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THE CHRISTIAN.

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

VOL. XVII.—No. 2.

SAINT JOHN, N. B., DECEMBER, 1899.

WHOLE No. 194

The Christian.

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P. O. Box 56

St. John, N. B.

EDITOR:

DONALD CRAWFORD,—NEW GLASGOW, P.E.I.

NOTES AND NEWS.

WANTED!—More models and less critics."

It was said of a certain preacher, "that he had a well balanced mind; with one-half his mind he thought he would and with the other half he thought he would'nt."

WEEDS.—1. They grow without cultivating. 2. The longer they are left the harder to get rid of them. 3. They hinder the growth of the good. 4. They will eventually destroy the good.

To love God is the greatest command. It follows, therefore, that the greatest sin is to reject this command. Many who count themselves morally good are desperately wicked, when they refuse to obey the commands of God.

In our church work we should be more anxious to convert a few than to please the many. As another has said: "Our aim should not be to draw a crowd but to construct the church." "A living church is the best proof of a living Christ."

Here is a wise saying from J. W. Longley, of Halifax: "The first law in the natural world is self-preservation, but in the spiritual the conditions are exactly the reverse, as we find in the spiritual world the first law is self-sacrifice and self-effacement."

The *Commercial Tribune*, of Cincinnati, says, that "the Convention was the largest gathering of any one religious denomination in all history. There have been greater numbers at the conventions of the Christian Endeavorers that are interdenominational, but never before have so many people of any particular church been brought together. The joint agent of the Central Passenger Association stated to a *Commercial Tribune* reporter last night that 14,000 tickets had up to that time been deposited with him. Counting those to come, the Sunday excursions, ministers that came on special rates, and those who came over roads, not in the association, it is a safe estimate to place the number in attendance at 20,000."

Frances E. Clark, says: "We must be something in order to do something, but we must also do something in order to be something. If we find it hard to do good, let us try to be good; if on the other hand we find it hard to be good, let us do good; being leads to doing and doing leads to being."

Fifty years ago 200 disciples met in Cincinnati and organized the Missionary Society and raised that year about \$2,000, and the number of Disciples then were about 200,000 members. Now they number 1,118,000 and instead of raising \$2,000 they have raised last year for missions, educational and benevolent purposes, over half a million dollars.

If any are not able to see the need of missions, and the wonderful success of both Foreign and Home Missions, it is because they are not looking for it. "Two men went to India, one a missionary to save souls, the other to hunt tigers. The tiger hunter said he had been in India two years and never saw a convert to Christianity. The missionary replied by saying that he had been in India two years and he never saw a tiger." We generally see what we are looking for.

There is much talk about crossing the "dead line." A busy, live, studious man, who keeps in touch with the wants and interests of others, knows nothing about a dead line. We have old men to-day who have young hearts and keep in touch with in the young. It is not the young man who is demand because he is young, but because he is fresh and new in thought and deed, which should be as true of the old as the young. When one loses his interest in the living issues of the day, and ceases thinking and reading, he is over the "dead line" whether young or old.

How beautiful the life of those whose hearts are stayed on God, whose earthly days are almost numbered. Such a life is like the foretaste of the divine life, who are on the "border line," where they seem to hear and see things strangely grand and beautiful, and that carry them beyond the seen, and fills their souls with inexpressible delight. Here they find the fulfillment of the promise of our Saviour, who said that those who loved Him should be loved of His Father, and that He would love them and manifest himself to them. May not this vision of the heavenly light that is revealed to those who stand on the border of the new life, be the manifestation that fills the soul with the "gleam of immortality."

We need to be doers and not hearers only. The reading and study of the Bible is necessary, but unless we work out in our lives what we receive in our heads and our hearts, our lives will be fruitless. We need to make a special effort to have the light that is in us shine out in our lives. It is when our spiritual vitality ripens into good words and good works, that our Christianity becomes a blessing to the world and a tree in God's garden that will be a great blessing to his cause.

The benefits of friendship with the good and true is beyond all wealth or worldly honors. "To become attached to noble souls is to be in a measure true and noble and generous ourselves."

We heard a brother once say, "that if there was only one person saved, he wanted to be that one." Had he the right idea of Christian life he would have said: *If there is only one person to be saved, I want to be the one to save him.*

"We are not asked to devote all we have to the Lord, but to share it with Him. We hold only in trust what we possess. The little we appropriate of our possessions will multiply a hundred fold and be a perpetual reaping in the harvest time." "Not how much of our income shall we give to the Lord; but how much of the Lord's income shall we appropriate to ourselves."

The only possible way to be saved is by seeking the salvation of others. We will be seeking out the faults of others if we are not seeking their salvation. The anti-missionary spirit is against the spirit of Christ. Bro. Richardson has wisely said "That growing zeal in missions has prevented many divisions among us." We must either cultivate souls or we will cultivate divisions.

"Mountain-top Christians are always smiling. They can't help it. Do you know how to get others to smile on you? Smile yourself. Let one snarling, snappy person dwell in the bosom of a family, and he will get the whole family to snarling. I met a man the other day who had cut his thumb very nearly off. It was hanging just by a little bit of skin. The next time I met him I looked for his harp to be hanging on the willow. He came walking into church and there was his old smile. He had not lost it. "I cut my thumb the other day," he said, "but I didn't cut it off, praise the Lord." One of the great needs of the times is smiling, thankful Christians."

We have no words sufficient to express our regrets and our disappointment and sorrow over the loss of Bro. Stewart from the pages of THE CHRISTIAN. While we hope to hear from him occasionally, through its pages, yet the first page that he so wisely and ably edited, must be given over to others. His kind, careful, thoughtful and faithful management of his department of THE CHRISTIAN have won the unbounded confidence of all its readers in his integrity and love for the cause of Christ. We hear nothing but regrets from the readers of THE CHRISTIAN that he was obliged to relinquish this work. But to have been in touch with so pure a spirit and such a kind, exalted and heavenly nature, will be held in sacred memory by us all. May the dear Lord spare his life and bless his labors, and permit us to meet again on earth. But if this shall not be our joy and pleasure, may we meet in the unmeasured future where we shall be able to complete what we have here begun; where we shall finish our broken lives and realize our ideals and longing desires.

News of the Churches.

ST. JOHN, N. B.

COBURG STREET

Sister Henrietta C. Wade passed to the better land, on November 27th, after a short illness.

Bro. Frank C. Ford, who was on his way to Lubec, Me., spent a few days in our city, presided at our prayer and social meeting Thursday evening, November 2nd.

Bro. W. H. Allen, of Pictou, N. S., was at the Young People's meeting Monday evening, Nov. 6. He speaks very favorably and hopefully of the work there.

Dr. R. Bentley Ray preached at Silver Falls church Lord's day afternoon, 19th November.

Bro. J. C. B. Appel, pastor of the Main Street Christian church, gave a very interesting lecture of his trip to the Jubilee Convention in Cincinnati, of what he saw and heard, before the Woman's Auxiliary Society on Tuesday evening, Nov. 14th.

At the conclusion of the lecture, the clerk of the church, Bro. L. R. Morton, called the retiring pastor, Bro. H. W. Stewart, to the platform and presented him with the following address, beautifully engrossed on parchment and bound in a handsome morocco cover:

DEAR BRO. STEWART,—We know we cannot put our regard for you as our pastor and friend, or our appreciation of your work among us as a servant of God, in words, because there are experiences in life and feelings of the heart that cannot be written; yet, as a material evidence of our regard, we desire to place in your hands this address, though the words contained so feebly express the feelings with which our hearts are full.

We do not think this is necessary, in order that you may remember us. We are sure that, as a congregation, we need nothing more than we now possess to remind us of your service of love. Do we seek for a monument to your labors? We only need to look around us, to pass, in retrospect, through the years of thy ministrations among us, and thou art there. At those times when life, for a season, has been hallowed by grief, you have stood beside us, ministering to our comfort, by word and deed, and life. In our days of rejoicing, thou hast been our companion, thy life has been to us a blessing. We pray that others for years to come may be blessed as we have been. You have been to us a servant of the Lord, pastor and friend. And now, as we separate, to be absent one from the other for a time,

May the Lord bless thee!
How shall he bless thee?

With a sure faith in him, the King of kings,
With a great love that close to Jesus clings,
With a long life filled with noble things,
Thus may he bless and keep thee;

May the Lord keep thee!
How shall he keep thee?

With the overshadowing power of his wings,
With a deep peace, that through thy whole life sings,
In a sure path that safe to glory brings,
Thus shall he keep thee.

Signed on behalf of the congregation,

W. A. BARNES, *Elder.*
L. R. MORTON, *Clerk.*

St. John, Nov. 13, '99.

After the reading of the address Bro. Appel, on behalf of the Main Street Christian church and congregation, said:

BRO. STEWART,—The members of the Main street church were not expecting that you would leave St. John until after to-morrow, nor that there would be any presentation to you to-night, or they would have taken some part as a congregation in expressing to you their love and esteem. But I can assure you that although we come with no engrossed testimonial, you are written and engraved on our hearts; and although no congregational vote has been taken, yet I am, but feebly expressing the sentiments of the members. We feel that the work in the North End is a result of your labors and a witness to your devotion to the Master's work. Many of the members were under your care before the organization of the second congregation, and you are loved by them and also

by others as deeply and as sincerely as by those of Coburg street. We know that you will continue to watch and pray for the progress of this work, and we will ever bear you in mind, praying that you may be given health and strength to continue in the work of our Master.

Bro. Stewart made a very feeling reply expressing his best wishes for the church and for her prosperity. The hymn, "Blest be the tie that binds," was sung. Dr. Ray pronounced the benediction, and then the congregation said "Good-bye." Bro. Stewart left the next afternoon by train for California, where he hopes to regain his health.

Dr. R. Bentley Ray, of Ohio, has been preaching for us since Nov. 5th. He will go to Milton, N. S., for two or three weeks, after which he will return to St. John.

MAIN STREET.

A number of the members of the C. E. Society of the Coburg Street Christian church united with us in our prayer-meeting on Wednesday evening, Nov. 1st. We were encouraged by their presence and by their prayers and exhortations.

Bro. Frank Ford was at our prayer-meeting on Nov. 1st, and spoke words of help and encouragement.

Bro. Appel returned home on the 3rd of November. After the Jubilee Convention he went to Lexington, Ky., where he spent a few days visiting old friends. On Lord's day evening, Nov. 5th, Bro. Appel gave us a very interesting account of his trip to Cincinnati and of the Jubilee Convention.

Dr. R. Bentley Ray, the present pastor of the Coburg Street church, has attended our prayer-meetings this month, and has helped to make them interesting and profitable. He also preached for us on Lord's day evening, Nov. 26th, Bro. Appel preaching for the Coburg Street Church.

The Ladies' Aid Society held their sale on the 23rd and 24th of November. The proceeds go towards the furnishing fund of the church. This society is much indebted to the many friends who so kindly and generously assisted, by contributions of fancy work, etc. Two of the city bands rendered valuable help by giving their services.

Sisters Maggie Roberts and Louise Whelpley have returned home after several weeks' absence.

The church building is progressing nicely. The roof and part of the sides are boarded in, so that after a little work can be continued no matter whether the weather be wet or fine. There is need of each reader of this sending a liberal contribution to the building fund. Help is necessary now. Don't postpone this.

Owing to press of matter contributions to the building fund will be acknowledged next month.

LETETE, N. B.

I have nothing of special interest to write, but we are keeping up our regular meetings, with a very good attendance and a good interest, considering that some of the active members in the fishing industry are absent the most of the time. But we are still working and praying and hoping that God will bless the prayers and labor of the faithful few in waking up the sleeping members to active life; and their influence make an impression on those that are still out of Christ into the family of God where there is life and peace forevermore.

We have visited Back Bay a few times, where a few brethren are trying to keep up a week evening prayer and social meeting, and a Lord's day school. But there is but a very few that appear to have any interest in the meetings. The brethren there are expecting to have Bro. Harding with them part of December to hold them a meeting. May the Lord give success. W. MURRAY.

WESTPORT AND TIVERTON, N. S.

We are having rough weather on these islands. The loss of vessels and lives by a severe storm of the 12th ult. have already been published in the local papers. Our Bro. More, of Westport, who is a hard working man, with a large family, has

lost his vessel and fish and all his belongings. He was fortunate in leaving his vessel before she went ashore, and thus saved his life. Other brethren who were also at Grand Manan with their vessels expected to be driven ashore by the storm, and were dressed in their oil clothes ready to breast the waves and save their lives if possible. But kind Providence, who controls the winds and the sea, held the fury of the storm in time to prevent a sad calamity. Enough, however, has been seen and felt to impress upon our hearts the uncertainty of life, that we are, while in life, in the midst of danger and death, and the wisdom of being prepared for living or dying, that though we may die we shall live where there is no death.

We think it is more than a wish that our meetings are increasing in interest. Our prayer-meeting here in Westport on Wednesday evening was interesting and profitable—five prayers and eight exhortations, with quite a large number who didn't pray or talk till after the meeting closed. Our meetings in Tiverton are becoming more interesting—our last prayer-meeting there we had fourteen who took an active part. We dare not predict what the future of our cause may be on these islands, but we hope to see a forward movement that will be worthy the cause we have espoused. One thing is sure, we will either go up or down. We have noticed that those churches that are "holding on," and moving along in the "even tenor of their way," are always losing ground. The injunction is, not to hold ourselves up, but to "build ourselves up." A growing, going, sowing church is our supreme want to-day. H. M.

HALIFAX, N. S.

How soon the months seem to go, especially when we are busy. The last month has been one of considerable anxiety on account of the serious sickness of Mrs. Ford. But I can say with the Apostle Paul that though she was sick, "nigh unto death, but God had mercy on her, and not on her only, but on me also, that I might not have sorrow upon sorrow." The friends here in Halifax have manifested the deepest interest, and nothing has been left undone that was in their power to do to render all possible help in these days of deep anxiety. From many friends, too, we have received expression of deep concern and sympathy. For all these expressions of kindness and sympathy we feel truly grateful, and thank God that Mrs. Ford is now on the way to her usual health, and pray that our lives may be yet more than ever consecrated to the service of God. I am also thankful to say that a number of others of our members who have been confined to their homes by sickness are now improving, and we hope soon to see them all in their accustomed places in the house of God.

Our work goes smoothly along here, though we greatly miss the many who have left the city, and those who have been confined to their homes. We have started a very interesting Bible class, which is held on Friday evenings. Our order is a little different from any Bible class I ever conducted before, and I think an improvement. First, we make the memorizing of the scriptures a specialty. I feel sure that this important feature of Bible study has been too much neglected these later years. Then for a short time we take up the study of the books of the Old Testament, aiming to familiarize the students of the Bible with the names of these books, and why they bear these names, and that they may be able to turn directly to any one of these books that may be called for. And while we are on this line of study we give an outline of the leading subjects given in each of those books, so that when any subject comes up

the student will know to what book to turn to find what is written of it. We spend about a half hour in hearing the scriptures memorized and studying these books of the Old Testament. Then for the next half hour we take up the study of the New Testament. We are now studying the book of John. Have spent four evenings on the first chapter. I have given this brief outline, believing it will be helpful to any Bible class, and will add much to the interest of the class.

The second Tuesday in November I made my regular monthly visit to Elmsdale, Hants Co., and preached to a fair company in the school-house in Belle Nann. Hants County is now without regular preaching, excepting those monthly visits to Elmsdale, and what is being done in West Gore. This church is very fortunate in having a few leading brethren who are capable of edifying the brethren. A few brethren, too, at Shubenacadie still meet regularly for the worship. With these exceptions I am informed that the other churches are without any regular service. At this rate the light will certainly go out and much faithful labor will be lost. Let us pray that the Lord of the vineyard will send faithful laborers to work therein.

E. C. FORD.

Halifax, Nov. 22, 1899.

SOUTHVILLE, N. S.

We rejoice to report five accessions to the church at this place. Four of the number were young men in the strength of manhood. On November 16th, in the presence of a number of witnesses, we led them down into the baptismal waters. The scene was joy inspiring. This makes twenty young men added to the church within a year. One of the latter number is a brother of our esteemed brother and faithful preacher, G. D. Weaver; another, his cousin. We are still looking for further success. God grant us our desire. P. S.—5 of the "500 souls for Christ."

H. E. COOKE.

NEW GLASGOW, P. E. I.

The work here is progressing favorably. The audiences are about as usual. Our Sunday-school closed about three weeks ago. The closing exercises reflected great credit on the teachers. Sorry more parents were not present. Although the day was rather unfavorable, yet nearly all the children were present and a pleasing programme was rendered. Bro. Frank Ford, who was present with us, made some appropriate remarks. Bro. Ford was a classmate of mine in the College of the Bible, Lexington, Ky., and I was glad to meet him again.

Three confessions since last report, A. N. S.

CROSS ROADS, P. E. I.

The interest in our work here is increasing, and we all feel encouraged. Some progress is being made, and the Lord is blessing our efforts. Our audiences are a little larger than usual; and although the weather at this season of the year is rather unfavorable, and the roads generally muddy, yet the people come to meeting.

A stormy Sunday is a test of true discipleship. A. N. S.

BRO. LORD ON THE CARE OF WEAK COUNTRY CHURCHES.

"To use a military figure, what purpose is any advance which allows weakness and danger and loss to lurk in the rear. To build a few great city churches out of a part of the abundant material which country churches furnish and then cut off the source of supply does not indicate any wise management. To send the gospel to the heathen while we allow churches and even whole groups of churches, composed of our own countrymen, to languish and die is an indulgence in sentiment rather than the exercise of common sense.

"Where there is a strong church at a county-seat, or metropolis of a county or district, and dying churches in all the regions about the strong church is not doing its duty, especially if the evil is a chronic one. For churches to be declining when efficient established preachers are within an hour's travel, means that the strong have refused to bear the burdens of the weak and are seeking to please themselves.

"The first business of a preacher is to preach the gospel; and certainly the delivery of two brief sermons a week should not satisfy where opportunities are many and the need is great. From the neglected and decadent congregations six or ten miles away, we hear the voice of the man of Macedonia, Come over and help us. We will not be held guiltless if we heed not that cry. Every strong church, with its capable ministers and many helpers, should consider itself a divinely appointed evangelization society to preach the gospel within the personal reach of its own membership. If the world is to be evangelized through America, then more attention must be paid to the preaching of the gospel and the nurture of the churches in the country districts."—*Christian Standard*.

OUR SILVER JUBILEE.

This is the Silver Jubilee year of the Foreign Christian Missionary Society. The Society was organized in 1875. At that time we had no missions in foreign lands. During the past twenty-four years strong missions have been planted in India, Japan, China, Turkey, Denmark, Norway, Sweden, England, Africa and Cuba; and the Philippine Islands will be entered at no distant day. We now have an army of missionaries numbering 229, scattered over the whole world field. Churches, Sunday-schools, day-schools, hospitals, dispensaries, orphanages, training schools and industrial schools have been successfully established. A large number of native preachers, teachers, evangelists and other helpers have been carved out of the hard rock of heathenism, and trained in efficient service as messengers of light and peace to their own people. Scores of homes, chapels, hospitals, etc., have been erected at a cost of nearly \$300,000. In only twenty-four years more than one-third of the churches and Sunday-schools at home have been enlisted in the great enterprise of world-wide missions. They have given \$1,292,587.69 for Foreign Missions in twenty-four years. What wonders God hath wrought!

THE SILVER JUBILEE LEAGUE OF THE F. C. M. S.

The Silver Jubilee League of the Foreign Christian Missionary Society is to commemorate the twenty-fifth anniversary of the Society. The object is to help secure an unprecedented gain in the receipts. The membership in the Silver Jubilee League is \$25, or \$1 for each year of the existence of the Society. This we ask friends, churches, Sunday-schools and Endeavor Societies to give as a special thank-offering to God for the great things that have been accomplished in the past twenty-four years, and to help extend the influence of this work all over the earth. A church or Sunday-school may take a membership for each \$25 it pays.

Every member of the Silver Jubilee League will receive, upon the payment of \$25, a beautiful diploma or certificate of membership, that may be kept as a souvenir of the Silver Jubilee Year. It will be printed in colors and will be a real work of art.

What we need now is a movement all along the line in this matter. If you will join us in this enterprise at once, you will help to ensure the raising of the \$200,000.

Let us celebrate the closing year of the nineteenth century by an unprecedented gain in our receipts to evangelize the dark places of the earth.

NOTE ESPECIALLY.

- 1 You can pay the \$25 or any part of it now if you so desire.
 - 2 Or you have until Sept. 1st, 1900, to make full payment.
 - 3 The \$25 may be credited to your church, or Sunday-school or Endeavor Society, if you choose, but the certificate of membership in the Silver Jubilee League will be issued in your own name.
 - 4 The \$25 may be credited on a Life Membership or a Life Directorship in the Foreign Society.
 - 5 Remember, we now have 229 missionaries in foreign lands.
 - 6 Every member of the Silver Jubilee League will receive the *Missionary Intelligencer* five years free of charge.
- We hope to hear from hundreds at once. Remember the new watch-word: \$200,000 for Foreign Missions in this, the Silver Jubilee Year.

Fraternally yours,
A. McLEAN, F. M. RAINS.

Married.

ALLEN-McGOWAN.—At Easton, Digby Co., N. S., Oct. 24, Mr. Wentworth Allen, of Weymouth, to Mrs. Mary McGowan, of Easton, H. E. Cooke officiating.

WYAND-LINKLETTER.—At the home of the bride's mother, on the 8th of November, by D. Crawford, Charles Wyand, of Mayfield, P. E. I., to Mary Eva, youngest daughter of Mrs. Mary Linkletter, of Linkletter Road, P. E. I.

Died.

WIER.—Died at his home in Shubenacadie, Hants Co., Nov. 9, 1899, Bro. Elias Wier, in the 63rd year of his age, leaving a wife and seven children to mourn the loss of an affectionate husband and father. Bro. Wier made the good confession about six years ago and was baptized by Bro. W. H. Harding. As long as he was able he was in his place in the house of God, and took an interest in the advancement of the cause of his Master. Only a year ago last July this afflicted family lost by death a very promising daughter aged 20 years, and now the father has been called to follow this loved one to the spirit land. But they "sorrow not as those who have no hope." The writer was called to Shubenacadie to attend the funeral of this departed brother, and met a large gathering of the people, who had come to express their sympathy for the afflicted family, and respect for the one who had been called up higher. E. C. FORD.

McDONALD.—At Wheatley River, on the morning of Oct. 31st, 1899, Crawford, this much loved son of Mr. and Mrs. McDonald, aged five years and ten months, after a lingering illness passed peacefully away to be with the Saviour. It was hard to give him up, but the Saviour wanted him in the upper chamber. He cannot come to us but we can go to him. This tender bud was plucked from the family tree to blossom and bloom in the Master's garden above. Parents and loved ones, your loss is his gain. He went in the morning of life. It may be noon, or evening when you depart, but when you have crossed the valley, up yonder at Heaven's gate you'll see a little beaming hand bidding you welcome home. The reunion time is coming by-and-by.

"A precious one from us is gone,
A voice we loved is still,
A place is vacant in our homes,
That never can be filled.

Oh dearest, it was hard to part
With you, we loved so well,
But Jesus parted with his life,
That we in Heaven might dwell."

A. N. S.

LING.—At Wheatley River, P. E. I., on the 14th of November, in her 37th year, Sister Martha Nesbit, beloved wife of John Ling, of that place, after a year's illness. Her disease was consumption, which she bore with a cheerful resignation to the divine will. It was most refreshing to visit her in her illness and hear her intelligent and joyful conversation about Christ and the prospect of "going home to die no more." For 21 years she was a consistent member of the church in New Glasgow. She leaves a kind husband and four children to mourn their great loss.

The Christian.

ST. JOHN, N. B., - DECEMBER, 1899.

GOD'S SILENCES TO US.

This essay on "God's Silence to Us" clipped from *Gospel News*, is so good and so timely, we give it to our readers instead of the usual editorial:

One of the most remarkable incidents in the Gospel is that in which to a poor woman's cries for help Jesus answered not a word. He kept his face turned away, and seemed to treat the supplicant with cold indifference. Yet he was not indifferent. In his heart was warm compassion for her, and in the end he gave her far more than she had asked.

There are times when God seems to be silent to us. To our earnest supplications he answers not a word. We are told to ask and we shall receive, to seek and we shall find, to knock and it shall be opened unto us. Yet there come times when though we ask imploringly, we seem not to receive; when though we seek with intense earnestness, we seem not to find; when though we knock until our hands are bruised and bleeding there seems to be no opening of the door. Sometimes the heavens appear to be brass above us as we cry. "Is there anywhere an ear to hear, or a heart to feel sympathy with us in our need?"

Nothing else is so awful as the silence of God. It is a pathetic prayer in which a psalm writer pleads, "Be not silent to me; lest I become like them that go down into the pit." Anything from God is better than that he be silent to us. It would be a sad, dreary, lonely world if the atheist's creed were true, that there is no God, that there is no ear to hear prayer, that no voice of answering love or comfort or help ever comes out of the Heavens to us.

Do prayers ever remain really unanswered? There are prayers which are answered, although we do not know it, thinking them still unanswered. The answer is not recognized when it comes, the blessing comes and is not perceived.

This is true especially of many spiritual favors which we seek. We ask for holiness, yet it does not seem to us that we are growing in holiness. But, perhaps, all the while our spirit is imperceptibly, unconsciously, imbibing more and more of the mind of Christ, and we are being changed into His image. We expect the answer in the marked way—in a manifestation which we cannot mistake, while it comes silently as the dew comes upon the drooping flowers and the withering leaves. But like the flowers and the leaves our soul is refreshed and our life is renewed.

We put our cares into God's hands, with a prayer that He free us from the load. But the cares do not seem to become any less. We think there has been no answer to our prayer. But all the while an unseen hand has been shaping, adjusting, disentangling

the complex affairs of our life, and preparing a blessing for us out of them all. We are not conscious of it, but our prayer has been receiving continual answer. Like the tapestry weavers, we have not seen the working out of the patterns as we have wrought, and yet on the other side, where God's eye sees, it has been coming out in beauty. Some day we shall know that many prayers we now think unanswered have really been graciously answered.

We find ourselves in the midst of circumstances which appear adverse. We seem about to be crushed by sorrows, by disappointments, by trials, by opposition. We pray to be saved from these distressful conditions. But no answer seems to come. The shadow deepens, the blow falls. We sit in darkness, and say that God did not answer our prayer. We are unaware of the blessing that really came to us in the pain or the loss. The cup was not taken away, but we were secretly strengthened, so that we were able to drink it. Then, in the experience of suffering, our life was purified and enriched, and we learned new lessons.

We are very ignorant, and we know not how to pray as we ought. The thing we ask for is not just what we need, although we think it is. Then the thing we really need comes to us in the place of what we thought we needed. The prayer seems to be unanswered, while in fact it is answered in a far better way than if what we sought had come instead. We think it is more of God's gifts we need, and these do not come; but God Himself comes into our life anew, revealing and imparting to us more of His love and grace. The giver is better than His best gifts.

But there are prayers which are not answered. For example, we ask God to lift away our burden. To do this, however, would be to rob us of blessings which can come to us only through the bearing of the burden. There are mistaken notions current among good people about the way God promises to help us. Some think that when ever they have a little trouble, a bit of hard path to walk over, a load to carry, a sorrow to meet, a trial of any kind, all they have to do is to call upon God and He will take away that which is hard, or prevent that which impends, freeing them altogether from the trial. But this is not the usual manner of God's love. His purpose concerning us is not to make things easy for us, but rather to make something of us. So when we ask Him to save us from our care, to take the struggle out of our life, to make the path mossy for our feet, to lift off the heavy load, He simply does not do it. It would be most unkind and unloving in Him to do so. Therefore, prayers of this kind go unanswered. We must carry the burden ourselves. God wants us to learn life's lessons, and to do this we must be left to work out the problems for ourselves.

There are rich blessings that we can get only through sorrow. It would be a short-

sighted love, therefore, that would heed our cries for deliverance, and spare us from sorrow because we desired it, thus depriving us of wonderful blessings which God has sent to us in the sorrow, and which can come to us in no other way.

The child may indolently shrink from the study, the regular hours, the routine, the drudgery and discipline of the school, and beg the parent to let him stay at home and have an easy time. But what would you think of the father who should weakly grant the child's request, releasing him from the tasks that irks him so? And is God less wisely kind than our human fathers? He will not answer prayers which ask that we may be freed from duty, from work, since it is by these very things alone we can grow. The only true answer to such prayers is the withholding of what we ask.

There are also selfish prayers which go unanswered. Human lives are tied up together. It is not enough that any of us shall think only of himself and his own things. Thoughts of others must qualify all our requests for ourselves. Something which might be good for us, if we were the only person, it may not be wise to grant because it might not be for the comfort and good of others. It is possible to overlook this in our prayers, and to press our interests and desires to the harming of our neighbor, God's eye takes in all His children, and he plans for the truest and best good of each one of them. Our selfish prayers, which would work to the injury of others. He will not answer. This limitation applies specially to prayers for earthly things.

There is yet another class of prayers which appear to be unanswered, but whose answer is only delayed for wise reasons. Perhaps we are not able at the time to receive the things we ask for. A child in one of the lower grades in the school may go to a teacher of higher studies and asked to be taught this or that branch. The teacher may be willing to impart to the pupil this knowledge of higher studies, but the pupil cannot receive it until he has gone through certain other studies to prepare himself for it. The higher music cannot be taught until the rudiments have been mastered. There are qualities for which we may pray, but which can be received only after certain discipline. A ripened character cannot be attained by a young Christian merely in answer to prayer—it can be reached only through long experience.—*J. R. Miller, D.D. in Gospel News.*

One of the commercial papers of Cincinnati says of our Jubilee Convention, in speaking of the communion service: "From some comes the word that the religion of the lowly Nazarene is waning, but if they could have seen that mighty host that gathered on Elm street, filled every inch of space in Music Hall, crowded the Odeon and overflowed the Central church, and then packed the Richmond street church, they would have been compelled to admit that the old faith is still vital with life."

Correspondence.

THE JUBILEE CONVENTION.

On Monday morning, October 8th, I left St. John, in company with Bro. Appel, to attend the Jubilee Convention in Cincinnati. We arrived in Boston that evening at nine o'clock, and remained until five o'clock Tuesday afternoon. Leaving Boston, where the New England delegates joined us, we arrived in New York at eleven o'clock that night. We spent the night at one of the hotels. Next morning we were up bright and early to take the ferry for Jersey City, where we would take our train. I think the fog was the thickest I ever saw, and this is saying a great deal when you remember that I live on the shores of the Bay of Fundy. On boarding the train we found some others from Massachusetts, and also the New York delegation. We soon made acquaintances. We met here Bro. Durban, of London, lately come to this country, and while the train was moving along at the rate of forty or fifty miles an hour we kept our tongues going to the same music.

Philadelphia comes next, and more delegates join us. I would like to tell you some of their names, but I have so much to tell you that unless you go to some general convention you will have to wait until you get to heaven in order to know them.

Baltimore comes next, and still the delegates come; it seemed wonderful how well we knew each other although we had never met before.

Washington is soon reached, and there we have a great increase to our number. The first person to whom I was introduced in Washington was the wife of Bro. F. D. Power, so well known to the brotherhood. The delegates from South Carolina and Alabama joined us here, and then we had nearly a train load of disciples. There was no danger of any accident to that train. After the bustle was over, and we were feeling at home with the new members of our family we began to arrange for some services. Each car became a meeting house, and the inmates active church members. We sang, we prayed, we spoke. It was glorious, and we cannot soon forget the journey from Washington. The train carried us through some historic places where battles had been fought and won; but all was forgotten; there seemed to be but one thought and one theme—"The Jubilee."

At Clifton Forge, Va., quite a number remained all night, but others, among whom was the writer, kept right on reaching Cincinnati Thursday morning somewhat tired, having been travelling since Monday morning.

My impressions of Cincinnati were not very favorable at first. The sewerage is poor and I found it hard to keep clean collars and cuffs owing to the smoke and dirt. There seemed to be a great many poor horses and I felt that I would not like to eat any canned beef

that might be put up in that city. The first building I entered was the Central Christian church. Here everything was bustle and you could see that something great was going to happen. We registered and pinned on our badges and then went to our hotel. During the afternoon we went sight-seeing.

In the evening the convention began. The C. W. B. M. held the first session which were interesting, but the ladies could not make themselves heard all over the building. Mrs. Long from California sang a solo; in fact she sang a number during the convention. I think she is the best soloist I have ever listened to. She was received with great applause each time she sang. Although it was a large building holding thousands of people she filled every part of it with the softest tone, and lowest note and every word was heard distinctly. I have only time to tell you of the three great undertakings of the C. W. B. M. 1st. They are aiding weak churches, so as to make them self-supporting. 2nd. They are aiding in sustaining workers in the foreign field. 3rd. They are fostering a number of educational interests in connection with certain universities.

On Sunday, which was the great day of the convention, we had preachers filling a great many pulpits in the city and suburbs.

In the afternoon we had our communion service. Four different buildings were filled. I was in the Music Hall; this hall holds about 7,000, and was crowded. Sixty deacons waited on that immense audience, and during the time of the celebration of the Supper, which was about forty-five minutes, that great gathering was as quiet as any ordinary assembly on the Lord's day. I do not suppose that I shall ever meet around the table of the Lord with so many of my brethren again until that day when I shall drink of the fruit of the vine anew with him in our Father's kingdom.

Another feature of this convention which was of special interest was the introduction of foreign missionaries and also the relatives of those who are now in the foreign field. Mrs. Joseph Franklin, who has three daughters in the foreign work; Bro. and Sister Frost who have a daughter in Japan; and others who have loved ones separated from them in this work. Sister Garst was received with great enthusiasm. She has passed through the deep waters of affliction, having lost her husband who sickened and died while at work among the heathen. I had the pleasure of meeting a number of these missionaries personally. Perhaps the one missionary above others, claiming the attention of the people more than I can tell you, was Mrs. Rijnhart, who had been in China a number of years as an independent worker. Her husband had been a physician of large practice, but had given it up to go into China. She had gone with him. His knowledge of medicine gave him great power among the natives, but their hatred of the whites and their religion was very great, and many times the lives of Dr. Rijnhart and his wife

were in danger. They went from place to place; they buried their child with their own hands in a biscuit box in a snow drift in the mountains of Tibet. Dr. Rijnhart went to a village leaving his wife in a cave in the mountains. He never returned, for the natives killed him. She never saw him again. After much hardship she returned to this country and is now preparing to return again to the scene of actions and lay down her life for the work of Christ if need be.

As I heard this brave woman's story, I had to ask myself: How many are sacrificing for the work as they might. I felt that I must do more than ever.

There were some grand addresses. I could not even give you an outline of them without nearly filling up every column in our paper. I had the pleasure of meeting such men as McGarvey, Garrison, Lord, Updike, Smith, Coombs, Powell, and a host of others. I met a number of men whom I had met before and who had worked in the provinces, among whom I can mention F. M. Green, B. B. Tyler, J. H. Hardin, T. H. Capp, M. B. Ryan, George Manifold, W. F. Shaw, Herbert Martin, W. Gates and E. C. Crawford. I also made a multitude of new friends whom I hope to meet again. Among the pleasantest features of the Convention was a reception given to the Canadian delegates by Dr. and the Misses Kilgour, of Cincinnati, but formerly of Ontario. I enjoyed this very much, although I was late in getting there, owing to a previous engagement.

On Thursday evening, the Convention closed, having been in session eight days. It was a wonderful affair—the greatest in the history of America—nearly, if not quite 20,000 delegates; and the same spirit seemed to inspire each one, and everybody seemed to want to work so as to have a still larger Convention. "Onward" is the motto.

A sad feature of the Convention was the sudden death of Bro. A. M. Atkinson, whose name is known in connection with the Ministerial Relief. I had a long talk with him during the afternoon, and in the evening he went to a meeting of business men. While speaking earnestly upon his favorite theme—Ministerial Relief—he suddenly paused and said, "I feel faint and must stop. But whatever you do, *quit yourselves like men.*" He then fell dead. These words became the key-note of the convention.

The last item in this great meeting was the singing by Mrs. Long of a solo, "I shall know Him by the print of the nails in His hands," and we separated feeling we could never be satisfied until we saw Him and were made like Him.

I had an opportunity of talking with our leading brethren on the needs of the eastern field, and feel that a deeper interest will be taken in our provincial work. I am in hopes that at our next Annual our general workers will be present, and I told Bro. McLean we wanted him to visit our churches, and that we wanted Bro. Smith to come and see us as well. There is one thing I must tell you before I close. The second day I was in Cincinnati, Bro. J. A. Lord, who comes from Deer Island, had me go to his home, and I enjoyed the hospitality of Bro. and Sister Lord very much. Bro. J. H. Hardin, who was also a guest of Bro. Lord, helped make my stay interesting and pleasant.

The Disciples have now 10,298 churches, 1,118,396 communicants, 6,399 ministers; and raised \$5,470,327.00 for all purposes last year. In 1830 we numbered 12,000. This is a marvelous increase in sixty-nine years. But I must stop. I may tell you some more another time.

W. H. HARDING.

FROM NEW ZEALAND.

DEAR CHRISTIAN—I am almost ashamed to think how long it is since I wrote anything for your columns. There are so many local calls upon my time, that those things that are out of sight get neglected. The regular visits of our paper always remind me of this neglect, and fresh resolves are made only to be broken. I look with interest, however, for its arrival and scan its pages for information of what is passing in "my own, my native land."

The great question of Australasian federation is now absorbing the attention of the inhabitants of these colonies. For years it has been talked of, and leading statesmen have urged its consideration and pleaded with the people to look to their destiny and emerge from their position of petty states with boards wrangling, into a united nation, whose voice might be heard in the councils of the nations of the world. The late Sir Henry Parker, for many years the leading statesman of the colony of the New South Wales was amongst the first to raise his voice in favour of federation. The motto suggestion by him of "One people, one destiny," has now been adopted as the motto of the commonwealth. During the past twelve months great strides have been made and it is now almost certain that next year will see the birth of the Commonwealth of Australasia. On the continent of Australia there are five colonies: New South Wales (the oldest), Victoria, South Australia, West Australia and Queensland. These, with Tasmania and New Zealand, it is proposed to unite in a federal government on similar lines to the federal government of the Dominion of Canada. The Island of Tasmania lies some two hundred miles south of Australia, while New Zealand is twelve hundred miles east.

A constitution has been drafted by a succession of conferences of leading men. This has been adopted by the legislature of all but West Australia and New Zealand. In addition to this the electors of four of the seven colonies have, by referendum, voted for the constitution and carried it by large majorities in each case. The fifth, Queensland, is today voting on the question and it is confidently expected that it will also vote for federation. West Australian legislators are now considering the bill, but is feared that this colony, with the largest area and the smallest population, may not at present vote for federation. New Zealand has lagged behind in the race. Our leading politicians have viewed the subject with indifference up to the present, but the people are beginning to express themselves strongly in favor of joining their kinsman in Australia.

As soon as the people begin to move, the politicians will be ready to follow, so that it is hoped that New Zealand may yet take its place as one of the original states. I am an ardent federationist, and am working for this end. The population of the seven colonies is nearly five millions, and the revenues about £20,000,000 sterling per annum. These figures show what strides Australasia has made in the past century. Federation will do much to increase the strength and promote the growth of this young nation.

The time for the triennial struggle on the question of license or no license is approach-

ing. Already the contending parties are preparing for the fight. Last week M. Joseph Malish, Grand Worthy Chief Templar of England, arrived at Auckland, and is now addressing meetings in the chief centres of the colony. A fierce contest is expected. "The trade" (as the publicans and brewers are called) has a complete organization, and expends a very large sum in these fights for life. Three years ago prohibition was carried in only one electoral district, but it is believed that more success will attend the temperance party's efforts this time.

Old age pensions are now the order of the day in this progressive country. Persons, male or female, 65 years of age and upwards, in indigent circumstances, who have resided not less than twenty-five years in the colony, and who have a record of respectability, can obtain a pension of £18 per annum, equal to \$90, from government. About 10,000 pensions have already been granted, involving an annual expenditure of £150,000. In this matter New Zealand leads the way. The colony of Victoria has an old age pension bill now before its parliament, which runs very much on the same lines as the New Zealand act, which was only passed last year. It is admitted that this is only an experiment in providing for the aged, who, from misfortunes or other causes (generally other causes), are poor, and dependent either upon charitable aid from government or help from friends.

There is little of more than ordinary interest in church matters to chronicle, and what there is I will reserve for my next.

Yours sincerely,

L. J. BAGNALL.

Tuna, N. Z. Sept. 2, 1899.

DEER ISLAND LETTER.

On my way home from the Jubilee Convention, I remained in Confluence, Pa., a few days, preaching several times. One young man was immersed and others were quite interested.

After getting home I gave an address on the trip to the convention in Lord's Cove on Sunday evening, 17th, and also in Leonardville on the following Sunday.

The brethren at Leonardville have raised quite a sum of money to be used in painting and repairing the church building; they will do this in the near future. They have also a new communion service, beautiful in design and an ornament to the church.

At Lord's Cove our congregations are growing as the people are getting home after being away all summer.

I preached at Blask's Harbour one evening last week and had a good meeting. This is a point where good work might be done. We have a good house here which has not been used for some time.

Before I write again or before you will read what I write, we will have begun a new year—the last year of the nineteenth century. I think we ought to make a great effort to make this last year a great one in our work. It can be done, and I am going to tell you how very soon, but not in this letter.

I have also preached on Indian Island since I came home and have enjoyed my visit to the people there very much.

W. H. HARDING.

Original Contributions.

SOME CHARACTERISTICS OF THE EARLY CHURCH.

No. 1.—A CONVERTED MEMBERSHIP.

M. B. RYAN.

No fact strikes us so forcibly in the character of the early Church, than the radical change which had taken place in the lives of those who had become its members. In many ways is this change emphasized and illustrated.

The Book of Acts gives us a glimpse of the establishment of the church. The most prominent feature of the book is its account of conversions. The Apostles went out with a proclamation of salvation to men and with a demand upon men that they "turn," and begin a new life. "Repent and turn again," is Peter's demand upon the Jews. Paul was called and sent unto the Gentiles that they might "turn from darkness to light, and from the power of Satan unto God."

The ministry of the Apostles was attended by a great "turning" of the people. "And all that dwelt in Lydda and Sharon saw him, and turned to the Lord." "And a great number that believed, turned to the Lord." The Thessalonians turned unto God from idols. Those who came into the church, both Jews and Gentiles, were "turned," or converted, people.

The radical nature of the change thus indicated is illustrated in many ways. From many standpoints the Scripture writers bid us view it. Now it is the judicial standpoint; and the criminal, under condemnation, is justified, or made right, before God.

From the biological standpoint, there has been the impartation of life—a begetting, and a transition into a new state, a birth; and men have become sons of God in a spiritual sense. As sons of God they possess the spirit of God, and grow up into His likeness.

Then it is a circumcision, by which the body of the flesh has been cut off, these carnal passions and practices which constitute the sinful state, and the man is separated unto Christ and a pure life. Or it is a death to sin, a burial with Christ in baptism into his death, and a resurrection unto a new life. Or a quickening out of death in sin, and a resurrection to a new life in Christ. Or it is being built as a living stone into the spiritual temple of God.

The change is absolute and vital. It involves the condition, the relation, the direction, the power, and the destiny of the life. Those who were dead in trespasses and sins have been quickened, and raised up to sit in heavenly places with Christ. Those who were separate from Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, without hope and without God in the world, are now brought nigh in the blood of Jesus Christ; they are

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.

D. A. MORRISON,
Secretary Maritime C. E. Union.

Home Missions.

Address all communications and remittances to W. A. Barnes, Secretary, 223 St. James Street, St. John, N. B.

\$1,500 for Home Missions!

500 Souls for Christ!

Bro. J. C. B. Appel, when in Cincinnati, after attending the Jubilee Convention, called on the Secretaries of the American Christian Missionary Society and asked for assistance to help support an evangelist in these provinces. They were also asked to recommend an evangelist. Bro. Simpson Ely, whom they named, has been written to, and in reply regrets that, owing to previous engagements, could not come. We are in correspondence with some others, and will endeavor to have one in the field as soon as possible.

Here is what a Christian worker, who attended the Annual at St. John, says: "Enclosed find \$10 pledged at the Annual for home missions. Hoping this may do a part towards winning five hundred souls for Christ. The memory of the Annual is still fresh and we are still enthusiastic in the work!"

The time appointed for taking the two special collections in our churches for the home mission work in these provinces will be the *First Lord's Day in February* and the *First Lord's Day in August*. Please remember this.

Letters have been sent to the churches appointing one of its members to act as agent for the Home Mission Board, and also all the information necessary is given. If any one has been overlooked, volunteer to act at once, and let us know and we will forward you all instructions.

RECEIPTS.

Previously acknowledged,	\$100 78
St. John, Coburg St. Mission Band,	6 18
" " Sunday-school,	4 46
John McNabb, River John,	5 00
Mrs. Wm. Webb, Noel, Hants Co., N. S.,	50
Mrs. Frank Richardson, Lord's Cove, Deer Island, pledge at Annual, per Miss Martha Morton,	10 00
Profits from CHRISTIAN, (1898)	16 22
	\$143 09

W. A. BARNES, Secretary.

TREASURER'S REPORT.

Balance last report,	\$39 88
Cash from Secretary,	20 15
Profits from CHRISTIAN (1898),	16 22
	\$76 25

Expenditure.

Paid E. C. Ford,	\$13 00
" W. H. Allen,	25 00
" Secretary for stamps,	1 00
" R. W. Stevenson,	15 00
" Insurance on Tent,	2 00
	\$56 00

Balance in hand, \$20 25
GEO. F. BARNES, Treasurer.

Foreign Missions.

Maritime C. W. B. M.

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

\$400 FOR FOREIGN MISSIONS.

Can we raise that amount of money this year? Yes. How can it be done? By making one strong, united effort, and beginning now. Let each society decide to in-

crease their offerings during the year, and let us, as individual members of the society, agree to make a real sacrifice for the sake of him who gave up everything for us. In this way the desired goal can be reached. Is it not worth striving for? I think it is. Surely we have not raised the standard too high. We can raise \$400 for Foreign Missions, and \$1,500 for Home Missions in these Provinces. May God help us to see our duty and in His strength go bravely forward. If we accomplish this our next annual will be a time of rejoicing, and we can then plan greater things for the future. As a means to this end I would urge you to observe C. W. B. M. day in every church. Sisters, let us be up and doing. Begin at once to pray and work, and God will give the increase.

I believe you will respond to this call, and will renew your diligence in this glorious work of bringing the world to Christ.

"More and better work for Jesus"—let this be our rallying cry.

Yours in loving service.

CARRIE F. PAYSON.

Westport, Nov. 20, 1899

To the Pastors of the Churches of Christ in the Maritime Provinces:

DEAR BROTHERS,—The first Lord's day in December is set apart by the C. W. B. M. to present its work publicly before the people. Realizing the invaluable aid you have afforded us in the past we again appeal to you, asking your assistance in making this occasion a success. It is greatly desired that an earnest missionary sermon be preached at the first service of the day, thus introducing and inspiring the services which follow.

With the aim "\$400 in 1900" before us, we appeal to the churches for an offering at the opening of our missionary year. We are entering the season of gifts, and it is very appropriate that our first remembrance be sent to give the priceless gift to those who have it not.

Thanking you for aid in the past, and relying on your assistance in the future,
Yours in His name.

L. N. JACKSON,

Secretary Maritime C. W. B. M.

Port Williams, N. S.

DEAR SISTERS,—Again we are facing the possibilities and responsibilities of another missionary year. What its record shall be depends upon you and upon me. Shall we not attempt greater things expecting greater? \$400 in 1900 is not expecting too much.

We feel that in the history of our work a crisis has been reached, but we know that the friends who have so nobly stood by it in its times of need will not now allow it to go backward. Forward in the strength of the Lord and for the sake of the lost ones, must be our motto.

As a beginning to this year's work we ask every church to observe C. W. B. M. day. If not possible to observe on the first Lord's day in December, please do so on the second or third Lord's day, the great object being to interest and enlist others. A good programme is given in November *Missionary Tidings*.

The committee appointed to attend to foreign missionary department in the CHRISTIAN intend making some changes, which we hope will make it more helpful and interesting. Trusting that in all our giving, and in all our doing, we may please Him.

I am, yours in the Master's service.

MRS. J. S. FLAGLOR.

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,—I suppose you have been looking for something from your step-mother (as I styled myself in your letters) through THE CHRISTIAN.

I promised to tell which Band was the first to welcome me to the work. Well as yet I have only heard from six. St. John was the first, Leonardville second, Lord's Cove third, Tiverton fourth, West Gore fifth and Milton sixth. Now as St. John "Wide Awake" had her letter some two weeks before the others this order would hardly be fair.

I was much pleased with all the letters. One band I heard from is dead, but we hope to resurrect it soon. I was delighted with the effort Leonardville "Happy Band" has started. I am going to have it put in THE CHRISTIAN so you can see what they are doing.

Lord's Cove this year is trying to be the "Banner Band" again, (and I am helping them) but don't let them, and if any band will take that name from Lord's Cove this year I will add one dollar to their amount.

Let us all go to work in earnest this year for we have a greater work to accomplish than ever before.

MRS. FRANK RICHARDSON.

LEONARDVILLE, Deer Island,
Nov. 10, 1899.

Dear Superintendent:

We extend to you a hearty welcome. We are glad to know that you take an interest in our Band and hope that your interest will continue on through the future.

Our officers are as follows: President, Miss Grace Wilson; Secretary, Miss Annie Richardson; Treasurer, Miss Minnie Buhot.

We have 23 members enrolled, 16 of these pledged themselves to give 2 cents a week for the year beginning September.

We meet every first and third Sunday in the month and take part of the programme from the *Junior Builders*, of which we get five copies.

Hoping to hear from you soon again,
I am, yours in His name,

CASSIE CONLEY,

Sup't Leonardville "Happy Band."

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.

ROBT. DEWAR, New Perth, P. E. I.

J. F. BAKER, North Lake, P. E. I.

PETER A. DEWAR, Montague, P. E. I.

GEORGE HOWERS, 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, LeTote, 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. Mohorter, Pastor.—Residence, 23 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.