

when the local church magnate published the dancing program for the season about to begin. It had been decided that among the cotillions a proper number of waltzes would be mingled. Some of the scrupulous of the brethren might object to the latter on moral grounds; but he made bold to affirm—indeed, as he phrased it, he “would bet a gill of butter-milk!”—that all such were of those who in early life had grossly overdone this stimulating variety of the dance, and now that they were aged and infirm, were unwilling that young men and maidens should thus enjoy themselves! “But,” exclaimed he, “we won’t have any such nonsense in the Thirteenth Ward,” and at once raised his hands to dismiss the tittering audience. And just so outlandish and profane are all the religious gatherings likely to be, even to the sacrament of the Lord’s Supper, which is celebrated once or twice every Sunday in a manner the most formal and perfunctory possible, and of which everybody present partakes, even to the babes in arms if they will!

During all those laborious and most trying years there was not much encouragement on which the eye of sense could fasten; but there was unfailing solace in the fact that a mighty nation was on my side, and millions of devout and determined souls. A faith and practice so shocking and mischievous could not long survive in the midst of such intelligence and such deep Christian feeling as were everywhere abroad in the land. The gates of hell shall not prevail against it, was a promise unfailing and exceeding sweet when the days were dark and the battle waxed furious. But most of all through all the six years, and well-nigh every day, on this Scripture was my spirit fed and strengthened: “My word shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” And so it was a privilege beyond price and a downright luxury thus to toil and endure.

FOREIGN COMMUNITY LIFE IN CHINA.

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The foreigners that reside in the “Celestial Empire” are commonly divided into two classes—missionaries and community people. At every open port there is a plat of land set apart for foreign settlement which is known as the foreign concession. These concessions are usually if not always outside the city walls, and the foreigners living thus in a community by themselves are known as “community people.” They are tea merchants, opium-mongers, dealers in various kinds of native and foreign wares, bankers, custom officers, clerks, agents, and employes of the steamship lines, adventurers, and some outlaws hiding from the strong hand of justice. Some of these foreigners have their families with them, but the great majority are unmarried men, while a number have wives and chil-