

so implicitly will concentrate our gifts upon truth by which we shall become a power for usefulness, as with the stream, when, instead of wasting itself in the wide atmosphere, it is concentrated and directed into channels where it is rendered useful to man. The weapons of our warfare against sin are not imagination, fleeing from flower to flower, nor our speculations about the unknown—attempting, but making nothing known. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and everything that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 4, 5).

So to submit to his authority may not seem a hard thing to any of his followers if we consider well his example. He humbled Himself and was made under the law. He submitted Himself to the teaching of his Father. If any in the form of man had a claim to trace out a way for Himself by neglecting this and amending that which He found in the revealed law, surely He had that claim; but He attempted no changes. His submission was complete as expressed in these words, "I can of mine own self do nothing: as I hear I judge, and My judgment is just; because I seek not mine own will, but the will of the Father which sent Me" (John v. 30).

5. To follow Him implies

A FEELING OF DEPENDENCE.

The ambassador sent by the Imperial Government feels that he is not sent on his own charges. He is directed what to say and what to do, and is sustained by the power of the government he represents. If pressed by difficulties he falls back on his instructions and feels, so long as he follows these instructions, he will be sustained amidst peril. The ambassador of the cross is not less favourably placed towards his Lord and Master. He goes for Christ as though God did beseech men by him and his duty is to pray men, in Christ's stead, to be reconciled to God. The position is honourable as is that of the ambassador of the strongest government. There are great responsibilities connected with it, for the everlasting condition of souls much depends on a right discharge of his duties. There are immense difficulties surrounding it. Souls are to be enlightened and rescued from the grasp of Satan, and these souls are resisting the beseechings of the ambassador and the message of mercy he bears from his Sovereign. In the midst of such responsibilities and such difficulties what messenger of the Gospel does not feel this to be a precious thought that he can confide in Him who has called him. The instructions are clear. The guidance promised is unerring, and the strength to defend is infinite. When the Master said "go" immediately he added, "Lo, I am with you alway, even to the end of the world." This is a much more certain ground on which to rely than has the ambassador of any government on earth. He whom we follow is at hand, ready to be called at any moment for direction and strength, so that conscious dependence upon Him will enable anyone, in the midst of inward and outward trial, as did one of the distinguished ambassadors of Christ—distinguished chiefly by conscious dependence—"I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life that I live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me." It was this conscious dependence on the Lord for success in his service which enabled him to win souls. It was not his learning, nor his eloquence, nor his logical power, nor even his earnestness, on which Paul depended, but on the presence of the Master. "By the grace of God I am what I am, and his grace, which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me." None more readily than he accepted these words, so humbling to human pride, "Not by might nor by power, but by My Spirit saith the Lord."

In going forth, bearing precious seed, some of us have many reasons to ask almost despairingly, "Who hath believed our report, and to whom has the arm of the Lord been revealed?" Is it not that we have gone forth mournfully, not weeping over our weakness, but more like Samson shorn of his hair, and perceiving not that the Spirit of the Lord was not with him as in former times, and we have returned without joy because we returned without sheaves. Have we not forgotten that it was the Lord's work, and failed to cultivate the thought that our success depends

on Him? His ear is not dull, his hand is not shortened, but to-day He is as ready to sustain as He was to sustain David when with his sling and stone he went against the foe, in the spirit of dependence which he expresses—"I come to thee in the name of the Lord of hosts; this day will the Lord deliver thee into mine hand, and I will smite thee, that all the earth may know that there is a God in Israel, and all this assembly shall know that the Lord saveth not with sword and spear, for the battle is the Lord's."

Let us more cultivate this feeling of dependence, so that when we are weak then are we strong.

Very briefly do we call attention to these additional thoughts implied in following Christ.

6. Trusting in the might of His Word. It is the best instrumentality for the accomplishment of the end. It is the power of God unto salvation to every one that believeth. When Christ is lifted up all men are drawn to Him. The old story, yet ever new because of its living might, must be, and will be told, for it is the only word that saves.

7. We must follow courageously, not like the disciples in Gethsemane, but like Peter and John in the temple, when they had cast off their fears and said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things we have seen and heard."

8. We must follow perseveringly. We all know something of discouragements, but of these we have not had more than the Master when He was on earth. If we have been neglected by those from whom we had a right to expect support, the Son of Man had not where to lay his head. If we have been depressed by the apathy of those from whom we had a right to expect sympathy, neither did his own brethren believe in Him. Have we been cast down by the lack of success in our work—Jesus wept over a city whose inhabitants rejected his efforts for their salvation. Have we been forsaken of those who professed to be our friends—all forsook Him and fled. Yet He did not give up the work the Father gave Him to do. In the face of the bitterest opposition, with suffering, contempt, and death plainly before Him, He set his face steadfastly to go to Jerusalem, knowing all things which would befall Him there, and shrank not from the contest, but persevered in the work given Him to do, until He could proclaim victory upon the cross, in these triumphant words, "It is finished."

If we follow Him by personal submission, by keeping the end of our work in view, by exalting Him as the only Saviour, by bowing to his authority, by feeling our dependence on Him, by trusting in the power of his Word, by courageously following Him and by following Him perseveringly, shall not these things be the qualifications we need for winning souls. Is it not by these things in us Christ makes us fishers of men? If we feel that we are not qualified and not successful, then let us seek for more devotion to his work and more heart consecration. Let us be more definite and direct in our aim; more ready to give our Lord all the praise; more willing to do as He bids; more trustful in his Spirit, and in his Word, so that we may boldly speak because we believe, and never weary in well-doing; then, in due time, we shall reap, and many shall rise up to call us blessed.

TURKISH FAMINE.

MR. EDITOR,—Old Dr. Hodge, of Princeton, used to illustrate the poverty of the English language in some things as follows: "We say 'thank you' to a servant who hands us a glass of water; we say 'thank you' to any person who has done us the greatest favour; and we use the same expression in communing with God for His unspeakable gift." The same expression is used to express far different degrees of gratitude. So when we missionaries say "thank you" to those in Canada who have responded so well to our appeals for help for famine sufferers, we assure you it is not mere formality, but we only use that form to express what we most deeply feel.

Enough has been said of the suffering to shew you what may be witnessed any day in the villages of the famine districts. Would that we could draw a veil over the scene and hide it from view, or that we could say that the famine was nearly over, but on the contrary we very much fear that another year will not see the end of it. Having just returned from a visit to Alashgird and Byazid, where Mr. Cole and I had gone to distribute flour and wheat, I thought those who

have contributed would like to know how their money had been expended.

With funds from your side of the Atlantic and from England, together with some funds raised by the Ottoman Bank in Constantinople, wheat and flour which would be equivalent to about twelve hundred bushels were purchased, and sent out to Alashgird. Mr. Cole and I followed to distribute it, in which we were very materially aided by Muggerditch Effendi, of Toprak Kala. We divided up into three parties, assigning certain villages to each party, and so made a thorough visitation of the villages. On entering a village we called for three or four chief men, and procured the names of the destitute families, after which, if appearances indicated any amount of thrift in the village, we would make a thorough examination of the houses. But in the examination we were usually induced to add names to the list received from the chief men instead of cutting any off. On returning to the house of the chief man we issued tickets, writing the name of the village, the name of the person, and the number of the family, and having the person for whom the ticket was intended come and receive it in his or her own hand, so that we might be sure the tickets went to the right persons and that we might judge of their appearance. It may appear strange to some that such precautions against deception were necessary. But seeing the tendency in that direction, and being deceived more than once, we were induced to take every precaution possible to that end. The morality of the mass of the people in this respect is indicated by the very common expression *yalan der*—"it is a lie," and they seem to think nothing of calling each other *yalanee*—"liar." Thus we visited about one hundred villages, issuing tickets to the most destitute, in some cases only to the widows and orphans, and directing them to the village where the wheat or flour was stored. We distributed at the rate of seven to nine pounds to each person, thus relieving between 7,000 and 8,000 people. By this time I presume the 1,200 bushels have been consumed. It was hard, uninviting work. More than once, on leaving a village, I had to drag my way through a crowd, many of whom would hold on to my coat skirts, kissing even my boots, and pleading, and after I would mount my horse they would hold on to the stirrups of the saddle and even get their arms around my horse's neck, and it was only after the most emphatic refusals to issue more tickets, and by gradually working my way out of the crowd, I could put spurs to my horse and canter away to escape their entreaties. From one village six widows, who had been overlooked in the examination, with their children followed me for an hour over the hills to the next village to plead for tickets. It was a work of mercy, but the most trying work I have ever been engaged in, and one from which we earnestly hope we may soon be freed.

On investigation we found the harvest, what there is of it, very good, but the seed sown was less than a tenth of other years; hence it will be but a small part of what will be needed to meet the needs of the people for another year, besides it is in the hands of three or four rich men in each village, and consequently the great majority of the people will be dependent on charity. In every house examined we found quantities of dried herbs which have been gathered for food. With what money may yet come into our hands we propose to provide seed for this fall's sowing. We found that many Koords had left their villages to spend the summer in the mountains in tents. Having no crops this year the suffering amongst them when they return to their villages will be very severe the coming winter.

As to the political state of the country, it is the worst possible. Anarchy is the word descriptive of it. The Koordish robbers are becoming so careless of Government power that they sometimes choose the day time for plundering. While we were in the Byazid district a band of armed Koords visited one village and drove off all the flocks, about 450 head of stock. A detachment of cavalry was sent after them, and after exchanging a few rounds of ammunition the gallant captain left the Koords in possession of their plunder without further molestation. A number of men have been killed, and we saw several wounded in other frays. A sad tragedy occurred in Nicomedia about two weeks since. When Mr. Parsons, who has been a missionary for twenty-four years, was returning from a tour, he and his attendant lay down to sleep about five hours from home. While sleeping four men found them and coolly shot them