

recruits. Bishop Rowe, in Alaska, begs earnestly for clerical and lay missionaries to help him in his arduous and important task. From many points in China comes the cry, "Let us have the Gospel; we will build chapels and school-houses for you, we will give you all the support we can—only send us the men who will instruct us, and lead us into the way of truth." Says Bishop Graves: "The sad thing is that if the movement turns out well, and keeps on growing, I shall be, in six months, in a position where I shall be almost helpless for want of men to handle such numbers."

Where are the men and women willing to go to the help of these devoted soldiers of Christ? Who is willing to leave home and friends for His sake, who left the throne of Heaven for them?

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We cannot all go to the foreign field. But there is no one who cannot fight under Christ's banner at home, and wherever we find ourselves. In a few weeks, many of us wish we could say most of our readers will be seeking rest and recreation in the country, at the seaside, or the mountains. Do we mean to carry our weapons with us? Do we mean to wear our colors openly, and be known as our Lord's servants? Do we seriously resolve to "avoid all such things as are contrary to our profession, and follow all such things as are agreeable to the same"?

Oh, friends! remember that we cannot serve the world, the flesh and the devil for a few weeks, and then take up the service of God again where we left it. If we leave our Christian uniforms at home packed away with our winter clothes and furs, no amount of pepper and camphor will keep moth and rust from them. If we profane God's holy day, if we join in questionable amusements, and set bad examples, we cannot expect that the Master will meet us with approval, when we return.

Let us resolve then to fight manfully under His banner to whom we have vowed allegiance. Let us say "No" boldly. Let us attend divine service when it is possible. . . . Let us do good as we have opportunity, and be sure that God will bless and reward our efforts.—*Parish Visitor*.

THERE is a little church on a lonely hillside where they have neither gas nor lamps, and yet on darkest nights they hold divine service. Each worshipper, coming a great distance from village or moorland home, brings with him a taper and lights it from the one supplied and carried by the minister of the little church. The building is thronged, and the scene is said to be "most brilliant." Let each one of our lives be but a little taper lighted from the Life of Christ, and carrying His flame—and we shall help to fill this great temple of human need and human sin with the light of the knowledge of the glory of God.

THE TRUE RELIGION MUST BE UNIVERSAL.



AT the last annual meeting of the British and Foreign Bible Society, a striking and impressive address was delivered by the Rev. W. L. Watkinson. It abounded in stirring thought, admirably expressed. The speaker defended in a delightful manner the resolution he moved, that the Holy Scriptures stand alone as a revelation of God's Person, will, love to man, and the way of redeeming and restoring him to His own likeness. He treated with quiet humor the "anthologies" from the sacred writings of heathen philosophers. We have, he said, in parallel columns, beautiful ideas from heathen writers and from our own Scriptures, and are then asked to admit that, after all, there is not so very great superiority in our Bible! "But," said the speaker, "I want to know what is omitted—that might help me to a fair comparison. If I knew the philosophic follies, the moral baseness, the degrading thoughts found in the portions of these writers not quoted, I might realize what sort of claim they have on my acceptance."

From his elaboration of the idea that there can be but one Divine revelation and religion, we give the following:

It might seem an audacious thing on our part to assume that any one book is a book for the race. Max Muller, speaking of the Hindoo religion, says: "Hindooism makes no profession of being a guide for the thought and the life of all men. It stands avowedly apart, content to belong to India, and allowing that other forms of belief and rules of life are good for men of other lands." That is considered a modest and philosophical assumption; but we to-day take up a position that is altogether different. We attempt to give the race one oracle. We have exclusive claims. Our position is a position of absolute intolerance. We claim to guide the thought and the life of all men; but we have a great deal to say for ourselves in making that assumption. When the Hindoo takes up that modest position he really condemns his faith. A true religion *must* be a universal religion. What is the position that you take up in science? Do you say that you can have one astronomy for India and another for England? In the science of India the planet stands on an elephant and the elephant on a tortoise. You stand by Euclid and Newton. Now you cannot have all four, and you declare in so many words that the tortoise and elephant must go to the Zoo. You cannot have one philosophy for China and another system for Germany. You cannot have one system of chemistry for the East and another system for the West. And, therefore, it is to-