

Even if your social status in the Old Country be that of servitude (ever honorable), yet I venture to predict you will, like your neighbors, soon after your arrival, be ordering about your "boys," and telling them to do in South Africa, what in England you would "think it shame" to see anyone doing for you but yourself. Your wife, good, hard-working soul, who in her old home would slave at her washtub and scrub her floors cheerfully; here, if she be so lucky as to have floors at all, will make that lazy "Jim," or that provoking "Oomfan" clean (?) them for her.

If only a band of sensible emigrants would come to this country, prepared to use their own hands as if no black labor were to be had, they would reap riches in half the time than can be possible whilst they persist in making the sacrifice (it is that, and nothing or very little else), to the opinions of that dreadful Mrs. Grundy. What a busy-body that ubiquitous woman is, and how delightful it would be if only someone could be found to snuff her out utterly.

My comment in that last remark, which I make now in Canada, and in this year of grace, 1912, is that the common sense of our good Canadian women has enabled them so to meet the exigencies of the "no help" situation, that the aforesaid Mrs. Grundy need have hardly any existence for them at all.

My next instalment will, I hope, lead us without any "by-the-way" rambles, direct to Pietermaritzburg.

H. A. B.

(To be continued.)

The Windrow.

A wireless telegraphy system, which does not require towers, has been invented by a German, Professor Zehnder, of Berlin.

It has been announced that "The Garden of Allah," of Hichens' novel, really Jardin Landon, the property of Count Landon, near the town of Biskra, North Africa, is for sale.

Two hundred ministers of the federated churches in Chicago recently approved Dean Sumner's movement in favor of refusing to marry those who cannot bring a physician's certificate to show that they are physically fit to marry.

The designs for the prospective Capital for the Australian federation have been made by an American, Mr. Walter B. Griffin, of Chicago, to whom was awarded the first prize in the competition for city plans. Mr. Griffin is a landscape gardener, as well as an architect, and his design will be the first by which a city of such importance will have been built, from start to finish, according to a definite and harmonious plan.

The other day, seated in a restaurant, I saw close to me a delicate-looking, very slight, and almost boyishly young man talking quietly to the small party with which he was lunching. The whole air of the man was one of shy and subdued personality. It was hard to realize that this was the mighty genius who has revolutionized the world, and has enabled the whole world to be one vast whispering gallery; who has enabled the sea to be, with all its terrible spaciousness, a small conversation room, where each ship can speak to the other its words of welcome or warning or tragic appeal. For the young man was Marconi.—T. P., in "T. P.'s Weekly."

Sir L. Alma-Tadema, the famous painter, died in Wiesbaden, Germany, on June 25th, in his 77th year. He was born in Holland, Jan. 8th, 1836, studied at the Antwerp Art Academy, and went to London, Eng., in 1869, being naturalized as a British subject a few years later, and remaining in England ever since. He has left over 300 paintings of a high order of merit, some of which have been shown at the Canadian National Exhibition, Toronto, and will be remembered by our readers, especially, perhaps, because of their fine representations of marble, in which this artist specialized, marble floors and pillars appearing in many of his paintings. He

was knighted by Queen Victoria in 1899, received the Order of Merit in 1905, and was made a member of the Royal Academy in 1877.

Mr. J. J. Hill, the eminent railway magnate, writing in "World's Work" in regard to the necessity of promoting agriculture, declares that if he could have his way, he would establish at least 1,000 agricultural schools in the United States in the shape of model farms. "This model farm," he continues, "would be simply a tract of land conforming in size, soil treatment, crop selection and rotation, and methods of cultivation, to modern agricultural methods. Its purpose would be to furnish to all its neighborhood a working model for common instruction. Cultivating, perhaps, from 40 to 60 acres, it could exhibit on that area the advantages of thorough tillage, which the small farm makes possible; of seed specially chosen and tested by experiment at agricultural college farms; of proper fertilization, stock-raising, alternation of crops, and the whole scientific and improved system of cultivation, seeding, harvesting, and marketing. The farmers of a county could see, must see, as they passed its

Hope's Quiet Hour.

We Must Give Account.

I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.—S. Matt. xii.: 36, 37.

There seems to be a general opinion that these words are terribly severe, and that our Lord is condemning the small change of everyday conversation, without which social life would be hard and stiff. If we had to talk in a "sermon" style all the time, in order to be real Christians, ordinary people would keep their distance from us and our religion. Perhaps our Lord may mean that He disapproves of words that are utterly frothy and useless—or worse—words that serve no good purpose at all. Perhaps He means that our words will be weighed and tested, to see whether they are the outward expression of a good or evil heart within. "Straws show which way the wind blows," and our "idle" words—words which have not been carefully

But there is no need to have all our conversation light and trivial. St. Paul cared too much about his Master to avoid conversation with Him; and, if we really care, our unpremeditated words will show it. Children soon find out whether their parents care more for God and goodness, or for making money and climbing higher on the social ladder. The everyday talk at mealtimes opens their eyes, no matter how many moral talks are deliberately provided for their benefit. They test character far more by the careless talk than by any set speech.

A family once started a "Slander Book," in which all unkind words, needlessly said about anyone by any member of the family, were carefully put down for everyone to read. For the first few weeks there were a great many entries, but soon there was nothing to record. We should hardly keep up the habit of making unkind remarks about other people, if we knew that every word was being carefully noted by a shorthand writer, with name and date attached, so that anyone might see it. How much more careful we should be if we knew every careless word would some day be published in our local paper—over our own names. Yet our Lord has warned us that "there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops." If we really believed those solemn words, and remembered them, we should be more careful in our talk. Christ is listening, and He never forgets. What does He think of our everyday conversation?

But we need not wait until the Last Great Day for our unkind words to be revealed to others. One who enjoys listening to unkind gossip, or deadly scandal, is a very unsafe confidant. The spicy story will almost certainly be passed on, and probably improved considerably in the telling. Who can say what irreparable mischief may result?

"A whisper broke the air—
A soft light tone, and low,
Yet barbed with shame and woe;
Now, might it only perish there,
Nor farther go!"

"Ah, me! a quick and eager ear
Caught up the little-meaning sound;
Another voice has breathed it clear,
And so it wandered round
From ear to lip, from lip to ear,
Until it reached a gentle heart,
And that it broke!"

St. James says: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Where are you going to find such a perfect man—or woman—unless it is among the deaf mutes? No wonder our Lord sighed when He gave a deaf man the power to hear and speak.

But the tongue cannot be satisfactorily bridled from the outside. Words are born from the secret thoughts of the heart. The tongue indicates the condition of the spirit. When a doctor sees that a tongue is foul, he knows that there is something wrong within. He does not fancy that to clean the tongue is to cure the disease, but directs his cure deeper. In the same way, when our words are unkind or debased, it is not enough to hold them back. The desire to utter them proves that there is a lack of love or a condition of impurity within the heart. So, if we have tried to control our tongues and have failed, let us try again in a common-sense fashion. This work is too important for us to fight at random, like a pugilist beating the air wildly.

Let us pray earnestly and regularly for God's great gift of Love—a gift of priceless value. Are we earnestly and regularly praying for it? Then we must set ourselves to say kind words instead of unkind ones about the absent, and lay ourselves out to be actively kind—especially to the people who "rub up the wrong way." Have we any right to say so easily: "I don't like that person, we can't get on together?" That person who seems so unattractive to us is very dear to the Master we profess to serve. If He loves us, we must never forget that His love is just as full and true for the brother or neighbor we are



Among the Ox-eye Daisies.

borders, how their daily labors might bring increased and improved results. . . Results reached by this arrangement would have the conclusiveness of a demonstration in science. . . It would do for the farming population what the technical school does for the intending artisan, and the school of special training for those who enter the professions. Side by side with the common school, it would work for intelligence, for progress, for the welfare of the country in a moral as well as a material aspect." . . . The agricultural population, he says, "must be taught to honor its occupation, and to make that occupation worthy of honor."

Many a girl would rather cultivate her voice than cultivate her friends. It is difficult to do both.

It doesn't pay to borrow trouble unless you are prepared to pay a high rate of interest.

prepared beforehand—reveal more of our inner selves than any well-weighed words can do. Just before our Lord made this solemn declaration about our idle words, He had said that a good tree must bring forth good fruit, and a corrupt tree corrupt fruit; also that a good man is certain to bring good things out of the secret storehouse of his heart, and an evil man wicked things. He also declared that these good and evil things are revealed principally by words: "Out of the abundance of the heart the mouth speaketh." And it is the "idle" words that reveal character most clearly. A man may preach beautiful sermons, and be considered a saint by those who hear him; and yet sometimes such a preacher is self-revealed to those who hear his ordinary conversation as very far removed from a saint. It is easy to say fine things in a sermon—or in a "Quiet Hour"—but the preacher's character is shown more clearly in everyday talk with the people around.