

The Co-worker.

Who doeth good by loving deed or word
Who lifteth up a fallen one or dries a tear
Who helps another bear his heavy cross.
Or on the parched and fevered lips doth
pour
A blessed draught of water sweet and
cool,
Becomes co-worker with the Lord of all.

May every soul that touches mine—
Be it the slightest contact—get therefrom
some good,
Some little grace, one kindly thought,
One inspiration yet unfelt, one bit of
courage
For the darkening sky, one gleam of
faith
To brave the thickening ills of life,
One glimpse of brighter skies beyond the
gathering mists,
To make this life worth while,
And heaven a surer heritage.

CHINA AND THE CHINESE.

DESCRIBED BY MISS K. JOHNSTONE, A RE-
TURNED MISSIONARY.

The Chinese character and civilization must be studied at first hand to be understood. Miss K. Johnstone has been working amongst the Chinese in the great province of Canton, which contains twenty million people, for eleven years. She dealt chiefly with young people in the schools—a most hopeful work, but she knows the Chinese well. Miss Johnstone is home for a furlough, and naturally she dropped in upon the Rev. Dr. Thomson, the Montreal Chinese missionary. It was at the residence of this gentleman on Thursday that Miss Johnstone spoke of her work, and the present crisis in China. With regard to the latter, Miss Johnstone remarked that while there were signs of unrest before she left, she had no idea that events would so quickly develop. She had long known that the various secret societies were working to bring about a revolution, but the Boxers must be distinguished from those earnest men in China who were working in secret for the regeneration of their countrymen, many of them of the highest attainments, including mandarins who formed themselves into secret orders, working in the dark, to escape detection, and who wanted to depose the present Manchu dynasty and exalt the old Chinese regime. Such men believed in reform, and desired to see their country prosper, as did the western nations. The Boxers, in her judgment, were little better than robbers, for they looted the Chinese, and were desperate characters, who wanted to precipitate chaos for their own selfish ends. On the other hand, societies like the "Kolaowui," to which her travelling companion, Dr. Tseung, belonged, had the noble aim of the regeneration of the country.

Miss Johnstone had never seen a real Boxer in the flesh, and her work in Lienchau, in the province of Canton, took her out of the reach of the great political movements which had their centre in Peking, but she sincerely hoped that the outcome of the present crisis would be that Great Britain would obtain the right to establish order and rule, for from what she had seen in Hong-Kong, she recognized that England, from her past experience, had, of all the powers, the clearest genius for governing such people as the Chinese.

"I am a loyal American," said Miss Johnstone, "but I know that England could do the business of governing better than any of the other powers, from the experience she has gained in dealing with foreign populations. In Hong-Kong you see the most perfect order under British rule. I particularly admired the even-handed justice which is meted out to all, without regard to race. A number of British sailors smashed some Chinese lamps in the Chinese quarter upon the occasion of a new year's celebration. It was good fun to them, but they were locked up for the night and the following morning they were brought before the magistrate, who ordered the tars to be sent to prison. This was an object-lesson which the Chinese remembered. Many wealthy Chinamen from the mainland were coming over to establish their homes in Hong-Kong, so confident were they of order and safety and justice under British law."

With regard to the story of the burning of the legations in Peking, and the massacre of the occupants, Miss Johnstone said that such stories must be received with caution.

"You know there is yellow-journalism in Shanghai, as well as nearer at hand," interposed Dr. Thomson—a remark which Miss Johnstone endorsed.

"There is Sir Robert Hart," said Miss Johnstone, "a man who knows the Chinese character if anybody does; a man



MISSION HOUSEHOLD AT TA-LE-FA.

of infinite resource; a man who will certainly not be caught napping, and who has it in him to devise means of safety. I do not believe the stories."

Miss Johnstone described her work in the province of Canton; the hopeful results among the young; how the natives supported their own churches, how faithful the Christians were, enduring persecution, and, in some instances, taking to the mountains, and living in caves rather than recant; her own pleasant life of eleven years, spent among a people whom she learned to love, and from whom she had received nothing but kindness. She laughed at the idea of the Chinese soldiers stationed in her own town—soldiers who were something like Falstaff's army in buckram—ragged creatures as primitive in their accoutrements, in their general aspect, as the soldiers of the first Caesar. The latter could fight, at any rate; but the Chinese soldiers always provoked Miss Johnstone to irrepressible laughter. Military garrison—why, it was like children playing at soldiers. They could not keep step; they drilled about twice a year; and they used bows and arrows for weapons.

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE LIFE OF JESUS.

LESSON XII.—SEPTEMBER 16.

THE RICH FOOL.

Luke 12. 13-23. Memory verses, 19-21.

GOLDEN TEXT.

What shall it profit a man, if he shall gain the whole world, and lose his own soul?—Mark 8. 36.

OUTLINE.

1. Jesus' Question, v. 13-15.
 2. The Rich Man's Question, v. 16-19.
 3. God's Question, v. 20, 21.
 4. The Conclusion, v. 22, 23.
- Time.—Winter of A.D. 29-30.
Place.—Probably somewhere in Perea.

LESSON HELPS.

13. "One of the company"—The multi-

ple of the multitude. "Said unto him"—"Spoke to him out of the multitude, interrupting the discourse in a moment's pause." "Speak to my brother"—"It was customary for contestants to choose a rabbi for arbitrator. The custom came into use as early as the captivity, when the Jews preferred to have their own cases tried not by foreign courts, but by their own Jewish referees."—Whedon. "That he divide the inheritance."—"He had no more use for the Redeemer's word than to gain by means of it a few more acres of the earth for himself."—Arnot.

15. "Unto them"—The listening multitudes. "Beware of covetousness"—"Such a disposition of mind is never satisfied; for as soon as one object is gained the heart goes out after another."—Clarke. "Covetousness is a weed which checks the best grains in the best soils (Matt. 13. 22)."—Abbott. "Both the Old and New Testament abound with repetitions of this warning. Balaam, Achan, Gehazi, are lawful examples of this sin in the Old Testament; Judas Iscariot, the Pharisees, and Ananias, in the New."—Farrar. "A man's life"—His truest, best life. "Consisteth not"—"How poor a rich man and how rich a poor man may be!"—Lange. (1) Character, not wealth, constitutes the real life.

16. "A parable"—"Like that of the Good Samaritan, it reads like an actual history."—Plumptre. "The ground"—"Our Lord evidently referred mentally to the story of Nabal, whose name means 'Fool' or 'Churl' (1 Sam. 25)."—Cambridge Bible. "Brought forth plentifully"—His riches came not by extortion, but by the innocent method of agriculture.

19. "Much goods"—"Great possessions are generally accompanied with pride, idleness, and luxury, and these are the greatest enemies to salvation."—Clarke. "Take thine ease"—In the original, "Rest, eat, drink, enjoy." "Indolence, gluttony, drunkenness, and licentiousness—in these four things lie this man's conception of life."—Whedon. (2) What higher conception have we? 20. "But God said"—Unexpectedly the Eternal speaks. "Thou fool"—Literally, senseless. "The man who wants the moral sense; that is, the proper good sense in moral or religious matters."—Whedon. "Required of thee"—"His



FOOCHOW, CHINA.

tude (Luke 12. 1) before whom Jesus has been speaking. "Evidently not a disciple, but some random hearer whose mind had been working in him during our Lord's last sayings about the care of Providence for God's friends. He thought this was just the care his circumstances wanted, being, as appears, oppressed by

time for repentance is past."—Bliss. "Then whose"—"What shall we take with us through the gates of the grave?"—Kliefoth.

21. "So is he"—Everybody. "This is not an individual case."—Clarke. "Treasure for himself"—"A complete fool, a miserable failure."—Peloubet.

22. "What ye shall eat"—"Care more for soul life than for bodily life; more for soul food than for the food of the body."—Cowles. "I have heard of a political economist alleging this passage as an objection to the moral teaching of the Sermon on the Mount, on the ground that it encouraged, nay, commanded, a reckless neglect of the future."—Lightfoot. (4) But we are to make all proper provision for the morrow.

23. "The life is more than meat"—More important, and more valuable in God's sight. "You turn it exactly round; food is meant to serve life, but life forsooth serves food; clothes are to serve the body, but the body forsooth must serve the clothing, and so blind is the world that it sees not this."—Luther.

HOME READINGS.

- M. The rich fool.—Luke 12. 13-21.
Tu. The lesson to be learned.—Luke 12. 22-34.
W. Lest we forget.—Deut. 8. 11-20.
Th. Riches cannot save.—Psa. 49. 6-20.
F. The better trust.—Psa. 52.
S. A snare.—1 Tim. 6. 1-10.
Su. Use of riches.—1 Tim. 6. 11-21.

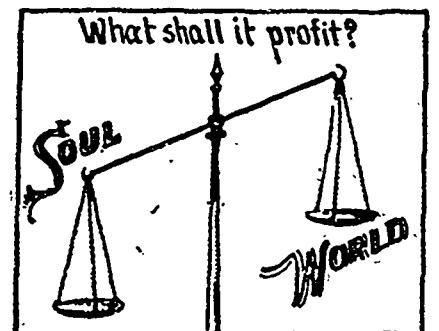
QUESTIONS FOR HOME STUDY.

1. Jesus' Question, v. 13-15.
What question did Jesus ask?
What called forth the question?
Was it at all Christ's mission here to deal with earthly things?
What did every act of Christ's on earth show forth?
What warning did Christ give?
How did Christ regard earthly possessions?
2. The Rich Man's Question, v. 16-19.
What happened to a certain rich man?
How did he regard his increase of wealth?
What did he decide to do?
Are we held responsible for our possessions?
Are they really ours or only held in trust?
To whom does the earth and its increase belong?
What did the rich man forget?
3. God's Question, v. 20, 21.
How did the Lord regard this selfish rich man?
What question did he ask?
What would naturally be expected of a man whom God had prospered?
What would be the right thing to do?
What does God say about it?
Did the increase of wealth prove a blessing?
How should all gifts be used?
4. The Conclusion, v. 22, 23.
What warning did Jesus give his disciples?
What do you understand by taking "no thought for food or raiment"?
Can you possibly obtain these things if God does not provide them?
What then should be our first thought?
Has God promised to provide all necessary things for those who first seek him?
What do you understand by "the life is more than meat, the body than raiment"?
Give the Golden Text.

PRACTICAL TEACHINGS.

- Where in this lesson do we learn—
1. That life is better than food or clothes?
 2. That our soul is of much more value than our body?
 3. That the only treasure that lasts is what God keeps for us?

How the Lord must have been grieved at the wrong use this man made of the good gifts which were meant to be shared! How solemnly God spoke to



him at last, asking him who should have these good things when he should be called away from them to tell what he had done with them.

"Do you have matins in this church?" asked the High Church visitor of the vergar of the village church. "No, indeed," replied that dignitary, with scorn; "we have oilcloth, and right up the chancel, too!"