

estly desired and for which the service was a preparation, began. The preacher stood at the desk with a book containing the names of the adherents, while a scribe sat below and in front to take down the names and amounts of those who subscribed. The owner of the building headed the list, and so was the first to be called upon.

'Tai On, how much will you give?' was the first question.

Tai On grinned, looked up, then down afterwards sideways, then whispered remarks to his neighbor. After due deliberation and an urgent appeal from the preacher to be quick, as there was no time to waste, he said, 'Thirty dollars.' (The dollars are Mexican, one-half the value of gold dollars.—Editor.)

'Don't speak as though you were talking falsely,' says the preacher. 'You must put forth strength. The least is one hundred dollars to open the list.'

Tai On scowls, and says, 'It is too much.' 'It is not,' replies the preacher, and, turning to the scribe told him to write down one hundred dollars.

Tai On got up and looked at the subscription book, exclaiming, 'It is not good! It is not good!' Nevertheless the one hundred was written down.

'The next is Toong Shin. How much will you give? The same as Tai On, probably,' went on the preacher, answering his own question. 'Write down one hundred dollars.' So the second subscription was made without a protest, save the careful scrutiny of Toong Shin to see that the scribe did not exceed the demands of the preacher.

The third man subscribed one hundred and fifty. His statement was taken at its face value. The fourth got off with fifty, on the ground that he was of the same family as the third who had subscribed so liberally.

As each name was called out the financial ability of the man was considered in connection with his subscription. Very few were let off without double or treble the amount they proposed to give.

'False!' 'You have much money at your house.' 'We are not subscribing for current expenses, but to build a chapel.' 'You are not subscribing for some temporary affair, but for something to be continually used.' 'If you don't put forth strength the chapel won't be built.' 'How can you talk in that way?' 'Don't you know that we are intending to build a chapel, and not raising money to pay the preacher's salary?' 'This is not a worldly affair, but for a place to worship the living God.' 'If you don't give where is the evidence of your faith?' (This last statement was probably suggested by the sermon I had preached.)

These remarks and many more were made by the preacher and others, the preacher accompanying them with requests to the scribe to write down the sum he, in what appeared to be a very arbitrary manner, named. He could tell in a moment by looking at a subscriber whether his objections to the amount named were real or pretended. In a few cases the sums were lowered from the amount the preacher fixed; but in general they were written down as he dictated. About eight hundred dollars were raised in this way, and everybody seemed pleased with the result, especially as there were a number more, not present, who would subscribe.

Three Sundays later I was there again with Mr. Warburton. At the afternoon service more subscriptions were called for. After introducing the subject the preacher said, 'At the former time On Lok only subscribed fifteen dollars. Now he has much money at his house, and must raise his subscription to fifty dollars.'

'These are truly hard words,' groaned Mr. On Lok; 'I will pay twenty dollars.'

'No! No! fifty dollars!' came from several at once.

Mr. On Lok got up and came forward to the desk. 'Don't write fifty,' he says to the scribe. 'I will,' was the only comfort he got.

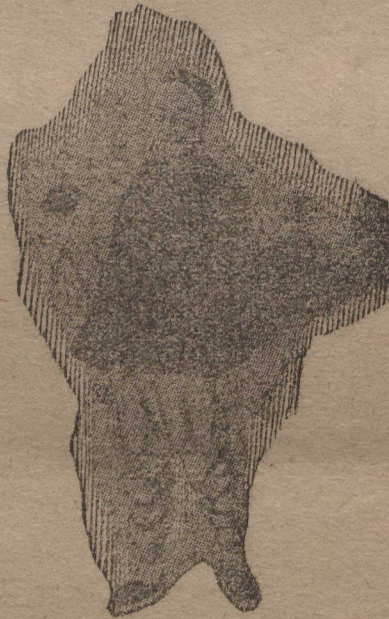
'Truly, there is no way out; write down thirty.'

'No, no! You must give fifty.'

'I will have to put up with it; write down forty.'

'Why do you talk so much? You know you ought to give fifty.'

And fifty it was. Mr. On Lok walked to



his seat with a smile on his face as though he had won a victory. He had. His financial standing had been suitably recognized by the congregation against his own seemingly bitter protests.'

In the foregoing manner over one thousand dollars were raised and the end is not yet. Mr. Warburton suggested that such efforts at home to raise a subscription would make everybody mad. They undoubtedly would; also empty the house and leave the preacher no alternative but to resign. China's ways, however, are not America's ways. It is safe to say that no one was forced to give more than he was able, that urging of this kind was expected, and that the feelings of no one were hurt by the, to us, severe and rude remarks of the preacher, and others. The amounts given were undoubtedly more than would have been given under like conditions at home, and with home methods of raising money. The brethren were simply strengthening one another to do their duty, and no one can doubt that the method used was thoroughly outspoken and effective in result. I trust that I shall be the amused, instructed and happy beholder of many more such scenes among the natives churches at China. Pray that the Spirit of the living God will so possess the hearts of this people that they will not only continue to strengthen each other in every good work, but that their influence and example may be the means

of bringing large numbers into the kingdom of God.

'Go ye into all the world.' These are the marching orders of the Christian. —'The Baptist Missionary Magazine.'

### Unpleasant Habits.

It is said a quiet bearing and repose of manner is an index to the true lady, says a writer in the 'Indiana Farmer,' and I have heard that some women apply the test to their new acquaintances by seating them in rocking chairs when they make their first calls. If the chair is kept in perpetual motion, the occupant is then black-listed.

Restlessness and boisterousness are more often the result of thoughtlessness than of ignorance.

I know a sweet young girl who moves through the house like a cyclone, runs up or down stairs with a clatter, and slams the doors with a bang. She is always ready to do a kindness, but this noisy habit spoils her.

I know another young girl who is partial to a rocking chair. This would not be objectionable, did she not make everyone else frantic by her vigorous vibrations. She rocks back, springing her feet up on the toes, then forward, bringing the heels down with a stamp. She never seems to tire of the exercise, though all the other members of the household grow exhausted with her labors. She, too, is a sweet young girl, but has a bad habit.

I know a woman who is old enough to know better, who does not keep her fingers quiet five minutes at a time. If at the table she plays with her teaspoon, knife, fork or napkin ring, or rolls up bread pills. If in the sitting room her spectacles, thimble or scissors become her playthings; if there is no small plaything within reach she drums on the arm of her chair with her finger tips or twiddles her fingers.

Sometimes this restlessness is the result of disordered nerves, but more frequently it is traceable to a thoughtless habit.

I once had a good neighbor who could not enter your kitchen without a sniff, followed by the query:—'What are you cooking?' at the same time lifting the pot lid to see for herself.

Another young girl is fond of hearing her own voice; she out-talks all competitors. Her friends rarely have a chance to say their say, she talks so loud and fast.

Don't imagine, brother, that we have never seen any shortcomings in you. Men and boys have as many and as offensive habits as their sisters.

Let's all try to reform.—'The Presbyterian Witness.'

### Fishers of Men.

I watched an old man trout-fishing once, pulling them out one after another very briskly. 'You manage it cleverly, old friend,' I said. 'I have passed a good many below who don't seem to be doing anything.' The old man lifted himself up, and stuck his rod in the ground. 'Well, you see, sir, there be three rules for trout-fishing; and 'tis no use trying if you don't mind them. The first is, keep yourself out of sight. The second is, keep yourself further out of sight. And the third is, keep yourself further out of sight still. Then you'll do it.' 'Good for catching men, too,' I thought, as I went on my way.—'The Temperance Leader and League Journal.'