

intensity of feeling passes away, the men themselves, if true men, are becoming all the time more effective in their work.

The application is again to the spiritual life. We may very often mourn that the feelings of joy, the passion of self-consecration, do not seem so intense now as they were when we first gave ourselves to God. Well, be it so! The feelings may evaporate, the facts remain. He is our Father. Jesus Christ is our Redeemer. These are eternal truths which our feelings do not affect either one way or the other. What if we do not feel as nervous about kneeling down to pray at the bedside of a poor sufferer! Can we not with our riper experience really pray better, understand better than in the earlier days? This is the truer test of our spiritual state. If we have broader sympathy, better instructed activity, keener discrimination, larger views of truth than we had in earlier days, we may leave the feelings to the kites and the crows. Faith is better than feeling. Knowledge is stronger than deep emotion.

G. M. W.

LUKE 10, 18.

God makes a feast and bids His creatures come
But strange excuses keep the most at home,
Some are too busy to partake the treat,
And some too idle e'en to rise to eat;
Some too well settled and too much caress'd,
And some too happy to be truly blest;
Some are too learned to be good and wise,
And some too rich the pearl of grace to prize;
Some are too knowing Wisdom's voice to attend,
And some too stupid Truth to comprehend;
Some are too bold the God of heaven to dread,
And some too timid duty's path to tread;
Some are too good for mercy to receive,
And some too bad their wickedness to leave.
"Tis yet too soon," says youth in vigorous bloom,
To waste my life in dull religious gloom;
While bustling manhood pleads a short delay,
"Tis time enough—I'll seize a future day."
E'en withered age still asks a longer day,
And then exclaims "Alas! 'tis now too late!"
—Selected.

For PARISH AND HOME.

THE BIBLE IN SIBERIA.

BEYOND thinking of a vast snow-clad region, the prison home of thousands of Russian exiles, few of us know much about Siberia. It may help to widen our minds and enlarge our hearts if we study for a little while this far-off country, and learn how the Word of Life is spreading throughout this vast region.

We are struck at once with the many

points of resemblance between Siberia and our own North-West, though in point of size North-Western Canada, vast as it is, is small in comparison with that region which stretches from the Ural Mountains to the Pacific Ocean.

It, however, were to cut off from that portion of Western Canada which lies along the American border a belt of land two hundred miles in width, the latitude of the two countries would be found almost identical, the Arctic Ocean being in each case the northern boundary.

In countries so vast it will readily be seen that there must be varieties of climate. The cold in Siberia is undoubtedly most severe, trees are frozen to their very heart, rivers are frozen to the bottom, the thermometer occasionally falling to seventy-five degrees below zero; but on such occasions, as in our North-West, there is a perfect stillness, which renders the cold endurable, the fur-clad inhabitants dreading far more the terrible "burans," or snowstorms, in the early spring. These "blizzards" often destroy thousands of horses and cattle.

In Siberia, as in the North-West, the spring sets in with remarkable rapidity. Owing to the great dryness of the climate the sun is seldom hidden behind clouds. The summer is warm, vegetation goes on apace, wheat sown at the end of May is ripe by the end of August.

As with us, the portion of country lying along the Arctic Ocean is a frozen waste for the most part unexplored, but Siberia proper rejoices in many districts of rich prairie land, containing over twenty-five million acres of wheat growing soil. In addition to this there are vast hilly tracts densely covered with forests.

No wonder then that a stream of immigration has been steadily flowing into Siberia, chiefly from European Russia, until now it has a population of nearly four and a half millions.

And what is being done for the spiritual needs of these people scattered over this immense region?

They are not in heathen darkness for most of them belong to the Greek Church, but they are steeped in ignorance and superstition.

Is there any hope that the light of the pure Gospel of Jesus Christ will shine into their hearts and dispel this ignorance and superstition?

There is. The Greek Church has never expressly prohibited the reading of the Bible by the people in their native tongue. The Orthodox Church of Russia has always had a popular version of the Bible, though the circulation of the Scriptures among the laity has not been much encouraged by the clergy.

So long ago as 1813 Alexander I. allowed the British and Foreign Bible Society to establish a branch in St. Petersburg. In 1825, however, Nicholas, under the influence of the monks, placed the Bible under arrest, and replaced it by an official book of Saints. Alexander II., the emancipator of the serfs, also emancipated the Bible and restored in part at least the liberty of the Bible Society, whose agents circulated widely the People's Testament, issued by the Holy Synod, as well as copies of the Bible or portions of it, in the various dialects of Russia.

To the Bible Society, therefore, belongs the great honour of spreading the Word of God far and wide throughout the vast empire of Russia, so that now most of those who can read have at their very doors the Holy Scriptures, and we know that, "The entrance of thy Word giveth Light."

Turning again to Siberia, we are glad to learn that notwithstanding the famine which has left many poor and starving, there has been, according to the report of the year ending May, 1892, a steady demand for the Bible, nearly forty-four thousand copies or portions of it, being distributed.

The colporteurs of the Bible Society have on the whole been kindly received by all classes of society. Governors have given them permits to visit the prisons, the Minister of Prisons actually agreeing that the Bibles or New Testaments given to the prisoners should be entered on the list of their personal property, to be preserved or replaced at the prisoner's cost. Railway officials and steamboat owners have in many cases granted these bearers of the Word a free pass. From Ekaterineburg to Turnev the railway carried during the year—free of charge—over eight tons of Scriptures. The clergy of the Greek Church have more frequently helped than hindered in this good work of Bible circulation.

The Bishop of Tomsk co-operated so heartily, that through his influence the agents of the Bible Society were