

from a Government possessing the same national ideas as ourselves, for, without doubt, no nation understands our ideals better than the United States. . . . It is to be hoped that the friendship now existing between China and the United States will not be merely confined to mutual material benefits, but will extend to the promotion of those higher democratic ideals which the United States can best inspire, and which are after all the most valuable blessings a nation can receive."

Another paper says: "America, acting always on the principle of equity and fair play, chivalrously withdraws herself from the loan group and accords us recognition at this opportune moment. America, the oldest of the existing Republics, is the most friendly sister nation to China. In the future, China and America, the two great Republics, situated on the opposite coasts of the Pacific, will come still closer to each other. They will endeavour by joint efforts to preserve the peace of the world and advocate the principles of humanity. We hope that the friendship and good feeling now existing between these two nations will long continue to be mutually helpful."

The Leeds Peace Congress

The Peace Congress held recently at Leeds represented well the many organizations in England in favour of peace; delegates were sent from local Liberal Associations, the Church of England Peace League, various Free Churches, the Rationalist Peace Society and the Independent Labour Party. The attendance was good and the interest well sustained from first to last.

Mr. Joshua Rowntree presided over the Congress. The Rowntree family, it will be remembered, stood firm in their advocacy of peace when England was in the midst of a delirium of war fever at the time of the Boer War.

The main work of the Congress was directed against the policies of the National Service League. Five successful meetings in the open air were held against conscription. The largest, in Victoria Square, was attended by over a thousand people. A conscriptionist "reply" meeting, largely advertised in the papers, and for which Albert Hall, accommodating two thousand people, had been secured, was attended by only 150 people, many of whom were opponents. The Service League resolution was not carried. The support of the people was given to the Peace Congress.

Real Christianity

A touching incident is reported from the Church Missions House, New York, says the "Living Church," in connection with the collection of a fund to repair damages to churches in the floods of last spring. An offering of \$47.69 has there been received for the flood relief from the Igorot mission under the Rev. John A. Staunton, Jr., in the Philippine Islands. As soon as the missionary told his congregation what had happened, they expressed the desire to assist. They remembered that when an unusually heavy typhoon seriously damaged the Sagada mission a few years ago, Church people in the United States helped to repair the damage. Mr. Staunton says: "Many of the amounts contributed are very small, and yet represent real sacrifice. We (that is, they, for no contribution of my own is included in this remittance) send it with our prayers and sympathy as fellow-Christians."

When we remember how almost destitute are the Igorot people, and that their offering yet exceeds that which most Americans have felt able to send, we realize anew the power of Christian missions to impart a freshness of Christian sympathy that is often lacking in hereditary Christians. These Igorot Christians are only just reclaimed from savagery; and this is what Christianity means to them.

CHRISTIAN INFLUENCE

We are all familiar with the old comparison of influence, with the pebble dropped into the lake and throwing out its concentric circles until they reach the remotest shore. As showing the power of an earnest Christian life, the illustration is defective, for, wide as may be the range of the pebble's ripple, there is a gradual fading away of the effect until the wave becomes imperceptible. A truer figure of spiritual power is given by the great Teacher when He spoke of the leaven hidden in three measures of meal. Not only does the lump grow, but each newly influenced particle has the same vitalizing force as the original morsel.

We wish to call the attention of our readers to the very responsible position they occupy. No man liveth to himself. The wave of our influence is daily touching someone, and for weal or woe it will leave the marks of its drift on the sands of eternity.

Newman has a sermon on the text, "One of two which heard John speak, and followed Him, was Andrew, Simon Peter's brother" (John i. 40). From this he discourses on "the World's Benefactors," and brings out the prominence of St. Peter in the Church of Christ, and the comparative insignificance of his brother Andrew with the reticence of Scripture concerning him. Yet Andrew was the human instrument in Peter's conversion, "he first findeth his own brother Simon." The great wave of Peter's influence in the Apostolic Church seems at first sight to overtop that of his more humble brother, but his work and Nathaniel's are only the expanding effects of Andrew's missionary zeal. So have we known in our own experience men prominent in the Church of Christ and under God's blessing, doing good work in saving souls, while the parent who trained, or the pastor who taught, or the friend who spoke, the instrument whom the Holy Ghost honoured, seemed a very unimportant part of the Church's brotherhood.

In any case, he that winneth souls is wise, but it would make much more manifest the wisdom of such a course and increase our zeal for Christ, if we realized the future consequences of one spiritual conquest—if we could see the chain of great and improbable results God in His providence has seen fit to which attach to comparative trifles. We believe it to be a great privilege to live in the present age of the world. It has its dangers and its peculiar temptations, but society is all astir, awake, open and sensitive to any impression. The skeptic can gather hearers and build up his unsatisfying theories. The sensualist can easily summon followers in his train, but when did the preacher of Christ's glorious Gospel find it easier to gain an attentive audience than now? Where is there a minister throughout our land, "apt to teach," who lives and speaks the Gospel, and both publicly and from house to house seeks to apply the Gospel, who does not find some open and thankful hearts to receive it? Many run to and fro and human knowledge is increased, but God's truth is as powerful as ever, and if we were only as ardent and zealous for Him as for earthly interests, the spiritual growth of the race would be as marked as our material progress.

Hoping to fan some flickering flame of Christian love, and to help some of our readers to realize the abundant harvest which God may permit to be gathered from one tiny seed, we give an instance that of itself will show the magnitude of Christian influence. Early in the seventeenth century the Puritan writer Sibbes wrote a book called the "Bruised Reed." It was the means, under God, of the conversion of Richard Baxter. Baxter wrote

"The Saints' Rest," the reading of which led to the conversion of Dr. Doddridge; Dr. Doddridge wrote "The Rise and Progress of Religion in the Soul," which became a blessing to William Wilberforce; William Wilberforce wrote "The Practical Views of Christianity," which touched the heart of Leigh Richmond; Leigh Richmond wrote "The Annals of the Poor," which has been one of the most useful books ever written for the young. We do not know what influence the Holy Spirit used in the conversion of Sibbes, but probably some humble instrument. Whoever the honoured one might be, what a brilliant crown, adorned with the gathered gems of centuries, will he or she wear in that day when God makes up His jewels!

Error is rampant; selfishness is powerful. It behoves those who love Christ and want to do His will to be active also. It is not altering God's plan nor conflicting with God's sovereignty to expect Him to make us a blessing to our friends. Let each take up the work that seems to come most naturally to hand. Let us do it as in obedience to God's call, for His glory, seeking His blessing, and assuredly we shall be co-workers with God, and, therefore, successful workers. Oh! for a higher standard of devotion to the Master, for a fuller surrender to His service on the part of those who repeatedly make the solemn vow, "We offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Thee!" Is this dedicatory pledge true of most of our communicants? Are means, energies, influences given to Christ? Great things in the future depend, under God, on things now within our power. Carelessness and apathy may cause the candlestick to be removed; obedience to God will surely bring a blessing. Let us be humble, praying, working, men and women, truly consecrated to Christ's work, loving His Gospel and seeking to bring others to know and love it. Let us be what Christ desires—leaven and light, and our Church of the future will be more living and lustrous. None can tell how much one earnest Christian in a community may do towards quickening the spiritual pulse of his parish or diocese. As to the lineage which may spring from one convert, begotten through such increased spiritual life, no man can number it.

We scatter seeds with careless hands,
And dream we ne'er shall see them,
But for a thousand years
Their fruit appears

In weeds that mar the land, a healthful store.

"HELP COMETH FROM THE LORD." "HE SHALL PRESERVE THY SOUL."

Psalm cxxi. 2, 7.

O Lord, I pray with fervent heart,
Send me good speed this day;
Thou know'st, or small or great the part
Which I am here to play;
Give me the knowledge and the skill,
To act, or think, or say
That which shall be Thy holy will—
Send me good speed this day.

The day is sometimes very long,
The back with burdens bent;
The sun of life is fierce and strong,
And strength is well-nigh spent;
But turn thee, soul, and hasten on,
And never more delay.
Until to-morrow cease to dawn—
Send me good speed to-day.

This day—this day—beholds my need,
O Lord, reply to-day!
For if I fail in word or deed,
I fail to-day—to-day.
And so I crave the present aid,
Which ne'er to faith saith nay;
My trust on Thee is wholly stayed—
Send me good speed this day.

Lillias C. Nevin.