

The second portion of the definition brings out even more strongly the thought which I wish to emphasize. Faith, the Apostle continues, "is the evidence (proof R V) of things not seen"—or as he states it in another place, contra distinguishing it from sight, "we walk by faith and not by sight." The 'evidence' or 'proof' here referred to, clearly means an external demonstration and not a conclusion arrived at as a result of some act or acts apart from any other assurance. From the examples given in this very chapter, we can see that the reason of man would have led him in an almost opposite direction to that commanded by God. A close study of these illustrations will give us a grand insight to the meaning of the word.

It seems to be very clear from this definition, and the examples given of it, that faith is some thing more than a mere belief in what we can comprehend.

Let us now take up the great fact in which we are required to have faith, the great truth that Christ is the Son of the living God. Who really disbelieves this fact? The devils believe. The death-bed of the infidel and the skeptic very often prove that their avowed disbelief has been a mere farce. This is a matter of history, more firmly established than any other, and cannot well be disbelieved. But is such belief faith? Most certainly not.

Some one may ask, How is it that persons who believe the great central fact of the gospel, will not accept without hesitancy the sayings of our Lord? Does not such believe imply a trusting in Him for everything? It is hard, certainly, to give a reason for this anomaly, but is such not the case? Putting the infidel out of the question, do we not all stop at times in our Christian journey, and while still professing to have faith in God, doubt something he has said, because it appears to be so contrary to our reason. Have you not met persons who would be highly indignant at you if you told them that they had not perfect faith in Christ, yet who would tell you in almost the same breath, that they have not obeyed a certain commandment because they could not see the necessity or reason for it. Now it appears to me, that in cases like these, we have absolutely no faith. Our belief stops just where our faith should begin.

What do we merit by trusting the Lord just so far as we understand Him? Do we not often trust our fellow man as far?

But although I affirm that we have not direct evidence, nor can we comprehend those facts on which our faith is built, I hope that no one will misunderstand me. We have the firmest ground possible for our faith. The Lord has left us overwhelming proof by the matchless life He lived—the miracles He wrought—and through His resurrection that He is Divine—that His Word is Truth—and that it is impossible for Him to lie. There is nothing so well established as the inspiration of the Scriptures; and they being inspired, we must accept them in their entirety. It is one of the proofs of their inspiration that there is something in them above the mind of man; and the fact that there is, should strengthen our belief in them rather than weaken it.

I am glad to know that the Disciples of Christ have always urged the necessity of adding works to their faith in theory; but I think we might profitably consider what it, faith, is in theory also. Not only the skeptic, among whom I think we may rank the champions of higher criticism, but even Christians appear to be wandering from the paths of true faith in this liberal age. Only the other day, a professing Christian told me that he thought that "hell" would soon be taken out of the Bible, because he could not see how God would be so unmerciful as to punish so severely. Let us who profess to take the Bible, the whole Bible, and nothing but the Bible, steadily resist all effort to discredit it,

and give heed to the words of Jude, to "contend earnestly for the faith once delivered to the saints."

O. B. STOCKFORD.

FROM W. J. LHAMON.

The village of Milton is a romantic little world within itself. What strikes an evangelist first and hardest, of course excepting the intensely interesting trip from Bridgewater, half walking, half sleighing, with a blinding snow-storm the last ten miles of the way for variety and life-spice—what strikes one hardest is Bro. Murray and his hospitable home. All the readers of the CHRISTIAN know him, and so they know how I was taken in by him. His whole-souled hospitality and good humor are in perfect keeping with his endless tact and good sense. One does not wonder that he should wear twenty years with a church, and never so much as yet threadbare.

After this, one is impressed by the good-will and harmony of the church members of Milton and their organization for efficient work. All hands were ready, and spite of stress of weather, the large auditorium filled up, and the work goes grandly on. There's a host of saintly souls in the church in Milton; but like other churches in the Provinces, they tell you that many of their choicest spirits have moved away to the States, or to the larger cities of their own lands.

The Liverpool river is a source of constant delight to me. The geography of Nova Scotia doesn't warrant one in looking for such a noble stream. The American is quite too apt to imagine that his own land has a monopoly on the possibility and the reality of bigness and beauty, but for one I am convinced that Nova Scotia rivals America in the bigness of her boulders, and in the beauty, if not the bigness of her rivers. When one expresses his surprise at this river, and asks where it comes from, they tell you it is the outlet of "a number of great lakes." "Great lakes!" you exclaim. "You can't have great lakes here. Why, you could put half of Nova Scotia into Georgian Bay, the left hand pocket of Lake Huron, and the other half into Saginaw Bay, its right hand pocket." But here comes the Liverpool river, bringing its rafts of logs, and turning its many mills, and putting cash into the pockets of the people, spite of all one's boasting about his own big things.

The church in Sumnerville, twelve miles from Milton, has been built up within the last four years by the efforts of Bro. Murray. Once a month he drives to this point on Sunday afternoons, and preaches, and once a fortnight between Sundays. An earnest band of Christians has been gathered together thus, and they have built a tasty little house, and paid for it. The work, all in all, is quite comparable to the Silver Falls work near St. John; a work, by the way, due like this to the extra preaching and patient effort of Bro. Stewart and his right hand helpers.

Milton is practically a sea-port, being a suburb of Liverpool, where there is a good harbor. Our congregation here is the leading one of the place, and one of the strongest in these eastern provinces. This fortnight of work with the Milton church has been a great delight to me, and the Lord's blessing visibly attends us in it.

W. J. LHAMON.

Milton, N. S., April 24, 1894.

HALIFAX BUILDING FUND.

Previously acknowledged,	\$1,510 36
Billtown, N. S.—	
Abraham Bligh,	5 00
Halifax, N. S.—	
Sister Sarah Wisdom,	4 00
Cumberland Co., N. S.—	
Sister Annie F. Stevens,	5 00
	\$1,524 36

HENRY CARSON,

Halifax N. S., April 25rd, 1894.

Treasurer.

Selected.

DENOMINATIONAL PUBLISHING.

Much as people boast of their denominations and denominational peculiarities, yet when they come to do business, they find it convenient to omit the names and titles of which they boast. The religious publishing house of one great denomination, perhaps the largest in the country, strikes off the denominational name of their publishing house from the title-pages of their books, substituting for it the names of their agents, as if they were simply private individuals.

This method is criticised by persons not familiar with business, but it is stoutly defended by those who are better informed. They are anxious that their own denomination shall fully patronize their own issues, and they induce them to do this. But then they seek to make a market for their wares outside of their own denomination. They publish valuable books, which are used in various institutions not under their own patronage or control. Their periodicals are scattered among all denominations, and they argue that the larger portion of this trade would be lost if the proper imprint of their publishing concern were placed upon their books. Consequently they sacrifice the denominational imprint, and send their books out simply upon their own merits, without the prestige of their denominational publishing house.

Doubtless the reasoning is sound, and the facts are as stated. And it is a curious comment on the actual state of things, to say that a good book will be rejected if it bears the name of the denominational concern which actually publishes it, but will be received and used if that name is struck off. Is there not a deeper lesson here? Is it not time to go deeper into this question, and learn to drop these sectarian names which occasion so much prejudice and division, and exalt that one name which is above every name, and thus let God be glorified, while man lies in the dust at His feet?—"Christian," Boston.

Home Mission Notes.

Remember the May Collection, and send Bro. Hardin such a sum as will cause him to rejoice.

Last month we introduced the Sunday-school in Halifax to this column; this month we take pleasure in introducing the Mission Band in Sumnerville. They are to give half to Home and half to Foreign. At their first meeting, a small number was present, but they got a good collection. We wish all the Sunday-schools and Bands in Nova Scotia and New Brunswick would become interested and contribute to this fund.

Bro. Northcutt, May 1st, goes to Washington State for some months to work among the weak churches. Our prayers will go with him, and we look for success. He held two short meetings in St. Louis, at which over 100 were added to the churches. He is now finishing the third meeting there.

We are sorry to announce that Bro. Hope cannot come and do the work of an evangelist in this field.

We don't know the reason of this change in his plans, but what we have heard of Bro. Hope, we believe he has a good reason, caused no doubt, by circumstances over which he has no control.

We shall try once more.

Bro. Rowleson, who pleased us so much during his visit here last year, will preach for the Halifax church during July and August, and if arrangements can be made, will conduct a Bible School, assisted by a talented young brother from Harvard College. This will be a good chance for those who