

of hurting their feelings we have to eat or drink.

In one place where we stayed some days this difficulty was obviated by the people being told that we were very fond of milk. I wish some of our particular friends in England could have seen the basins in which the milk was offered to us. Our friends were evidently in one sense not at all pharisaical, for they certainly did not clean the outside of the cup and platter more than the inside! It was an effort of will to put it to our lips, and a good deal of extra matter, not cream, was floating on the surface. Happily all Egyptians boil their milk before using it, so though dirty it was not dangerous.

We usually carry some of Mrs. Grimké's text cards, and with these we begin our work. As soon as they are interested we read to them from the Gospel itself, explaining as we go on.

### How Boys and Girls Can Help

The Rev. Henry Caldwell, missionary, at Foochow, China, writes:

Remember that I can use thousands of picture cards among my Chinese boys and girls. Any kind of a card which has a pretty picture on it will do. On these Scripture texts are pasted, thus making them the bearers of the glad tidings into many homes.

The Berean lesson rolls are in great demand and are very much admired. These I have mounted and sell them where I can. In this way I have been able to keep a school going this year. It only costs a little to send one, but these little make a sum which enables us to make hearts glad. Send on your picture rolls, especially those which refer to the life of Christ.

For \$1.00 I will send you a complete set of Foochow uncanceled postage stamps. This is a very beautiful set, and the supply is fast becoming exhausted. They are not now being issued.

I also have a few '10 cashes' pieces which will be of interest to coin collectors. There was but one issue of this coin. When it was found that the stamp was 'cashes' instead of 'cash,' as it should be, the issue was immediately called in. The pieces may be had at 25 cents each. Send U. S. postage stamps.

If you fail to receive a receipt from us for money forwarded, within three months, don't fail to write us. In all cases where curios are desired in acknowledgment of money sent us, please ask for them and they will be cheerfully sent. Many have requested us not to send them, hence unless asked for we do not promise to send them.

As an industry, some of my pupils make book-marks of Chinese silk ribbon, writing thereon, in their own language, the Macedonian cry, 'Come over and help us.' These we wish to sell in order to help the Day School Fund. For \$20.00 we will mail you 250 book-marks and a pair of 'Golden Lily' silk shoes. For \$10.00 we will mail you 65 and an opium mug containing incense. Smaller orders we will fill at the rate of one book-mark for ten cents. We have already filled orders amounting to more than \$900.00 and friends write that the book-marks sell rapidly and are greatly admired. The shoes and opium mug you can keep as curios. The book-marks you can sell for ten cents each, reimburse yourself and give your pastor the balance for missions, or use it for some other noble purpose. If your pastor will endorse your order, I will fill it and you can remit when the book-marks are

sold. Now here is a chance for any boy, girl, Sunday-school class, mission band, Sabbath school, Epworth or Junior League, to help their Chinese friends.

Send in your orders to the Rev. Harry R. Caldwell, Foochow, China.

### The Teacher Before the Class

Is it for an hour or two on Sunday? Yes, that is when he is before his class gathered together. But is that the only time? Think for a moment. No, he sees some of them during the week. Then he is before them. Indeed he is before his class all the time. If not in bodily presence, he is in his own mind and the minds of his pupils. Every teacher has, or should have, a certain amount of magnetism—call it power if you would rather—and he exerts a peculiar influence in the Sunday-school. Does your living prove your teaching? We teach our pupils more impressively by example than by precept. Bishop Vincent used to say that a teacher's real lesson was what he was seven days in the week, rather than what he said one day in seven. Be consistent in your living and teaching.

Make a thorough preparation for the teaching of the lesson. No one who has consented to take a class has a right to go before it unprepared. You are standing between your pupils and God. Learn from the great teacher, and then impart those truths. Study the Bible and the best helps you can get, and above all pray! Pray that your class may have receptive hearts and that the Holy Spirit may guide and add force to what you say. In your preparation have your class before you. You know—or ought to know—their lives, their different dispositions and environments. Have something ready for each one. Prepare little pleasant surprises in the way of illustrations. Very often you can find pictures on the lesson, or objects which will help to make it clearer. Even if you have older scholars they will appreciate your extra efforts of this kind.

Have a reverence for every member of your class. God has created them with wonderful possibilities. Koestlin tells us that John Trebonius, an early teacher of Luther, was accustomed to doff his biretta in the presence of his class, 'because God might have chosen many a one of the lads present to be a future mayor, or chancellor, or learned doctor.' It was an outward sign of an inward grace. Who knows but that we may be training a Frances Willard or a Moody or Spurgeon?

When you are ready to teach the lesson have attention. Do not teach without it. What power there is in sympathy. Is it not a pleasure to teach when every attention and sympathy are with the teacher and what he is saying? Don't do all the talking yourself. Don't preach. You are training. Draw out your pupils. Do not say, yourself, what you can draw out from them. Apply the truths. Make your teaching count in every-day life.

Be a true representative of Christ. Remember that your responsibility is no less than your opportunity, and that reward comes, not for results, but for faithful service.—'Living Epistle.'

### Combining the Church Services.

Not a few Christian people have been impressed that some conditions in church services could be improved. The large number of children who attend the Bible-school and rarely if ever go into the preaching service is a constant menace to church growth. A

corresponding number of adults who attend with some regularity the preaching, but are rarely in the teaching indicates a laxity in Bible study too prevalent. These things have marked a separation and a condition which are, to say the least, unfortunate, with the result that a large number of young people who once were in the school are rarely attendants on preaching.

To combine these services would be desirable if possible, so as to hold both classes in both services. This has been done with success. The plan is indicated below; but it may be varied to meet local conditions. We indicate the method: The first half hour of the Sunday morning service, beginning say at 10.30, is given to an opening service by the pastor assisted by the superintendent and consisting of hymns, prayers, reading of scripture lessons, anthems, notices, etc., such as would naturally come into any such general devotional service. At eleven o'clock the classes are formed for one-half hour of solid Bible study on the Sunday-school lesson, everybody is invited to join in this service and take places in the classes. The usual class work is done. At 11.30 the congregation of adults and children reassembles, a hymn is sung, the text is announced and the sermon preached.

In this way several things are gained: (1) All persons are practically in both services, the teaching and preaching. (2) The teaching service is made an integral part of the whole. (3) The teaching is put at an hour when all the people can attend if they will. (4) The conviction is wrought that all need the Bible study and that it is a vital adjunct of the preaching. (5) The services are shortened to an hour and a half or an hour and three-quarters and are not made too tedious for either the very young or the old.

This plan here used faithfully and tactfully has proved valuable. The reports show increased attendance, increased contributions, and more willingness on the part of young men especially to attend the services. For country churches and some town churches it will be found especially valuable.—E. A. Stone, in 'Standard,' Chicago.

### Escorting as well as Inviting.

Half-doing is no better in the Sunday-school than anywhere else. Inviting is often only half-doing, if not followed by escorting. A young men's Bible class in New York is not the only one which has learned this. Its records show that the number of new members who have come to the class by themselves, simply on invitation, is a small percentage of the whole number invited. On the contrary, nearly all new members have been escorted, usually by the same persons who invited them. 'I will call for you on Sunday at such an hour,' carries with it a definite, urgent, and personal invitation not easily resisted. But even when there is no spirit of resistance, when there is a willingness to accept the invitation, much is gained by courtesy and fellowship if the inviter goes after the invited, and brings him in as a companion, and not merely as a stranger. This is true for all classes. When the primary teacher gets on the track of possible new members, and gives the cordial invitation, she must often wisely arrange so that she, or her assistants, or some of the young people, shall call for the new children, and for their mothers, perhaps, to escort them to the school. The reality and the earnestness of the invitation are made plain in this way, and the relations of teacher, scholar, and parent are made closer from the first. Without this escorting, many will not come at all.—'Sunday-School Times.'