of the upper room had three thousand added to them in a day. Pentecost was a tidal wave, bearing the infant church upon its bosom and carry

ing it out of its obscurity upon the high sea of popular interest and recognition. Another day, soon after, saw two thousand more names added to the number, so that "the number of the men came to be about five thousand." A great contrast to the little company which a few days before was waiting, half hiding, in an upper room.

And this growth was not the result of a sudden and temporary spasm of public interest and favor. It was marvelous, but it was natural. The world has a new thing in it now, and that new thing, the Church, has its own characteristics. One of these is the power of growth—marvelous growth, if judged by worldly standards, but *natural* growth when the character of the church is considered.

So the growth continued. "And believers were the more added to the Lord, multitudes both of men and women." "The number of the disciples was multiplying." "And the word of God increased, and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests became obedient to the faith." The Church throughout all Judea and Galilee and Samaria had peace, being edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, was multiplied." But the Word of God grew and multiplied, so the churches were strengthened in the faith and increased in number daily.

Thus does the historian, himself evidently impressed with the significance of the fact, bid us look upon the constant, wide, and startling expansion of the church.

And this growth is a growth in area, as well as in numbers. The small seed has become a great plant, a tree indeed spreading its branches out into every country. The little band of Galileans in the upper room in Jerusalem has multiplied itself in a dozen countries, until groups of men and women, among whom are both Jews and Greeks, Barbarian, Scythian, bond and free, meet in Samaria, in Antioch, in Ephesus, in Philippi, Corinth, in Rome, and in the numberless unnamed places where the gospel of Christ was carried by its first enthusiastic stewards.

There is something sublime about this onrush of the Church's life. We are filled with admiration as we watch its development. What an exhibition of virile power is that where the church, by its rapid and substantial gains, in the stronghold of the opposition to Christ, makes the priesthood tremble and confess in alarm, "Ye have filled Jerusalem with your doctrine and intend to bring this man's blood upon us." What a proof of its inherent vitality and its aggressive power, when Philip, a Jew, went to the city of Samaria, and so preached the things concerning the kingdom of God and the name of Jesus Christ, that the people turn to Christ in multitudes. What a demonstration of its fitness to triumph, when slaves from the purlieus, and noble men and women from the market places and forums of the heathen world, are alike gathered to its ban-

ner by the men who proclaim its head, the Christ. With what reverent interest must we watch its advance, from Jerusalem to Judea; from Judea into hostile Samaria; from Samaria onwards in its resistless march toward "all the world;" seeing it everywhere waking men from their sleep, rousing them from their indifference, creating within them a hunger and thirst after righteousness, and moving them out of their sins, and sensualism, and slavery to form, into the new life of righteousness and spiritual freedom.

This power of growth is one of the true tests of the church. The Church of Christ is his body. It has his spirit, his life, within it. Life induces growth. Everywhere, life induces growth. The church which does not grow, cannot be a true church of Jesus Christ. To the church that is filled with his life growth is natural, even a growth marvelous in the eyes of the world.

HOW TO HAVE A REVIVAL.

WILL F. SHAW.

As we have had a revival and are among the survivors, we shall endeavor to follow the track Bro. Murray has blazed out.

Inasmuch as in us lies we preach the following conditions unto revival:

1. Set everybody to praying. Acts i. 14
2. Get all in unison together. Acts ii. 1.
3. Provoke all to search the Word. Acts xvii. 10-12.
4. Induce all to take part. 1 Cor. xiv. 26. Notice, with *purpose*: unto edifying. Every service should be "unto building up."
5. Encourage all to preach the Word. Acts viii. 1-4. Preachers cannot do one-tenth the preaching this world needs. The early church preached. Every point of contact was a pulpit.

When these five apostolic requirements are complied with, holy brethren, need we doubt Christ's presence and God's blessing. With these conditions, even if you cannot get the most popular evangelist, "owing to previous engagements," or "numerous calls," you can pin your faith to New Testament practice and to Christ's precious word, and do the work of his church anyway.

6. Keep your increase. Many revivals fail because young Christians are suffered to lapse; then people "don't believe in revivals." Put converts to work. Take them to weak churches, schoolhouses, missions and slums, and make them read, sing, talk and pray. In the past three months I have accomplished more than in any previous year in the field; yet not I, but the young Christians enlisted as an active evangelistic force. The reflex influence has doubled our prayer-meeting attendance, enlarged the Bible school, and deepened interest and spirituality in all work.

Revivals are only permanently successful when the material acquired is made a revival force. "Stir up the gift that is in others, as well as in you," is a wholesome admonition to us preachers.

Correspondence.

DEER ISLAND LETTER.

I would call attention to the notice of the Christian Church in Boston. If any who read this have friends or relatives living in or near Boston and will write to Brother Mohorter, the pastor, giving name and address, he will gladly receive the information. I learn that the Boston church is taking on new life, and hope it may grow and flourish.

Would it not be well if our preachers and teachers said a little more on the subject of giving? Some of the brethren seem to think that if they pay the preachers and keep the running expenses of the church down, that they are giving to the Lord, but that is a mistake. Brethren, when you do that, you are only paying for value received. The people of this community do not "give" me money, they pay me for my time and work. Whatever they do toward relieving the poor or for missions, that is what is given.

Many churches, when they have no preacher, seem to think they need not pay. Well, that may be so, but they can give the more. If this principle was realized, I am sure we would have \$1500 this year.

The church at Lord's Cove is rejoicing in freedom from debt. For some years a small debt has been on the church, and last year a parsonage was purchased and partly paid for; this fall the debt both on the church and parsonage has been paid, and the church starts with a clean sheet for 1900. I also add that this money was raised without the aid of pie-socials or other degenerate means.

Our house of worship has been put into good shape and new carpets have been laid, and we are hoping for a successful winter's work. We are planning on a "roll-call" for New Year's evening, during which I will give an epitome of the history of the church at Lord's Cove; this will be followed up by a protracted meeting, and we hope to have more names to add to the roll. With its increase in strength, its freedom from encumbrance, its facilities for work, this church ought to be a great power for good. It will soon be two years since I came here first, and the Lord has abundantly blessed my work. I shall resign the work here at the expiration of this year, believing that there will be a greater door of usefulness opened for me. I have not yet decided where it will be, but when the time comes the door will be open. I have a call from a church in a town in Western Pennsylvania, but would rather remain in the provinces.

On Thursday evening (14th December) the Ladies' Auxiliary gave a very creditable programme in observance of C. W. B. M. day. The collection amounted to fourteen dollars.

I expect to hold a meeting in Back Bay as soon as I can do so. If the Board does not get an evangelist the work will have to be done even if it is by some humble instrumentality. Of course it would be better to have

more workers, but let each one of us do the best we can to raise the \$1500 and win the 500 souls. I for one will not be behind, as I hope to show before the Mayflowers are in blossom.

Wishing you all a Happy New Year,
I am, as ever,
Yours in the Master's work,
W. H. HARDING.

SOUTH LUBEC, ME.

As most of you know, I have been what is called an itinerant preacher for the last six months, and that in a land where our churches are so "eager" for preachers. But for once the churches in the Maritime Provinces were all cared for, so that it was necessary for me to look to the "land of the free and the home of the brave" for a field to work in. I am glad to know that the old cry for more preachers in the provinces is a thing of the past, and that all our churches are now so well looked after.

The writer spent nearly three months on Prince Edward Island, and was at East Point for nine weeks. I enjoyed my stay with the kind friends there very much.

It was my privilege to spend a week at the home of Bro. and Sister Crawford. Only those who have been at their home will know what that means. While there I met my classmate, A. N. Simpson, and from all appearances he is doing well in more ways than one.

I filled Bro. Minnick's appointments for him in Lubec, Dec. 10th, who at the time was in Lexington with Bro. George Edgecombe. A gloom was cast over Lubec by the death of this promising young man.

Am just getting settled in my new fields, North Lubec and South Lubec, and I trust that God's blessing will attend my work here.
F. C. FORD.

Dec. 20, 1899.

RAINY RIVER DISTRICT, ONT.

Since my last report the Ontario and American Mission Boards have greatly aided the work in Rat Portage in a financial way. The prospect of having a minister steadily in this town is good.

Joseph Kesvil, one of our Colony brethren, was employed last August to take up the work in Rat Portage. He is a young man, a good speaker and a judicious earnest worker. The audiences are slowly increasing in numbers. While there is some difficult work ahead, yet the prospects are bright.

We have quite a strong church at the Colony. It has about thirty members, a Lord's day school and a mission in the neighboring township of Carpenter. With the intelligent and zealous workers they possess we may look for good evangelistic work in that portion of the district.

O. B. STOCKFORD.

When you send your renewal subscription this month, send the name of a new subscriber with it.

ILLINOIS-CANADIAN NOTES.

Bro. George D. Weaver is giving great satisfaction in his work at Putnam, Illinois. One of the best church-workers there writes of him. "He preaches better every Sunday. He is a great student and it tells in his preaching. The people are in for hiring him again and are at the main point now. Every body loves him, and it would be a great calamity for this church to lose him now. The work is building up grandly, and the spirituality is increasing fast. A large number would unite with the church if we were to hold a meeting soon." This speaks well for a wealthy church, to grow in spirituality. Putnam has a number of men who possess from \$25,000 to \$100,000 worth of property each. Spirituality will mean the consecration of a good portion of this treasure to the Lord's work. We congratulate Bro. Weaver in his successful work and the happy prospect. The Walnut congregation was glad to have Bro. Weaver and his excellent wife with them in the regular Lord's day service, November 12.

Bro. E. B. Barnes, of Normal, Illinois, has just closed a successful meeting with more than twenty added to the church. He is counted one of the most successful young pastors of Illinois.

Bro. Baker, of Colfax, has captured the hearts of his people and of the preaching fraternity by his spiritual work.

Bro. M. B. Ryan has been styled "the Eagle in his Erie," and the brethren in Pennsylvania seem to recognize his foresight and wisely directed labors in bringing the cause in that state so rapidly to the front.

All the Canadians seem to be making an enviable record, it will thus be seen, except me. Even Bro. Lord is adding to his marvellous record by buttoning 50,000 of the brethren to the Standard at one dollar each; and Bro. McLean is calling for \$200,000 as confidently and vigorously as if the call for \$150,000 had not impaired his voice in the least. These Canadians beat all! S.

A MESSAGE FROM THE BUILDING COMMITTEE OF THE MAIN ST. CHRISTIAN CHURCH.

The exterior of the building is nearly completed and the interior work is advancing rapidly. This means constant and larger calls upon the treasurer. At the present time there is about \$25.00 remaining in the building fund while the present liability (for material and lumber already in the building) amount to something over \$1,000.00 (one thousand dollars.) We make this statement in order that the friends of the work may understand that aid is needed now. That liberal aid is needed now. That liberal aid from all is needed now.

If this amount is received promptly the work can be pushed ahead and by May 1st he rented premises will be vacated and this congregation housed, which is certainly most necessary.

This is a testing and a proving time for the members of the Maritime churches of Christ. Will they manifest the devotion and self-sacrifice of the Primitive Church? This mission is the child and care of the maritime churches. Will they now show that they recognize the God-given privilege and responsibility and do what is necessary to insure the housing of the congregation?

It is false to say that our local congregation needs all our financial ability. There is not a church in the provinces that is receiving from its members anything like what they are capable of giving. The time has come for larger and worthier gifts to the Lord's work at home, in the provinces, and in the uttermost parts of the earth.

We copy the following from the pen of Bro. I. J. Spencer, Lexington, Ky.:

"Owe no man....." Each (member) should feel that the honor, usefulness and responsibility of the church before the world depends on him, and that each member must give an account unto Christ for what he has done or has not done toward making the church honorable and righteous in its business management before the world. Each member should feel jealous for the reputation of the church in the estimation of the business men of the community. We owe it to Christ, the Head of the church; to other members who do their duty faithfully; to our own needy souls, and to lost and stumbling ones around us, to give regularly, liberally, gratefully and with earnest prayer into the Lord's treasury.

GEMS OF THOUGHTS.

"Another year of service,
Of witness for Thy love;
Another year of training
For holier work above."
—F. R. Haverly

* * * * *

"That life is all victorious which looks around,
not behind.
Human life is high and glorious if it mark the
steadfast mind,
In God's sight that life is greatest which is highest
of its kind.

* * * * *

"Just scattering seeds of kindness,
Just living like Christ down here;
This, this be our high endeavor
Whilst journeying home this year."
—O Murray.

* * * * *

"Kindly deeds unseen, unknown,
Dropped in darkness, trampled down,
Lost are they? Not one, not one!
Each shall shine in some one's crown."

* * * * *

"My years crowd sail and pass away
Before me to eternity,
O them, them freighted, Lord, always,
With acts of faith and love to Thee!"

* * * * *

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven, with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting
sea."

Selected.

THE POWERFUL SERMON.

What constitutes a powerful sermon? At least four things are required:

1. It must be adapted to the hearers. Their intellectual capacity, needs and moods, must be known and met. The theme and manner of treatment must be determined by their tastes, tendencies, modes of thought, characters, environments, and occupation of their thoughts at the time. Such adaptation of its sermon is no small element of its power. A sermon that under other conditions would be very commonplace will here rise into power, be long remembered and effectual; while on another topic the most finished and scholarly effort would fall limp and useless. That which is uppermost in the minds of the people and which is recognized as a living need, having to do with present perplexing problems, is that whose discussion will most interest and profit them.

2. To possess the highest power the sermon must be full of God's Word. Every need of man is here provided for, and that Word will be recognized and felt as a message from him, than which no other words can be more powerful. Every device and ornament of human origin will be but frills and decorations of the garment borne on the shoulders of eternal Truth. Let the sermon pulsate with the divine life if transforming power is sought. "The words that I speak unto you are spirit and they are life."

3. It must be earnestly delivered with a definite purpose high as the purposes of God. Earnestness is the very life blood of eloquence. Logical method, rhetorical finish, adaptation to present needs, moods and capacities; even the use of the divine Word will fail of the highest effect if not born of unquestionable honesty and earnestness. This will be found illustrated in the work of all the great leaders of the people since time began. A powerful sermon must be born from the heart. Impelled by this earnestness the preacher must have a clear conception of what he wishes to accomplish and bend everything to that end. This purpose must determine his selection of a theme and every step in its treatment. Aimless preaching is fruitless preaching. It is to be feared that there is too much preaching against time; too many sermons are made because they are easily prepared, too much preaching for the sake of preaching, or for social or pecuniary reward. The purpose must be definite and high if the results are to be large and worthy. The special preparation of a sermon should be made, therefore, on the eve of its delivery, with the audience and all their circumstances and needs in full view of the mind and heart.

4. The last constituent of a powerful sermon is a rational delivery. We recently heard a sermon on a lofty Gospel theme, a living question that, when announced, attracted the undivided attention of a great audience. The logic and diction of the preacher were almost faultless, the sermon was full of God's thoughts, there were no

reasons to question the speaker's earnestness; and yet, in common with many if not all in the audience, we were in constant pain because of a wretched delivery, unnatural, irrational, sometimes ridiculous. What otherwise would have been a powerful sermon was shorn of its power by a faulty, a positively vicious delivery.

Since men are to be saved by preaching it is of vital importance that the preaching be made the subject of greatest care. And what is true of preaching is largely true of teaching, whether in the Sunday-school or by the fireside. The exposition of a lesson or a religious conversation is a kind of sermon, and may be made effectual in the same way that a sermon is made powerful.—*Christian Tribune*.

ARE WE DRIFTING?

History reveals that the world has been at all times governed by one of two spirits. One is the aggressive spirit, or spirit of progress. The other is the spirit of ease, satisfaction, or toleration. The former spirit attempts everything, attacks everything, accomplishes everything. It means development, growth, achievement. It is the spirit that marks the high tide of the world's progress. Here the great battles of the world are won, and, here the great discoveries and inventions are made. The other spirit is just the opposite. When men are satisfied and take their ease everything is done so far as they are concerned. Stagnation and decay follows. To apologize for sin is to tolerate it. To tolerate sin is to embrace it. Satisfaction, ease, toleration, death, naturally follow each other.

When men are governed by the spirit of progress they generally have a purpose. Their aims are upward and they work toward them. They overcome all obstacles. They remove all difficulties. Like Paul, they feel that they have a high calling. There is a prize before them and they will sacrifice everything to attain success. "Woe unto me if I preach not the gospel," is the apostle's cry. This apostle had a great purpose in his heart. He labored with "might and main" to carry out this purpose. Nothing affected him. Neither suffering, persecution nor imprisonment could change him from this sublime purpose. But others were ashamed of the gospel. They drifted along with the world. Demas like, they would forsake the Master. They loved this present world just as it was and did not care to cause any disturbance of the condition of things. Paul's preaching would raise an uproar; cause mobs and arrests, and cause men to cry for his blood.

The negative spirit, or spirit of ease and toleration, does not antagonize anything or anyone. This spirit never opens its mouth against sectarianism. It never says ought against the evils that divides the children of God. It does not antagonize wickedness and sin in high places. It says but little against the saloon, the brothel, or the gambling hell. Ah! yes; it is the spirit of peace—that spirit that deadens everything that is pure and holy. This spirit never disciplines for dancing, card playing, covetousness, nor drunkenness. It says, be careful. Do not pull up the tares lest ye also pull up the wheat. All

drift along together, instead of moulding sentiment and giving purpose and strength to the church, the church is being moulded by the world.

Is it not possible that we have reached this spirit of extreme toleration; when toleration means to let every fellow do as he chooses; when we are yielding and allowing everything about us to control us. In other words are we not being carried about by every wind of doctrine and yielding to conditions that the true spirit of Christ would overcome. It seems to us that we are adrift. We are losing the former vigorous spirit and are being lulled to sleep by the misnomer "toleration." We are too often willing to apologize for the short comings of others and then unconsciously fall into the same sins. What the church now needs is a vigorous spirit. That spirit that will fight to conquer. That spirit of our Master that led Him out to meet the mob. That spirit of Paul that brought him up to Jerusalem while men were waiting to kill him. That spirit that brought Christ to Calvary and redeemed mankind.—*Register-Review*.

THOROUGHNESS.

It was Carlyle who said, "Genius is an immense capacity for taking trouble," and George Elliot gives us the same thought in other words, "Genius is, at first, a little more than a great capacity for receiving discipline." The most successful have always been the most painstaking. A prominent judge living near Cincinnati, wishing to have a rough fence built, sent for a carpenter and said to him:

"I want this fence mended to keep out cattle. There are some unplanned boards—use them. It is out of sight from the house, so you need not take time to make a neat job. I will only pay you a dollar and a half."

However, afterwards, the judge coming to look at the work, found that the boards were planned, and the fence finished with exceeding neatness. Supposing the young man had done it in order to make a costly job he said angrily:

"I told you this fence was to covered with vines. I did not care how it looked."

"I do," said the carpenter.

"How much do you charge?" asked the judge.

"A dollar and a half," said the man, shouldering his tools.

"Why do you spend all that labor on the job, if not for the money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No; I will take only a dollar and a half." And he took it and went away.

Ten years afterward the Judge had a contract to give for the building of certain magnificent public buildings. There were many applicants among master builders, but one face attracted his attention. It was that of the man who had built the fence.

"I know," said the Judge, after telling story, "we should have only good, genuine work from him. I gave him the contract, and it made a rich man of him."

Calcutta, if you can read its letters aright, spells for the C. W. B. M. *Opportunity!*—*W. M. Forrest*.

EMPEROR BY DIVINE RIGHT.

During the stay of Emperor William I., of Germany, at the fashionable watering place of Ems, that monarch paid a visit to a large orphan asylum that was under government patronage. The presence of so distinguished a personage created quite a sensation in the establishment. After listening with much interest to the recitations of several of the classes, his majesty called to him a bright, flaxon-haired little girl of five or six years of age, and, lifting her into his lap, said to her:

"Now my little Fraulen, let me see how well you have been taught. To what kingdom does this belong?" And, taking out of his pocket an orange, he held it up to her.

The little girl hesitated a moment, and, looking timidly up in the Emperor's face, replied:

"To the vegetable kingdom."

"Very good, my little Fraulen; and now to what kingdom does this belong?" And drew out of his pocket a gold piece and placed it on the orange.

Again the little girl hesitated but soon replied:

"To the mineral kingdom."

"Better and better," said the emperor. "Now look at me, and say to me to what kingdom I belong."

At this question there was an ominous silence among the teachers and visitors who were listening with much interest to the royal catechism. Could she make any other reply than "To the animal kingdom?" The little girl hesitated long, as if perplexed as to what answer she would give. Was the emperor an animal? Her eyes sought those of her teacher and her schoolmates. Then she looked up into the eyes of the aged emperor, and, with a half-startled, frightened look, as if she were evading the question, replied:

"To the kingdom of heaven."

The unexpected answer completely upset the equanimity of the old gentleman.—*Sel.*

A KINDLY ACT.

It was a small service to render, and yet so unusual on the great thoroughfares traversed by street car lines that it will be long remembered by the grateful recipient, for it showed that touch of kindness for a suffering brother which makes us believe that Christ's saying, "Ye are all brethren," is a beautiful reality.

It was a bitterly cold day in a northern city. The mercury had been below zero for many hours. The driver of the horse car had stood at his post till he was almost frozen. Benumbed and blue with the terrible cold, his hands and feet stiff, it seemed to him as he faced the icy blasts that swept down the narrow streets that he should perish before he reached the end of his route.

The passengers shivered in the partially heated car. The conductor was busily collecting fares, and attending to other duties. Just then a large man, with his face full of that sort of fellowship that requires no label, went out on the front platform, took the reins from the hands of the nearly frozen driver, and said:

"Go inside and thaw out. I live out at the end of the line, and I'll drive till you get warmed up."

Thankfully the driver handed the reins, saying as he did so:

"I've drove on this line for fifteen years,

and you're the first man that ever offered to take my lines. God bless you, sir. I was that near freezing that I thought I'd not get to the barns."

To do the greatest missionary work in the world, parents, train your children to love to be alone with God.—*G. P. Coler.*

The first lunatic asylum in the world was built by a Christian woman outside the walls of Rome.—*Mrs. Ida Withers Harrison.*

Those who aid in developing the work at home are just as much missionaries as those who go into distant lands. If every member would pay five cents per month into her state treasury and each treasurer would send one-tenth quarterly to the National Development Fund, there would be an ample amount to do the work required in the states now unable to employ a state organizer. Sisters, what are we going to do about this?—*Miss Laura V. Thomson.*

MAIN STREET BUILDING FUND.

TIVERTON, N. S.—	
Wesley Outhouse.....	\$5 00
Milton Outhouse.....	1 00
CARRIGAN BRIDGE, P. E. I.—	
Mrs. J. McVean.....	2 00
MONTAGUE, P. E. I.—	
James A. Mellish.....	2 00
KILDARE, P. E. I.—	
Mrs. S. Raynor.....	1 00
LETETE, N. B.—	
W. R. Wentworth.....	1 00
Enoch Matthews, sr.....	1 00
St. JOHN, N. B.—	
Collected by Mrs. Wm. Armstrong.....	16 00
" S. Hinds.....	35
" Mrs. F. Whelpley.....	60
" Bessie Scott.....	3 00
Miss Nellie Johnson.....	5 00
Mrs. John Curry.....	1 00
Mrs. E. Henderson.....	80
D. A. Morrison.....	50 00
Mrs. H. Whelpley.....	3 00
Byron D. Lingley.....	25 00
Mrs. Wm. Armstrong.....	10 00
Collected by Miss B. Barnes—	
Main St. S. S. class.....	\$1 00
Helping Hand Book.....	2 45
Mrs. Thompson.....	2 00
George Kirk.....	1 00
Miss M. Laskoy's Helping Hand Book.....	1 75
	8 20

DELAND, FLA.—	
Henry Carson.....	2 00
ALLEGHENY, PA.—	
W. J. Lhamon.....	2 00
CLARK, KY.—	
J. C. Frazier.....	2 00
LOUISVILLE, KY.—	
Anonymous.....	1 00
LEXINGTON, KY.—	
J. W. Gates, per Miss B. Barnes.....	5 00
LYNN, MASS.—	
M. B. Murray.....	3 00
ST. THOMAS, ONT.—	
E. Crawford.....	1 50
MATFIELD, P. E. I.—	
George F. Houston.....	1 00
KESINGTON, P. E. I.—	
Mrs. W. S. Hogg.....	1 00
SANDY COVE, N. S.—	
Margaret Eldridge.....	1 00
FREDRICKTON, P. E. I.—	
Mrs. James Hill.....	1 00
WALNUT, ILL.—	
Will F. Shaw.....	2 00

Married.

WAGNOR-McGOWEN.—A very quiet and pretty wedding took place at the residence of Wentworth Allen, Esq., of Weymouth, on the morning of Dec. 20th, at 10.45, the contracting parties being Mr. Manley B. Wagner, of the firm of George Wagner & Sons, of Danvers, and Miss P. Blanche McGowen, of Weymouth. The happy couple were the recipients of many tokens of esteem and good will; and numerous congratulations and pleasant wishes for a safe voyage over life's sea. The

ceremony was performed by Rev. H. E. Cooke. We wish them joy and a long voyage, and after a happy and well spent life, may their sun set in a cloudless horizon that but sinks to arise in renewed brightness.—*Free Press.*

LEEMAN-ENGLISH.—At the parsonage, Lord's Cove, N. B., Sept 2th, 1899, Murchie Leeman, of Lord's Cove, and Helen English, of Lambert's Cove. W. H. Harding officiating.

ALLEN-LURCHIN.—Tuesday morning, Nov. 29th, at the Disciples church, Lubec, Rev. William H. Allen, and Miss Belle Lurchin were united in the holy bonds of matrimony by Rev. Harry Minnick. At an early hour the numerous members of the congregation and special invited guests began to arrive, and were promptly attended to by D. A. Gillis, F. B. Sullivan, Fred Fanning and Dr. G. W. Fanning, who acted as ushers on this happy occasion. Miss Nellie Allen, sister of the groom, presided at the organ. Promptly at 11 a. m., the strains of the wedding march announced the arrival of the wedding party, who entered the church, preceded by the ushers, with Prof. F. B. Allen as best man, escorting Miss Maggie Cousins as bridesmaid. The bride was tastefully and becomingly dressed in a tailor-made travelling suit of brown, while the groom was attired in the conventional clerical suit of black. The ceremony was very interesting and the responses given by the happy couple in tones not to be mistaken. A circlet of gold sealed their troth, and after prayer by the pastor, they were escorted to the coach and driven to the residence of Mrs. Howard Allen, mother of the groom. The newly wedded pair immediately proceeded by train to Pictou, N. S., where a house has been thoroughly furnished awaiting their home coming. The best wishes of the entire community accompany Mr. and Mrs. Allen in their new relation.—*Lubec Herald.*

Died.

GILLES.—At her home, North Rustico, P. E. I., in her 74th year, Sister Janet, beloved wife of Bro. Norman Gilles, after an illness of several months, which she bore with cheerful resignation to a Father's will. Early in her married life she gave herself to Christ and by her quiet peaceable deportment and intelligent study of the Bible influenced others to do the same. She had the satisfaction of seeing her husband and nearly all of her children take their places with her in the church of Christ at New Glasgow. They all loved her dearly and felt keenly the separation though cheered with the hope of meeting beyond the river of death. May that blessed hope be realized through the merits and faithfulness of the Redeemer. D. C.

HILL.—Sister Phoebe Hill, relict of the late Joseph Hill, passed away from her home, at Nauwigawauk, on Dec. 15th, 1899, where she had lived for sixty years. She had lived to the good old age of 83 and has been for many years a follower of the Lord. She was baptized by Bro. T. H. Capp at the Coburg Street Church, St. John. Owing to her old age she has not been able to leave her home to attend meeting, but she has ever been interested in the Lord's work, and died with the assurance that there were possessions for her beyond the dark river. She leaves ten children, thirty-four grandchildren and six great-grand children to mourn the loss of a kind and loving mother and friend. The funeral services were conducted by J. Chas. B. Appel, of the Main Street Christian Church, St. John, N. B. L. H.

AGENTS FOR THE CHRISTIAN

MRS. PETER CHING, Little Harbour, P. E. I. of Lots 46 and 47.
 MRS. O. M. PACKARD, 353 West 57th Street, N. Y.
 JAS. W. KENNEDY, Southport, P. E. I.
 MAJOR LINKLETTER, Summerside, P. E. I.
 JAMES GORDON, New Perth, P. E. I.
 J. F. BAKER, North Lake, P. E. I.
 PETER A. DEWAR, Montague, P. E. I.
 GEORGE BOWERS, Westport, N. S.
 D. F. LAMBERT, Lord's Cove, Deer Island, N. B.
 JOHN W. WALLACE, Shubenacadie,
 ISRAEL C. CUSHING, Kempt, N. S.
 W. J. MESSERVEY, Halifax, N. S.
 STEPHEN WAGNOR, Riverdale, Digby Co.
 GRACE WILSON, Burt's Corner, York Co., N. B.
 W. R. WENTWORTH, LeTete, N. B.
 W. T. JELLEY, St. Thomas, Ont.
 A. HANDSPIKER, Tiverton, N. S.

More names will be added as they are appointed.

St. James Street Christian Church,
18 St. James St., Roxbury, Mass.

J. H. Mohrter, Pastor.—RESIDENCE, 29 Akron Street, Roxbury. Study Hours, 8 to 12 A. M.

Church Services.—10.30 A. M. and 7.30 P. M. Sunday-school 12.15 M. Y. P. S. C. E., 6.30 P. M. Friday Evening Prayer Meeting, 7.45. All are invited to attend these services.