

takeably clear, the people of God. Who entered the earthly Canaan? All those who were led by the hand of God out of Egypt? Only Joshua and Caleb. Because of unbelief the rest were excluded. The Almighty had sworn in His wrath that they should not enter into His rest. They had sinned against Him, they had provoked Him, they had murmured against Him, they had tempted Him ten times and harkened not to His voice. Therefore, God said, Surely they shall not see the land which I swore unto their fathers, neither shall any that provokes Me see it. Not all those that make the start for the heavenly Canaan will obtain that wished-for rest. Ah, *no!* many will fall by the way. The deceitfulness of sin will entice many into the broad road that leads to destruction. Narrow is the gate and straitened the way that leadeth unto life, and few there be that find it; but wide is the gate and broad is the way that leadeth to destruction, and many be they that enter in thereby. Let each one of us labor earnestly and prayerfully to walk in faith the narrow road that leads to life eternal.

We have said that rest presupposes labor, and another fact that claims our attention just here is that the degree of rest is determined by the previous labor. Where the labor is light the rest will have a corresponding lightness, and where there is no labor there cannot logically be any rest; but where the labor has been great, the rest will be correspondingly great. The reason of this does not lie in the degree of rest as an absolute, but as a relative quality. The husbandman returns home at night wearied. He has been laboring perhaps from the rise of the golden orb of day till it has long sunk to rest and the little stars come out one by one and are peering through the "twinkling vapors." He seeks his home overcome by fatigue. How gladly he welcomes the time of rest. He sleeps the refreshing sleep that only the laborer knows. His rest is great. It is magnified in proportion to his previous labor until both soul and body respond to its beatitude. But to you who have passed the day in idleness, who have exerted nether mind nor body to promote either selfish or philanthropic designs, there can be no such rest, although the same conditions of rest may be offered to the one as to the other. Hence, in nature there is no such thing as absolute rest, but it is merely a relative quality. May this not be true in the spiritual world. We are told to labor that we may enter into that rest. We are also told that the laborer is rewarded according to his works. Is not this what I have just ascertained to be the case in nature? The toiling husbandman received rest in proportion to his labor. You experienced no great rest because you did not labor. This conclusion may not meet the approval of those professing Christians who desire no trials upon earth, who deny themselves nothing for the Master's sake; for then where there has been no labor there can be no reward. It is evident, then, that the Christian's duty is spiritual war. He must have on the whole armor of God. What is that armor? The Apostle Paul tells us in his letter to the Ephesians, Stand, therefore, having your loins girt about with truth and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith wherewith ye shall be able to withstand all the fiery darts of the wicked one, and take the helmet of salvation and the sword of the spirit, which is the word of God. How appropriate is this armor to the needs of the Christian! How suited to resist our spiritual enemy who is, shall I say, omnipresent. Let us all labor to enter into that rest while it is yet day, for the night cometh when no man can work. The more we labor to extend the kingdom of heaven the more we deny every passion of the soul; the more we oppose all outward attacks of Satan, the more we toil here, though in poverty or in chains, for the kingdom's sake, the more precious will be that rest in the realms of eternal day, lighted by the smiles of an approving God.

JACK.

OUR MISSION FIELD IN JAPAN AND THE WORKERS THERE.

As Japan is the field which we have chosen, and in which, therefore, we are most deeply interested, a few words about the work there and the devoted, self-sacrificing men and women who are carrying it on will, no doubt, be profitable.

Ten years ago George S. Smith and wife, C. E. Garst and wife, left their home land that they might have a part in bringing some soul in Japan to Christ. They settled at Akita, where many had never heard of Christ—their nearest missionary neighbors being 100 miles distant. Under the instruction of a native Christian, they after a time were able to conduct preaching services and teach the people in their own tongue. Converts were very soon made. But a great sorrow came to this little band. Mrs. Smith, who was a native of Cornwallis, Nova Scotia, after two years of faithful work in trying to teach these people of the only living and true God, was called to lay down her work and to exchange the home she had made in that dark land for a home of light and bliss above. Although so soon called from there, her noble life and its influence made a lasting impression upon those with whom she had mingled.

In the following year Miss Harrison and Miss Johnson joined the Japan mission, thus encouraging the lonely workers; and in the next year they were again reinforced by the coming of Eugene Snodgrass and wife. Feeling stronger, they now divided, some going to Shonia and the others to Tokyo. In November last E. S. Stevens, Dr. Nina Stevens, Miss Oldham and Mary Rioch joined these workers, and much is expected from these new recruits. As Dr. Nina Stevens, with her medical skill will, as she heals the body, tell of the Great Physician, and Miss Rioch, in whom we are all so much interested, will, no doubt, by the same characteristics which endeared her to all who knew her here, find a way into the hearts of those for whom she has been willing to sacrifice so much. She will, we trust, lead many to the cross of Christ.

The younger ones will be more interested if I tell them about a little girl missionary there—Elsie Smith. She was quite young when her mother died; but her father writes: "She is growing into a beautiful Christian womanhood, and is already taking up the work laid down by her mother all too soon." She, with her father and family, are now in this country, his health demanding rest and change. He has promised to visit us next summer, and will no doubt bring his daughter with him.

The lady missionaries are doing a good work in Japan in carrying the gospel into the homes and in the orphanages—where they feed and clothe the children, training them for the service of God. We have at present 12 missionaries in Japan, besides 7 native helpers, 270 converts, 332 pupils in day and 350 in Sunday-schools. All these children being trained by and coming under the direct influence of the consecrated lives of these missionaries, we can hope that many of them will accept the Saviour.

We are told by those who understand the religious condition of Japan, that if the Christian world will but see its opportunity and will make a grand united effort, that before the close of this century Japan can be taken for Christ.

There are already 33,396 native Christians. But much remains to be done, as in Tokyo alone there are over 1,000,000 souls, and in all Japan 40,000,000. More missionaries are needed if this great work of Christianizing this land is to be accomplished, but to send them more money is required. We are told that there are 1,000 young men and women waiting to be sent as bearers of the gospel to heathen lands; but the money necessary to send them cannot be raised.

For years God's children prayed that the doors

of heathen lands might be opened to the gospel, and these prayers have been answered. Then they asked that laborers might be found to enter these doors. God has wonderfully answered these petitions in that large numbers are willing to go. Now the prayer should arise from every one who loves the souls of the heathen, that the hearts of God's people may be opened so that they will give liberally, even though it involve the sacrifice of many earthly comforts, that these volunteers may be able to go with the offers of salvation to the perishing millions of the earth, thus hastening the time when the kingdoms of this world shall become the kingdoms of our Lord and His Christ.

Let us thank God that He gives to us a part in this work, and may we all do faithfully that which He assigns to us.

Mrs. J. S. FLAGLER.

HALIFAX BUILDING FUND.

Previously acknowledged,	\$1,222 16
A Friend, per Sister E. C. Ford,	2 00
Elder E. W. Darst, Boston, Mass.,	2 00
H. H. Harlow, Lockport, N. S.,	2 00
Mrs. James I. Turpel, Halifax, N. S.,	2 00
Miss Estella Wallace, "	2 00
Sister Sarah Wisdom, Dartmouth, N. S.,	2 00
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	\$1,234 16

HENRY CARSON,

Halifax, N. S.

Treasurer.

Died.

FARQUHARSON.—George M. Farquharson, youngest son of John Farquharson, Esq., Mount Herbert, Lot 48, P. E. I., died at his father's residence, May 6th, 1893, in the 37th year of his age. While the members of the bereaved family and many friends beyond the family circle mourn the early death of him who was very dear to many hearts, they "do not sorrow as others who have no hope," for they know that his life was a life of faith on the Son of God, and his death did but lead to victory. Although in extreme weakness of body, his last days were days of happiness; and his last hours were an inspiration to all by whom he was surrounded. "My hope," said he, "is built on nothing less than Jesus' blood and righteousness." The loved ones say:

"A precious one from us is gone,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled."

O. B. E.

WAGONER.—At his residence, Southville, Digby Co., N. S., on the 11th of May, Elder Benjamin Wagoner, in the 58th year of his age, leaving a sorrowing widow, seven daughters and an adopted son, beside a large circle of relatives and friends, to mourn their irreparable loss. Bro. Wagoner was baptized when but a boy by Bro. D. Crawford, and was one of the eleven Disciples whom he organized as a Church of Christ at Southville forty-one years ago. From that day to the day of his death, Bro. Wagoner lived a Christian life, and continued to grow stranger in the Lord and in the power of His might. For many years his house was a place of assembly for worship. His home was always a home for the preachers at all times when they could accept and enjoy his generous hospitality. Many years ago he was chosen a Deacon of the growing congregation, and after using the office well was chosen as associate Elder with Bro. Steele, in which capacity he faithfully labored and worshipped till the day of his death, which unexpectedly came to him when almost in the prime of life as the result of nine days sufferings from pneumonia. His funeral sermon was preached by the writer on the Lord's day following his death, from Deut. xi. 31, to a large congregation of mourners and sympathizing friends, at the close of which the congregation sang "Beyond the Dark Sea" by special request of the deceased. Then we separated, feeling that our departed brother's inheritance was sure beyond the dark swelling billows of the Jordan of death.

H. A. D.

SMITH.—At Halifax, on the 13th of May, in his 89th year, Bro. James Smith, after a short illness. He was baptized by William Jackson in 1835, and from the first was so well satisfied with Christianity as fast as he learned the truth that he could accept nothing else. He united with the little church in Halifax in 1876, and continued a faithful member till his death. Although unable for some time to meet with the church, his eager enquiries about the cause and his readiness to assist with his means, showed that his heart was in the good work.

HENRY CARSON.

ROSE.—After a long and painful illness Bro. Joseph Rose, of Red Point, P. E. I., died April 13th, 1893. Bro. Rose has for many years been adopted in the family of God. His life was quiet and unassuming. His idea of our present position, I think, was the true one to know, first of all, whether we are prepared for heaven, and then use the blessings our Father has given us to keep us in that way. Death had no sting to him, the victory over the grave has been gained, so those of his friends who knew him here and who are worthy, will meet their friend—this kind loving child of God—again.

G. D. W.