

Sunday Reading.

BIBLE STUDY IN CHINA.

The Emperor is one of the Students of the Volume of Holy Writ.

Isaac T. Headland professor in Peking university, writes as follows in the N. Y. Independent:

It was gratifying to all Christians in China to know that the bible, recently presented to the Empress Dowager by the Christian women of China, reached her without delay.

It was, it is possible, still more gratifying to know that the Emperor at the same sent at once to the Emperor's Bible Society to purchase copies of the Old and New Testaments exactly like those sold to his people.

Still more gratifying was it to me to hear yesterday that the Emperor daily studies the New Testament. The copies he purchased were very cheap ones, with not very large print, but with the largest print they had of the style sold to the people. His Majesty has this copied in large characters, and reads it daily. He is reading the Gospel according to St. Luke in addition to the New Testament, he has come into possession of a copy of a little tract published by the North China Tract Society, called 'The Two Friends,' which he has also been reading.

The above information comes directly from the palace. One of our Christians, who is a horticulturist, constantly furnishes flowers to the eunuchs for the decoration of the palace, or for their own use. He is familiarly known by very many of them, and is often invited to dine with them. The pastor of the church to which he belongs has been repeatedly invited with him, but whether because of his youth or modesty has always refused, until two days ago. He accepted an invitation, and with the dinner received the information we have given above.

When asked to drink at dinner he refused, on which his host remarked: 'Oh, yes; I have heard that you Christians do not drink wine,' and, like a polite host, the wine was put aside and none was drunk at that dinner.

We take it that the above information about His Majesty's studying the bible is true, for this eunuch is one of the Emperor's personal servants, and claims to stand in the room while he reads. The servant, at least, has obtained not a little information about the scriptures himself.

After dinner he took our friends to visit some of the buildings which outsiders very seldom see, lent the sum of three hundred and fifty taels to the horticulturist, and gave various presents to the pastor.

Since the Peace Commission, under Li Hung Chang, started in Japan, the Christians all over the north of China have been praying for its success, for the peace of the two countries, for the people of the two countries, and especially for the Emperors of the two countries. Only two days before our brethren visited the palace we held a prayer-meeting in our little chapel especially to pray for the Emperor and for the Peace Commission. May His Majesty learn that he has no more faithful subjects than the Christians; may he learn not only what their bible contains, but that it is the power of God unto salvation to every one that believeth.

It has appeared to the writer during the past twelve months especially, that the people of the United States for the most part take a very superficial view of the two nations that are now at war.

There is, probably, not a Christian minister or intelligent layman in the Christian church who has carefully studied the history of the Jews who has not praised them more or less for the persistency with which they have held to their laws, customs and teachings, during all their wars, persecutions, captivities and dispersions, saying that this is the kind of a people God would naturally select as a people to whom to intrust his teachings and his teachings and his gospel. Such a people is a people with character.

Those who have studied Paul's intercourse with the Galatians will find a very different class of people, indeed; a people who, as soon as they heard Paul preach, received him 'as an angel of God,' of whom he says, 'ye would have plucked out your own eyes, and have given them to me.' A people who, as soon as Paul had left them, and Jews of a different belief came, turned away from Paul to the next new thing that was presented to them, and embraced it with as much fervor as they had embraced Paul's gospel. They were chameleons which took their color from whatever objects happened to be nearest to them.

Now the ancient Jews were a fair representation of the modern Chinese, and the ancient Galatians—But I wish to speak only of the Chinese.

In the thirteenth century the Mongol nomads overran all Eastern Asia, and by war-engendered popularity became 'one of the five races of men.' The greatest of all their conquests was China by whom in the short space of two centuries they were completely absorbed and then driven out never again to appear among the nations of the world.

There are few more thrilling stories than the beginning of the conquest of China by the Manchus in the seventeenth century, when a young man, in the spirit of revenge, with about one hundred followers, conquered one tribe after another until his army grew to such proportions that he was able to attack China, which eventually was conquered. But the Manchus have been so completely absorbed by the Chinese that but little of the civilized world has heard even their name mentioned; yet it was they who inflicted the queue upon China which, more than any other thing, has been their shame among other nations. The Chinese have been Chinese, as the Jews have been Jews as far back as history extends.

The Chinese have been accused of not

being patriotic, but those who made such accusations do not know the Chinese. What is it that makes so many of them want to be brought back home to be buried? What makes them refuse to be absorbed by the countries to which they go? What makes them refuse to adopt anything that is foreign? It is the same feeling that prompted the Jew to hold to the Law and the Prophets. Only those who take a superficial view of the Chinese, their philosophy, and history, can attribute it to ignorance, and it is conceit only if too much patriotism is conceit.

But the Chinese are not a military people—the Chinese are not a warlike people. Because of this they have been called a 'lot of women.' As well say that the Christians who insisted on the principle of non-resistance were 'a lot of old women,' and that the Mohammedans, who established their faith with their swords were 'a lot of ideal men.' The principle of non-resistance is the principle of Christianity, and—notice, I say it not hastily—the Chinese are a better representation of the principle of non-resistance than any other nation in the world.

If anyone says that this is because they are not prepared to resist I answer 'No; their not being prepared to resist is because of this principle.' When the armies of Japan landed in Korea, China had never thought of war. She was not prepared for war, and she called the nations of the world to witness that she flew to the poor old arms she had, parts of many of which were in neighboring pawnshops, only because she was forced to do so.

The Chinese are a peaceful people, China has lived for so many centuries as the great controlling power of the East, that it never occurred to her that any of the little powers about her, which had fed for so many centuries on her literature—been nourished, so to speak, at her breast—could be prompted to resistance by her maternal slap. Some had often chastised the little powers about her, but she had done it, as she believed, for their own good; and they gladly brought their tribute to her for the same reason that 'a man who has a loaf, you can afford to give a piece of cake,' because they knew they would carry away much more than they brought; for China has ever been a Santa Claus who always made her children happy with rich presents on their annual tribute day.

TOLD OF DEAN STANLEY.

How His Manner Wrought Upon Men Who Did Not Understand His Words.

Two soldiers with a day off duty reached the great Abbey of Westminster just as the doors were closing. Great was their disappointment. While they were blaming themselves for having spent so much time elsewhere, a gentleman approached and said:

"Can't you come tomorrow?"

When he learned that they could not see the abbey at any other time, he turned to the headle, and, taking the keys, invited them to go into the abbey with him.

"After pointing out many things worth seeing," said one of the soldiers afterwards "he came to a marble monument erected to one of the soldiers. Seeing that we looked at it with interest, he said, 'You wear the uniform of Her Majesty, and I dare say would like to do some heroic deed worthy of a monument like this.'

"We both said we should. When we said this he put his hands on each of us and said, 'My friends, you may both have a more enduring monument than this, for this will molder into dust and be forgotten; but you, if your names are written in the Lamb's Book of Life, will abide forever.'

We neither of us understood what he meant, but we looked into his earnest face with queer feelings in our hearts, and moved on.

"Just as we were leaving the Abbey our guide told us that he was the dean, and, more than that, that he invited us to the deanery to breakfast the next morning. We did not forget to go. After the breakfast the dean came to say good-by, and again earnestly told us to be sure that our names were written in the Lamb's Book of Life, and then, if we never met again on earth, we shall meet in heaven.

"And so we parted with the dean; and as we traveled home we talked about our visit to the Abbey, and puzzled much as to the meaning of the Lamb's Book of Life."

This is the simple story of the conversion of two English soldiers, and their wonder on the way home recalls the wonder of the disciples of Christ when they could not understand all that their Lord was saying to them. But the soldiers did not understand enough to make the dean's kindly feeling and earnest word the turning-point of their lives.

The curious thing about this incident is that probably Dean Stanley never suspected that the soldiers did not know what he meant by "the Lamb's Book of Life."

Conventional religious phrases do not always appeal to men, and win their acceptance of religious truth; but the sincere spirit, the loving heart, the unselfish deed, the taking of trouble for those who have no claim on us, these disarm criticism and make religion attractive. Kindness and self-sacrifice can always be understood.—Youth's Companion.

Atheism and Religion.

Atheism is so limited and so young that its powers for blessing the race have perhaps not yet met with their perfect trial, but one may well fear that it does not possess the sensitive and deep emotions which are wont to endow any form of goodness or beauty for the welfare of the multitude. It is probable that the hearts which would give a "tenth" to the Lord are better fitted for making sympathetic gifts to the wide world. Religion is so vast an emotion, so tender and so deep, that the heart doomed to live without it may perhaps turn more readily from the entire world of noble sympathy. It seems at least easy for the heart which believes in things holy to God to think of things holy to society. There is a mid air where the divine and the human meet. It is perilous to give up our religion,

for, while God could not be injured, we might love man less. A Greek poet says: "All good men weep." He does not say for what they weep most, but it may well be feared that it they should quit weeping in the temple of the Creator they might move with cold, dry eyes within the temple of man. But atheism has never lived out its nature by means of a state or an age, and thus we are not warranted to state what havoc it would be able to create of those affections which can make one-tenth of all property sacred to humanity. It is a fair problem of inquiry whether the heart which is willing to make offerings to the Deity is not the heart most liable to make offerings to society. Prof.—David Swing.

THE INTEGRITY OF THE BIBLE.

Sound Words on This Subject by a Leading American Educationist.

Chancellor James R. Day preached the recent baccalaureate sermon at Syracuse, N. Y. University, taking the integrity of the bible as the subject. After examining the bible in the light of science, literature, and history, and directing attention to its vindication as a book always modern, a book dating with the progress of all centuries, he said:

Understand that the integrity of the Bible does not depend upon the question as to whether Moses wrote an account of his own funeral, or Job lived before or after the captivity. Its roots are deeper, and run out wider than all of that. We should not therefore become panic stricken if Christian scholars concede errancy upon some of these minor matters. Such a spirit is more becoming the excitable heathen, who guards his sacred books with the sword, than to Christians in the calm confidence of their Holy Scriptures. We are not to defend our Bible by hiding it away from the eye of the scholar. We guard it by light, not by darkness; by knowledge, not by ignorance; by faith, not by fear. If anything could harm the scripture it would be the fears and clamor of its mistaken friends.

At this day while there is much in the so-called higher criticism and new theology that is infantile and will die teething, nevertheless it is not Briggism that is embarrassing the authority of the word of God but rather the anathema, the boycott, Briggism is far more in affinity with protestantism than is odious heresy hunting. The anathema and theological boycott belong to the age of the rack and the stake.

"Do not fall into the error of using the Scriptures dogmatically. They do not come to us in forms of systematic theology, though it has its place in the world. Systematic theology is rather the human guide post than the road. Men are not so anxious to know what theological beliefs you bring out of the Scriptures, as they are to apply them in their simple plain teachings as a balm to the wounds and sorrows of humanity. Let them shine in their sweet precepts and promises upon paths of weary and discouraged mankind. You young men who are to become preachers should not preach much theology. Preach repentance from sin, forgiveness, and pure hearts, and show the innumerable examples found here of holy living and heroic fortitude. While you keep the furthest removed from bigotry and fanatical zeal, for the Bible, cherish it as your only chart of life's dangerous sea."

Religion and Business.

"Man of business! the atmosphere that you breathe may not be very inspiring of godliness of life. But surely your warehouse, your shop, your counting room cannot be so unfavorable to christian living as Nero's abominable court. Your business, I take it, is an honorable one, if honestly pursued. If not, quit it instantly. If it be a lawful calling, then ennoble it by serving God in it every hour. A counting house, a workshop or a broker's office is as good a place to preach Jesus Christ in as any pulpit in the land. If there are tricks in any trade, it there is an increasing tendency to gambling in business transactions, then all the more need that you should provide things honest in the sight of all men and so conduct your business that Jesus Christ might audit your books and stamp every page with His approval. It will be of no avail for any man or woman to plead at the judgement bar that they were placed in 'unfavorable circumstances' or an irreligious atmosphere. No one ever needed Christ more, or honored Christ more, or enjoyed Christ more than the old prisoner, Paul, and his brave associates under the shadow of Nero's brutal and bloody despotism."

Recognition of Parkhurst.

The testimonial fund raised in recognition of the Rev. Dr. Charles H. Parkhurst's efforts for municipal reform in New York, amounts to \$28,959.57. It has been placed in Dr. Parkhurst's hands, and will be by him devoted to the furtherance of the aims of the City Vigilance League of New York. Dr. Parkhurst has charge of this money as trustee, he having declined to receive the testimonial for himself personally. In his will he is to designate those who shall control the fund after his death.

Confucianism in Japan.

The treatment of Confucianism in Japan affords a rare insight into the mainsprings of the everyday life of the Japanese; for the, to us, exceedingly strange mutual toleration and even reciprocity of the three Japanese religions assigned secular morality to the charge of Confucianism, while the future world was provided for by Buddhism, and the past world cosmologically explained by Shinto.

Pupil of Father Matthew.

Dr. Cuyler says that he made his maiden speech on Temperance in 1842 at Glasgow. It was one of Father Matthew's great meetings, where he was called out as the only American present. "Father Matthew," says Dr. Cuyler, "gave me his benediction and kissed me, which I have looked back upon as my ordination to the service of the temperance cause."

Popular Ignorance of the Bible.

Aside from the standpoint of inspiration and considered merely as literature, the ignorance shown in connection with the Bible is deplorable. Poetry borrows many figures from Scriptures. Prose makes constant allusions to holy writ. Yet how few there are who can explain these extracts, and references. For instance, the Presi-

dent of a Western college tested the knowledge of his freshman class regarding the Bible. He placed upon the black-board more than twenty extracts from Tennyson, each containing some reference to a familiar Bible scene or truth. Out of a class of thirty-four, most of them sons of professional men and merchants, a ridiculously small proportion knew anything of "Jonah's gourd," or "Joshua's moon" or "Jacob wrestling with the angel." This goes to show that there is a very meagre Biblical knowledge in some parts of America.

God and Daily Life.

"He who never connects God with his daily life knows nothing of the spiritual meaning and use of life—nothing of the calm, strong patience with which ill may be endured; of the gentle tender comfort which the father's love can minister; of the blessed rest to be realized in His forgiving love, His tender Fatherhood, of the deep, peaceful sense of the Infinite One ever near a refuge and a strength."—Archdeacon Farrar.

Messages From God.

"He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Psalm 72:12.

ONLY FOUR TO MAN THE PUMPS.

Dear, dear! When you come to think of it how closely related things are; how one thing brings up another. Ideas are like a lot of beads on a string, aren't they?

A letter I have just been reading makes me remember what happened to me one winter about twenty years ago. The story is two long to tell here, so I'll merely give you the tail end of it. I was supercargo on a bark bound from London to Rio. A tremendous gale, lasting five days, wrecked us. Forty-eight hours after it ceased there were four men, no more, left on the vessel. The captain had been killed by a falling spar, three of the crew washed overboard, and the rest of the ship's company (save us four) went away in the long boat with the first and second mates. We were taking in water through a leak at the rate of six inches an hour. Working with all our might the four of us could pump that out in forty minutes, but we must do it every hour. It was awful work. For two days we kept it up without sleep. Then we stopped, took to the quarter boat and shoved off. The sea was quiet—no wind. While we lay within a mile of her the ship threw up her nose and went down stern first. We were picked up the next day by a big Danish brig.

Now the odd thing is that the letter which reminded me of that experience has nothing whatever to say about ships. Please help me to find out the association.

The lady who writes the letter says that in July, 1881, she got a bad fright. Exactly what it was she doesn't tell. I wish she did. Anyway it so upset her that she did not get over the effects of it for nine years. After that her appetite fell off; she lost all real relish for food, and what she did eat only made trouble instead of nourishing her. It gave her pain in the pit of the stomach and (curiously enough) between the shoulders. She says here eyes and skin presently turned yellow as a buttercup. Her face and abdomen swelled, and her feet the same. The latter so much so that she was obliged to have her shoes made larger.

"I got little sleep at night," she says, "and was in so much pain I had to be propped up with pillows. For weeks together I could not lie down in bed. I had a dry, hollow cough, and bad night sweats. Then diarrhoea set in, and my bowels became ulcerated. I was often in dreadful agony for forty-eight hours at a time. Then I would have a chill as though a bucket of cold water were poured down my back. I got so low I could no longer sew, knit or do any housework or look after my children. My sister had to come and help me in the house."

"Everybody said I was in a decline and must die. What I suffered for eight years tongue cannot tell. The doctors could do nothing for me. He said my complaint was complicated and bad to deal with. In 1886 I went as an outdoor patient to the Shrewsbury Infirmary, but only got transient relief."

The writer is in good health now, but why did her face remind me of the shipwreck? Let's settle that first. The association is and easy aural. Just see. The ship sank because we four men had not the strength to pump out the water as fast as it came in. Twenty men might have got her into port. It is the last straw that breaks the camel's back; the last unsupplied need that makes poverty abject and desperate.

These bodies of ours carry the seeds of disease with them all the time—chiefly the poison created by imperfect digestion, made worse by careless habits. But as long as nothing extraordinary happens we manage to scrape along in a half-and-half sort of fashion. Yet we're in our blood the stuff that any of a dozen diseases are made of, only waiting for something to set it afire. While the liver, kidneys, lungs and skin keep us fairly free—that is, don't let the load get too heavy—we say, "Oh, yes, I'm tolerable well, thank you." Little pains and unpleasant symptoms bother us now and then, but we don't fancy they mean anything.

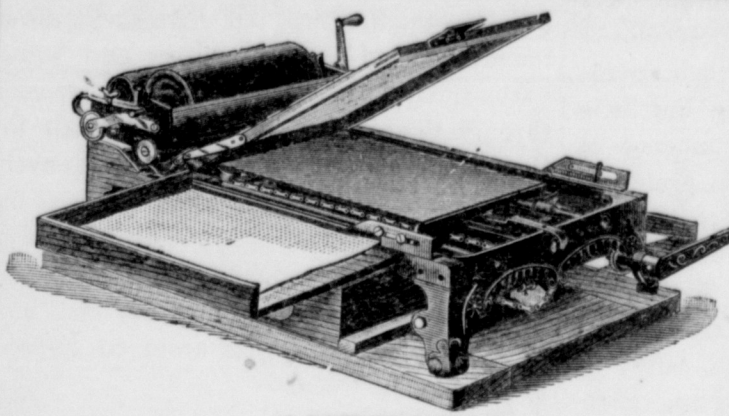
By-and-by something happens. A cold, too hearty meal, a night of dissipation, an affliction through death or loss of property, a fright, as in Mrs. Bunce's case, &c. Over we go. The last straw has crushed us. One loose spark has blown up the barrel of powder. The crew is too small to save the ship. The kidneys, liver, skin, and stomach strike work, and we must have help right away or perish. All of which means the explosion of latent indigestion and dyspepsia poisons in the blood.

There! isn't it plain why I thought of the ship? Now for the conclusion of the lady's story. She says: "In 1889 I first heard of Mother Seigel's Curative Syrup. Half a bottle made me feel better, and by keeping on taking it I was soon strong and well as ever." (Signed) Mrs. Bunce, The park, Werthen, near Shrewsbury, February 22nd, 1893.

If there were only a way to save sinking ships as certain and trustworthy as Mother Seigel's medicine is in the case of sinking human bodies, what a blessing it would be to poor sailors.

If You Wish to be Happy

Keep Your Eye on This Space.

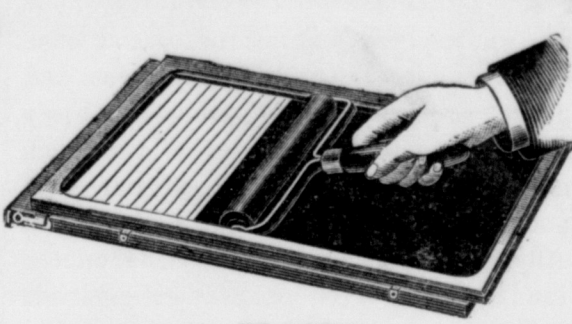


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who will make two blades of grass grow where but one grew before.

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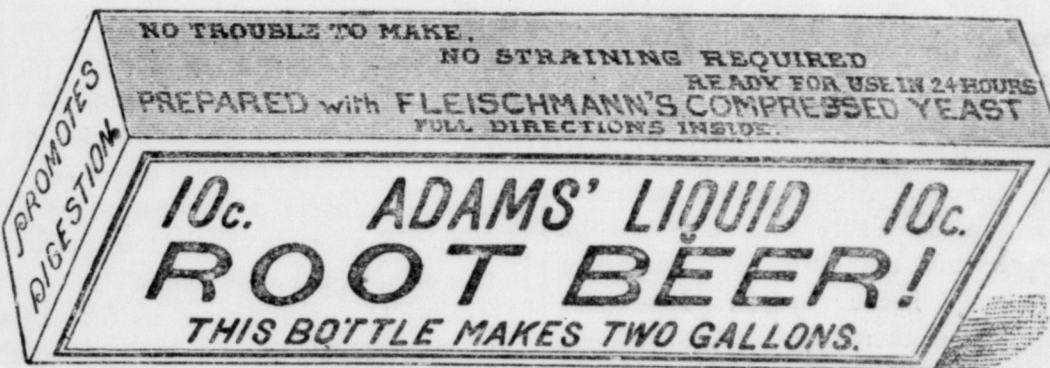
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