

her to tell us openly the reason for painting her hands with the blood of her own baby. Her argument is that of thousands of unhappy mothers in China—it must be understood, that this refers only to the heathen. When a girl is born, the husband is displeased, and thus this girl, who ought to be the centre of home happiness and joy, is an object of dislike and derision. When the girl is three or four years old the poor mother must begin to bind the child's feet. This is a most painful process; but the feet must be very small, or there is danger that they will not get the girl married to well-to-do people. Then comes the time for her marriage. If they are not well off, nearly all they have will go with the girl for her outfit when she leaves her father's home to go and spend her lifetime with an individual whom she has never seen before the day she is married. Then, in very many cases, begins a most unhappy and cruel life, which generally ends in the wife shortening her life with opium poison.

Thus, from the very commencement of a Chinese girl's life is the danger of being an object of unhappiness and pain to the last moment of life. This is the way a poor mother argues at the birth of a girl. It is really awful to think of how many dear little baby girls 'not wanted' are murdered in this land.—'Woman's Work in Wuchang.'

### God's Burdens

I long had borne a heavy load  
Along life's rough and thorny road,  
And often-times had wondered why  
My friend walked burdenless, while I  
Was forced to carry, day by day,  
The cross which on my shoulders lay:  
When, lo, one day the Master laid  
Another cross on me. Dismayed,  
And faint, and trembling, and distressed,  
I cried, 'Oh! I have longed for rest  
These many days. I cannot bear  
This other heavy load of care,  
I pray Thee, Lord, behold this one—  
Shall I bear both while he has none?'  
No answer came. The cross was laid  
On my poor back, and I was weighed  
Down to the earth. And as I went  
Toiling along and almost spent,  
Again I cried, 'Lord have I been  
Untrue to Thee? Is it for sin  
That I have done, that I must still  
Carry this cross against my will?'  
'My child,' the Master's voice returned,  
'Hast thou not yet the lesson learned?  
The burden thou hast borne so long  
Hath only made thee grow more strong.  
And fitted thee to bear for Me  
This other load I lay on thee.  
Thy brother is too weak as yet  
To have a cross upon him set.  
God's burdens rest upon the strong,  
They stronger grow who bear them long  
And each new burden is a sign  
That greater power to bear is thine.'  
So now no longer I repine,  
Because a heavy cross is mine,  
But struggle onward with the prayer,  
'Make me more worthy, Lord, to bear.'

—Mrs. B. M. Bailey.

### Personal Appearance of Christ

What was the personal appearance of Christ on this earth? James Ramsey, of Glasgow, asks the 'Sunday Companion' to quote the accompanying extract from a book by General Hoggan, of Joppa, which bears on this point. The general says: 'It being the usual custom of Roman governors to advise the Senate of such material things as happened in their provinces, Publius Lentulus, at that time President of Judea, wrote the following epistle to the Senate concerning our Saviour: 'There appears in these our days a man of great virtue, named "Jesus Christ" who is yet living amongst us, and the people has accepted him as a prophet. But his own disciples call him the Son of God. He raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear. His hair the color of a chestnut full ripe, and plain to the ears, but thence downwards it is most orient, curl-

ing, and waving about his shoulders. In the midst of his head is a seam or partition of his hair after the manner of the Nazarites. His forehead very plain and delicate. His face without spot or wrinkle, beautiful, with a lovely head. His nose and mouth so formed, as nothing can be reprehended. His beard, thickish, in the color like the hairs of his head, not very long, but forked. His look innocent and mature, and his grey eyes clear and quick. In reproving he is terrible. In admonishing courteous and fair spoken; pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body most excellent, his hands and arms delicate to behold. In speaking very temperate. He is modest and wise. A man for singular beauty surpassing the children of men.'

### Religious Notes.

Twenty-five years ago Dwight L. Moody established in East Northfield, Mass., an annual conference of Christian workers. As the years went on, the necessity of meetings for other and special purposes was seen, and so year by year separate gatherings were planned for, until the coming summer will witness the convening of six different conventions. The growth has been due not alone to religious energy, but also to the natural beauty of Northfield, which has attracted many who have afterwards become warm supporters of the meetings. Northfield is situated on the terrace slopes above the Connecticut River, and overlooks a far-stretching vista of fair valley to the north and south, through the broad meadows of which the river winds in many a graceful curve. Behind the town rise the tree clad spurs of the White mountain foot hills, in front, across the river to the west, hazy blue ranges mark the beginning of the Green mountains. The town itself, with its arching elms, wide lawns and colonial homes, is of no little beauty and interest.

The beginning of the summer Bible courses at the Mt. Hermon school, on May 7, marked the real opening of the conference season, and the announcements record the commencement exercises of the Northfield Seminary as the second event. The first meeting to convene, however, is the Student Conference, June 28 to July 7, at which delegates, whose numbers have grown to almost a thousand, are present from all the larger colleges and preparatory schools of the East. Many Y. M. C. A. men are also in attendance. The object of the session is to quicken the spiritual life of the students, 'to keep the world of learning in harmony with the world of religion.' To this end meetings are held morning and evening. Bible classes, delegation, round top, and platform meetings, led by such men as the Rev. F. B. Meyer, D.D., of London; Mr. Robert E. Speer, Mr. John R. Mott, the Rev. Henry Sloane Coffin, the Rt. Rev. William Lawrence, D.D., and as many more. The afternoons are spent on the ball-field, the tennis courts, the river, or in pursuit of one of the other many forms of recreation, which the mountain, field, and river afford.

With a like object in view, is the Young Women's Conference, July 9 to 19. The girls, too, find much pleasure in the outdoor pastimes and lawn parties. Between this gathering and the August Conference, occurs two summer schools, one for Sunday School workers, July 20-27, the other for Women's Foreign Missionary Societies, July 23-30.

While July is thus the young people's month, August by no means lacks in interest, for the General Conference of Christian Workers calls together many people, young and old, from many walks of life. The speakers this year are especially strong. Among them we find the Rev. G. Campbell Morgan, the old favorite, the Rev. F. B. Meyer, D.D., whose work in London in the interest of the poor and uneducated has won him much veneration; the Rev. W. R. Lane, a noted English evangelist; the Rev. J. Stuart Holden, whose Bible class exerts a great influence in London; Prof. James Orr, of Scotland; the Rev. C. A. R. Janvier, and the southern evan-

gelist, Len G. Broughton. Such a corps should certainly invigorate the life of God's children.

A quieter period follows. Until the middle of September daily lectures are given at the Congregational Church of East Northfield, and then continued at the Northfield Schools—'the Moody schools,'—until about Nov. 1. These Post Conference addresses, with fewer meetings and smaller audiences, offer an opportunity for further Bible study and ample leisure for recreation at a most beautiful time of the year.

Despite the fact that thousands come by rail alone, accommodations are found suited to every taste. In camp, in home, and in hotel, the mighty Christian army is happily sheltered. Those who have been at Northfield before need no urging; those who go for the first time will experience an atmosphere of sincere, practical Christianity, that will call them back again, year after year.

### AN INFIDEL'S CHILD-ARMY.

A public Salvation Army demonstration was taking place in a North country town, says the 'Christian Herald.' The officer of the corps, desiring to improve the occasion, had his junior corps parade the streets, singing salvation songs. But a well-known infidel in the same town conceived the idea of imitating the Army, so he gathered a number of children from the lowest parts of the town, and in the presence of an amused crowd asked them to sing a popular song. To his surprise, he found they did not know it sufficiently well, so he told them to sing the song they knew the best. Immediately a young urchin piped out the first words of an Army song, viz., 'When the stars from the elements are falling.' It caught on like wildfire, and was sung with delight by the youngsters. The song must have had a message for the brother of the man concerned, who was also an infidel, for he went to an Army meeting soon afterwards and surrendered himself to God.

In life's small things be resolute and great  
To keep thy muscle trained. Know'st thou  
when fate  
Thy measure takes? or when she'll say to  
thee,  
'I find thee worthy. Do this deed for me.'  
—J. R. Lowell.

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The contribution from A Friend, Sask., was sent for the Chinese Famine Fund, but as this has been closed now for some time we have applied the amount to the work in Labrador. Dr. Grenfell's work is often to feed the hungry, and we feel sure this friend will be satisfied with this arrangement.

Address all subscriptions for Dr. Grenfell's work to 'Witness' Labrador Fund, John Dougall and Son, 'Witness' Office, Montreal, indicating with the gift whether it is for launch, komatik, or cots.

All contributions in the way of clothing, etc., must be sent to Miss Roddick, 80 Union Ave., Montreal.