

soon it will be as hard as the beaten path. In the Maritime Provinces we have not given the towns their share of attention, and our work in the country has lacked concerted and protracted effort. It is usually better to concentrate forces in a few places and push the work until it is firmly established than to diffuse our energies over a large number of places, and having helped them temporarily, then leave them to die. A farmer will raise a larger crop off fifty acres well tilled than he will off five hundred if neglected.

Every Christian should let his light shine. This is true of him in whatever position he may be called to fill. The preacher should be an example for the people, and Example. they should emulate one another in following Christ. The old ought to walk in very safe places when they know that the young feet are closely pressing them, step by step. As soon as any one is forced to say to those he is influencing, "Don't do as I do, but do as I say," his power for good begins to evaporate. Children are very quick to notice the conduct of their teachers, whether in the secular school or the Sunday-school; and if they can only say, "My teacher does that," they feel justified, and it is but natural that they should. Presence, promptness and preparation are looked for in the teacher. They are demanded and shown in the public schools. They should not be missing in the Sunday-school. If the teacher comes two days and stays away one, he need not be surprised if some of the pupils come one and stay away two. If his work is not important enough to bring him, they will infer that it does not matter whether they go or not. If he comes in after the school has opened to find his class waiting, it will have a very different effect from what his prompt attendance would have had. It need not be wondered at if the pupils begin to get careless. If the teacher is among the first to be present, it will have a good effect on the class in more ways than one—and among others it will have a restraining power until the attention is attracted by the opening exercises. A careful preparation of the lesson will be of great personal benefit to the teacher, and without it the time of the class is, to a large degree, flittered away.

TURN YE.

The following is by Rev. J. W. Weddell, of Chicago, in the *Golden Rule*. We are glad to see this important matter is being better understood. The quarter of a million of *Christian Endeavorers* who read the *Golden Rule* ought to know what it is to repent according to the scriptures. J. S. F.

"Repent ye, therefore, and be converted [turn agrin]." Acts iii. 19.

"I desire to repent." Do you? Then turn. The best, indeed the sufficient, definition of repentance is in this text, as given in the Revision. The second verb interprets the action of the first, even as Dr. Hackett suggests, giving us, as it does, "its manifestation in conduct." To repent is to turn.

This is the prevailing meaning of the Greek word *epistrephe*. It is the very word used of Peter when he turned to the body and said, "Tabitha, arise." Twenty-nine times, by actual count, it is so rendered in the New Testament, and in the eight instances where "convert" is used, the word "turn" would seem to give a clearer transcript of the thought. So let us understand it, then; to "repent" is to turn about.

Now what do you mean by saying that you have not repented enough? You speak as if "not knowing that the goodness of God (His kindness and tender compassion) leadeth thee to repentance." God does not want your tears; He wants your turning. He is not waiting for us to be sorry for sin, but to turn to Him for salvation. In fact, we do not begin to repent until we turn.

The last time when we repented in this true scriptural sense was in the city, the other day. A team of horses came bearing down upon us as we started to cross the street. To go forward was to be run down. What did we do? Stop to think? Wait for feeling? We should have had it soon enough if we had stayed there,—and of a very painful sort. No; we turned right about, and went the other way. That was repentance.

Home Mission Notes.

We are glad to make some important announcements: Bro. Bowell, the New England evangelist, has offered to work in this field during August—his vacation. Bro. J. H. Hardin writes us that they will send Bro. Northcutt here in June to hold a series of meetings. We are glad our brethren in the United States have come to our aid in this way, for Bro. Northcutt is one of the best, if not the best, evangelist before our people.

It was resolved at the annual meeting in St. John that all our churches should on the first Lord's day in June (or at such times as they think best) take up a collection for the general missionary convention of the United States and Canada. Of course this is only a request, but as they are going to send us such a strong man we ought to do all we can to help them support him. Another and greater reason is that no national or political lines should divide God's people. We hope that all our churches will do what they can for this good work. No matter how small the sum may be, send it to J. H. Hardin, Y. M. C. A. building, Cincinnati, Ohio; or, if you prefer, send it to J. S. Flaglor, St. John, and he will forward it. Remember this is a home missionary society and its receipts are expended in the United States and Canada.

Bro. H. Murray has been in Halifax since the 8th of March and has done good work. We hope the day is not far distant when Halifax will be self-supporting.

Brethren, there will be a large amount needed to meet our expenses before the next annual, and we trust that you will be as liberal as you can in giving to this fund. Last year there was \$580.00 expended, and sixteen were added to the churches. Seven months of this year are past, about \$200.00 have been paid out and there have been twenty-two additions. This is encouraging, and should cause a deeper interest in the home mission work.

RECEIPTS.

Previously acknowledged,	\$152 84
St. John—	
Y. P. Mission Band,	3 90
Sunday-school,	13 73
Halifax—	
Per H. W. Stewart,	8 00
Westport—	
Ladies' Auxiliary,	1 50
Milton—	
Per Miss Freeman,	4 70
Campobello—	
S. W. Johnston,	1 00
Tivorton—	
Per H. A. DeVoe,	3 25
	\$188 92

J. S. FLAGLOR,
Secretary.

Foreign Missions.

Maritime C. W. B. M.

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

RECEIPTS.

Previously acknowledged,	\$137 29
Milton—	
Per Miss Kempton,	5 00
Cornwallis—	
Per Miss Wood,	1 45
St. John, N. B.—	
Sunday-school,	4 76
Woman's Aid Society,	1 25
Total	\$149 75

SUSIE B. FORD,
Treasurer.

Port Williams, Kings Co., N. S.

MARY M. RIOCH.

Those who are helping to sustain Sister Rioch in Japan, and have never been privileged to see her, will be glad of this opportunity of seeing her face, even on paper, and of learning something of her history.

She was born in Hamilton, Ont., July 21st, 1869. While her father is a Presbyterian, her mother is a steadfast Disciple. A woman of strong convictions and of loyalty to them, she has seen her children as they grow up taking their stand with her; and now she looks across the seas to where one of her daughters is spending and being spent for the heathen.

She was educated in the public schools, then in the collegiate institute. Desiring to qualify herself for the teaching profession she subsequently attended the Hamilton Model school and the Toronto Normal school.

In 1887 she confessed her faith in Jesus as the Christ and was baptized by Elder A. Anderson. From that time she has lived an earnest Christian life. Before leaving for Japan she had charge of the infant class in the Sunday-school, and the children want to know when she is coming back. As a member of the Christian Endeavor Society, she contributed greatly to the interest of the young people's prayer-meeting, and also to the other meetings of the church. Such a worker is not easily satisfied. She wants to work where she is most needed. At home there are enough to do the work, abroad the laborers are few.



MARY MCKENZIE RIOCH.

She says, "Ever since I can remember I have always been interested in missionary work. Many things have been coming up in life to turn my thoughts in that direction." She heard sermons and read articles and thought of the need and asked herself the question, "Why don't you go?" She looked at the reasons for staying home. They all seemed to join in self. She thought of the reasons for going. They centered in Christ. And she put duty before ease and prepared to go to the heathen. Just then she read in the *Canadian Evangelist* a call for one of her sisters to go to Japan. She thought that this was a providential opening and volunteered.

She left Hamilton October 4th, 1892, and arrived in Cincinnati the following morning. Here a reception was tendered her with the others going out with her. On October 6th she was in Lexington, Ky.; on the 8th she passed through St. Louis, and on the 15th she set sail from San Francisco for her new home, which she reached in due time. In her labors there you are all no doubt interested, and she will keep you informed as to the progress of her work by the letters which will appear in THE CHRISTIAN from time to time.