

'Something that one of the speakers said,' was the reply.

'What was it?'

The young man hesitated, then said, —

'When I came into that meeting I had in my pocket a twenty-dollar bill that belonged to a certain man here in town. I did not deliberately steal it from him, but as I was sure that he would never know where it went, I was going to keep it. The only part of the service that I remember was where Mr. Luscomb spoke about stealing and restitution. It seemed as if he was talking to me, and what he said hung to me until before I went to sleep that night, I had resolved to return the money.'

At the next mid-week meeting, Mr. Luscomb being detained at home by sickness, the pastor told the whole story, and thereafter when Mr. Luscomb spoke or prayed, neither the grammar, the accents, nor the gestures were noticed, but rather the hearty love for the Master, which had been the means of saving a soul.—'Watchman.'

Bite It Off.'

The 'Kitchen Magazine' tells the story of a teacher who, seeking to instruct her pupils in the mysteries of digestion, inquired,

'What is the first step toward the digestion of the food?'

Up went the hand of a little black-haired fellow, who exclaimed with eagerness,

'Bite it off! bite it off!'

There are many people who would be glad to become students and teachers of the word of God, and they would like to know just how to begin. We recommend them to consider the answer of the little boy. The first step towards a knowledge of the word of God and a fitness for teaching it is to 'bite it off,' to eat it. In other words to read, mark and afterwards 'inwardly digest' those words of truth which are able to save the soul.

No one is going to learn to swim without getting into the water. Nobody learns to understand God's book by reading man's books. If a man wants to know God's word he must study God's word, he must study it with such assiduity and zeal that he will know it, and then he will be likely to understand it.

The great thing which is requisite in order to find out what the bible means is to find out what the bible says; and most people who have great difficulty in finding out the meaning of the bible are persons who do not read it or study it. Of course there are deep mysteries there, for the book was inspired by one who is wiser far than we; but if we take those words and read them and study them, we shall find in them such sweetness that we shall be allured onward by sympathy and affection, and shall by grace come to know more and more fully the truths revealed in that word.

Most of the difficulties that people encounter, and most of the objections that skeptics parade, give strong evidence of careless reading or sinful neglect of the words of eternal life which God has given to man. If we then desire to become acquainted with the word of God, if we wish to hide it in our hearts and have it as a ruling power within our souls, we must begin to study it by learning it, by taking hold of it with heart and mind and memory.

How many persons there are who ask the meaning of passages which they cannot quote and which they cannot find. If they would read the passages their questions would be largely answered. The first step towards digesting food is to 'bite it off,' and the first step towards the understanding of the word of God is to read it and commit it

to memory, and then to search it, comparing spiritual things with spiritual, that it may prove the 'power of God unto salvation to everyone that believeth.'

'Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart.' Jer. xv., 16. — 'The Christian.'

Crusade Against Chinese Foot-Binding.

One of the darkest crimes associated with Chinese national life is the binding of girls' feet in such a diabolical manner, that these otherwise useful members are early crushed out of all human form. It is a mark of high degree in this barbaric country, so misnamed the Flowery Land, for women to possess small feet, and in order that this aristocratic feature may be manifested in after years every female baby has its feet tightly bound in cloth bandages, to prevent growth. Ere the child begins to walk the foot is bound so as to contract it into the smallest possible space, and is kept in these bandages, in spite of the excruciating pain to the victim, until the foot has ceased growing. Then the bandages are removed, and the woman has to totter through life on stumps that make even a hobbling gait painful.

But when the torture is over, young women with exceptionally small feet have a certain sense of happiness, for in the marriage market of China full-grown girls with the feet of children are at a premium. Mr. Macgowan and his wife, who are missionaries in



Amoy, have started a crusade against this cruel custom, and already many of the Chinese, some of them ladies of rank, having been converted, are not only interested in spreading the gospel, but are earnest in inducing parents to sign a pledge never to allow the feet of their children to be distorted by binding. Humanly speaking, this reform is a herculean task; for the Chinese cannot be made to see in a moment that the ancient practice, that every girl is taught to believe makes her a superior being, and one to be admired above her fellows, is really held in abhorrence and contempt by right-thinking people. What matters even pain or inconvenience, when, by undergoing it, a girl can possess the smallest feet in the village, and be considered an ideal beauty? Those Chinese who become converts to Christianity are at once enlisted by the missionaries as advocates of the new crusade, as well as witnesses of the gospel. Being enrolled in what is known as the Anti-Foot-Binding Society, all the converts to the new idea who evince an earnest desire to work against the cruel custom are given various departments in the work. Some who evince an aggressive desire to carry the war into the camp of the enemy, are equipped with a variety of arguments, and sent out to neighboring villages, to advocate, on Christian grounds, the growth of natural-sized feet. They are doing it with an earnestness of purpose that will doubtless be productive of much good in a country which so little deserves the name of Celestial Land.—'Christian Herald.'

He Sought in Vain.

About twenty years ago a vicious, unruly lad was the terror of the community in a quiet town in Alabama. Neither parents nor teachers were able to control him. One day his father, a feeble old man, asked him to drive a stake in the garden to hold up a grape-vine.

He refused, and when his father insisted, the son struck him, uttering a fierce oath, and that night left the village. A few months later, in a neighboring state, he was arrested for burglary, convicted, and sentenced to imprisonment for sixteen years.

As the end of his term approached he wrote again and again to his father, telling his story and begging for forgiveness, promising in agony of soul, when he was a free man, to live a different life. He received no answer, and when released did not seek his home, but became a wanderer.

One day he appeared in his native village, a middle-aged man, with gray hair, and eyes long used to look upon trouble. Few of the people knew him. The home of his childhood was owned by strangers. His father had long been dead.

He made his way through the drizzling rain to his grave. Only God knows the story of the man after that. Beneath the grass his father lay, deaf to his cries. He would never speak to say that he would forgive him.

The next morning the villagers found, driven into the ground at the head of the grave, a heavy stake, as for a tomb-stone, and written on it, "I will obey you, father." The man was gone, and never returned.

He is wise who gives to the loved ones at his side nothing but love and tenderness to carry in memory into the unending life that lies behind that dark curtain. — 'Youth's Companion.'

What a Penny Did.

A lady who was a Sunday-school teacher was engaged in filling up a box of things to be sent to a missionary in the interior of India. One Sunday morning she mentioned it to her class, and told them if they had anything they would like to put in the box they might bring it to her house during the week, and she would put it in. One little girl in her class wanted very much to send something in the box, but all she had to give was a single penny. She knew that this would be of no use in India, as our money is not used there. She was at a loss for a while to know what to buy with her penny. At last she made up her mind to buy a tract. She did so, and prayed over it before it was sent. Then she took it to her teacher. It was put in the box, and the box was carried across the great ocean. It reached the missionary to whom it was sent. The wife of that missionary had a young chief from the mountains of Burma attending at her school. She taught him to read, and when the time came for him to leave and go to his distant home, she gave him some books and tracts to take with him. Among these was the very tract which that little girl had bought with her penny and put in her teacher's box. The young chief read the tract. It caused him to see the folly and the wickedness of his heathenism, and led him to Jesus. He went back to his mountain home a changed man—a Christian. That little girl's tract had saved his soul. But that was not all. When he reached home, he told the story of Jesus, which he had learned from that tract, to his friends. They listened to what he said. God blessed his words. More came and heard him speak. They gave up worshipping idols. A missionary was sent there. A church was built, a congregation was gathered into it, and fifteen hundred persons became Christians in that neighborhood.—'Presbyterian Witness.'