

CHINA NUMBER

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CHINESE CHILDREN

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What the Boer Intended to Say

A detachment of soldiers was engaged in clearing a certain district in the Orange River Colony of supplies, and during the operations Colonel Shovelton's staff officer came up to a Boer farmer sitting at the door of his cottage, with a large stack of oat straw in the background. "I have orders either to buy or destroy all forage and food in this district," said the officer. "I therefore give you notice that I am about to set fire to that pile of oat straw."

"'Bod I tell you—" began the stolid Boer, as he removed his pipe from his mouth.

"Oh, you may as well know straight off," interrupted the officer, "that resistance and objection are alike futile."

"'Bod would you please—" once more began the farmer.

"I can listen to no excuses; I have neither time nor inclination," was the impatient rejoinder of the officer as he hurried away.

"Well, my dear," said the Boer to his wife, as the stack of straw burnt into flame and the officer went on his way rejoicing, "dose Khakis is strange peoples. I wanted to hull him dot dis was de oat straw I had sold to de colonial half an hour ago."

Thus saying, he meditatively jingled the British sovereigns in his pocket.

Old-time School Committees

Fifty years ago the men who made up the school committee in a rural community left something to be desired in the matter of scholarship, but the Maine worthies, sketched by W. S. Knowlton in "The Old Schoolmaster," must have contributed not a little gaiety to the dull round of teaching. While a certain committee man came in Mr. Knowlton always reduced to a minimum the noise in the school of which he was the master, so as not to disturb the good man's slumbers. For he would sleep so placidly, with such a childlike expression on his face, that the young schoolmaster had not the heart to disturb him.

When the time for speech-making came a stick of wood was dropped upon the floor to awaken him.

"He always commended the good order," is Mr. Knowlton's shy comment. "I gave another man, who pretended to know Greek, a German reader while the class read Homer," confesses Mr. Knowlton, "and he did not know the difference. He said the class translated admirably!"

One man asked the pupils if they would be ready to be examined the first day of September, and they said they thought not.

"Well," said he, "that day will convene me best, and I hope you will be ready."

The pupils were too polite to smile, and so the committeeman passed out of the schoolhouse feeling sure that he had carried a point, and had corrected Julius Caesar and all the popes.

In one school eight weeks of the session had elapsed, and there were four weeks remaining. The superintendent asked what fractional part of the term had passed.

"Two-thirds," answered the school. "No," said he, with a knowing look upon them and a disapproving scowl upon the teacher. "You are wrong. I will ask you again before I leave."

When he was about to go he repeated the question, and the school gave the same answer.

"You are wrong again," he said. "The correct answer is eight-twelfths."

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A. C. CREWS, Editor.



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Vol. IX.

TORONTO, APRIL, 1907

No. 4

A Song of Triumph

BY MRS. VOKES.

Soon may the last glad song arise
Through all the millions of the skies,
That song of triumph which records
That all the earth is now the Lord's.

Let thrones and powers and kingdoms be
Obedient, mighty God, to Thee;
And over land, and stream, and main,
Wave Thou the sceptre of Thy reign.

O, that the anthem now might swell,
And host to host the triumph tell,
That not one rebel heart remains,
But over all the Saviour reigns!

Martyr's Memorial.—The Martyr's Memorial Committee to the missionaries and laymen in China has turned over to the Shanghai Y.M.C.A. its fund of \$7,000 to provide in the new building an auditorium to be known as "Martyr's Hall," and to be the meeting place of interdenominational religious conventions and conferences.

Luxury of Saving Life.—"One dollar will save a life in China," says the Des Moines *News*, indorsing the President's appeal for aid from America for the 15,000,000 of starving Chinese. The *Chicago Tribune* explains that "one dollar will go as far to support life in China as ten here," adding a strong plea for generous contributions, or at least small contributions from many. "Give yourself this bit of self-indulgence, it urges—"the luxury of saving life."

A Remarkable Woman.—One of the most distinguished women in China to-day is a talented Chinese lady, Dr. Wong, who graduated with honors from Trinity Medical College, Toronto, in 1906. Her father was for forty years native pastor of the Protestant Episcopal Church in Shanghai, and always had a great desire that his daughter should receive a medical education. Through the influence of Dr. Barrie the girl came to Toronto and began her studies, residing with Dr. and Mrs. F. C. Stephenson. In the month of April she was almost completely ignorant of Arithmetic, Algebra, Euclid or Latin, but in October of the same year she passed her matriculation examination, and entered upon the study of medicine. She now holds a responsible position in the Government Hospital in Nanking, China, where she receives \$2,500 for three hours' work every morning. For the rest of the day she is free to attend to general practice. This accomplished woman is a

fine example of what has been done by the Christian Mission Schools for girls in China.

Travelling in China.—China is steadily improving the means of communication from one part of the empire to another. The post-office is more efficient, the number of officers jumping from 176 four years ago to over 1,300 to-day. Railroads are being rapidly built or laid out. What is more important, the Chinese are doing a large amount of this themselves, partly because they need the railways and partly to keep the foreigners out. A traveller can go from Hankow to Peking overland in thirty-six hours, instead of taking a month as formerly. The railway from Shanghai to Nanking is being rapidly connected.

Causes of Famine.—Speaking of the causes of famine—already comparatively well known in this country—Mr. Wm. T. Ellis says:

"Heavy summer rains, the overflowing of the banks of all streams and of the Grand Canal, simply flooded the country and made of promising rice and grain fields only a desert waste of water. The crops were utterly ruined. It is of interest that in this section of China wheat and maize as well as rice are grown; that is why cornmeal and flour, the former even the more acceptable of the two, is the popular form of relief. The Chinese live closer to actual starvation than it is possible for the Westerner to comprehend; they are always poor. So the failure of the crops—not to mention the destruction of their homes by flood—at once placed them in a state of actual destitution which can only be relieved when the wheat crop is harvested in July. Meanwhile, owing to lack of seed, only half of the spring wheat crop has been planted."

A Striking Testimony.—Mr. Wm. T. Ellis, a Philadelphia journalist, who is journeying around the world, gives the following striking testimony to the value of missionary work in Japan: "I have met personally 250 missionaries, of all creeds, stationed in every part of Japan. I have seen them at work and at play. I have sought all the criticism against them and their work that could be heard. Wherever I have learned of a critic or antagonist of the missionaries I have tried to get the worst he had to say. From scores of Japanese, Christian and non-Christian, I have gleaned opinions of the missionary force. Summing all up I am bound to say that the missionaries as a whole grade higher than even the

ministry at home. Their devotion to their work and to the welfare of the Japanese is unquestioned. The results of their labor are beyond doubt really great. To say that their converts are not genuine and their work superficial is simply to betray a lack of knowledge of conditions that are apparent to any unbiased observer."

Men Wanted.—In speaking of the Layman's Movement for Missions, recently inaugurated in New York, Samuel B. Capen, LL.D., sends the following message to the *Christian Endeavor World*: "The Christian Endeavor Movement and the Young People's Missionary Movement are helping to train our young men and women to be interested in world-wide missions. The Student Volunteer Movement is enlisting the students for personal service abroad. What we most need, in addition to these, is to reach the men of to-day who are doing the world's work and are in the thick of the fight. They have the money, and for their own sake and for Christ's they ought to give themselves, with their means, more generously to missionary service. The prayer at the opening of this second century of foreign missions should be that our own laymen may plan and give worthily of the passion of the cross. This is the meaning of the new movement just inaugurated in New York City."

Summer Conferences.—At the Annual Meeting of the Board of Managers of the Young People's Missionary Movement, held on January 9th, in New York, the dates for the Summer Conferences of 1907 were selected. The places and dates are as follows: Lake Geneva, Wis., June 25th to July 3rd; Southern Conference, June 28th to July 7th; Whitchy, Ontario, July 4-12; Silver Bay, N.Y., July 19-28; Silver Bay Special Conference for Sunday School Workers, July 12-18.

A Good Rule.—The Brotherhood of Andrew and Philip has two rules, the rule of prayer and the rule of service. The rule of service is simple but tremendously important. It reads: "The Rule of Service is to make personal efforts to bring men and boys within hearing of the Gospel of Jesus Christ, as set forth in the services of the church, prayer-meetings and men's Bible classes."

A Matter of Course.—The great work of Christianity is to give the world a real chance to know the Saviour. That was all the work the Church had in the beginning. There was nothing else to do. The first Christians were missionaries as a matter of course.

Robert Morrison and His Enduring Monument

IT is just one hundred years ago since Robert Morrison set foot on Chinese soil as a missionary of the Cross. This significant event is now being celebrated all over the Christian world and special reference made in the press to the valuable work of this pioneer missionary who did so much for the evangelization of China by translating the Word of God into the native language.

He was born at Morpeth, England, of Scottish parentage. Converted early in life he became a devoted student of the Bible. Even when at his work of last-making he always had a Bible or some other good book spread out before him, and was frequently seen pacing the garden in silent prayer or deep meditation. It is interesting to note that in 1799 he borrowed and read a missionary magazine, which had some influence in directing his career. The studious lad pursued his education under difficulties, but he had a determined spirit which overcame all obstacles.

When he first thought of becoming a missionary he was disposed to go to Timbuctoo with Mungo Park. It was a good thing for China that this original intention was not carried out.

Before leaving his native land, Morrison, like Livingstone, was anxious to carry with him all the practical knowledge he could find time to acquire. He gave some attention to medicine, and diligently visited St. Bartholomew's Hospital, with, we may suppose, tender sympathy and kind words for its suffering inmates. He also walked to the Observatory at Greenwich daily, where he studied astronomy with Hutton. During the walk each way he had generally an open book in his hand.

So eager was Morrison to begin work on the Chinese language that he gladly availed himself, while in London, of the services of a Chinese residing there, who afterwards joined him in the East.

He left for China on January 28th, 1807. We get one brief but most interesting glimpse of him as he leaves the borders of Christian civilization to carry the torch of divine truth into pagan darkness.

After all matters had been arranged in the New York shipping office, the owner wheeled round from his desk, and, with a smile of superior sagacity, said: "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" "No, sir," said Morrison, with greater sternness than he usually showed; "I expect God will."

When he arrived in China little could be done openly to advance his object, as the Chinese were liable to the penalty of death for teaching their language to a foreigner; but he succeeded in getting instruction somehow. We can picture him, a well-built, dignified looking man sitting with his Chinese teacher, he himself clad in white jacket, with a broad-brimmed straw hat. He would sit into the "small hours," with his dull earthenware lamp protected from the strong hot breeze by an open volume of Henry's Commentary, conning over the day's gathering of fresh words and phrases, while his Chinese teacher on duty (for he worked them in relays when he could), in a curious nasal sing-song, would chant over the lessons as they should be pronounced.

Morrison must have gone through an enormous amount of work in the earliest years of his life in China. Lest he should arrest attention, and so defeat his main purpose, he let his nails and hair grow long, and wore a queue or pig-tail. He ate his food with chop-sticks, and walked about clad in a Chinese frock, and with the thick-soled peculiar looking shoes of the country. Long before this a Jesuit missionary, Le Comte, had wisely come to the conclusion which Morrison's experience compelled him also to adopt. "I am persuaded,"

said Le Comte, "that, as to a missionary, the garment, diet, manner of living, and exterior customs ought to be subservient to the great design he proposes to himself, to convert the world."

While Morrison was strenuously wrestling with Paganism, and devoting himself throughout all to the better mastery of the language, he lived in two small rooms, along with three Chinese lads whom he tried to teach. They seem to have been most unpromising specimens of the race, and indeed it was not then possible to get respectable Chinamen as servants. One of them, in a most ruffianly way, attacked him when alone, tore his coat, and so abused him that he had to shout for assistance. Sadly he came to the not unnatural conclusion, as we find in his diary, "That which is most desirable if impracticable, namely to live with Chinese, have their society at all times, hear their conversation, adopt their dress; in short, in everything that is not of a moral or religious nature, to become a Chinese." At this time his exclusion from Chinese society was extreme, and his sermons were generally addressed to one individual.

His knowledge of the language led to his appointment as official interpreter to the East India Company.

In this position he had many opportunities of doing kind and Christ-like services, not only to his own countrymen, but also to the Chinamen and to the merchants, shippers and seamen doing business under other flags.

Mr. Milne, a scholarly man was sent out to assist Mr. Morrison, and dividing the work between them, they set to their task in real earnest, and before many years had passed the Bible actually was published and circulated in China. The once "impossible" had been honestly accomplished. The difficulties of the Chinese language had at last been conquered, and against tremendous odds by those valiant soldiers of the Cross.

When Morrison's first translations appeared, the London Missionary Society became greatly interested, and voted £500 towards printing the Bible,

but almost immediately, by an edict, it was made a capital crime to print Christian books in Chinese. This, however, did not discourage Morrison, who simply said: "I must go forward, trusting in God." His work was persistently retarded by prohibitions, arrests and seizures of his type and presses.

In speaking of the translation of the whole Bible, which was completed in 1819, Dr. Morrison said: "I have studied fidelity, perspicuity and simplicity, preferring common words to rare and classical ones, and avoiding technical terms used in pagan philosophy and religion. To have Moses, David, the Prophets, Jesus Christ, and the Apostles declaring in their own words to the inhabitants of this land the wonderful works of God, indicates, I hope, the speedy introduction of a happier era. Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified."

No wonder that congratulations poured in upon the successful translator and his faithful assistant.

Morrison died in 1834. It is said of him that he possessed "talents rather of the solid than of the showy kind; fitted more for continuous labor than for sudden bursts of genius," and not much higher compliment could have been paid to him. It is questionable if this great and good man made personally many converts to Christianity. No one did more, however, to advance the cause of missions in China, and to give them dignity and importance even in the eyes of the most worldly merchants and statesmen. His warm friend, Mr. Bridgman, preached his funeral sermon from the text, "Let me die the death of the righteous." His monument is the Chinese Bible.



REV. ROBERT MORRISON, D.D.
Pioneer Missionary to China.

A Wonderful New Year's Celebration

BY MRS. DR. W. E. SMITH.

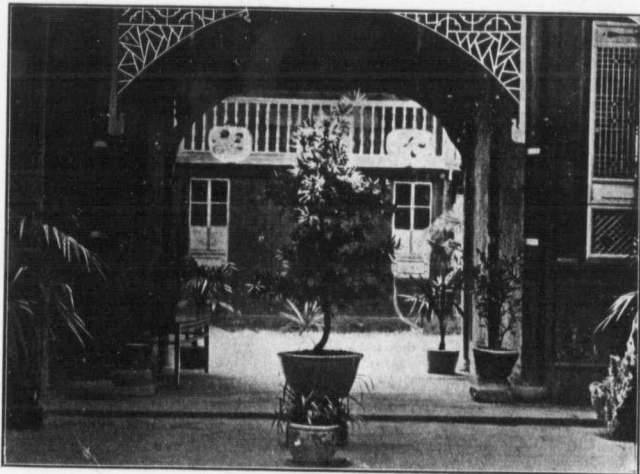
OUR New Year's celebrations were marked by several features indicative of the "New Idea" abroad in the Empire. After the usual praise service in the morning we gathered in the school grounds for drill, calisthenic review and sports, consisting of races, throwing shoulder stone and foot ball. I wish the account could give you some experimental share in the satisfaction those sports afforded us; the pleasure being not that some ran well but that any were willing to run at all. In this land of cast iron customs where a few years ago, no student, much less a graduate, would so far forget his dignity as to hurry through the streets, however urgent the need, imagine what it meant to us that day, when not only boys, girls and young men but literary men of the second generation, some of them over fifty years of age, were seen taking off their long gowns and entering with great enthusiasm into the races. A little thing—nay, verily, a straw shows which way the wind blows but this is more than a straw, it is the quick pulse of new life coursing through the veins of the erstwhile dead nation. Yes, China is awake. The great stream of reform is rapidly gaining force, it will soon be at the flood.

And the women—I decided not to suggest such a radical

sight; her faithful persistency has been an inspiration to me. We have after all many encouraging things. Praise God!

We had a concert after the usual Christmas dinner. One of the features of which was an address by our new school inspector, Mr. Chan, who gave us the benefit of his observations and study during two years at college in Japan. We were especially delighted with his appeal for patriotism. He said, "Japan is a little kingdom, all their island territory not so great as our one province of Szechuan, yet they defeated us a few years ago and the great Russian Empire later. Why? because their love for country is stronger than their self love. When a Japanese soldier leaves for the front his relatives and friends do not waste time in many platitudes as we do but simply say "Good-bye, be brave and don't disgrace your country." "You," he continued, "are church members you should be as careful for the honor and good name of your church as for that of yourself or family." Is there not hope for China when these sentiments have come to be spoken by men of influence. We may indeed thank God and take courage.

The remainder of the programme consisted of five-minute



COURTYARD OF THE GOSPEL HALL OF CHANG TEH, CHINA

measure for fear of giving offence, but our school teacher proposed that they have a race. His wife—the young, second wife of a man of letters—who came here a year ago with feet, scarce three inches long, was willing and had his consent, to join in a race before all the men, women and children of the church assembled. A miracle? Yes, indeed, was there ever any greater? If those, who labored in the early years of missions in this empire, could visit us to-day, would they not say, "What has God wrought!" and rejoice with exceeding great joy over the ensured emancipation of women. Truly, "They rest from their labors but their works do follow them."

After the sports we distributed prizes, including those for regularity of attendance, to both school children and women. A Berean Cluster picture to the former and a complete Bible well bound to those of the latter who attended over seventy-five per cent. of the time. One woman who walked more than two miles, rain or shine, and was present over ninety per cent. of the time received an additional prize. She is an old woman of fifty but has learned to read this year in spite of poor eyes

talks on geography, history, etc., by the larger school boys interspersed with music by the school children and one duet by the only two of our women who have yet learned to distinguish tones. They sang, "When He Cometh" and did it well. Altogether we felt that the celebration had been in keeping with the spirit of the Christ man.

The Wings of the Soul

If you will go to the banks of a little stream, and watch the flies that come to bathe in it, you will notice that, while they plunge their bodies in the water, they keep their wings high out of the water; and after swimming about a little while, they fly away, with their wings unwet, through the sunny air. Now that is a lesson for us. Here we are immersed in the cares and business of the world, but let us keep the wings of our soul, our faith, and our love, out of the world, that when these unclogged, we may be ready to take our flight to heaven.

—Christian Commonwealth.

The Chinese Language and How it is Learned

BY R. O. JOLLIFFE, B.A.

THE first year and a half of the missionary's life on the foreign field is spent in the study of the language, so that it is appropriate to write somewhat of this interesting work. Of course, whatever I may say of this language—spoken and read by more of humanity's children than any other tongue—is from the standpoint of a student, not an authority, and not from observation but gleaned from different sources.

HOW WE BEGIN TO STUDY.

Perhaps some of you wonder what is our method of acquiring the language. The first necessity is a teacher, and almost every missionary has one. When we are ready to commence study we are introduced to our Chinese instructor, a man of the *liberal*. He speaks not a word of English, we not a word of Chinese. But the getting to understand one another is one of the greatest helps in study. The teacher pronounces the name of the character and we pronounce it after him. Hour after hour and day after day the study consists in repeating phrases and sentences after the Chinese teacher, day by day cultivating the power of the discrimination of the sounds, and day by day gaining power and accuracy in repeating the same.



REV. R. O. JOLLIFFE, B.A.

Many are the difficulties to be overcome yet many are the points of interest which make the study of this Chinese puzzle somewhat of a pleasure—a peculiar fascination it has for some, so tense they can hardly tear themselves away from it.

CHINESE "TONES."

We study the spoken and written language simultaneously. The spoken language is for some the harder to master. It has peculiarities which do not enter into our Western tongues. One of these peculiarities is the use of "tones" in speaking. Some one of you may ask, "What do you mean by 'tones'?" That is hard to explain. Next time you go for your laundry listen closely to the Chinamen as they speak to one another. Perhaps if you listen carefully enough, you will notice this peculiarity of inflection or accentuation of his words which we call "tones"—something entirely distinct from anything in our own language. They are not the tones on the music scale, though they may be represented as such, and a good ear for music is said to be a considerable help in acquiring and using them. Generally speaking, there are five of these "tones"—the number varies in different parts of the country—and every word is spoken in one or another of these tones. The Chinese, of course, use the tones naturally and only the scholars know what tones the words are in: but we missionaries must learn the tone of each word separately.

ABOUT FOUR HUNDRED DISTINCT SOUNDS.

The tones play a most important part in the extension of the vocabulary of the Chinese tongue. There are, according to Mateer, only about four hundred words of distinct sounds: were there nothing more than these bare four hundred sounds it is easily seen there would be a vocabulary of only four hundred words of distinct sound. All words beyond that would be a repetition with a different meaning. On the other hand, by using each sound in several different tones they can increase their spoken language to a wonderful extent.

THE POWER OF "FU."

But in this beautiful device for increasing the vocabulary lies one of the sorrows of the missionary's life. The tones almost defy the foreigner. It is difficult in the first place, to learn to distinguish them at all, and then to learn the power of

using them in their proper place seems at first impossible. Look, for instance, at the word Romanized "fu." Quite an innocent sounding word when first met, but it becomes somewhat confusing when you find that if used in the first tone it means a "man," in the second a "water bottle," in the third "an extra horse," in the fourth a "married woman," and in the fifth tone "a turnip," and that these are only five out of the one hundred and eighteen meanings given by Giles' dictionary for this one sound, distributed among the five different tones.

You can readily see that the mistakes of a beginner are well-nigh endless, and must be a perpetual source of merriment to the people among whom we labor; who, however, seldom correct us or even smile at our mistakes—in our presence; that would not be polite.

HONORABLE OR DEVIL—THE TONE.

The case with which blunders are made is only equalled by the ridiculousness of the mistakes themselves. A writer in the *Chinese Recorder* gives several laughable instances of the misuse of tones. In the West of China, a man on the street indignantly asked the missionary why he called China "a kingdom of devils." As a matter of fact, the offender had tried to be extra polite and call China "their honorable kingdom." The trouble was that the word for "honorable" and the word for "devil" are the same sound, only used in different tones, and the preacher had used the wrong tone.

SOME FUNNY MISTAKES.

The word for "rotten" and the word for "male" differ only in tone, which was most unfortunate for a certain missionary who, wishing to ask the male members of his flock to stay behind, used the wrong tone and exhorted the "rotten church members to remain." A most inoffensive missionary seemed suddenly to develop pugilistic tendencies at a prayer-meeting by stating that "we would first fight and then pray." The good brother, however, had only used the wrong tone and had intended to say "we will all pray." The same writer remarks that many a sound divine who does not believe in the doctrine of evolution has often gravely assured his hearers that they were all descended from a duck's egg. He meant

to say they were all descended from "Adam," the only difference between the words being a difference in tone; but the wrong use of the tone made a startling difference in doctrine.

Do not suppose that the difficulties of the Chinese language are limited to those of tones. Another difficulty equally troublesome is the aspirates. It



A CHINESE CHRISTIAN MANDARIN

is hard to state the place these aspirates take in the language, for multitudes of Chinese words are only distinguishable in sound by the fact that one is aspirated, the other not aspirated. It is said, however, that some foreigners pass through their career in China with little or no notion of aspirates and make mistakes accordingly. A missionary on being asked how he had come, said he had come on a "brick," intending to say he had come on a "boat"—just an example of the treacherous sounds in Chinese.

SOME OF THE DIFFICULTIES OF THE LANGUAGE.

How the Canadian school-boy must envy the Chinese student who has no grammar to study! There is Chinese idiom galore, but no such a thing as Chinese grammar in our sense of that term; no rules of syntax to guide you, no inflection or conjugation, no interdependence of words in respect to person, number, case, mood or tense. You can easily see that a great deal of the work done by inflection and conjugation in the Western language is simply understood from the connection in the Chinese.

A considerable difficulty to some, especially to those who travel, is the dialectic differences. A few score miles is sufficient to give you a marked difference in dialect. In fact, there are several within the bounds of our own territory here in West China.

I have mentioned some of the difficulties of the spoken Chinese; should you wish to know them all you must undertake to study this remarkable tongue.

The written language you have all seen something of. Were every word in our language as in the Chinese, just one syllable, it would be a comparatively small matter to learn to read and spell correctly, but not so with Chinese; to learn to read or write is a tremendous task. There are altogether the appalling number of over forty thousand characters, but according to Giles a Chinese newspaper can be published with a fount of six thousand characters, an ample stock-in-trade for any scholar. Each character stands for a separate word, yet there is a connection between the characters to a certain extent. They are divided into two hundred and fourteen classes, the characters in each class having a common part which is called the Radical, the remaining part being called the Phonetic.

THE ORIGIN OF THE CHARACTERS.

Very little is known definitely regarding the origin of the characters. According to Giles it is probable that in prehistoric ages the Chinese, like other people, made rude pictures of the sun, moon and stars, of man himself, of trees, of fire, of rain, etc. They seemed to have followed these up by ideograms of various kinds, but at a comparatively early date some master-mind jumped at a bound to the phonetic principle from which the rapid development of the written language to its present form was an easy matter. The time, of course, is unknown, but the stone drums at Peking, which exhibit the language in full possession of the phonetic principle are referred to the twelfth century before Christ.

I would like to notice some interesting points regarding the formation of the character. The original form of the character for man is a good illustration of how the Chinese first attempted to express their ideas in the early ages, probably several centuries before Pharaoh's army met with a watery grave in its mad chase after God's chosen people. Here we see a fair representation of a man. In the later form the word for man has been considerably reduced, the head and arms having been discarded, nothing left but the trunk and legs, the impression evidently being that the legs of a man were of greater importance than the head.

We can almost fancy we see the figure of a horse in the ancient character for that word, but like Milton's serpent, which before the fall had moved erect, it has undergone a decided change and now only by some stretching of the imagination can we see its equine characteristics.

The ancient character for monkey fairly illustrates this tricky little animal striking one of its saucy attitudes.

A field divided into lots

A farmer—a man beside a field

Words

Truth

A box

A prisoner—a man inside a box

A door

Mouth

"To ask"—a mouth inside the door

Ear

To listen—an ear inside the door

To lock—a bar across the door

Woman

Son

Good—woman and male child

Roof

Peace—woman under a roof

Wood or tree

"To covet"

Every character is supposed to have a logical reason for its existence and peculiar formation. Take the word "field," a square divided into sections or lots.

When the character for man is written beside the character for "field" the combination naturally makes the word "farmer."

The written words for truth or confidence is made up of the character for man placed beside the character for word, illustrating the idea of one form of this virtue—a man standing by his word.

The word for box is indicated by a square, while a prisoner is literally a "man in a box"—a fact which is often gruesomely illustrated when a criminal, sentenced to death, is carried to the place of execution in a square box.

It is not hard to understand the Chinese drawing for the word "door" and to see how the word "ask" could be formed by placing the character for mouth just inside the door. To illustrate the formation of this character the teacher placed his hands before his mouth and called through them, "Gateman, open the door!"

The Chinese who know their own language can never plead ignorance of the meaning of eves-dropping, for the word "listen" is formed by placing the character for "ear" within the door.

The door of a dwelling is locked by a bar, as seen in the character for "lock."

The character for "good" is significant. It is made up of the characters for "woman" and "son" written in combination. It suggests the great value which a Chinese father places upon his son and the blessing that the birth of an heir brings to the home.

In view of the oppressed condition of the Chinese women and the obscurity to which she is relegated in Chinese society, it is perhaps not at all surprising that in the study of their language but very few words are to be found, in which the character for woman is employed, that convey any good or beautiful meaning. There is one character, however, which perhaps indicates the view which the Chinaman has of a woman when isolated from others; the character for peace, which is formed by writing the character for woman under the character for roof.

There is another Chinese word made from the character for woman which would suggest the serious question, whether the Chinese in ages past had any knowledge of the transgressions of the parents of the human race. The character "woman" written under the character for "tree" means "to covet." The early Jesuit missionaries to China argued from this one char-

田
佃
言
信
口
囚
門
口
問
耳
聞
門
女
子
好
山
安
木
婪

Original form for man



Later form for man



Present characters for man



Ancient form for horse



Present form for horse



Ancient character for monkey



acter that the Chinese at some remote stage of their history had heard of that period when Mother Eve's covetousness resulted in disaster and calamity.

Did you know Chinese homes you would understand only too well the significance of the two characters for "home" and for "marriage." That word "home"—to us most sacred—is illustrated by the character symbolizing a "pig" under a roof, and the word for "marriage" consists of three characters, a woman and a pig under one roof. Whether the reference be intended or not, it is only too true a hint of the squalor and dirt and the ever-present pig to be found in so many of the homes in China.

Pardon one more example—the name of the representative for Alberta in West China is Li (pronounced Lee). It consists of the character for "wood" written over the character for "son," which being a load of wood on the boy's back naturally means "baggage." It also has the meaning "plum" and is one of the commonest surnames in China.

The writing of even a letter, attempting to give some points of interest in connection with the study that means so much to one the first months in China, is not an easy matter; but I hope the above may at least help to turn your thoughts toward the great language and the greater people of the East.

WE MUST LEARN THE LANGUAGE TO REALLY HELP.

A common language means to some extent a fellow-feeling. Perhaps the difficulties of the Chinese tongue have been to some degree the cause of the long period of isolation this land

has known. Some knowledge of and some sympathy with the language spoken here cannot but mean some knowledge of and some sympathy with the nation that uses it, and will be one step farther in the larger brotherhood that will one day know no limits of either race or tongue. The Fatherhood of God and the brotherhood of man has been the message of the ages; and is it not strange that the assimilation of new tongues should in the past have played so important a part in the growth of this conception? From the time of the confusion of tongues at Babel until the present so many great forward movements in God's redemptive scheme have been associated with some difficulty in the expression of that message. It seems as if He wished to show that His message could be published by the weakest instruments and under the most unpropitious circumstances.

Abraham, called to raise up a people who would stand for God in the world, was sent into a strange land.

THE PRESENT DAY CONQUEST.

Moses, the next great leader in the history of the great Revelation of God to man, shrank from his mighty task because he "was not eloquent but of slow speech and of a slow tongue." Again, when God wished to shake the world into a newer and wider knowledge of life and of Himself, He loosed those Galilean tongues that held the all-important message, and at Pentecost "every man heard them speak in his own language." Who would not say that the most recent great world-wide movements for Christ is the missionary activity of the present day—this has meant the founding of hundreds of colleges, the opening of thousands of churches, and, above all, the bringing of millions to the feet of the Master; yet it has been done only through the conquest of hundreds of unknown tongues and the expenditure of mental energy sufficient to force these strange languages to become avenues for the Gospel message and for Christian thought. How wonderful and how powerful is this God-given faculty of expressing our trust selves; for whether in China or in Canada, whether intentionally or inadvertently, our language expresses our best and our worst. Accordingly then, as we use our tongues for God or against Him, are our lives a success or a failure, "For by thy words thou shalt be justified and by thy words thou shalt be condemned."

Sz Chuan, China.

The Idols Shall He Utterly Abolish

A Significant Movement in China

A MOST remarkable movement, which the most enthusiastic missionary in China had hardly ventured to hope for yet, is the destruction of idols, which is being effected by the Chinese officials themselves. Rev. C. Bone, in the *Methodist Recorder*, gives the following interesting particulars:

"That God's purposes are being furthered by this attack I firmly believe; and that the preaching of the last fifty years has made the present vandalism possible all who are familiar with the facts will admit. The cause of the overthrow is, however, the recent issue, by the Emperor, of sundry proclamations, by which the old system of Government examinations has been finally swept away. The occasion is the need of schools, and therefore the seizing of sundry temples which are to be transformed into modern well-equipped colleges. It is safe to forecast that something like what happened in England at the Reformation will be effected in China, and the idols, in the effective line of Isaiah, will be cast 'to the moles and to the bats.' As a Chinese said to me recently, 'The idols may understand Chinese characters' (I smiled as I thought that the idol had yet to be carved who could master that mighty task), 'but they know nothing about astronomy and mathematics, and therefore no advantage would follow were their worship continued.'

"Perhaps the most remarkable instance of idol destruction occurred about six months since at Wuchow, where we have a Mission Hospital under the care of Dr. Macdonald. The Prefect, who was decidedly pro-foreign and progressive, appropriated a fine temple, beautifully situated, in order to transform it into a college. It was, as usual, full of grim,

dusty, becobwebbed idols, which had rested in the dim obscurity of their shrines for many decades, before which incense and altar lights were ever burning. The Prefect gave orders that they be overturned, and even assisted in the iconoclastic attack. They were pulled down, split into pieces, and the debris thrown into the stream which flows along at the door of the monastery. When I visited the temple five years ago it was 'full of idols.' I repeated the visit a fortnight since, and they had all gone, and in their stead was an apparatus for teaching the new education.

"A temple has also been confiscated in Canton, the idols of which have been demolished, though at first there was some difficulty in getting this done. The workmen shrank from the unpopular task. Moreover, the priests, whose income had thus become precarious, thinking they might stir the sympathy of the people on their behalf, announced that during the previous night, whilst the execution of the sentence on the idols was delayed, they had heard strange wailing, and even weeping and sobbing. Moreover the sobbing of the demons had been distinctly heard by them. And so it came to pass that in the morning the workmen, who had been employed to strike the fatal blow, turned pale, and then turned away from the dreaded task.

"However, the work of destruction, had to be finished. Hence, after a consultation between priests and people—and the Chinese dearly love a consultation—it was conceded that the following day should be devoted to wor-hip, and, when this was completed, the work of destruction should begin. The priests, more successful than the priests of the famous temple of Guzarat, who offered to ransom their idol from the grip of

Pig

Home—
pig under
a roof

Marriage
—a woman
and a pig
under a
roof

Baggage
(pro-
nounced
lee)—
wood on
the back
of a boy

the Moslems, and offered a fabulous price, because they knew that priceless gems were embedded in the idol's body, managed to arrange this delay, with the anticipation that many worshippers would come, and so pour money into the temple's money-chest. Nor was their forecast without foundation.

"Two workmen, bolder than the first, had promised to deliver the fatal blow for a reward of fourteen shillings. In the dim light of the early morning the crowds began to gather, and jostled each other in order to worship their god for the last time. As the day wore on the stream showed no signs of exhaustion. After waiting a long time the patience of the workmen was exhausted. They would wait no longer. There, with a blind courage, they rushed in among the worshippers, and hurled the idol over in the midst of the ceremonies; then, fearing, perhaps, the wrath of the idols, certainly the anger of the worshippers, they fled and hid themselves. The crowds at first stood horror-struck; then, seeing that no thunderbolts fell, and none was struck blind or paralyzed, they were first amazed, then doubtful, and at last they laughed.

"The burning of Fui Sing is not without interest. This idol is the patron saint of the educated classes. His origin is difficult to trace. His appellative is the name of one of the stars of *Ursa Major*, and by this name he is known regardless of his origin. His physiognomy is hideous, as is that of most Chinese idols. He is always carved standing upon a dolphin. He has been much worshipped, though perhaps not always believed in by the so-called educated classes of China.

Over the great examination hall in Canton, which has accommodation—as the Chinese understand it—for ten thousand students, Fui Sing has long held sway. The recent Imperial proclamation took away the *raison d'être* of his existence, and so he was consigned to the flames. It was assumed that he would be quite unable to assist Chinese students to force their way through the tangled ways of the English language, nor could he lend a helping hand across the *pons asinorum*; therefore to the flames he went. But even in his destruction, the innate tendency of the Chinese to conserve for future use all things possible and impossible was seen. A newspaper editor, when describing the burning of the image, burst forth with the following regret: "Why was Fui Sing burnt? Wasn't he made of sandal wood? Sandal wood is always valuable. Why wasn't he sawn asunder, and the expensive timber of which he was made sold to the dealers?"

"Can we find a more piquant example of the irony of idolatry? Incense sticks are made of sandal wood. An idol is burnt! But the wood should have been conserved, and perhaps ground and made into incense sticks to be burnt as an offering to other idols, whose doom is for the time delayed. As Fui Sing was gilded here and there with gold leaf, children might have been seen riddling the ashes in order to find some traces of the precious metal. And so the great examination hall has been cleansed of the patron saint to whom thousands, perhaps millions, have been offering incense during many generations. This act alone is a striking example of the introduction of a new era into Chinese religious life.

"These many attacks on idols must not be understood to mean that the people are ripe to come over *en masse* to the Christian faith. The people, amidst much perplexity, are naturally unwilling to repudiate their ancient idols, whom their fathers have worshipped, and who are the outward and visible signs of the gods in whom they have trusted. On the other hand, this attack on idolatry certainly shows that a new spirit is moving upon the face of the educated, and what these think

to-day the crowds will accept to-morrow. It has long been seen, by those who have watched the signs of the times that the minds of the thoughtful have been gradually estranged from the senseless idols of wood, stone, and earth, in which many have never heartily believed, and when the conviction has been thoroughly grasped that they are indeed vanity and that wholesale destruction is not followed by any sign of retribution from their hands, the Chinese will become seekers after another God."

An Effective Opium Cure

AT this time when methods have been devised for decreasing the use of opium among those addicted to the habit, it seems providential that there has been discovered in Jejebu, Malay Peninsular, a creeper, a decoction of the leaf of which when drunk results in the breaking of the habit. The Rev. W. E. Horley, Presiding Elder of the Federated Malay States District, writes that one, who came a second time for the medicine, said that he had been an opium smoker for twenty-eight years, but that he had broken off the habit and now had come for a supply of medicine for his wife. He had found it so good himself that he wanted her to take it also. They had together spent on opium \$1.40 a day. Mr. Horley made inquiries at the opium shops, and found that



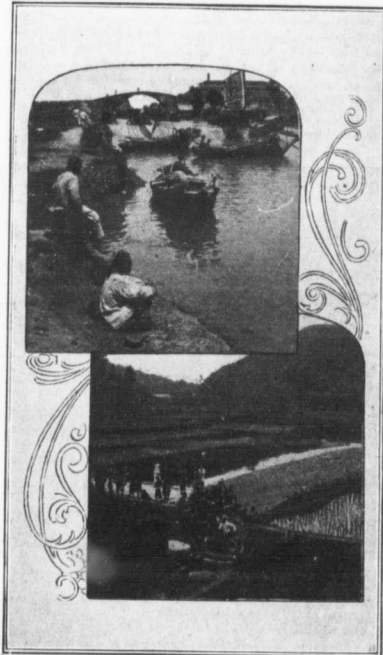
THE TEMPLE OF THE FIVE BRIDGES, CHINA

eight retail shops were taking nearly \$1,000 a week less, and that one wholesale shop was taking \$1,390 a day less. From good sources he learned that there was a decrease in the estimated government sales of opium from the 16th of October to the 15th of November last, of thirty chests. This would mean about \$44,000 decrease in money—certainly a striking proof that the medicine has done good. Of course it remains to be seen whether the cure is permanent or not, but one fact stands out significantly that 25,000 applicants have come for medicine within a few weeks.—*The Chinese Recorder, January, 1907.*

"From Opium Fiend to Preacher," by Rev. A. P. Quirnbach, is a book to be published soon by Dr. F. C. Stephenson. The writer tells in an interesting manner of the complete regeneration of a slave of opium. Rev. Dr. Burwash, Chancellor of Victoria University, says of this book: "This simple story of the grace of God in the life of Cheng should be scattered by the thousand among our people. It will create not only faith in the work of missions in China, but what is more faith in the Gospel everywhere. It will be a message of hope and salvation to every poor victim of sin in our own land as well as a stimulus to Christian hearts to send the Gospel to China." The illustrations on pages 101, 105, 106, 107, 108, 109, are from this book by the courtesy of the publisher. The price of the volume is 75 cents per copy.

The Awakening Among the Women of China

THAT women in China have more influence in the home and more dominance over the other sex than they have in Canada, will be a new thought to most of our readers. We have read so much of the murdering of Chinese girl-babies and of the unwelcome position of girls in Chinese homes that we have come to believe that woman is a comparatively unimportant factor in the life of that great nation. Nothing can be further from the truth. We have forgotten what we have read of the influence of the wife, the mother, and the mother-in-law. We have forgotten the stupendous, if sinister, power of the Empress Dowager. Women are of tremendous importance in the family and social life of China.



A CANAL SCENE IN CHINA
RICE FIELDS IN CHINA

And the fact that a great awakening is in process among those of the best families in the empire, is a fresh call for consecrated womanhood for work in that field.

The Hon. W. H. Conger, late United States Minister at Peking, is a man of large experience and much authority in Chinese matters. His seven years of high service in the Chinese capital 1898—1905, including, as they did, the Boxer insurrection and the siege of the embassies, qualify him to speak as few can speak of the tendencies of China's national and social life, and the realities of that life as they evidence themselves to one personally conversant with them and competent to estimate their bearing and force.

In an address at a great missionary convention in Kansas City last spring, Mr. Conger made a point which may well commend itself to the attention of the Woman's Missionary Society in particular, which is of general interest to all actively in touch with mission work in that vast empire of the East. It is of supreme interest and importance to those engaged in supplying that great and needy field with women

missionaries. After bearing splendid testimony to the character and heroism of Chinese converts, as witnessed by the martyrdom of thousands during the Boxer trouble; emphatically endorsing the missionaries as the pioneers and promoters of every advanced movement—"It was they who first planted the banner of the Prince of Peace in every place where now floats the flag of commerce and trade"—and recommending "the school and the hospital" as, in his judgment, "the most effective aids towards spreading the Gospel, and the most certain channels through which to prepare the Chinese heart and mind for its favorable reception." This great authority on China goes on to say: "The most striking, the most interesting and the most hopeful step in the advancement of the Empire has been taken by and for the Chinese women and girls." This, the direct consequence of the friendly social relations happily inaugurated between the Dowager Empress and the ladies of her court and the wives of the western ambassadorial representatives, in which the missionary ladies were the intermediaries, was the establishment of many prosperous girls' schools and the publication of a woman's daily newspaper, the only one in all the world, and "daily read by and to thousands of the best women in the empire." This movement encouraged and assisted by the missionaries, who had so influential a part in its inauguration, is permeated by their influence and bound to become a mighty force in the land for the advancement of the Gospel.

Here follows a paragraph in Mr. Conger's address which struck us very forcibly and placed the situation, as regards the position of women in China and the relation of mission work to them, in an altogether new light. We believe it will have the same effect upon most of our readers. "I wish to correct," he says, "an erroneous impression which seems generally to obtain in this country, as well as in Europe, namely, that woman is a nonentity in China. To say nothing of the Empress Dowager, there is not a country on the face of the earth where women have more influence in the home, or in general is more dominant over the other sex than she is in this great oriental empire. Hence the significance of this movement and the prospect of limitless good to come from this awakening among the women whose homes heretofore have been barred and sealed against all the world outside."

Remarkable and far reaching as is the awakening in China among men, this movement among women is, in view of Mr. Conger's statement as to their potent influence, in the home and on the other sex generally, of quite unapproachable significance and import. The mother's influence among western nations is the most weighty and permanent of forces in the development of Christian character through the generations. Given Christian mothers and you have a Christian nation in its individual and corporate character and conduct. Given a succession of Christian mothers and you have a nation developing along the highest lines to a perfection of character as yet scarcely dreamt of or imagined except as ideal. It is a new thought to many of us, to most of us, that in China the wife and mother count for so much. All the more important and all the more crucially imperative is it that women, women of the highest Christian character and culture, should be sent to China by hundreds, by thousands, to lay hold of this great opportunity of saving a nation through its mothers. Christian schools, Christian Ladies' Colleges, should be started by the hundred, and China's womanhood brought to sit at the feet of Christ by sitting at the feet of the Marys who have learned of Him, and for his sake are using their cultivated powers to teach the blessed knowledge to those who have it not. If Mr. Conger's words are true, and they doubtless are, there is no more strategic and hopeful field for women's work, evangelistic, medical and educational than China.

Let us hear him as to the general outlook: "I am not a prophet, or the son of a prophet, yet I can see in the present situation in China a preparation for a successful forward movement which will astonish and gratify the world."

Toronto, Ont.

A little Manchurian girl, speaking of the flower-planted grave of her baby brother, said, "The grave has become a new place to us since Jesus came to our village."

China and the Opium Trade

A Widespread Movement Against the Curse

THE Indian Government derives a revenue of four million pounds a year from the sale, to China, of about eighty tons of opium a week, and it is estimated that China produces ten times as much opium as she imports from India. These facts reveal the greatness of the problem that confronts those who feel that the curse should be removed. And yet there are hopeful signs in several recent events.

¶ On May 30th, 1906, in the British House of Commons the following resolution was unanimously adopted: "That this House affirms its conviction that the Indo-Chinese opium trade is morally indefensible, and requests His Majesty's Government to take such steps as may be necessary for bringing it to a speedy close."

¶ A short time ago a remarkable public meeting was held in Fow Chow, China. It was not a gathering of native Christians under the direction of their native pastors or the missionaries, but a mass meeting called by the gentry of the city for the purpose of discussing the evils of opium, and to urge

the House of Commons that England will forego her revenue if China really wishes to lessen the importation of opium from India, and are determined to prevent the rising generation from becoming addicted to the opium habit, and thereby ruining their constitutions and vitiating their moral character.

The action recently taken by the Chinese Government is very pronounced. The original proclamation that the vicious uses of opium in China should cease in ten years has been followed by more drastic action. Teachers and minor officials of the Government are ordered to quit the vicious use of the drug in three months; higher officials in six, and opium dens are also to close in six months. No one who is not already addicted to the vice is allowed to begin. Opium sots over sixty are to be leniently treated, but those under sixty are required to diminish the use of the drug at least twenty per cent. a year. The land devoted to poppy cultivation is also to be cut down at the same rate. Users of the drug are to be excluded from military and civil offices, and every force of science and education, as well as of law, is to be used to eradicate the evil entirely within ten years; after which those who use the drug are to have their names posted in public as enemies of their country.

How the Chinese Receive Mail

MAIL destined for Chinese in America is seldom addressed in Chinese characters, for the obvious reason that it would be almost impossible for the post-office department to deliver it, as Chinese is not one of the languages Uncle Sam undertakes to read. Chinamen in their native country, who have friends or relatives in America, generally understand this, and consign their letters in care of some well known Chinaman, whose name is written in English and he in turn forwards the mail to the one for whom it is intended.

When a Chinaman in this country writes to his people across the seas, he invariably incloses an addressed envelope. This saves the postal department no end of trouble, for when a letter does come with nothing but Chinese characters on it, the finding of the owner is almost an impossibility.

As a matter of fact the Chinese names are not always easy for even a Chinaman to decipher. Every Chinaman's name is in reality a series of names added to each other, including a birth name, a clan name, a marriage name, a business name, and possibly others, given to him to mark some stage of his life, all of which adds to the perplexity.

It may not be generally known to American young people that the Chinese are great letter-writers. They lead such lonely, isolated lives for the most part in this country that they write home very frequently, telling of the details of their existence in this land, which is so new and strange to the people of China. If you could read Chinese and peep over the shoulder of the laundryman when he writes to "his folks," you might be amused as well as surprised at some of the ways in which he looks at things here. It is not always flattering to our vanity.

The Chinese in this country are very careful about delivering letters to the proper person. They hold the postman in as high reverence as the policeman. Very eagerly do they wait for the coming of the mail-carrier on days when mail arrives from their native land.

On Chinese holidays they never forget to remember the postman with some present, such as a package of tea or some Chinese curio. The postman is the link that binds them to their homeland and he has no more appreciative people to whom he delivers mail than the Chinese in America.

CHINA has many needs, among which her leading men place armies, navies and arsenals. To her foreign well-wishers it is plain that she needs a currency, railways and scientific instruction. But does not a deeper diagnosis of the conditions of the Empire indicate that one of her profoundest needs is more human sympathy.



A CHINESE MANDARIN AND FAMILY
VICE-REGAL EXAMINATION HALLS

all who care for Chinese well-being to join in efforts to free their country from the thralldom of this drug.

The general use of opium in China dates from only about seventy years ago. Yet from the beginning enlightened and patriotic Chinese have felt strongly the danger from the spread of opium smoking. One can hardly conceive the devastation that have been wrought by this curse during these few decades. In a little more than half a century it has swept over the land like a pestilence, and is to-day one of the most threatening evils of China.

The Chinese are delighted with Mr. Morley's statement in

How the Missionary Works in China

BY REV. W. E. SOOTHILL.

PERHAPS, however, my reader would like to visit a street preaching room. It shall be the first to which I myself was introduced. The street is a narrow cleft between the shops which line both its sides; along it a steady stream of people moves from dawn till dark, and even after. The room is a hired one, formerly a shop; alterations have been made, and benches and a table put in.

Allow me first to introduce you to the native pastor, Mr. Wong, who would be Mr. "King" in England. By the way there are more Wongs in China than Smiths in all the world.

"What is your lofty name?" asks Mr. Wong.

"My unworthy name is Reader," you answer.

"What is your honorable country?" he again asks.

"My unworthy country is the 'Great Brave'" (which means England), you reply, with patriotic hesitation about the word "unworthy," especially as your tender conscience abhors polite fibs.

"And what may be your honorable age?" calmly continues he, meaning no offence, but making up his mind, after a glance at your auburn hair that you must at least be sixty.

"Tell him to mind his own business," says the look on your face, and Mr. Wong is astonished to hear that you are only thirty.

You do not admire our room? Neither do we. It is close, dark, stuffy. Will it comfort you to learn that it will be closer, darker, and stuffier before you leave it, for we are hoping for a full house, considerable native tobacco, and a human atmosphere—at least we are hoping for the full house. Try to forget the discomforts by examining the scrolls on the walls, or, still better, the interested faces of the people. First, however, let us remember our errand. Shall the light-bearer attempt to reveal the face of his Lord with an ill-trimmed lamp? Let us kneel, and Mr. Wong will help us trim the lamp.

Now the door is open, and unlike what you have been accustomed to, the congregation waiting for the parson—let the parson await his congregation. Past like a living stream flow the people, intent on the business of the hour. Let no one think they want our wares. They need them badly enough, and their needs stretch out longing arms towards us; we feel them tugging at our heart-strings as we sit here waiting, but let no one fancy that the individual Chinaman is crying out, "Come over and help us." Yet the cry of his race is as real as was the cry of the Macedonian race two thousand years ago, for the man who appeared to St. Paul had neither personality nor name, save "the man of Macedonia." It was the type he embodied and the need he voiced. In similar fashion the "man of Cathay" appears before us in these crowds of people hastening like phantoms past our door, and his needs cry for what he himself desires not, and would prefer to do without.

At last he advances a step nearer, and comes sauntering hesitatingly in, no longer impersonal, but in the flesh and with a name and surname. Mr. Wong is asking him to sit down, and after considerable bowing and ceremony he submits. Apparently he is a man of intelligence, for here comes Wong for a book from the table. Let us notice from which pile he takes it, for these books are of various kinds, some so simple that we hope the ignorant will understand them, if they can find even a schoolboy to read them out. Evidently this visitor is also a "Reader," for Wong is offering him one of our most classical tracts.

Other visitors are now straggling in; please sit still and I will stand up and try to interest them. A foreigner on his feet talking, is a sufficient attraction to many; and, as everything in China is open which, according to our ideas, ought to be closed, and everything closed which should be open, the people, observing others inside, come in to see what is going on. Soon the seats, the aisle, and the back are filled with listeners. We are telling them, maybe, that man consists of two parts, the mortal, and the immortal; that, while the mortal may seem of paramount importance to the busy man, we venture to ask him to pause for a few minutes, to "steal a moment's leisure from his haste," and consider with us the importance of the immortal nature, its origin and destination.

Mr. Reader, you do not understand the sermon; that is your loss, and we are now too tired after its delivery to restate it, which is perhaps your gain! Moreover, this kind of sermon cannot be retold; to be effective it must be hot from the forge. Suffice it, that He who made the heavens and the earth, and all that in them is, He who for man's sins sent His beloved Son to the Cross, He who seeks man's salvation, has been held up before the people. They, too, have been held, as you have seen, by the speaker's message, and have expressed their approbation as they turned to depart: What will be the result? That lies between the man and God. The seed sown to-day may spring to-morrow or twenty years hence. It does so in China as elsewhere.—From *A Mission in China*.

Missionary Itinerating in China

Itinerating requires some nerve and great powers of adaptation. Journeying on foot, by wheelbarrow, cart, sedan chair, or boat, a walled city is visited, usually on a day when a fair is being held. Armed with books and scriptures, the itinerant takes up his position on the side of the narrow crowded street,



A HOUSE BOAT IN CHINA
A CROWDED RIVER CRAFT

and amid the bedlam of shouting sellers of all kinds of commodities he speaks his message as he is able. Very rarely is one stoned out of the city, and work can be continued until nightfall, if lungs and throat permit. The curious crowd tenders an evening reception at the inn, but this is compensated for at its close, when not infrequently an awakened searcher after truth remains to continue through midnight, perhaps, a conversation that angels might rejoice to hear.

China's Great Need

BY WALTER N. FONG, A.M.

THE following interesting speech was delivered by Prof. W. Fong, President of the Li Shing Scientific Industrial College, at the annual meeting of the Wesleyan Mission:

"The heathen Chinese is peculiar," so said Bret Harte many years ago, and it is still true to-day. China is the most populous nation in the world and the least understood by outsiders. There is something peculiar about her. She is the oldest living empire on earth, a modern representative of one

China to-day is under conditions somewhat similar to those that obtained among the Jews when Jesus was walking by the shores of Galilee. The Jews said, 'We have the law and the prophets, we do not want to be taught by the uneducated carpenter's son.' The Chinese still says, 'We have the teachings of our sages and we do not need foreigners to teach us doctrines.' China then has doctrine. Indeed she has too much of it. I mean too much of what is impracticable. There are many of the teachings of Laotz similar to those of Christ. There are also many points of marked resemblance between Buddhism and Christianity. We cannot say that these teachers have borrowed the one from the other. They taught independently. The reason of their similarity is that if it is a truth, it is a truth no matter where or when it is uttered. A circle has been a circle, is a circle, and will be a circle no matter where it is.

But if China has doctrine and religions, why not let China follow her own? Why should the Christian Churches not leave her alone? At least so say some of the people in Christian countries. To answer this let us turn to history. Confucianism has been trying to save China for the last twenty centuries and failed. Buddhism for many centuries has tried her hand and it too, has failed. Is it not fair that Christianity should have her opportunity now to save China? If Christianity can, as she did, change the fierce savages of northern Europe into the most powerful and most highly civilized nations on earth, she can certainly change China. Beautiful as many of China's doctrines are, they are dead, lifeless forms. Behind them there is no living Christ and no knowledge of a personal God.

China needs Christianity, if she would rise, spiritually, intellectually, morally and industrially. She needs it now. Many say that she is not yet ready but she will never be more ready. The way to prepare her for it is to let her taste and see that Christianity is good for her. To-day all over the empire there is unrest. A great desire for reform is evident. The Chinese desire to reform along industrial and intellectual lines. They do not realize that without a living religion and without a proper development of character, no permanent progress can be made."

Free Feet in China

Eleven years have passed since Mrs. Archibald Little started a movement in China for the abolition of the custom of footbinding among women. They have been eleven years of tremendous labor and of the overcoming of obstacles and prejudice; but now, says the *North China Herald*, when Mrs. Little is going away from the Orient, she is able to leave the work in the hands of a strong and growing organization of the natives themselves, called the Antifootbinding Society.

A few weeks ago Mrs. Little held a series of meetings at Wusieh. This was formerly a most conservative place, where she despaired of getting hold of the people, but it is now a leader in the movement.

She attempted first to speak at a popular resort near town, where a hall had been engaged for her, but the curiosity of the native men to see a foreign lady drew such a crowd that she could not speak. The next day, however, she went to Mr. Ho's girls' school, where the local Antifootbinding Society had gathered six hundred women and girls.

Right in front of her were two stylishly dressed Chinese women who thrust their bound feet well out in front, to be seen, and giggled delightedly when they saw they had caught her eye; but these members of the "old school" were soon put down by the rallying of the hundreds of school girls who marched proudly on unblemished feet. Mothers with great pride brought their baby daughters to show that the children's feet were not deformed, and a crowd of men to whom Mrs. Little was introduced by a well-known native physician, applauded her and her work.

At another school in Wusieh Mrs. Little was hailed as eagerly, and had to say words of consolation to ease some of the less fortunate pupils whose bound feet, suddenly becoming conspicuous, were hidden painfully under the benches on which the pupils sat.



THE KING OF THE BEGGARS
A CHINESE CITY STREET

of the oldest civilizations, yet she is the weakest nation for her size on the face of the globe.

"Long before some of the European nations were civilized or had a fixed government, and centuries before the Christian era, China had developed a civilization with a fixed form of government, with arts, literature, philosophies and manufactures. She was producing the best iron in the world, exporting tea and silk, and exploring foreign lands. In 120 B.C. the Chinese explored Palestine, leaving us a description of Antioch similar to that we have from classical sources. In 91 B.C. they published the great Chinese Encyclopedia of 1,682 volumes. In the first century A.D. Pliny, the Roman historian, referred to the enormous trade of the Roman empire annually with China.

"Why has China not progressed as other countries have? Her people are strong, frugal, peaceable and industrious. Favored with an opportunity of thousands of years for her development and progress and possessing an early civilization why is China but little advanced to-day compared with what she was before the Christian era? How are we to explain this most extraordinary case of arrested progress? The only satisfactory answer I know turns in the direction of religion.

The Epworth League and Study of Missions

BY REV. O. E. BROWN, D.D.

THE thoughtful attention of every one interested in the highest welfare of the Epworth League is most earnestly sought for the following propositions. These propositions are born of living convictions, and are here set forth with the hope that they may beget or deepen the like convictions in those who read:

1. Christ has made devotion to the cause of missions the "life law" of His Church.

The first love of the Christian Church was a missionary love—a love which desired to dispense the blessings of the Gospel and to spread the kingdom of Christ "unto the uttermost parts of the earth." Christ has ever said to His Church when it has gone into a decline in missionary zeal: "But I have this against thee, that thou didst leave thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works: or else I come to thee, and will move thy candlestick out of his place, except thou repent." (Rev. ii. 4, 5.)

2. The Methodist Church stands originally for a peculiarly missionary type of Christianity.

It was the Methodist revival that was the chief factor in inaugurating the great century of missions which has just closed. It is due largely to Methodism that the most noteworthy feature of nineteenth-century Christianity has been the co-working of the Church with Christ for the redemption of the world. Methodism cannot but be regarded as a great missionary movement. "Missionary life and effort were in the very soul and essence of Methodism." The bishops' address to the last General Conference said of Episcopal Methodism: "Its history shows that it was framed with a view to the great commission to go 'into all the world and preach the Gospel to every creature.' It is inherently missionary in its spirit and aims. . . . By its very genius it is ever stretching out to the regions beyond, and can never be satisfied until it has compassed the ends of the earth." If it were possible for any other Christian Church to be true to her charter principles, and yet not specially devoted to the work of missions, it is at least not possible for the Methodist Church to be so.

3. The charter principles of a living Christianity and of a wide-awake Methodism are at the same time the charter principles of the Epworth League.

The Epworth League cannot afford to accept any standard for its work, which is lower than that which Christ has set for His Church, or than that which God in His providence gave to early Methodism. As Dr. Laurence defined the Church, so may we describe the Epworth League as a coin of divine minting, one side of which shows the likeness of its Lord, and the other the map of the world. And we may add with him that "both devices are so indelibly stamped into the metal that to mar either harms the coin; to efface either destroys it." Indeed, the motto "All for Christ" must be answered by the divine counterpart "Christ for All." Divinely interpreted, the very motto of our League carries with it a ringing missionary challenge.

4. Missionary intelligence is the only basis upon which our Leagues can be expected to meet this missionary claim.

Intelligence underlies sympathy; true sympathy conditions effective prayer, prayer and sympathy regulate giving, and the spirit of giving makes the path of duty plain. A missionary, in acknowledging the receipt of a letter bearing a gift, says: "The sympathy and prayer promised are not less valued than the money. It is a very great encouragement to us out here to feel that friends at home are taking an intelligent interest in us and our work." The missionary's heart at once recognizes that intelligence is the center about which true interest, right giving, and effective prayer must cluster. Noble impulse, large enthusiasm, and generous giving are not amiss, but they have little promise of permanent worth in them unless they are grounded in the enlightened conscience and ruling principles of the life. Missionary intelligence is, then, certainly of first importance to the Epworth League.

5. The needful missionary intelligence can only be had by the systematic study of missions.

Educational preparation is at the basis of all really effective

work. As we want our Leagues not merely to play at missions, but seriously to work at missions, they must have mental and spiritual fitting for that work. This fitting can only be had by the intelligent study of the Christless world, which is the field of missions, and the divine Word, which is the charter of missions. The occasional reading of a missionary article or leaflet, the occasional hearing of a missionary address, may beget a kind of curious, vague, and miscellaneous interest in missions, but can scarcely induce any intelligent effort on behalf of the great cause. On the other hand, the careful study of a great missionary life, the painstaking mastery of the conditions on a great missionary field, the intelligent insight into the workings of a great missionary institution, may well be expected to bear fruit in some effective work. It is only thorough-going intelligence of this latter kind which can be counted on to carry true conviction with it, and which surely may be expected to find some expression of a practical nature. It is equally true that it is not merely Scripture reading, regular though it be, nor the hearing of an occasional missionary sermon, that will truly educate one in the divine principles of Christian missions. It is only by studious, thoughtful research, only by patient, constant, open-minded waiting on the teaching of the Holy Spirit, that one gains that spiritual insight which enables him to find the great missionary idea not merely in certain classic, outstanding texts of the Word, but pervading the entire body of our Christian Scriptures. It thus appears that there is no "royal road" to missionary intelligence. As in other things, so here the amount of the returns will be very largely proportioned to the measure of the investment.

6. The systematic study of missions will yield its best results if conducted in a missionary study class.

Knowledge acquired with the thought that it is to be shared with others and expressed for their hearing will usually be more thoroughly mastered and more clearly grasped. Besides, with several members of the class bringing to the class the results of personal study of special topics, the common fund of intelligence must be greatly enlarged. The missionary sub-committee should, therefore, never feel satisfied with their work until they have succeeded in forming one or more missionary study classes. To secure the occasional reading of a missionary book or periodical, to conduct a live and instructive monthly missionary meeting, to secure a choice missionary library, are lines of work in which the committee can prove of inestimable value; but the crowning work of all remains undone until they have succeeded in organizing a class of the best members of the League for the earnest, faithful and regular study of missions. The greatest need of the Epworth League just now is a grade of members who are qualified by conviction, interest and intelligence to take the lead in this supreme business of missionary education.

Those Leagues which resist the present inducements to enter upon the study of missions are in serious danger of reacting into a state of religious decline and spiritual destitution.

Grace used means grace multiplied, while grace abused means grace withdrawn. Wealth of opportunity means weight of obligation. The Master who claims our labors does not withhold the light. He calls us to work, but he also calls us to know in order that we may work where the richest harvest is awaiting our reaping. In the abundant means of missionary enlightenment by which we are surrounded, the Master is offering a vision of the field which is to prepare for the voice of His call. If we neglect the vision, the voice must mean very little to us. Those who do not see the Master as He leads His forces far afield, pushing on to the conquest of the very outposts of the world, may be denied the privilege of fellowship with Him in that service which is most replete with heroism and glory.

Let every Epworth Leaguer listen prayerfully to a closing word. If in the midst of light we neglect to know, the judgment of spiritual blindness is close at hand; and if in the clear light of knowledge we refuse to act, the judgment of spiritual death is ready to overtake us.

Signs of Progress in China

The increase of literature in China is marvellous, and is lending largely to the educational advance of the Chinese. A little over nine years ago, there were only one or two native newspapers, with but a few thousand circulation, and no magazines except those prepared by missionaries. Scholars were reading on the old lines.

Now the newspapers run up into the hundreds of thousands, and the magazines published are numbered by tens. New books of all kinds, good and bad are published. The newspapers make it possible for the Chinese to keep posted in all world topics, and in improvements, as never before. The newspapers too keep the actions, good and reprobable, of missionaries and foreign officials before the people.

* * *

China is also improving the means of communication from one part of the empire to another. The post-office is more efficient, the number of officers jumping from 176 four years ago to over 1,300 to-day. Railroads are being rapidly built or laid out.

What is more important, the Chinese are doing a large amount of this themselves, partly because they need the railways and partly to keep the foreigners out. A traveller can go from Hankow to Peking overland in thirty-six hours, instead of taking a month, as formerly. The railway from Shanghai

This is done by arousing popular opinion. They can do the same thing with their officials.

* * *

Even the dates on the books, "The year of Jesus, 1907," along with, "The 34th year of Kwang Hsu," keep our Lord's name ever before them. This advance is also seen in the fact that the same commission sent abroad to look into new governmental methods have been instructed to look for a new religion that shall be worthy of becoming a state religion for a great country like China. Let us hope and pray that they will choose the true one and not Buddhism, as they did a number of centuries ago.

* * *

Rev. C. R. Carscallan writes: "Well, we have not found things in China just as we expected. There have been so many changes the last few years that the men who have been here all the time can hardly realize it. Everywhere there is all eagerness for foreign teaching. The military parade grounds are near our place, only a couple of hundred yards away, and to see the Chinese soldiers drill was a revelation to me, who had been accustomed to regard a Chinese army as a rabble. True it is just the last year or so that they have begun to drill, but they have made wonderful progress. Then their military



THE YANG-TSE IN FLOOD—CHINA

to Nanking is being rapidly connected. What a help these will be for postal and travelling communication! China wants more of them, and she will think twice before she goes to war until they are completed. A number of large steamboat routes have also been opened up.

* * *

China needs better laws and purer rulers, and she is exerting herself to get them. Like Japan, China wants a Constitutional Government, and those in authority have promised the people one in five years. Torture has been abolished by decree, though it is not by any means entirely discontinued in the courts. This custom has long been a great disgrace to China, and the issuing of the decree and the sending of commissioners to Japan to study methods of legal procedure are very hopeful signs. It is good, too, when the Empress Dowager and Emperor are willing to lay aside all ceremony and allow anyone to make suggestions and give new ideas. This offers much larger scope for discussion.

* * *

The newspapers are given more liberty and the people as a whole need not "walk in the beaten paths" in the expression of their idea. They can urge new things in China. They can create not only an American boycott, but an English or a French boycott when these countries do not please them.

music surprised me, the quality of it. They have a full brass band. Yes, I think several of them. And one of them in particular plays as well as our average band at home, and they play foreign music. The only disadvantage is that they do most of the playing between five and six o'clock in the morning and we are not always in the mood to appreciate music, however good, at that time."

He Objected

A man who had employed a Chinese contractor to build a house was very much annoyed by the fellow's carelessness and general indifference to his promises. At last, forbearance having ceased to be a virtue the contractor was confronted with a formidable bill of particulars of the things in which he had come short. "You were told the size of the glass. You measured the windows three several times. Every one of those you have made is wrong, and they are useless. Not one of your doors is properly put together. There is not an ounce of glue about them. The flooring boards are short in length, short in number, full of knot holes, and wholly unseasoned." After the speaker had proceeded in this way for some time, the mild-mannered Chinaman gazed at him sadly, and when he brought himself to speak, he remarked, in a tone of gentle remonstrance. "Don't say dat! Don't say dat! No gentleman talk like dat!"



Missionary Work in China



Hopeful Indications

In 1807 Canton was the only place in China where foreigners could reside. Now all the country is open to missionaries.

In 1834 Medical work began its beneficent career which has never been discontinued. In 1904 there were 318 missionary hospitals or dispensaries in the empire.

China's war with England in 1842 opened five ports to traders and missionaries.

In 1860 foreigners were given passports to travel in all parts of China and freedom of conscience was granted the natives, with a guarantee of protection in the exercise of their faith.

In 1895 900 cities in China were closed to missionaries and five whole provinces were without a missionary. To-day all provinces have stations and all cities are open to Christian teachers.

In 1900 189 foreigners and 10,000 native Protestant Christians were murdered by Boxers and many buildings were destroyed. To-day all the old stations are occupied, better buildings have been erected, and a greater spirit of unity prevails among Christians of different denominations.

One of the most remarkable proclamations of recent centuries was the imperial decree issued by the Empress Dowager in 1906, advising the observance of the Christian Sabbath as a legal holiday by the 437,000,000 of her Chinese subjects.

The First Hundred Years

A great Missionary Conference will be held in Shanghai, on April 25th, to celebrate the first one hundred years of Protestant missions in China. For the first twenty-five years Robert Morrison labored practically alone; indeed, between 1807, when Morrison landed in China, to 1843, only about twenty men came to the field. In 1867 there were 124 in actual service.

At a Missionary Conference held in 1877, it was ascertained that, counting wives, there were 473 missionaries in China. By 1890 the number of missionaries had risen to 1,296, and last year there were 3,588. The results of so much consecrated labor are now being tabulated, as far as such results can be, and will be published in one volume at the close of the Conference.

In connection with the Chinese Jubilee at Shanghai, the Methodist Episcopal Church of the United States is asking for a special thank-offering of \$300,000. Bishop Bashford confidently expects that their 32,000 Chinese members and probationers will give, on an average, fifty cents each.

Certainly just at present there is no land fuller of amazing possibilities than this huge empire, containing one-fourth of the population of the globe, which is so rapidly awaking from the sleep of ages. The changes going on are so startling that it is difficult to keep pace with them. There can be no doubt that staid conservative China has at last set its face resolutely to the open sea of progress, and the results to the world no man can foretell. The fact calls upon all promoters of the kingdom of Christ to lay hold upon the rare opportunity being offered them.

Since 1853 the native church in China has doubled every seven years, marching steadily on with the exception of the period around 1900, when 16,000 suffered death at the hands of the Boxers. The estimate is that before the close of this year there will be over 200,000 native communicants in the Protestant churches. They are increasing much faster than the missionaries, as is right and most hopeful. The missionary force has doubled every ten years.

From Priest to Bookseller

In Kansuh the Central China Tract Society has two good booksellers. One is an ex-Taoist priest who was brought up a priest from childhood, and therefore learned no trade. Consequently he found it difficult to support himself after leaving the temple, but as he was a good speaker and gave evidence of being an intelligent Christian, the missionary sent him out to sell books and to preach. At first he worked in the city and the surrounding villages, but later was sent on a longer trip. When ready to start he asked the missionary in Ping-liang Station for a few cash, as he had no money. To try him Mr. Tornvall pointed out to him from the Gospels the way in which Jesus sent out His disciples, where there was no mention of "money for expenses."

"All right," said the colporteur, "I also will take a trial of that plan," and off he went. A month afterward two missionaries found him in a far away city, preaching and selling his books, and looking remarkably happy. He said that although he had not been having feasts every day, yet he could give the same testimony as the disciples, he had lacked for nothing.

Missionary Pointers

"The success of the foreign missionary campaign is dependent upon the strength of loyalty of the home base."—*James I. Vance.*

At Silver Bay, last July, a missionary from Korea states that the religious forces in that land had doubled nine times in seventeen years. And yet Korea is counted by many as one of the least promising of all nations which have any civilization at all.

Horace Tracy Pitkin met a martyr's death in the Boxer uprising. His house was surrounded, and he knew the end was near, he gave his last word to a Chinese convert: "When this is all over I want you to send word to my wife, away off in America, that when our boy Horace is twenty-five years of age I want him to come out here and take my place."

Dr. Goucher knows of one man who has invested \$100,000 in missions in India, and as a result of that investment 50,000 idolators are to-day members of the Christian church.

A eminent professor was once lecturing on the heart before a class of young men in Boston. Putting his hand upon his heart he said, "Gentlemen, if by some mechanism I could bring to bear upon Bunker Hill monument the pulse beat of this heart, I could soon batter it down." The Christian church has such a mechanism, by which it can bring to bear the power of Jesus Christ upon the towers of the world's sin and unbelief and idolatry. But these towers will fall only as the mechanism is put into operation. That is one sufficient argument for the missionary enterprise.

Is there a single class of society at home, is there a single tribe or sect in the non-Christian world of which you are prepared to say that the incarnation of the Son of God has no meaning for them, His life no message for them, His atoning death no value for them, that they are beyond the embrace of His love, or above His power of blessing or beneath it? Those who know not Jesus may use such language, but those who know Him cannot.—*George Robson, D.D.*

Someone says that our young people's societies will be killed by too much missions and too many mission-study classes. A prominent Epworth League official says, "Missions is the live wire of young people's work." Which is correct? Did anything ever hear of a church or young people's organization dying because of too much interest in the world-wide extension of the kingdom of Jesus Christ?—*Missionary Bulletin.*

What we need in the Christian church to-day is a revival of the patriotism of the kingdom of heaven.—*Henry van Dyke*



Some Chinese Stories



A Missionary Conjurer

A missionary in China, with a command of the language can ensure attention, even under circumstances that would be resented in an indifferent speaker. Imagine, though as a most unusual example of missionary methods, the following scene:

A Chinese street; a conjurer showing off his tricks, probably the famous mango trick amongst them; a crowd standing around him. A missionary steps up with books to sell and a message to deliver. The crowd marks his presence, but is, like the missionary himself, interested in the growing mango tree. The conjurer finishes. The collection has been taken several times—before the completion of each trick—so the missionary will not be robbing the artist by availing himself of the assembled crowd. Some one asks him if foreigners can do such clever tricks as these. "Would you like to see me do one?" he asks. The crowd presses round, and will be delighted to see the foreigner do a trick. "Can you take your teeth out and put them back again?" he asks a man with a mouth full of gleaming ivories. "Well I can—there!" and out they come. "Ah-ya!" says the



crowd. In they go again, and "Ah-ya! ah-ya!" it cries again. "Shall I now take-off my head for you?" he asks. "Oh, no, your honor, no-o-o-o!" says the crowd. "Well, here I have some books that help a man to do something more wonderful than take out his teeth, or even unshing his head. They tell how to change the heart of a man, and make him love good rather than evil."

Responsibility of the Church

That He whose right it is shall reign, and that ultimately Christ will gain the victory over every rival to His peaceful sway in China, no Christian can doubt. But while our Lord postpones His personal coming to that Empire, and to the world, His disciples have no right to delay their going thither. His "Go ye," is a categorical imperative, and admits of no tarrying. The conquest of China is the storming of heathenism's Gibraltar, and demands corresponding forces and prayers. The Church should be as awake to the priceless value of this populous territory as are earthly powers. If India is "the rudder of Asia," China is her gigantic hull, filled with teeming life, and threatened with awful shipwreck, unless guided into waters of quietness; worse still, if left to her own awakened steersmen, she may become a menace to the world. What she needs is a prize crew to take possession of her in the name of humanity, and of Christ, and make her a vital factor in Asia and for the kingdom of God.—*Dawn on the Hills of T'ang.*

Proud of His Color

A Chinese boy, in a mission school, was being examined concerning the different races of the world, and their color.

- "What color is the negro, my boy?" asked the examiner.
- "Black, sir."
- "Good: and what color is the American Indian?"
- "Copper color, sir."
- "Right: And what color is an Englishman?"
- "White, sir."
- "And now what is the color of a Chinaman, my boy?"
- "Man color, sir," proudly answered the youth.

The Foreigner a Puzzle

The missionary in a new locality is a living interrogation point to the Chinese. He is carefully watched, and it is reported that his wife has light hair; why does she not use ink to cause it to conform to the orthodox color? How can she be so unfilial as to be living in China when her rightful mistress, her mother-in-law, is thousands of miles away? Her in the middle of the back, and they have a stove with no one knows how many lumps of coal burning in it all at once.

It puzzles them to account for women having reached the age of thirty, and being single yet. Probably the reason for this is that they had such bad tempers that no mother-in-law was found heroic enough to consent to the marriage.

Even the wonder-working medical missionary does not escape the tongue of the gossip-monger. He works great cures—yes, but do you not know that he also gouges out eyes and digs out hearts? We marvel that with good Chinese hearts and eyes to aid them, foreigners can compound magic medicine and construct heaven-piercing telescopes. And so on endlessly.

When the Idol Repented

A poor man in China went to pray to an idol that had been placed outside the temple. It is not known what he asked for, but he promised that if his idol would answer him he would give him his cow. The man's prayer was answered, but he repented of his bargain, and as he did not wish to part with his cow he went to the idol again to be released from his promise. He said: "I know I promised to give you my cow, but I am very poor. I have only one cow; if I give it to you, how shall I get my fields plowed?" and so on, asking to be allowed to keep his cow. The idol would not let him off, but said the cow must be kept.

At last the man could do nothing else but tether the cow to the idol's chair and go sorrowfully home, wondering how he could get on without her. He sat down in his room to think over his troubles, and lo! he had not sat long before he heard a great shouting. He went to the door to see, and there was his cow coming along the road as fast as it could, dragging the idol after it. How the people laughed, and how glad the poor man was! It never occurred to him that the cow had brought the idol. No, indeed! He thought it was the idol that had repented of his hardness of heart and had brought his cow back to him.

A Fine Distinction

Rev. W. E. Soothill, author of "A Mission in China," reviewed elsewhere in this paper, thus tells of his difficulties in learning the Chinese language:

Once upon a time I had an argument with a Christian plasterer whose conscience would not allow him to waste my money. The local whitewash possessed a yellowish tinge which did not please me, and, having a dim recollection of hearing that a little blue powder mixed with the whitening would whiten it, I said to the plasterer—

"Just go and buy a little la, and mix it with this whitewash."

"La! la wouldn't mix with whitewash."

"Oh yes, it would," said youthful confidence, "run off and buy some."

"It wouldn't be any good and only waste your money."

"Never mind," I said, "I'll risk the waste, away you go."

"No," said the little man stubbornly, "it won't mix."

Becoming a trifle displeased, I looked up and wrote out the Chinese character, handed it to him, and said, "Now go at once and buy some of that."

"Oh!" said he, looking at the character, "you said la—wax. It's la—blue—you mean." Just the difference between a rising inflection and a sort of twirl in the voice.

Interesting Facts About China

The Country

China is known by various names: "The Middle Kingdom," "The Flowery Land," "The Celestial Empire," "The Land of Sinim."

It contains four million square miles and is divided into China proper, Manchuria, Mongolia, East Turkestan, and Jungaria. It is equal in extent to the United States and the Provinces of Ontario and Quebec.

China has a sea-coast of two thousand miles in length, with a soil of remarkable fertility, open to the ocean winds, and watered by noble rivers, with a territory lying almost entirely within the temperate zone.



The numerous rivers and many canals of China form its frequented highways. Two of the largest of these rivers are the Huang Ho and the Kiang River.

The Huang Ho is frequently called "China's Sorrow," from the fact that it sometimes overflows its banks and causes wholesale destruction of crops and an enormous loss of life.

The lakes of the Empire are unimportant, though in some sections they are very numerous. They are usually quite picturesque, and support a large aquatic population, whose fleets of boats thickly dot their waters.

Chinese scenery is quite varied. There are lofty mountains and low-lying hills, elevated plateaus and monotonous plains, parched and sterile areas and fertile districts bathed in moisture.

The temperature varies greatly, but its average is lower than in any other country of the same latitude. Missionaries and other Occidentals find China fairly healthful. Foreigners are rarely attacked by cholera, smallpox, etc., to which the natives are exposed.

China was probably 700 years old when the Israelites crossed the Red Sea, and Chinese records are more or less reliable since 200 B.C.

There are 1,700 walled cities in China. Peking, the capital, is four miles square, and is really four cities in one.

One of the sights of China is the great wall, which was built 204 B.C. to protect the people against the Tartar invasion. It is nearly 1,500 miles long, fifteen to thirty feet high, and fifteen feet wide at the top.

Chinese customs when once established resist all change. When once the custom or dialect has become fixed, it resembles plaster-of-Paris which has set, and while it may be broken, cannot be changed.

Few inconveniences of the Celestial Empire make upon the Western mind a more speedy and a more indelible im-

pression than the entire absence of "sanitation." Whenever there has been an attempt made to accomplish something in the way of drainage, the resultant evils are very much greater than those which they were designed to cure.

No matter how long one has lived in China he remains in a condition of mental suspense, unable to decide that most interesting question so often raised, "Which is the filthiest city in the Empire?"

The People

China has a population of about four hundred millions, or nearly one-third of the human race.

The Chinese are remarkably industrious when there is sufficient motive, and were it not for the opium vice, they would rank high among the nations of the world for temperance, a trait largely fostered by their use of tea.

Except within clan and family lines, the Chinese are not a very sociable people, nor does their idea of the privacy of the home permit of much hospitality.

Bravery is not so characteristic of the Chinese as of Mongols and Manchus, yet in war, if they have confidence in their leaders, they will deserve the name worn on their breasts: "Brave."

Filial piety is a dominating factor in Chinese life, and conservatism is a most noticeable trait of their character.

When the Tartars conquered China they made the people wear queues, as a badge of citizenship. It has now become a sign of citizenship. Without it a man is counted a rebel.

The Chinese have many peculiar ways of doing things. Instead of shaking a friend's hand, they shake their own. Gentlemen keep their hats on in company. They read down instead of across a page, and from the right side toward the left. Footnotes are at the top of a page.

The masses of the people are very poor, earning barely enough to sustain life, but this is because there is no great incentive to stir the lower classes to rise above the fate of their ancestors.

They know how to struggle for an existence, and they know nothing else. They do not know whether they have three souls, as is currently supposed, or one, or none, and so long as the matter has no relation to the price of grain, they do not see that it is of any consequence whatever.

Most of the people are untruthful and dishonest. It is rather a dangerous thing to say to an Englishman or an American: "You are a liar," but a Chinaman would not feel very much disturbed if a similar statement were made to him. To say to a Chinaman: "You are an habitual liar," is like saying to an Englishman: "You are a confirmed punster."

It is a general habit for the Chinese to go bareheaded at almost all seasons of the year, and especially in summer. Very few use an umbrella, but fans are quite common.

The high rate of Chinese interest, ranging from twenty-four to thirty-six per cent, is a proof of the lack of mutual confidence. The larger part of this extortionate practice does not represent payment for the use of money, but insurance on the risk, which is very great.

Chinese houses in cities are built of brick, one story high, with cemented floors. In villages they are of mud, with thatched roof and earth floor. The windows are lattice work, covered with oiled paper.

Many of the people live in boat houses. Their children are born, live and die, in boats. At one time there were 84,000 of these strange homes in Canton alone.

As to food, rice and vegetables are the staff of life in the central and southern parts of the Empire, while in the north, wheat flour or millet takes the place of rice. Chinese cookery is ingenious in its ability to give flavor to the tasteless rice or boiled wheat flour by a multitude of inexpensive relishes.

The Chinese are fond of kite-flying, juggling and theatrical amusements, which sometimes last for days. Various forms of gambling are quite common.

The typical Chinese dwelling comprises a series of courts, and in each of them the buildings are arranged around a central square or rectangle. Even the abodes of the rich are not likely to be spacious, but consist of an endless duplication of similar series. There is always a deadly lack of ventilation. There is nowhere the possibility of privacy, or for that matter, the desire for it.

The Chinese eat from heavy square tables meant for eight guests only. They are the only Asiatics using chairs. There are no closets in the houses, and clothing is folded up in large trunks, occupying in the houses of the better class much space.

Under normal conditions the Chinese are peaceable and sociable, remarkably fond of their children, taking great delight in flowers, in the cultivation of which they excel.

Products

The Chinese are, for the most part, agriculturists and derive their sustenance from a fertile, wisely tilled soil. They can scarcely be called farmers, as land is occupied in such small holdings that gardening and fruit culture are the result.

An incessant use of the hoe, an application of every particle of fertilizer obtainable, and un stinting irrigation insure abundant crops.

All the cereals, most of the vegetables common in America, a variety of fruits, including some of tropical character, are grown, and much attention is paid to the opium poppy and the tea shrub.

Fish swarm in the seas and rivers and are found even in pools. Wild fowl are plentiful, and frogs are ingeniously caught in large numbers.

The mineral wealth of China is enormous, but thus far has hardly been touched. The coal areas are twenty times more extensive than those of Great Britain, and are conveniently distributed throughout the provinces.

China is perhaps the only country in the world which, in the past, has been entirely capable of supplying its own wants.

Professor Keane says: "Next to agriculture the main resource of China lies in the ground itself, which harbors supplies of ores and coal sufficient, some day, to revolutionize the trade of the world."

Industrial and Commercial

The industries of the Empire are carried on with a good assortment of tools, but with few machines. This means that manual labor is everywhere predominant.

In mining, shafts were sunk only to slight depths until recently, because it was thought that it would increase the dragon and disturb the terrestrial influences.

Wages are naturally low and competition keen. From six to ten cents will hire an ordinary laborer for a day, while artisans can be had from twelve to twenty-five cents.

Chinese cash is emphatically "filthy lucre," it cannot be handled without contamination. There is no uniformity of weight in the current copper cash, but all is both bulky and heavy.

The canals of China, largely found in the Central Provinces, are numerous, and date from a time when none such existed in Europe.

The only currency in China, until recently, has been the brass cash with a square hole for stringing, the size varying from a five cent silver piece to a diameter of more than an inch. It is not uncommon to find coins in daily use which were minted a thousand years ago.

The standards of weight are never the same in any two places (unless by accident), and the same place may have an indefinite number of silver or other weights, making the losses in buying and selling alike serious and inevitable.

Chinese economy is exhibited in the transactions of retail merchants, to whom nothing is too small for attention. A dealer in odds and ends, for example, is able to give the precise number of matches in a box of each of the different kinds, and he knows to a fraction the profit on each box.

Idleness in China is not conspicuous. Everyone seems to be doing something. There are, of course, many wealthy persons who can live without doing any work, but their life is not ordinarily of a kind which is externally visible to the foreigner. Wealthy people in China do not commonly retire from business, but devote themselves to it with the same kind and degree of attention as when they were poor.

Chinese shops are always opened early, and they close late. The system of book-keeping, by a system of double entry, appears to be so minute that the accountants are often kept busy till a very late hour recording the sales and balancing the entries. When nothing else remains to be done, clerks can be set to sorting over the brass cash taken in, in quest of rare coins which may be sold at a profit.

Religions

The three prominent religions of China are Confucianism, Taoism and Buddhism.

Confucius was a man who lived about 600 B.C. He was a public teacher and had 5,000 disciples, whom he taught a system of morals which he considered necessary for this life. He emphasized filial piety, benevolence, learning. He taught no relation to a living God, but dealt with morals and politics.

The Chinese claim that "Confucianism regenerated China." It is true that it has more adherents than any other religion. There are 1,500 temples where offerings are made in his honor, and his writings are text-books in the schools.

"The worship of ancestors forming the backbone of Confucianism in its practical

outcome is the Gibraltar of Chinese belief, before which Christianity stands almost powerless."

The worship of ancestors means that the Chinese, with their families, worship the dead father, grandfather, etc. Tablets twelve or fifteen inches high are placed in the ancestral hall or in the family room and before these incense is burned morning and evening. Every spring at the "Festival of the Tombs" this worship is universal and many offerings are made.

According to Dr. Yates' careful estimate over 150 million dollars are spent every year in China on ancestral worship, which means much to a country sadly in need of every dollar.

Taoism has become a kind of demon worship, and has many idols. Spirits above and spirits below, demons on the right hand and on the left, fears in life and terrors at death, drive the superstitious-ridden victim to the supposed saviour, the Taoist priest, whose costly ministrations bring only despair.

Buddhism was brought from India nearly 2,000 years ago. It teaches transmigration of souls, sacredness of animal life and the worship of Buddha.

The result of heathen worship has made the Chinaman a creature governed by fate and fear. "He feels that the earth, the air and the heavens above him are filled with mysterious powers, envious if he is happy, unwilling to give him health or sympathy."

"The worship at Chinese temples is largely liturgical and hence incomprehensible to the liturgy is in Sanskrit, which is only imperfectly represented by Chinese sounds. The portly abbot, supported by his retinue of monks, candles and burning incense, the monotonous droning of liturgies, the repetition of merit-bringing phrases and prayers accompanied by the music of rosaries, the measured beating of wooden fish-heads and prostrations in an atmosphere heavy with pent-up smoke, are the prevailing impressions brought away by the visitor."

Condition of Women

The great events in Chinese family life are, as with us, births, marriages and deaths. If the infant is a girl, her coming is not welcomed, and she is often quietly despatched, not so much through heartlessness as because the family is too poor to support her until marriageable. "One boy is worth ten girls," the Chinese fathers say.

Marriage usually ushers a girl into a life made bitter by bondage to a notoriously stern and capricious mother-in-law. Thousands commit suicide either just before marriage, or after a few days of service under such a vixen.

Not one in a thousand of Chinese girls knows how to read. The favored few among the higher classes study "The Girls' Classic," which teaches rules of behavior such as obedience, industry, etc. They also learn to embroider and make some of their garments.

The lower classes work in the fields, grind the rice or corn, prepare the food, spin and weave the cotton, sew, make the shoes, etc.

When a girl is five or six years old the binding of her feet begins. All the toes excepting the great toe are folded down under the foot and the heel is pressed forward. Then a bandage of muslin, four or five feet long and a few inches wide, is wound back and forth to hold the foot in shape. This bandage is tightened when-

ever it is removed, and in the course of five or six years the great toe and that part of the heel which has been drawn very near it are all that is left to thrust into the tiny shoe, which is two and one-half or three inches long.

Foot binding causes extreme pain, and women crippled in this way must have servants to perform all heavy tasks.

A decree has been issued from Peking exhorting parents not to bind their daughters' feet, and stating that no men will be employed by the Empire whose wives or daughters have their feet bound.

Girls have no voice in the choice of a husband. Early betrothals are made by parents when both girls and boys are very young. But a girl may be sold to an old wretch—a gambler, opium smoker or even an idiot, and no law protects her.

It is a Chinese proverb that "It is impossible to be more malevolent than a woman," and her husband manages her on the principle that "nothing will frighten a willful wife but a beating."

Literature and Education

The Chinese are very proud of their literature, which is very ancient. Before the days of David the Psalmist, Wang Wang, a Chinese Emperor, compiled classics which are committed to memory to this day by literary men.

Until within a decade the educational system of the Chinese Empire has been based almost solely upon a classic literature thousands of years old. The Chinese have thought not forwards, but backwards. For their information concerning so vital a subject as modern geography, the well-read natives of the interior have depended upon Chinese works published more than a century ago, and filled with millennium old ideas.

The Chinese invented the art of printing five hundred years before Caxton, the first English printer, was born, and yet when Protestant Christianity was introduced only five per cent. of the men could read and write.

Their historical works are exceedingly minute and prolix. The history of two rebellions during the 19th century fills 300 volumes, while the local history of the city of Su-Chou has forty volumes, and that of the Province of Kuang-tung is in 182 volumes.

A large proportion of Chinamen can now read and write. Every man who can spare a few cash each month sends his son to school. Many Chinamen study until they are old men to obtain degrees.

A college has been established in Shanghai under Imperial sanction to teach Western science. It is proposed to train teachers who in turn will establish similar schools elsewhere.

A native writer in writing of the different gradations in society places the scholar first, because mind is superior to wealth, and it is the intellect that distinguishes man above the lower order of beings, and enables him to provide food and raiment and shelter for himself and for other creatures."

Chinese education consists largely in memorizing. The pupil in school studies "out loud" by repeating his lesson over and over. When he recites he stands with his back toward the teacher, who does not fail to punish him if he makes a mistake.

The pupils can "commit to memory" with an ease which is astonishing; but their reasoning powers are neglected. They cannot tell the "how" and "why" of their easiest lessons.

The Children of China

About Chinese Boys

The early years of a Chinese boy are spent in what, viewed from the experience of a decade later, must appear to him a condition of supreme happiness. He is welcomed to the household with a wild delight, to which it is wholly impossible for an Occident to do any justice. He begins life on the theory that whatever he wants, that he must have. This theory is also the one acted upon by those who have him in charge, to an extent which seems to us, who occupy the position of impartial critics, truly amazing. A Chinese mother is the literal slave of her children. If they cry they must be coddled, most probably carried about, and at whatever expense, if it is possible to prevent such a terrible state of things. They must not be allowed to cry continuously. In this respect, at least, it does not appear that there is much distinction between the treatment of boys and girls.

QUEER NAMES.

The names given to Chinese children, like those of the babies of the North American Indians, are frequently suggested by whatever happens first to attract the father's attention, such as Basket, Cart, etc. Each year of the cycle of twelve has an animal which "belongs to" it. Dog, Cat, Chicken, Tiger, Horse or Monkey, and all these names are constantly employed. If when the child is born an old grandmother happens to be three score and ten, he is not improbably dubbed "Seventy." Many have no other appellation than a numerical one such as Three, Five or Six, to the hopeless confusion of an enquirer. If the child seems to be of a good constitution, he may receive the title of stone, or Solid. Should he be plump he is likely to be styled Little Fat One; if dark colored, Little Black One. Bad Temper and Little Idiot are common, and if all the previous children have died, the last one may go by the name of Great Repairs.

TO DECEIVE THE POWERS OF EVIL.

When the parents are peculiarly fearful lest an only boy should be made way with by malicious spirits, they often call him by a girl's name in order to deceive the powers of evil, and thus beat them at their own game. Another plan with the same end in view is a nominal adoption into another family, where the children spend at least a portion of their time, the spirit being thus hopelessly perplexed as to which family really owns the child! Slave Girl and Old Woman are names sometimes given to boys under these conditions. A man who had more girls than he desired, called one of them Enough Hawks (Kou Ying), while another little maid was outfitted with the happy title "Ought-to-have-been-a-boy" (Kai Tzu). Girls are frequently named for birds, fruits and flowers.

All the preceding are "milk-names," or "small names," which strangers must be careful, even should they know them, never to employ. No greater insult can be put upon an adult Chinese than to revile him in public by his "small name"

—a by no means infrequent occurrence—which seems to convey the implication that the reviler knows all about his antecedents and holds them in supreme contempt.

To most Chinese children there is very little that is attractive in their homes. The instinct of self-preservation does often lead them to fly-thither, as soon as they meet with any repulse from without, but this instinct they share with animals.

AMUSEMENTS.

Chinese courtyards are almost invariably very contracted, and allow little scope for enterprising youth to indulge in any but the most crude and simple forms of amusement. The Chinese lad generally has but few toys, and those of the simplest and most clumsy description. At certain festivals, especially in the cities, one sees the children loaded down with all varieties of playthings often of a flimsy and highly inexpensive character. In the country the same phenomenon is observed wherever there has been a large fair, at which the provision for the children is always on a scale commensurate

security. By the dim light of a small and ill-trimmed wick, dipped into a few spoonfuls of crude vegetable oil, the evening's occupations are carried on as best they may be; but to a foreigner a Chinese home is at such times most ideally comfortable, especially if the season be winter. No wonder that those members of the family who can do so, are glad to crawl upon the more or less perfectly warmed kang, and wrap themselves in their wadded bed-clothes. During the portion of his existence in which the father and the mother of the Chinese child most gladly forsake him, kind Morpheus takes him up, and claims him for his own.

OUT-DOOR GAMES.

The outdoor games of Chinese children are mostly of a tame and uninteresting type. Tossing bits of earth at a mark, playing shuttlecock with his toes and heels, striking a small stick sharpened at the ends so as to make it jump into a "city," a species of "fox and geese," a kind of cat's-cradle, a variety of "jack-stones,"—these are among the most popular juvenile amusements in the rural regions with which we happen to be acquainted. Chinese cities have allurement of their own, some of which do not differ essentially from those found in other parts of the world than China. But even in the country, where restrictions are at a minimum, Chinese lads do not appear to take kindly to anything which involves much exercise. One does not ordinarily



CHILDREN AT THE OHENTU HOSPITAL, CHINA

with their known wants. But of these articles made of earth, paper, bits of cloth, clay, reeds, sugar, and other perishable substances, nothing will be left when the next moon shall have completed its orbit. In regions where bamboo is to be had, there are a few more serviceable and less fragile articles constructed expressly for the children, and such articles doubtless have a longer lease of life.

That Chinese parents should take occasion to have a romp with their children, or even to engage with them in any game whatever, is, so far as we have observed, a thing wholly outside of the range of their wildest imagination. Children have very few games which can be played in the house, and the cream of it is to our little ones the cream of the whole day, that namely in which they can gather "around the evening lamp," is to the Chinese a period of dismal ob-

sec then running races, as foreign boys of the same age cannot fail to do, and of their jumping and climbing are of the most elementary sort. We have never heard of a crow which was so injudicious as to build its nest in a spot where it would be visible to the eye of an Anglo-Saxon boy, unless the owner of the eye had previously made a long journey with it to a distance from all human habitations. But Chinese crows build their huge nests in all sorts of trees, in and about every Chinese village. It is not uncommon to see an old poplar with ten or twelve of these huge nests of sticks, which are undisturbed from year to year and from generation to generation.

NOT STRONG ON BATHING.

The Chinese boy can seldom get access to running water; that is to say the proportion who can do so is infinitesimal. Most of them have no rivers, lakes or

ponds in which they can plunge and learn to swim, or in which they can fish. The village mud-hole is the nearest approach to the joys of a "watering-place" to which Chinese children can ordinarily aspire. These excavations are the holes whence the material for the village houses was originally dug. During the summer time these pits, many of them as large as a dry-dock, are filled to the brim with dirty water, and at such times they are sure to be surrounded by groups of children clad in the costume of the garden of Eden, enjoying one of the few luxuries of their mundane existence. When the boys are too large to indulge in this amusement, there is much reason to fear that most of them have taken their last bath, no matter to what age their lives may be prolonged.

If he cannot fish, neither can the Chinese boy go a-hunting, for in the most populous parts of the plains, of which so large a portion of the empire is composed, there is nothing to hunt. A few small birds and the common hare seem to constitute the objects most frequently shot, but except in the case of the limited number of those who make a business of securing such game to sell as a means of support, there are very few persons who devote their energies to any form of hunting. Indeed the instinct which is said to lead the average Englishman to remark, "It is a fine day, let us go and kill something," is totally lacking in the Chinese.

In those relatively limited parts of the empire where ice forms to a sufficient thickness to bear the weight of human beings, one does see considerable frolicking upon frozen rivers and ponds. But the propulsion of the ice-sleds with passengers is a matter of business with those boatmen who during the season of navigation have no other means of earning a living.

Chinese children do not take to them as our boys do to sleds, and even if they wish to do so, their parents would never dream of furnishing the children with such an ice-sled simply for amusement. To earn one, as a boy at home earns a sled, or a pair of skates, by doing extra work, by picking up old iron, and other similar expedients, would be for a Chinese lad an impossibility.

THEY HAVE TO WORK.

If the amusements of the Chinese lad are relatively scanty and uninteresting, there is one feature of his life which is a fixed fact, and upon which nothing is allowed to intrude. This is his work. The number of Chinese children within any given area is literally incalculable, but it may be safely laid down as a general truth that by far the larger part of these children are for the greater part of their time made to do some useful work. There is scarcely any handicraft in which even the very smallest children cannot be utilized, and it is for this reason in part that hereditary occupations are so commonly the rule. The child bred up to one mode of physical activity is fitted for that, if he is fitted for nothing else. If he is the son of a farmer, there is a very small portion of the year during which there is not some definite work for him to do, by way of assisting in the cultivation of the land. This is no doubt true of farming everywhere, but the unflinching industry of the Chinese and the heavy pressure of the common poverty give to this fact an emphasis not so strongly felt in other lands.

But even if the work on the land were all done, which is never the case until the winter has actually set in, there are two occupations at which the children may be set at any time, and at which more myriads of young persons are probably employed than in any other portion of the planet. These two employments are gathering fuel and collecting manure.

In a land where the expense of transportation forbids the use of coal in most places distant even a few miles from the mouth of the pit, it is necessary to depend upon what comes from the soil in any particular place, for fuel to cook the food and furnish such warmth as can be got. Not a stalk, not a twig, not a leaf is wasted. Even at the best the products of a field will suffice in the item of fuel for the wants of those who own it. The Chinese habit of constantly drinking hot water, which must be furnished afresh as often as it cools and for each chance

In the midst of such a barren wilderness as constitutes the life of most Chinese children, anything which breaks the dull monotony is welcomed with keen joy. The feast-days, the annual or semi-annual fairs held at some neighboring town, an occasional theatrical exhibition, the humbler Punch and Judy performance, the peripatetic story-teller, the unflinching succession of weddings and funerals, and most of all, the half-month holiday at New Year, all serve as happy reliefs to the unceasing grind of daily toil.

There is one incident in the life of the



MRS. CHONG AND FAMILY

comer, consumes a vast amount of fuel over and above what would be strictly required for the preparation of food. The collection and storage of the fuel supply is an affair second in importance only to the gathering of the crops. But in every village a considerable amount of the population is to be found who own no land. These people pick up a precarious living as they can, by working for others who have land, but their remuneration is slight, and often wholly insufficient for the food supply of the many mouths clamoring to be filled.

Farm laborers can be hired by the year in Shan-tung for a sum equal to not more than five dollars in gold, with food, but no perquisites. If the year has an gets less than two cents a day. When refugees from regions flooded by the Yellow River abound, workmen can be obtained at merely nominal wages.

The writer has known an able-bodied boy engaged for a year for a sum equal to about a dollar and a half (gold). In another case a lad was offered about a dollar for a year's toil, and was required to find some one as security that he would not abscond.

For the fuel wherewith to cook the exiguous supplies of this uncertain food, the family is wholly dependent upon what the children can scratch together. Any interruption of this labor is scarcely to be thought of, for the means of existence is so precarious. In the winter, bread-winner himself. In the summer, struggle for a basket full of leaves and weeds, the children of China expend annually incomputable millenniums of work.

Chinese lad, which assumes in his eyes some degree of importance, to which most Occidental boys are strangers. This is the ceremony of donning the cap, in other words of becoming a man, and his marriage. The age at which this takes place is far from being a fixed one, but is often in the vicinity of sixteen. The customs observed vary widely. In some rural districts they frequently consist in nothing more exciting than the playing by a band of music in the evening before his marriage, and a visit on the part of the young man to each house in the village where he makes his prostration, much as at New Year, and is henceforth to be considered a full-grown man, and is protected to some extent from snubs because he is "only a child."

In all lands and in all climes, "woman's work is never done," and this is most especially true of China, where machinery has not yet expelled the primitive processes of what is literally manufacture, or work by the hand. The care of silkworms, and the picking, spinning and weaving of cotton, are largely the labor of women, to which the girls are introduced at a very early age. The sewing for a Chinese family is a serious matter, especially as the number of families who can afford to hire help in this line is a very trifling proportion.

In the country districts all over the Empire, boys and girls alike are sent out to gather together as much fuel as possible for the preparation of the food, and until they are too large to go any distance from home.—Village Life in China.

A Young Chinese Hero

The history of the Boxer Rebellion contains many thrilling incidents of the heroism and endurance of the Chinese Christians. "China's Book of Martyrs," by Luella Miner, tells the story of a brave little boy, which is worth repeating.

He was not a real beggar, but it was in that disguise that the boy of fourteen started out from the British Legation on his perilous mission. His home was in the Province of Shantung, but for three years he had been in Peking, and one year of that time he had spent in Dr. Ament's school for boys. In the spring of 1900 he was in a barber's shop learning the trade.

That June night when nearly every mission in Peking was burned, and hundreds of Christians were slaughtered, Wu Yuan's master commanded him to burn incense. He refused, saying, "I am a Christian," and was turned out into the horrors of the Peking streets. For several days he wandered up and down, but no one recognized the shrewd-faced, fearless lad as a Christian. In the ruins of a shop which had been burned because its owner was a Christian, he found a little money with which he bought food, and at night he lay down in some doorway to sleep. The day before the missionaries took refuge in the British Legation he saw Dr. Ament on the street near the Methodist mission, and told him his story. From that time Wu Yuan was numbered with the Christian refugees.

In the besieged legations men watched day and night for the coming of that relief army upon which the lives of thousands depended. Surely it could not have turned back. During the first days of the siege, more than one devoted man, not counting his life dear unto himself, had started out with a message to the relief army, or to Tientsin.

Two weeks of the siege passed, and not one of these messengers returned. Perhaps their lives had been offered up, a vain sacrifice. On every side the legations were closely invested, and every step of the eighty miles to Tientsin was beset with danger.

On July 5th Dr. Ament and others went among the Christian refugees to ask if any would undertake the dangerous mission to Tientsin. A large reward was offered, but there was no response. As they were returning, Dr. Ament saw Wu Yuan and asked him if he would dare to go. "Yes, I'm not afraid; I'll go," was the ready reply.

That night Wu Yuan, dressed as a beggar, stood on the high city wall with some American marines. Concealed under the porridge in the beggar's bowl was a tiny missive wrapped in oiled silk. A rope was fastened about the boy, and in the darkness he was quietly let down into the southern city. Three times he pulled the rope as a signal that all was well, and this was the way that we knew of Wu Yuan for many a day. Already he had met one mishap; his bowl had been broken in the descent. But feeling carefully in the spilled porridge he found the precious little note, less than an inch square, and made his way to the great gate near by, connecting the northern and southern cities. There he waited, for the outer gates would not be open until morning. In the early morning he followed a porridge-vender along the great street, and out to the ruins of the railway station, five miles away. Everywhere he saw the Boxers, but no one noticed the little beggar boy, as he joined group after group, listening eagerly for any

word about the foreign army. No one mentioned that subject; all were talking about how they would kill the foreigners, and where they could find the Christians.

Disappointed at not getting news of a relief army, he turned toward T'ung Chou, determined to press through to Tientsin. He saw men with guns and swords hunting through the grain fields for fugitive Christians. "We must kill every one, men women and children," said one. "They must be found!" exclaimed another group. Then he heard the remark, "We must not leave even a cat or dog that belongs to them." He saw one man out down. "Were you not afraid?" one asked as he told his story. "No; I just prayed all the time in my heart," the boy replied.

He had to go roundabout ways for fear of being detected, and to hide whenever he saw soldiers coming, so it was dark when he reached T'ung Chou, fourteen miles from Peking. He crouched in

much depended on his getting to Tientsin, so he rose at once and started on his way. He met no new adventures. Tientsin was in the hands of the allies, and three days after leaving the Boxer camp, he reached the Russian outpost at the north gate of Tientsin. During those three days he did not have one good meal. As he afterwards said, "I was happy in my heart if not in my stomach." The Russians allowed him to pass, and seeing some Japanese soldiers inside the gate, he gave them his letter. They looked at it curiously; then gave it back to him. For three days more he wandered about, finding no one who would answer his questions. At last he came upon three British soldiers cooking their breakfast, and handed them the letter, which they at once gave to their officer. One of the soldiers asked him if he had had his breakfast. "No, I'm not hungry," he said. "That letter is very important; my foreign friends are shut up in Peking, and are in great danger." Assuring him that everything possible would be done, they gave him a large bowl of rice and meat. "Beef it was, too," he remarked with a smile of satisfaction, as he told his story to the fourteen horse-eaters in the legation.

The British officers gave him thirty



A CHINESE CHRISTIAN FAMILY

a gateway of a shop that night, and in the early morning started on his second day's tramp. He had gone twelve miles when he fell into the hands of a band of Boxers, and was taken to their camp.

They asked him where he was going. "To Tientsin to find some relatives," was the reply.

"Where is your home?" was the next question.

"Shantung," said the boy. Then they searched him but did not find the letter which he had carefully concealed in the cloth garter bound round his ankle. For eight days the Boxers kept him a prisoner, and made him work for them. His heart was very heavy as the time went on, and he saw no hope of making his escape. On the eighth day he was sick with chills and fever, and did not get up. Some of the Boxers said, "The boy is homesick; give him a little money and let him go." So they gave him five cents and set him free.

Sick though he was, he knew that

a gateway of a shop that night, and in the early morning started on his second day's tramp. He had gone twelve miles when he fell into the hands of a band of Boxers, and was taken to their camp.

They asked him where he was going. "To Tientsin to find some relatives," was the reply.

"Where is your home?" was the next question.

"Shantung," said the boy. Then they searched him but did not find the letter which he had carefully concealed in the cloth garter bound round his ankle. For eight days the Boxers kept him a prisoner, and made him work for them. His heart was very heavy as the time went on, and he saw no hope of making his escape. On the eighth day he was sick with chills and fever, and did not get up. Some of the Boxers said, "The boy is homesick; give him a little money and let him go." So they gave him five cents and set him free. Sick though he was, he knew that

thither trying to steal through the Boxer lines. At last he succeeded, and after several narrow escapes as he made his way toward the legations in the darkness, he reached a bridge over Legation Street held by American soldiers. There he waited until light, when he was seen by a soldier. "Don't shoot; I'm a messenger," cried the boy. The soldier did not understand his words, but he helped him up on the bank of the canal and took him into the American Legation. From there he was taken to the British Legation where he delivered his precious missive

telling of the vast army gathering in Tientsin which would soon march to the relief of Peking.

A glad crowd surrounded the little Chinese hero, and many eyes were dimmed with tears; but he seemed all unconscious of having done a noble deed. He had done his duty, and was happy in the thought that he had been able to do his foreign friends a service. He was glad, too, that with the \$250 which was given him as a reward he could provide for his uncle in Peking with a means of support.

THE SUNDAY SCHOOL

Toronto Sunday-school Union

The Annual Convention of the Toronto Methodist Sunday School Union was held in the fine new schoolroom of Wesley Church on Tuesday evening, Feb. 26th. It was well attended and was eminently successful. The feature of the afternoon session was a lively discussion on the tobacco question, growing out of an address on "Temperance and Anti-Narcotism," by Dr. Lowery. Some alarming statements were made concerning the numbers of boys and young men who are addicted to the use of tobacco, and a strong resolution was passed recommending that Anti-Narcotic Leagues be formed in all our Sunday Schools.

Mrs. J. J. Eaton, primary superintendent of North Parkdale Sunday School, gave a most interesting paper on "Hints for Primary Workers." At the close of the afternoon session the delegates to the number of about two hundred, took tea together in the banquet hall of Wesley Church, a spacious and comfortable room where the ladies of the congregation had provided a sumptuous repast. After full justice had been done to the good things, a Round Table Conference was held while seated at the tables, which consisted of a number of practical questions, answered by different superintendents.

In answering the question, "How can Sunday School average attendance be improved?" Mr. Ammon Davis said: "The fundamental thing must be, on the part of the workers, a thorough consecration to their work. Officers and teachers should feel that they are responsible for the souls of their scholars. If the teacher will come into such contact with scholars as to know them, and be interested in all that concerns them, there will be a great improvement in attendance.

When a scholar is absent the absence should be immediately noted. Send and inquire the cause. This shows both scholar and parent that the teacher is really interested in them. Very good use could be made of the Messenger Service. The method of keeping a record of Star Classes has worked well in many places.

Dr. Courtice was asked to speak on "What is the Value of Teacher-Training?" He said that the best trained teachers in our Sunday School ranks are the Primary Teachers. There is more of preparation behind their work than behind that of any other teachers. They have their union and give great attention to training. What is good for them ought to be good for others. Dr. Courtice added that he realized the value of teacher-training to such an extent that he was actually doing it.

Mr. Quarrington gave some good hints in answering, "How may a teacher-training class be conducted?"

"When we started a teacher-training class we looked about for an expert leader to take charge, but could not find one. I did not think I could undertake any such work, but it was not as difficult as

I anticipated. We organized our class on the plan of giving twenty minutes to a study of normal methods, and forty minutes for the next Sunday's lesson. The normal work is taken by the leader each evening, and the lesson by the teachers in turn. The undertaking has proved interesting and successful, and has shown that an expert leader is not absolutely necessary.

Mr. Geo. Wilson spoke on "How to obtain new scholars?" The practical and common-sense answer to this question is "Go after them." Where do we find them? I find them behind the counters of Eaton's and Simpson's stores; in the aisles of the church after service; on the streets. Many young people have been brought into our school by personal invitations extended by our teachers and officers. Every Sunday School should appoint a committee to go out on the street and invite those who are around the church doing nothing or sauntering on the sidewalk.

Dr. McCullough was assigned the question: "How can we hold young men in the Sunday School?" He said: "The methods that are applicable to other departments of the Sunday School do not apply to the young men. I have found the following means useful:

1. Make the young fellows feel that they are very essential to the success of the class and school.
2. Give each one something to do during the week.

If the side you are through teaching your lesson, give the young men an opportunity to talk among themselves.

4. Give them at least two good illustrations each Sunday. Interesting stories will always attract.

5. Have the young man's girl there. Here the responsibility falls on the teacher of the young ladies' class.

"What are the best methods of welcoming strangers?" was discussed by Mr. A. W. Carrick. "I cannot say exactly what are the best methods, but will mention some that have worked well in our church. We appoint a few cheerful persons to greet strangers in the corridor of the church on Sunday morning, and to extend an invitation to the Sunday School. After doing work of this kind for twenty years I have only known one case where the approach has not been kindly received.

When strangers come to the school there should be someone to greet them at the door, and see that they are assigned to appropriate classes. Cheerfulness is perhaps the most essential qualification for doing work of this kind.

"Of what value are Sunday School Conventions to teachers and officers?" was assigned to Mr. Parke: "Only those who have attended them can appreciate their value. By interchange of ideas our vision is enlarged and we discover the vastness of the work. Enthusiasm is developed. The Convention is to the Sunday School what the feed wire is to the electric current.

"What should be the teacher's relation to the scholars of his class?" was answered by Mr. Evans, who said: "I shall answer this by citing a case in our own Sunday School. A lady who was asked if she could take more scholars in her class, replied: 'I have seventeen girls, and I chum with every one of them. I do not think I can chum with more than that number.' The teacher should show some interest in the week-day occupations of scholars.

Mr. J. A. Jackson, Provincial S. S. Secretary, said of having received a contribution of \$5.00 from a mission Sunday School, whose officers and teachers desired to express their gratitude for the good their school had derived from the conventions which their delegate had attended.

At the evening session Mr. Justice MacLaren, President of the International Sunday School Association, gave an address on "The Adult Bible Class Movement." After telling of the great impulse which has recently been given to senior classes in connection with the Sunday School in Chicago and other places in the United States, he went on to speak of his own class in the Metropolitan Church, Toronto. For some time this class of young men had an average attendance of between twenty-five and forty, but recently the class has been more thoroughly organized and the members themselves have gone out scouting for new scholars. The membership was divided into two sections, called the whites and the reds, and a contest entered upon, the prize to be given to the side that attended most regularly during the quarter, any that brought in the greatest number of new scholars. The result has been that the attendance has grown to over one hundred. There is no doubt about it, young men can be induced to come to Sunday School when earnest work is done by their fellow young men who are living their lives.

Mr. C. B. Keenleyside, of London gave an inspiring address on "The Sunday School and Missions." He referred to the apathy which existed in the Church in relation to missions, and thought we needed a new movement, beginning with the children, who would soon be our official members. In a few years the wealth of the Church will be in their hands, and it is very important that habits of generous giving be now established. Rev. Dr. Baker spoke earnestly on "Re-views."

The following resolutions were passed by the Association:

Resolved, that this Union recommend to the Methodist Sunday Schools of Toronto and District:

1. That a decision be held in each school, during the Easter season.
2. That in each of the schools a Rally Day be held on the last Sunday in September in each year.
3. That the third Sunday in November be set apart as a day when the scholars will be induced to sign a Temperance Pledge.
4. That the Annual New Year's Rally be so arranged that it become more missionary in its character.

A Chinese Sunday-school

A well regulated Chinese Sunday School is an inspiration. Bright-faced boys, demure girls with "willow gait" and flower-bedecked, jet-black hair, a few youths and maidens, the fat-aged and gray-haired men and women, are keenly enjoying the singing, the lesson-study, in preparation for which considerable time has been spent, and the blackboard work, or review lesson. Few methods have excited greater interest than those of modern Sunday Schools of the West, adapted to conditions in China.

News From the Wide Field

A Prosperous Young League

On Oct. 17th last an Epworth League was organized in connection with the Montreal West Methodist Church. There were seven charter members, each one being elected to fill an office, Mr. A. Peden, jun., being elected President, and Miss E. Rodgers, Secretary. The League has had its weekly prayer-meeting from week to week in the homes of the members and friends, and the membership has more than doubled. Since the new year began a series of missionary topics have been prepared. We spent two evenings studying Japan, two in China, and three in the Home Land. This last was divided into a study of Indian missions, at which we had the Rev. Mr. Whitebeams, himself a native Indian missionary at Oka, to tell us of that work; "Missions down by the Sea," at which we had Rev. Mr. Muir and Rev. Mr. Bryant to bring us first hand information concerning the conditions in Newfoundland and Bermuda. The third night, given over to the study of British Columbia, New Ontario, and the French work, was occupied by members of our own League.

These series of missionary meetings were brought to a close by two enjoyable meetings. The first, on Feb. 27th, was an illustrated lecture on the "Chinaman in His Own Country" by Rev. W. P. Boshart, B.D. We obtained the town hall for this lecture, and invited the other churches to join with us, which they did, both the Episcopal and Presbyterian pastors being present. The hall was well filled, the audience showing signs of manifest interest.

The second evening was held on March 6th, and took the form of a "Who Am I?" social. Twenty-seven missionaries were represented, and the interest shown was proven by the fact that out of the twenty-seven the prize winner guessed twenty-six, the second coming next with twenty-four, and the third with twenty-three, while the lowest guess was ten. The evening was filled in with the singing of hymns, light refreshments being passed round at the close. Every one seemed to enjoy themselves, and the general opinion is that the amount of missionary information furnished by this series of meetings will prove of great value in stimulating us to future efforts.

Just a Line or Two

The League of First Church, Hamilton, has recently sent in twenty-two subscriptions to this paper.

Rev. G. W. Kerby recently received forty-two new members into the League of Central Church, Calgary, half of whom were young men.

A new League has just been organized at Mount Vernon appointment, on the Lyons Circuit, at the conclusion of a very successful revival.

The Epworth League at Palmerston passed a vigorous resolution disapproving of the establishment of a pool room in that town, and the pastor of the Methodist church also protested vigorously against the innovation.

The League at Carlisle is progressing finely. The pastor reports that the League members were most enthusiastic workers in special evangelistic services where fifty conversions resulted, a large percentage of these being young men.

The League at Stirling recently held a very interesting missionary evening, when they discussed the constitution and polity of our Missionary Society.

The Leagues of the Camlachie Circuit are aiming at raising \$125 for the support of the District missionary, Rev. C. Jolliffe. Already they are sure of \$115.

"Resolved, that the educational system should be made uniform throughout the Dominion," was the subject of a debate between Maryland St. and Young Epworth Leagues, Winnipeg. Maryland St. took the affirmative and won. After the debate refreshments were served by the Marylanders, who acted as hosts on the occasion.

The League at Holmesville recently held "An Old Friends' Evening," when letters were read from former members of the League, and former pastors. Very interesting communications were received from Toronto, Montreal, Detroit, Dakota, California, etc. This League is prospering and holding fine meetings with helpful discussions.

Elm St. League, Toronto, made a great hit with a Mock Parliament, which created such interest that the large lecture-room was filled to its utmost capacity. The proposal of "the Government" that the League should support a missionary was carried. Some very clever speeches were made, and everything carried out in parliamentary style.

The Epworth League of Central Methodist Church, Sarnia, on March 12, entertained the Leagues of Devine St. and Parker St. Churches to a social evening. A large number were present and an enjoyable time spent. Good programs and excellent refreshments. An interesting feature of the evening was the novel method introduced of becoming grouped and acquainted. This was accomplished by dividing into societies, which necessitated considerable moving and changing about.

The League of Sherbourne St. Church, Toronto, recently held a Mock City Council, at which two by-laws were discussed as follows:

By-Law No. 23.—To provide for the expropriation of the Toronto Street Railway at a price to be fixed by arbitration.
By-Law No. 41,144.—To provide for the appropriation of \$100,000 for the construction and maintenance of swimming baths in the city of Toronto.

Welland District

The Welland District Winter School, held at Port Colborne, was quite a success. Very helpful papers and addresses were given, which were much appreciated. The reports of the departments showed some definite work done during the year, and the League work of the district in progress. The President impressed upon the delegates the importance of the work of the Individual Leagues. The election of officers resulted as follows:

President—Rev. D. W. Walker, Wellandport.

1st Vice—Rev. W. H. Sterne, Port Robinson.

2nd Vice—Miss H. Box, Ridgeway.

3rd Vice—Mr. D. Corcoran, Welland.

4th Vice—Miss Daisie Gordon, Welland.

5th Vice—Miss Stella Drake, Dunnville.

Sec.—Treas.—Mr. B. A. Pattison, Fenwick.

Conference Representative—Rev. C. D. Draper, Fenwick.

Guelph District

The Guelph District Epworth League held a very successful Summer School at Acton, Tuesday and Wednesday, Feb. 12 and 13. At the close the visiting delegates were handsomely entertained by the local League to a bountiful repast in the school-room, and an enjoyable hour was spent together.

President—Rev. J. M. Wright, Fergus.

1st Vice—Mr. A. T. Brown, Acton.

2nd Vice—Miss A. Jolliffe, Rockwood.

3rd Vice—Mr. Ralph Steele, Guelph.

4th Vice—Miss Wright, Elora.

Vice-President of Junior Department—Miss Palmer, Eden Mills.

Sec.—Treas.—Miss Ethel Beatty, Fergus.

Conference Representative—Rev. R. A. Facey, Nassagaweya.

The invitation of Elora to hold the Winter School there in 1908 was unanimously accepted.

Dr. Lawford's Visit to the Campbellford District

Dr. Lawford, the missionary among the Galicians at Paken, Alberta, supported by the Leagues of Campbellford and Brighton Districts, arrived in Toronto about the 4th of January. He began work on the Campbellford District, Sunday, January 20th, at Stirling. He gave us very interesting addresses, both morning and evening, which contained a great deal of information about the work he is doing, that touched the sympathies and aroused the enthusiasm of all who heard him. At the close of the evening service a resolution was passed pledging the hearty co-operation of the Sterling League in regard to the proposed Cottage Hospital. Also pledges amounting to over \$30.00 were handed in toward the support of this hospital.

Dr. Lawford's visit to the Leagues of Havelock, Cordova and Blairton, at Havelock on January 21st, was a time of great interest and profit to the Leagues, as well as to the audience present. As a result he will be still more loyally and generously sustained in the great work he is doing among this interesting and needy people for whose uplifting and evangelization he labors as a medical missionary. Both Junior and Senior Leagues pledged themselves to financially aid the missionary in his efforts to provide suitable buildings for hospital work.

Engagements made some weeks before conflicted and lessened the attendance of the Rally at Keene on January 23rd. But while they lacked in numbers, they had an enthusiastic gathering, who listened with an intense practical interest to the doctor's presentation of his work and his needs. Greater interest was aroused both in himself and in his work.

A good stirring Rally of the Warkworth, Norham and Dartford Leagues was held at Warkworth on January 24th. While there was no special resolution passed pledging any definite sum, all appeared willing to do all they could extra for the supply of the needed hospital.

At Campbellford a Rally was held on January 25th, which appeared to please Dr. Lawford very much. An attentive and interested audience filled the church. The collection amounted to \$12.00, about the same amount was promised as new subscriptions. The President and ex-President, in behalf of the Epworth League, presented Dr. Lawford with a set of silver tea-knives and forks, and a nicely worded address. He was very grateful, and replied in the way we chosen words. Refreshments were served in the lecture-room to the young people of the Tabernacle and the Bethel League, and a pleasant half hour spent in conversation with our worthy representative in the mission field.

Dr. Lawford spent Sunday, February

3rd, at Norwood, where the members of the League are loyal to the missionary cause. The doctor spoke at both services and also at the Sunday-school in the afternoon. There was a good representation of the South Dummer League at the evening service, after which the Norwood Leaguers presented him with an appreciative address and a mantel clock. The doctor was surprised and touched by this manifestation of their affectionate regard, and replied feelingly. His visit was much appreciated.

Woodstock District Convention

The twelfth Annual Convention of the Woodstock District, which was held in King Street Church, Ingersoll, was one of the most enthusiastic and profitable conventions ever held in this district.

All the Leagues were well represented, and there were also a large number of friends and those interested in the work of the League present at all the sessions.

Encouraging papers, full of bright suggestions, were given by each Vice-President on the work in their department, also two interesting and helpful addresses, "The League in Revivals" by Rev. A. W. Shepperson, Swanburg, and "Individual Work for Individuals," by Rev. W. E. Stafford, Hickson.

We were delighted to have Rev. D. Norman and Mrs. Norman, of Nagano, Japan, present at the convention. During the afternoon Mr. Norman conducted a Question Drawer. In the evening, after a short song service, Mr. Norman gave an illustrated lecture on Japan, which was listened to with closest attention by the large audience, the church being crowded to the doors.

All the reports showed that good work is being carried on throughout the District, and a decided advance along missionary lines is expected during the coming year.

The following are the officers elected for the new year:

President—Rev. A. J. Johnson, Woodstock.

1st Vice—Miss Annie Forden, Beachville.

2nd Vice—Miss Carrie Canfield, Woodstock.

3rd Vice—Miss Burgess, Burgessville.

4th Vice—Mr. William Mann, Inverkip.

5th Vice—Mrs. W. E. Stafford, Hickson.

Secretary—Miss Alma Maycock, Woodstock.

Treasurer—Miss Gerlie Gregg, Ingersoll.

District Representative to Conference—Rev. W. B. Smith, Woodstock.

Book Shelf

All books mentioned here can be procured from the Methodist Book and Publishing House, Toronto.

A Mission in China. By Rev. W. E. Southill, an English Methodist Missionary. Published by Oilplant, Anderson & Fetter, Edinburgh. Price, \$1.50.

This is a most interesting account of missionary work in China, with a number of good illustrations. It deals with almost every phase of missionary operations, and also gives much valuable information about the country and the people.

The Gang of Nix. By Rev. H. M. Durbin, D.D., General Secretary of the Epworth League, the Methodist Episcopal Church South. Published by Smith & Lassar, Nashville. Price, 50 cents.

This is an interesting story of how a godly young man became interested in a gang of street toughs, and gave himself to the task of their reformation by taking a personal interest in their affairs, organizing them into a club and generally inspiring them to a better life. But the book is much more than a story. It is a psychological study of boy nature which will abundantly repay careful reading, and deals with problems which every Sunday-school teacher and league worker must solve.

With the Young Men

M. Y. M. A. Debates

The Debating League of the Toronto Methodist Young Men's Association has so far had a comparatively successful season. Nine debates have already been decided, with the result that Queen Street and Trinity Clubs have headed their respective districts. A semi-final debate has been arranged for these two clubs upon the subject, "Resolved that trial by jury should be abolished." It is to be held at Trinity on April 3rd.

NO JUDGES.

In the Western District only one debate has been held. For various reasons the other two scheduled contests have been postponed and consequently the delay. Trouble has occurred in the Eastern district also, which has occasioned delay. The Sherbourne and Woodgreen debaters were in their places, when it was found no judges had been provided. None could be secured, and to prevent disappointing the audience, the argument proceeded without judges.

The subjects have in most cases proven satisfactory.

Young Men of Berlin

"The Trinity Church Young Men's Association" of Berlin has been organized for the past few months. The work is divided into two departments, viz., Christian Manhood and Literary Departments. A branch of the Christian Manhood Department is a Bible study class, which is held immediately after League service on Monday evening. The class is instructed by the Testament by the synthetic method, having over thirty members. This sub-department is a very live and active part of the Association. Another subdivision of Christian Manhood is the young men's Bible class, held on Sunday, and studying the regular lesson for each Sunday. The Literary Department, which is held fortnightly, has had a number of good debates, in which the young men took the active part.

In December Professor Reynolds, of Guelph, delivered a very able and instructive address on the Old Testament prophets. On the evening of Feb 12th the T. Y. M. A. took the trolley to Galt and won the debate, "Resolved, That the power of Great Britain as a world empire will decline," by a small margin. In this debate both sides displayed good delivery and arguments well thought and arranged.

The Executive of the Y. M. A. have arranged an excellent lecture course consisting of three addresses.

The Young Men's Class Meeting

A rally of the Sunday morning ten o'clock classes of the Methodist Churches of Toronto, was held in the school room of Trinity Methodist Church on February 17th. The attendance was not overly large but the "two or three" that were gathered together from each church certainly felt that God was "in the midst of them."

The meeting was in charge of Mr. R. W. Eaton, president of the M. Y. M. A., and leader of the Trinity class, while Mr. N. Pascoe, 1st vice-president of the M. Y. M. A., and leader of the Euclid Ave. class, did the speaking.

At the address several bright testimonies were heard. "I am glad I'm a Christian;" "I have just been a Christian one year," "I love Jesus" and "I want to live so that men will see in me

something to seek after, namely Jesus Christ." These were the words that fell from the lips of the young men, as they followed each other in rapid succession, witnessing for their Master. More energetic work of this nature is generally desired on the part of the Christian Manhood Committees.

The Hockey Season

Mr. Garnet Archibald reports a very successful season in Toronto hockey circles this year. St. Paul's seven carried off the senior trophy, defeating the Fred Victor team in the final game at the Mutual Street Rink, on February 28th, by a score of eight to one. The game was marked by what was termed "rowdism" in some of the papers, on the part of a couple of players. The game, no doubt, was characterized by some rough work, but it is thought that the general criticism was too harsh.

"What should be done with a man who plays the game roughly?" asked the President of the Association in referring to the matter.

"Should we expel him? No. I believe that a man's true characteristics are brought out when in a game of hockey. We should take that fellow and try to make a better man of him."

South Parkdale defeated Woodgreen in Junior schedule by a score of five to four. The game was clean throughout and was marked by lively playing.

On the whole, the season was marked by first-class hockey, and very few complaints were heard. Nineteen teams participated in the sport and an average of two or three games a night were held during the skating season.

Oratorical Contest

The annual oratorical contest of the M. Y. M. A. will be held in one of the large Toronto churches in the latter part of April. The Literary Committee have decided upon the following five subjects: God, Peace, Literature, Democracy, and Opportunity. Each club is allowed one entry, and each contestant is allotted twelve minutes in which to deliver his oration. Last year nine competitors ran a worthy race for the silver cup, Mr. Russell Treleven succeeding in capturing the trophy with his excellent oration on "F. R. J." Interest will probably be keener this year than last, as more clubs are taking an interest in Literary work.

The Athletic Committee intend holding a meeting soon to plan schedules for football, baseball and other spring sports. A lively season is expected.

Secretary E. F. Church, of the Literary Committee, has taken complete charge of the Debating League, while the Oratorical contest is in the hands of the chairman, Gordon V. Thompson.

A Second Book of Martyrs

"China's Book of Martyrs," is the title of a wonderfully interesting volume, published by Jennings & Graham, Western Methodist Book Room, Cincinnati. It tells the story of the Boxer rebellion of 1900, and gives a graphic account of the terrible sufferings and heroic conduct of the native Christians who witnessed such a good confession. It is well written and contains many beautiful illustrations. Our attractive front page picture for this issue is from this book, through the courtesy of the publishers.

Devotional Service

APRIL 21.—"WISE WAYS TO READ WISE BOOKS."

Prov. 4:1-9.

HOME READINGS.

- Mon., April 15.—"Wisdom that preserves." Prov. 2:1-22.
 Tues., April 16.—"A call to the young." Prov. 8:1-21.
 Wed., April 17.—"Loving instruction." Prov. 12:1-15.
 Thurs., April 18.—"Reading and keeping." Eccl. 8:1-7.
 Fri., April 19.—"A wise reader." Acts 8:26-40.
 Sat., April 20.—"An inspired writer." Rev. 1:1-20.

FOREWORD.

This passage opens with a charming little bit of biography. Do I urge upon you young people the claims of wisdom? The author seems to say, "Well, I speak from experience. My parents taught me her wholesome and pleasant ways. Though I was an only son they did not spoil me by over-indulgence, but gave me wholesome instruction and guidance, and now I live to thank them for it."

The "wisdom" referred to here is more than the acquisition of knowledge and more than mental acuteness. It is wisdom with reference to great moral issues that directs the conduct into right channels. It is the knowledge that our Saviour had in mind when He said: "If ye know these things, happy are ye if ye do them." Possibly there is no influence so powerful in helping us to the attainment of this wisdom as the reading of good books.

WHAT TO READ.

1. Do not allow fiction to absorb your attention. It should have the same relation to our mental diet as salt and pepper do to our daily food, to be used only as a daily relish.
2. Do not neglect the newspaper, but read discriminatingly. Do not waste time by reading detailed accounts of murders and other horrible crimes. Read the news that thinkers give to the world. Read about new discoveries and inventions. Read the speeches that are given on important subjects.
3. Biographies of great men should be read. These influence us for good by setting before us noble examples. They teach us what men can be and do at their best, and thus bring renewed strength and confidence.
4. We should read history, not merely a dry record of kings, battles and intrigues, but the true history that concerns itself with the people rather than with rulers, and deals with the achievements of peace, as well as the victories of war.
5. Read poetry. We should familiarize ourselves with the writings of the great poets, and commit them to memory.
6. It is scarcely necessary to say that the young Christian should read religious literature. Attention should be given to books that will develop the spirit of devotion and of service.
7. Above all other books should be placed the Bible. Our spiritual nature seeks in vain for food until we come to this Divine source, where we find bread that satisfies our hunger.

HOW TO READ.

1. Read with diligence. Make time by carefully looking after the spare moments. Ten minutes a day devoted to reading will, in one month, enable you to read a book of one hundred pages. Fifteen minutes a day will take you through the Epworth League Reading Course in four months.
2. Read systematically. There is a great

deal of reading that does not amount to much, because it is desultory. It is impossible to estimate the gain in intellectual and moral stimulus to thousands of young people who have taken regular courses of reading like the Epworth League or Chautauqua courses.

3. Read with pen in hand, mark and take notes. If your memory is not unusually retentive there will be many things you will desire to note for future reference. Hon. G. W. Ross, in an address to young people, advised them to buy ink by the quart and paper by the ream.

4. It is often a good thing to read a book over again. A celebrated man used to say: "The best test of a piece of literature is the number of times you can read it over without wearying of it."

5. Have a library of your own. The book you own is a hundred times as valuable to you as the book you borrow from a library, or from a friend. You can mark it, and that is one of the best ways of getting acquainted with a book. You can add it as a life-long friend while the other book is a mere passing acquaintance.

SUGGESTIVE THOUGHTS.

The true reader ought to have some favorite books to which he can turn for refreshment and inspiration.

The true reader should be a book buyer.

A taste for reading is one of the most elevating and refining tendencies of the human mind, and should be cultivated by all.

The way to elevate man, to keep him in all the paths of virtue, purity and nobility, is to make him a reading man.

Of bad books you can never read too little; of the good never too much.

Biography, if carefully read, will cast a flood of light before us on the path of life.

Much reading is like much eating—wholly useless without digestion.

There is a choice in books as in friends, says Lowell, and the mind sinks or rises to the level of its habitual society.

There is no benefit in mere reading, but only as one reads wise books in a wise way.

It is little use to read what does not interest, but mere interest is valueless unless the mental and moral faculties are cultivated.

QUOTATIONS.

Among your books you can escape from the weight of care, from the crowd of engagements into a realm of tranquility. You return refreshed and strengthened. No matter what your physicians say, there is no more restful, no more soothing, no more pacifying place of renewal.—W. Robertson Nichol.

Most books worth reading once are worth reading twice, and the masterpieces of literature are worth reading a thousand times.—John Morley.

A love of books will save us from fretfulness, from fear, from envy, from the baser and maligner passions.

The statement has often been made that in these days of action and criticism no one really loves to read poetry, but the age that neglects poetry must become degenerate in imagination and soul.—Annie Russell Marble.

How contemptible is the lust of wealth when compared with the noble thirst for learning.—Petrarch.

Books are the wings of the soul; their faithful thoughts, their high and noble aspirations, their refreshing meditations, are wings to bear us upward—onward.—Paxton Hood.

If the crowns of all the kingdoms of the empire were laid down at my feet in ex-

change for my books and my love of reading, I would spurn them all.—Fenelon.

Books are a guide in youth and an entertainment for age. They support us under solitude, and keep us from being a burden to ourselves.—Jeremy Collier.

ILLUSTRATIONS.

Lord Macaulay's life was a happy one, but he never failed to acknowledge that its main happiness was found in books.

Mr. Gladstone called his library "The Temple of Peace," a particularly happy name.

At fifteen years of age Elihu Burritt had read every book that could be borrowed within two miles of his father's house. At sixteen he was apprenticed to a blacksmith and had to work at the forge twelve hours a day, but so well did he use his evenings that at twenty he was known as "the learned blacksmith."

John Wesley had no patience with men who did not read. To his preachers who said they had no taste for reading, he said: "Contract a taste for it by use, or return to your trade."

Sir Walter Scott used to say: "In my study I am sure to converse with wise men, but abroad it is impossible for me to avoid the society of fools."

Dr. Johnson's definition of a wretched man was: "One who has no taste for reading, on a wet day."

John Wesley declared that "The Invitation of Christ" and Taylor's "Holy Living and Dying" determined both his character and calling.

Henry Ward Beecher used to read between the courses of his dinner and when he got interested in his book would take it for his desert.

A WORD TO THE LEADER.

There are many young people who are in many respects admirable, but who have no love of reading and little desire for knowledge. They need stimulus, and a topic of this kind ought to supply it. The discussion should also be inspiring to those who have some interest in good books. Get those present to mention books that have been helpful to them. Ask the Sunday-school librarian to tell about some of the specially interesting volumes he has in the church library. Ask the pastor to mention a few books that he considers specially suited to young people, and have one of the members tell about the Epworth League Reading Course.

APRIL 28.—MISSIONARY MEETING.

Subject—"Our Missions to French Speaking People."

SUGGESTED PROGRAMME.

Canadian Hymnal Used.

Hymn 402.

Prayers—For the French-Canadians and our missionaries working for them.

The reading of the Scriptures—John 14.

1:27.

Hymn 138.

Five-minute Address on "The French-Canadians: 1. Where They Came From. 2. The First Settlers. 3. The Condition of the Country when the Huguenots came in 1604. 4. The Expedition of DeMonts in 1604—The DeCaens, Superintendents of the Quebec Colony.

Ten-minute Address on, "What Made Quebec Catholic?" 1. The Arrival of the Jesuits in 1625. 2. DeCaens' Charter Taken from Them and Given to the Company of One Hundred Associates, 1627. 3. The Treaty of Paris, 1763. 4. The Quebec Act, 1774.

Fifteen-minute Address, "What We Are Doing for the Evangelization of the French-Canadian." 1. The Beginning of Protestant Missions. 2. The First Methodist Missionary. 3. Our Work To-day.

Hymn 415.

Announce the subject for the missionary meeting for May, which is, "Our Summer Schools for the Study of the Bible and Missions."

Doxology.
Benediction.

LITERATURE FOR USE IN PREPARING FOR THE ABOVE PROGRAMME.

The French Methodist Institute, 10c.; Problems in French Evangelization, 10c.; A Canadian History; The Missionary Report; The Missionary Report of the W.M.S., 10c.

BRIEF SKETCH OF FRENCH METHODIST MISSIONS IN QUEBEC.

The Beginning of the Work in 1807—The First British Missionary, 1816.

On becoming acquainted with religious conditions in Quebec one is impressed with the fact that the great truths for which Methodism stands is precisely what Quebec needs. The Methodist Church early recognized her obligations to carry her message to the French of Quebec as early as 1807 we find the American M. E. Church sending missionaries to the French. Several of these labored in the Ottawa Valley, but we cannot find any result of their work. In 1815, however, an interesting figure appears on the scene. In the Methodist Magazine of 1816 we find the following item: "Jean De Putron sailed for Quebec in the "Royal Oak" September 15th, 1815, from Woolwich. The object of his mission is to preach to the French emigrants and settlers, among whom the Lord has begun a good work of grace, in consequence of which they are desirous of having the gospel administered to them in their own language." After remaining a short period in Quebec he proceeded to Montreal, where he soon began his work. His estimate of conditions then obtaining is found in his statement "that the great verities of justification by faith, the witness of the spirit, communion with God are unknown, and their places taken by a Latin mass." We know not what were the results of his work. In Montreal he speaks of congregations of forty, fifty and one hundred. He tells us that many eagerly bought New Testaments. He also speaks of gathering 100 children to form a school, but the priest denounces him and the school is abruptly closed. The incidents he relates about ignorance and opposition to the Word of God are very similar to those colorfully related to-day. This, by the way, is the best answer to those who think that the French-Canadian Catholic if left alone will work out his own salvation. After about the year 1824, the name of De Putron disappears from the missionary reports of the Quebec English Wesleyan Society, and no successor seems to have been appointed. He returned to England, 1825, and died there, September 18th, 1859, aged 71.

CANADIAN WESLEYAN CHURCH BEGINS WORK 1856.

The Canadian Wesleyan Church took up the work in 1856. In those early years we find the following missions: J. Farnham, Amand Parent, McBurnie, J. A. Dorion; Quebec, Francois, and Roxton, Thomas Charbonell. A few incidents from the autobiography of Amand Parent may illustrate the nature of the work in those days. He tells us about forming the first class meeting among the French-Canadians soon after entering on his work at Roxton in 1856. At Farnham many Catholics at first came to his meetings. The priest told them they must not attend those meetings, but must drive the missionary from the place. A few nights after this fifteen or

twenty men came, and using a pole as a battering ram broke in the door, but they did not succeed in frightening the missionary. In 1866 he returned to Roxton, his former field of labor. He had in the interim frequently visited the place, starting with a Roman Catholic family. As they were afraid of their neighbors he went only at night, remaining from 9 p.m. to 3 a.m. Soon, however, both husband and wife were converted, and then they boldly attended the services. The next morning tried to bring him back to the church by pouring holy water over him. This failing, she took him to the priest, but M—, such was his name, had based his faith on the word of God, and so could not be shaken. His constancy and the brightness of his Christian experience so impressed his nearest neighbor that he, too, began to examine the foundations of his faith. He used to steal out to the services when he could do so unobserved. At last his wife found it out, and she began to persecute him. In spite of all, however, he became a brave and faithful follower of Christ. Still the persecution continued. He learned to read and began to read the Bible to his wife. She ordered him to stop; he then knelt down to pray and she tried to drown his voice by various means, in fact, did everything to try to stop him. Finally, however, his prayers were answered, and his wife joined him in the Christian life. In the year 1874 the Montreal Conference was formed, and at that time we find the following missions and missionaries: Bolton, Ed. De Gruchy, 35 members; Canaan, Mitchell Sadler, 23 members; Compton and Sherbrooke, Thos. Charbonell, 6 members; Hull and Ottawa, Jean Syver, 20 members; Kingsley Siding, Antipine Geoffrey, 18 members; Montreal Centre and Mile End, Louis N. Beaudry, 41 members; Shefford and Ely, J. A. Dorion, 21 members.

There were a number of other missions, but as they reported no membership I have not mentioned them.

THE WONDERFUL BEGINNING OF ST. THEODORE MISSION.

As an example of the way in which the work was extended we may look into the history of the founding of St. Theodore Mission. When Rev. Ed. De Gruchy was missionary at Acton Vale he used to go once a month to have service with a family at Theodore. On the occasion one of these visits he was met outside by his friend, who told him there were three prominent Catholics of the neighborhood in the house, and that perhaps it would be as well not to have a service. On entering the missionary said to the three men that he had come there to have a little service, and that he would be very pleased if they would remain. They said they would do so. His subject that day happened to be the story of the three men who went at the risk of their lives, within the enemy's camp to procure water for the king to drink. It seemed a singularly fitting subject, and was very much blessed by God to the three men. They talked on of the new-found truth for so long on the night, and on taking their leave promised to come back on the occasion of the missionary's next visit. Four weeks later the missionary approached the place of meeting hoping and praying that his three men might be there. But to his unbounded astonishment he found an audience of over sixty persons. The three men had not only brought their own families but also many of their neighbors. The missionary describes it as one of the greatest times of his whole life. The result of it all was that those three men with their families renounced Romanism and thus began our St. Theodore Mission. The children of these men and others now form the membership of our church, and are faithful and loyal to their much esteemed pastor.

Space will not permit me to follow in detail the development of the work. Much was accomplished by the able and zealous

Louis N. Beaudry. To him is chiefly due the founding of the school in connection with the Craig St. Church, which has developed into our institute of today. This is simply a summarized sketch of the history of our work, and a very imperfect one, but may be supplemented by the information given in the Missionary Report and the Missionary Bulletin.

W. T. HALPENTY.

MAY 5.—"THE POWER OF A CONTENTED LIFE."

Phil. 4, 10-30.

(CONSECRATION MEETING.)

HOME READINGS.

Mon., April 29.—"A contented king." Ps. 16, 1-11.
Tues., April 30.—"Goodness satisfies." Prov. 14, 1-14.
Wed., May 1.—"Content with little." Eccl. 4, 1-6.
Thurs., May 2.—"Content with wages." Luke 3, 1-14.
Fri., May 3.—"Content with our work." 1 Cor. 7, 17-20.
Sat., May 4.—"Content with godliness." 1 Tim. 6, 1-8.

WHAT IS CONTENTMENT?

Contentment is not stupidity or lack of enterprise. If Paul had meant, "I consider one place as good as another, poverty as good as riches, slavery as good as independence," he had learned nothing useful. But he does not mean that. He had learned to be content because he carried about with him that which made any circumstances blessed. The contentment of which he speaks implies freedom from anxiety in reference to provision for our needs, and is closely connected with faith in God. "Godliness with contentment is great gain."

Paul felt that his circumstances were in God's hands, and whether agreeable or not he was satisfied that they were best for him.

BIBLE LIGHT.

"Whatsoever state." All Christians are subject to changes and vicissitudes, and should be prepared to meet them. We change in mind, body, and circumstances.

"I have learned." Contentment is not a natural grace, but must be learned by hard experience with the trials of life.

"I know how to be abased." When he suffered poverty, persecution and imprisonment there was no complaining, but perfect trust in his heavenly father.

"I know to abound." This is not as easy as it looks. It is hard to carry a full cup with a steady hand. High places are dizzy places, and many have fallen to their eternal ruin through climbing aloft "without having grace to look up."

"To be full, and to be hungry." As much as if he had said, "I am happy when my pocket is full, and I am equally happy when there is not a cent in it. I am happy when I have a good dinner, and I am also happy when I have no dinner at all." His source of satisfaction was internal.

"I can do all things through Christ," etc. Being in union with his Lord, and having all the divine resources of strength to rely on, his attitude toward all outer things might well be that of contentment. This verse contains the secret of his peace and tranquility.

SUGGESTIVE THOUGHTS.

Paul had learned to be content in all things. Many people have learned this lesson in single things, but Paul's education covered every experience of life.

There never was a student who graduated in any university with such a diploma

as that. There never was penned such a record of attainment as the result of education.

Trying to make a discontented person happy is like trying to fill a sieve with water. However much you pour into it, it all runs out as fast as you pour it in.

For every bad there might be a worse. When a man breaks his leg, let him be thankful it was not his neck.

A contented spirit is like a watch. Though you carry it up and down with you, yet the spring is not shaken, nor are the wheels put out of order.

Contentment does not appear only now and then as some stars that are seen but seldom; it is a settled temper of the soul. It is not casual, but constant.

A contented Christian carries heaven about with him, for what is heaven but that sweet repose and full satisfaction that the soul has in God. In contentment we have the firstfruits of heaven.

Contentment is the best food to preserve a sound man, and the best medicine to restore a sick man. Contentment will make a cottage look as fair as a palace.

A drop or two of vinegar will sour a whole glass of water. So a man may have an affluence of worldly comforts, but a drop or two of discontent will embitter and poison all.

One man makes himself unhappy by thinking about what he has not. Another is satisfied by thinking of what he has.

Contentment is the poor man's bank, and it never fails. It is the only philosopher's stone that turns to gold everything it touches.

QUOTATIONS.

A Christian must sacredly guard against harboring unnecessary care; by so doing he robs his life of its brightness, and gives a practical denial of his creed.—Thomas Jackson.

I have heard of one dying who was asked if he wished to live or die, and he said: "I have no wish at all about it." "But if God bade you choose?" "I would beg God to choose for me, for I should not know which to take." Happy state! happy state to be perfectly acquiescent.—Spurgeon.

If two angels were sent down from heaven—one to conduct an empire, the other to sweep a street—they would feel no inclination to change employments.—John Newton.

To me 'tis equal, whether love ordain My life or death, appoint me pain or ease; My soul perceives no real ill in pain; In ease or health no real good the seas. One good she covets and that good alone, And to choose Thy will, from selfish bias free, And to prefer a cottage to a throne. And grief to comfort if it pleases Thee. That we should bear the cross is Thy command.—

Die to the world, and live to sin no more; Suffer unmoved beneath the rudest hand; As pleased when shipwrecked when safe at home.

—Madame Guyon.

ILLUSTRATIONS.

Englishmen are laughed at because they travel on the Continent with their household and all its comforts; and when they feel better off than when they had nothing but herbs and rocks to subsist upon, and so are content. Now, suppose we imitate them inwardly, and carry in ourselves such a store of inspiration as shall make us superior to every circumstance.

Contentment is the result of a right view of circumstances. "How dismal you look," said a bucket to his companion, as

they were going to the well. "Ah," replied the other, "I was reflecting on the uselessness of our being filled, for let us go away ever so full, we always come back empty." "Dear me, how strange to look at it in that way," said the first bucket. "Now, I enjoy the thought that, however empty we come, we always go away full. Only look at it in that light and you will be as cheerful as I am."

Contentment is not found in an exchange of places. In a room there was a gold fish in a glass globe, in water; and there was a canary up in a cage by the window. It was a very hot day, and the fish in the globe and the canary in the cage began talking. The fish said: "I wish I could sing like the canary. I should like to be up there in that cage." And the canary, who was uncommonly hot, said: "Oh, how nice to be down in that cool water where the fish is!" Suddenly a voice said: "Canary, go down to the water! Fish, go up into the cage!" And immediately they exchanged places. How long did their happiness last, do you think?

Sydney Smith, when laboring in Yorkshire, though he did not feel himself to be in his proper element, went cheerfully to the determination to do his best. "I am resolved," he said, "to like it, and reconcile myself to it, which is more manly than to feign myself above it, and to send up complaints of living desolate, and such trash."

Making a day's excursion in the Tyrol, we went along the very narrowest of roads, mere alleys, to which our country lanes would be tumblelike roads. Well, you may be sure we did not engage an ordinary broad carriage, for that would have found the passage as difficult as the needle's eye to the camel, but our landlord had a very narrow chaise, just the very thing for threading those four-foot passages. When you have a small estate you must have small wants, and by contentment suit your carriage to the road. (Spurgeon.)

When Archbishop Leighton lost his patrimony by failure of a merchant, he said: "The little that was in Mr. E.'s hands hath failed me, but I shall either have no need of it, or be supplied in some other way." On his brother-in-law expressing surprise that he took the matter so easily, he answered: "If when the Duke of Newcastle, after losing nineteen times as much of yearly income, can dance and sing, if the solid hopes of Christianity will not support us we had better be in another world."

QUESTION SPURS.

Am I as contented as I ought to be? What are the principal enemies to contentment? How may contentment be promoted?

MAY 12.—"LESSONS FROM THE PATRIARCHS. IV. JOSEPH."

Ps. 105: 16, 24.

HOME READINGS.

- Mon., May 6.—"Loved and envied." Gen. 37, 3-36.
Tues., May 7.—"A good servant." Gen. 39, 1-6.
Wed., May 8.—"Helpful in prison." Gen. 39, 20-40; 22.
Thurs., May 9.—"Wiser than kings." Gen. 41, 14-46.
Fri., May 10.—"Forgiving." Gen. 45, 1-15.
Sat., May 11.—"Believing the promise." Gen. 50, 15-26.

FOREWORD.

Here is a beautiful model for the young people of to-day—the life and character of Joseph. In studying his life we shall be brought into familiar contact with one of

the noblest men whose record adorns the page of history. It will be impossible at this meeting to study minutely his whole life with all the lessons that are taught, but the more striking elements of his character may be pointed out.

ELEMENTS OF STRENGTH IN JOSEPH'S CHARACTER.

1. His personal energy. A few days after leaving his father's house he found himself the slave of Potiphar. While smarting under sense of injury it would have been very natural if he had sat down sullenly and cursed everybody and everything. But he did nothing of the kind. He set himself at once to make the best of his condition. He applied all his faculties to serve his master and secure his confidence. The energy of Joseph's character raised him from obscurity to fame and fortune. He was what is called a self-made man, that is, he possessed those qualities that deserve success. History proves what can be done by young men of pluck and energy. In the case of Joseph God gave the opportunity, and Joseph had resolution and energy enough to use it.

2. Joseph's filial love and obedience are worthy of all praise. His love for his father was of that practical kind that produces obedience.

A short time after Joseph had incurred the displeasure of his brethren, his father asked him to go to Shechem, where his brethren were attending their flocks, and see if all was going well with them. Joseph knew his brothers were angry, and might have said: "Father, this is risky business; my brothers and I are not on good terms, and if I place myself in their power I am afraid they may do me an injury." He did not say that, but obeyed cheerfully.

When his brethren came down to Egypt his first question, after making himself known to them, was: "Is my father yet alive?" And when his father came to Egypt his first act was to introduce him to the king. His filial love was one of the things that made Joseph an honorable and successful man.

3. Another feature of Joseph's character is his godly simplicity. He always had a tender, loving heart. There is a kind of natural innocence about him that naturally attracts us to him. He was not at all puffed up by his elevated position, but bore a simple, unsophisticated heart amidst the pomp of an Egyptian court, which made him the beloved of all who knew him.

4. Joseph's moral strength is seen in his integrity. Everybody trusted him. Although he handled great sums of money none of it stuck to his fingers. Although he bought corn for the government for seven years, there were no stealings, no defalcations, no false balances. During all these years he wore the flower of a blameless life, and the breath of suspicion never stained his garments.

Even in times like ours, the way to true and lasting success is along the old path of strict integrity.

5. The most striking thing in the character of Joseph is his spiritual strength. When in Egypt he was as true to his religion, and as loyal to his God as when under his father's roof in Canaan.

The genuineness of Joseph's piety is shown by the forgiving spirit which he manifested toward his brethren who had treated him so cruelly. This was an exhibition of the Christian spirit before Christian times.

His spiritual strength is seen in his power of resistance. It enabled him to accomplish that most difficult of all undertakings, the mastery of himself. He had an inflexible purpose to do the right.

When fierce temptation came to him, he overcame it magnificently. The fear of God was his anchor, the consciousness of being in His all-seeing presence. This was

the mighty safeguard that protected him from the fierce assaults of the evil one. "How can I do this great wickedness and sin against God?" is the weapon that he hurls in the face of this temptation, and the fear of God taught him prudence, for he fled from the temptation.

SUGGESTIVE THOUGHTS.

Joseph in prison is the same man that he was in the house of Potiphar. Circumstances do not change a true and loyal character. They neither make nor unmake the man.

Joseph's life was a series of trials and triumphs, and every triumph came out of a trial.

Joseph becoming lord of himself, God made him lord of others.

The life of a good man comes up against many obstacles just as the water of a strong stream, but the obstacles are the mill-wheels of God's great designs.

Read Genesis 49, 23, 24, for an explanation of Joseph's strength. He stood against temptation because God gave him power.

His bow was like that of William the Conqueror, no one could bend it but himself. His truth, his chastity, his piety, were his bow, and it did not fall him.

The most tremendous word in the English language is that little word "no." It has been the pivot upon which many destinies have turned.

There are young men who can say "no" to everybody but themselves. They say "no" to their teacher, to their parents and friends, to the counsels of wisdom, to the warnings of conscience, but they cannot say "no" to themselves.

QUOTATIONS.

The one great lesson which the life of Joseph teaches us—a lesson which I would fain write upon your heart with the earnestness of a brother—is this: True religion furnishes the only sure foundation of character and the only safeguard against temptation.—C. H. Payne, D.D.

O when will men learn that the spirit of God may be in them when they are buying and selling, and arranging all the details of business or home?—F. B. Meyer.

"Whichever way you turn a diamond it flashes out rays of light of various hues, but all exquisitely beautiful. Such a gem is the story of Joseph. From whatever standpoint you look at it you will ever find it beautiful, interesting and profitable."

When his fellow servants were squandering the golden moments Joseph was filling them with activities. When they were content with a poor surface appearance, he toiled upward to success with carefully-laid foundations. While they worked simply to avoid the frown or the lash, he worked to win the smile of the great Taskmaster whose eye was ever upon him. They often pointed at him with envy, and perhaps said: "He is a lucky fellow." But there is no such thing as luck, except that luck means character.—F. B. Meyer.

SCRIPTURAL APPLICATIONS.

Gen. 41, 41. "I have set thee over all the land of Egypt." The king had no special liking for Joseph's religion, but was desirous of having at the head of his affairs a man whom he could trust. There is a commercial value in religious character.

Gen. 39, 2. "And the Lord was with Joseph and he was a prosperous man." The question is sometimes asked if a man

be a consistent Christian and be successful in business. The highest kind of prosperity and success came to Joseph, and it was largely because of his devotion to God. There is an intimate connection between the two parts of this passage: "The Lord was with Joseph"—"He was a prosperous man." Success followed him as closely as his shadow.

Gen. 45, 5. "God did send me hither." Joseph believed in divine providence. He felt that he was the servant—not so much of Potiphar—as of the God of Abraham, Isaac and Jacob.

Gen. 39, 20. "And Joseph's master put him into the prison." This was an experience that did him good and added to his strength. God wants iron saints, and since there is no way of imparting iron to the moral nature than by letting his people suffer, He lets them suffer. "No chastening for the present seemeth to be joyous," etc. The iron crown of suffering precedes the golden crown of glory.

QUESTION PAPERS.

Are we submitting ourselves gladly to God's plans for us?

Is my life such that God can conduct to great ends?

What was the secret of Joseph's strength?

May we be ended with similar strength?

How may we get it?

District Literary Work

Rev. T. G. Bethel, B.D., is Literary Vice-President of the Winnipeg District League, and believes in doing something to help this department. He has recently sent out to all the Leagues of the district the following circular which we quote entire as it will be suggestive to other Literary Vice-Presidents.

Stonewall, Man., Jan. 10th, 1907.

My Dear Epworth Leaguer:—
For the first time I address you in this formal way in order to acquaint myself with the literary department of your league and the working out of its many and various problems.

And now that the holiday season is over and the year still "New," it may not be out of place for us to renew our efforts in this special work, a work vital and essential to keep permanent and effective the spiritual forces of our church.

Here I might say that many of our Leaguers are finding "the literary evening" both popular and entertaining and others are working the "reading circle" with good results and where this is not practicable owing to numerous meetings of the "Literary Club" has proved a success. This club is composed of individuals pledged by a neat card to read systematically some book or set of books during the winter months.

But we have reason to think that the most popular phase of this work at the present moment is "the lecture course," and it is in this particular connection I wish to write you in this letter.

A number of our best men on the district have volunteered to help the leagues in this matter, and we would suggest that you put yourself and league into immediate touch with the men of your choice on this list which we now submit to you with the titles of their lectures.

Rev. Dr. Elliott. Title of lectures, "Elements of Success," "Life's Ideals."

Rev. J. H. Morgan, B.A. Title of lectures, "The Union Jack," "Henry Drummond."

Rev. R. Milligan, B.D., "The Puritans."
Rev. T. E. Holling, B.A., title of lecture, "The Romance of the English Language."

Rev. H. Hull, B.A., title of lectures, "Church Oddities," "David Corson."

Rev. R. E. Spence, B.D., title of lecture, "A Trip Abroad."

Rev. F. W. Ann, title of lecture, "The Human Voice."

Rev. R. O. Armstrong, B.D., title of lectures, "Possibilities," "Wesley,"

"Luther," China, Japan, etc.

Rev. J. Churchill, M.A., title of lectures, "Hits and Misses," "Wooded and Won,"

"Push and Pull."

None of the lectures have stipulated any charges with the exception of the last two which in both cases is \$10. We trust, however, that no league will abuse this generous offer.

In order to help each other and the leagues of the district let me hear from you and something of your methods, and the degree of success you have had.

Wishing you every prosperity.

Sincerely Yours,

T. G. BETHEL.

Quick Return!

The Editor has just received a letter from a Western town which brings joy in a very practical way. It reads as follows:

"Your appeal in the March number of The Era, for \$30.00 to provide clothing and food for eleven Japanese orphans at the Kanazawa Orphanage, Japan, comes to me with favor, and I wish to assume the payment of this amount and shall send you \$30.00 monthly for this year to meet this expenditure. If this meets with favor, kindly let me know, and I shall attend to the balance. This is a result of the Tithing System.
"I am, yours in the work for the Master."

A Song of the North

BY WALTER CORNISH.

To the lowly folds of God
Comes the Spirit's mighty cheer,
Rushing, laughing like the wind,
Breaking down the reeds of fear.

Sing the song and hate the ill
Hiding in its evil dens;
Keep the powder clean and dry;
Watch and pray across the fens.

Climb the hills and leave the swamps;
Turn the face from dirt to sky;
Meet the rocks and thorns with smiles,
Get the Hero in thine eye.

Tighten belt and strengthen arm;
Let the good axe make its mark,
Cleaving through the tangled maze;
Finding sunrise after dark.

Ye that plod the trails of life,
O'er dim and stony ways,
Grip God's hand and let Him lead;
This shall hallow all thy days.
Temiskaming Lake, New Ont., Canada.

Christian Endeavor Almanac

"World Wide Christian Endeavor" is the title of a souvenir almanac recently published by Rev. John F. Cowan, D.D. It is a review of this wonderful world-wide movement, and is prepared in most attractive form, profusely illustrated by group pictures of Christian Endeavorers in many lands, together with interesting information concerning the growth of the Society. It is published by the World's C.E. Union, Boston, at 10 cents a copy.

"The Bible is a large or small book, a dark or bright one, according to the spirit in which we read it."

"The highest critical and grammatical knowledge will find the Bible a sealed book without the teaching of the Holy Ghost."

The Junior Epworth Era

Edited by Rev. J. T. Bartlett, Associate General Secretary of Sunday Schools and Epworth Leagues

About Your Home

What is home to you? Is it just a place of residence? Does the word "home" simply suggest the building where you eat and sleep? Is it the same in your mind as the word "house"? If so, that is not enough. There are far more houses than homes in the world. Money can build grand palaces and furnish them with every luxury, but money cannot buy a home. Homes are made by the people who live in the houses. A house may have every comfort the physical wants of our bodies may require, and yet those who live in it may not be happy at home. Only love can furnish a home. Love is greater wealth than money. It has an almost unlimited power to create happiness, while mere dollars often totally fail. The money-poor emigrant with a large family can take his few packing-cases and turn them into tables and dressers, and find ample furnishings for a home that some princes might envy, as far as contentment and pure domestic joy are concerned. Home is what we make it. It is rich or poor, not according to the quality of the furniture it contains, but according to the spirit and dispositions of those who use that furniture. One family may have little but misery in a house, and another may follow them in the same dwelling and have a truly happy life. Four walls and a roof may enclose a splendid home, and a grand palatial outfit

may not comprise a home at all. Material things make up a house, but living and loving souls are necessary for a home. Therefore, do not envy some one who may have a more costly residence than yours. Rather seek to make your humbler place the abode of a happy, united and contented family. No one person can make a home. Father may build it and furnish it; mother may arrange all the details of daily maintenance; but everybody who lives there must do his or her part towards creating the home. One cannot make a home; but one can spoil it. A bad spirit showing itself in a son or daughter may almost destroy the peace and harmony that would otherwise be there. You do not know, dear young friend, how much you can do to make your home what God wants it to be, until you try. Too many children are more agreeable and pleasant in some other house than their own. This is not the best way. If there is one special spot in all the world where you should be at your best in spirit and performance it is your own home. Your father's house should be the sweetest place on earth to you, and your daily life there should fit you for the Father's house in heaven. Make your father a home where smiling faces, loving words, helpful deeds, and united prayers shall all combine to make everybody always happy there.

Weekly Topics

April 21.—"Pleasant words and harsh words."—(Our words.) Prov. 15, 1-4.

A word is a symbol representing a thought. When we speak we use words to express our meaning. A spoken word is a vocal sound which we make in order to convey an idea. When we write words we make certain visible combinations of letters which stand for the sounds we utter when we speak. Our topic study teaches us the great need of always using "wise words." But to do this we must ourselves have wisdom. So last week's topic is of great importance, for "out of the abundance of the heart the mouth speaketh." The kinds of words we use from day to day go to show what we really are in our true selves. If we are "wise," our words will be "wholesome." In v. 4 Solomon writes of "a wholesome tongue." That is wholesome which tends to health. So our words should always be clean, pure, virtuous, for if they are not they will breed disease of both minds and morals in those who hear us speak, as well as in ourselves. "Wise words" are always opportune. That is, they are suitable—they fit. How many words do not "fit." They are out of place and are offensive and harmful. If we think much and talk little, our words will be "fitly spoken," and if you want to see what such a word is like, turn to Prov. 25, 11. A person who is always talking thoughtless words is described in Prov. 29, 20. Do you not see good advice in Eccles. 5, 2? Again, wise words are always respectful. Boys and girls especially need to be very particular in this matter. Many harsh, unkind, disrespectful things are thoughtlessly spoken. Be respectful to all, and always talk reverently of sacred things. Never make a careless, flippant remark about religion or anything related to God. The Bible, church, Sabbath, minis-

ters, old age, should all be spoken of respectfully. Do not get into the habit of making jokes or saying "smart things" about any of these. Our words should always be devout. Thus our feelings of reverence will express itself in what we say. Do not be afraid of being "too good" in your talk. There is far too much slang and slander in the world of human speech. In all our words should be sincere. Mean what you say, and never say a thing you do not mean. Untruthfulness, insincerity, lying, are the very worst of vices. They shut thousands out of the kingdom of heaven. Prov. 12, 17, Ps. 15, 1, 2, Prov. 8, 7, and Ps. 101, 7, are good texts for us all. So we have learned that "wise words" are

Wholesome.
Opportune.
Respectful.
Devout.
Sincere.

Let us all try to cultivate the use of such words every day.

April 28.—Missionary Meeting—Around the World Trip, "In China."

SUGGESTED PROGRAMME.

Hymn.

Prayer for all missionaries, for the girls and boys in China, and for ourselves, that we may try to help them.

Repeat together the 67th Psalm. See the "China Tickets."

Hymn.

The Guides will now take us from Shanghai to Yui Hsion, our first mission station in West China.

The News Agents will here tell something about our work in West China.

Hymn on the "China Tickets." to be sung by the Passengers, Guides, News Agents, and Conductors.

A trip to our Mission Stations by the Guides and News Agents.

The Story of Cheng, to be read aloud.

Singing of Cheng's hymn, "The Lord of All Grace."

The Conductors will give out the tickets for the next meeting, which will be India.

Hymn. Mizpah Benediction.

FOR THE CHINA SECTION OF THE TRIP USE THE FOLLOWING:

China for Juniors, 10c.; Chinese Abominations, 1c.; Tien Da Niang, 5c.; Maps and Pictures of Our Work in China, 15c.; The Old Priest of Mt. Omei, 5c.; From Alberta to China, 5c.; The Story of Cheng; 1 pair Chop Steaks, 5c.; Incense, 1c.—47c. All the above will be sent for 25c.
China Trip tickets, 50c. per 100, 1/2c. each.

"The Life of Robt. Morrison," 5c.
Copies of Cheng's hymn, "The Lord of All Grace," with music, will be sent free to those wishing to use it in the League or Sunday-school. When ordering, please write plainly the number of copies required.

SUGGESTIONS FOR THE SUPERINTENDENT.

Send for Cheng's hymn, "The Lord of All Grace," and teach it to the children. "Singing by the passengers" was the way one superintendent announced the hymns.

Give the names of the absent members to your Look-out and Missionary Committees, and ask them to hunt up those who do not attend.

Before beginning the trip give the children a short account of Robt. Morrison, the first missionary to China.

Read carefully this number of the Epworth Era, which is a special number on China.

Order the literature. China for Juniors is worth the price asked for it all.

Choose for Guides boys and girls who speak or read distinctly.

Make the trip real by thorough preparation. Use a map of China. One may be drawn in outline from the small map supplied.

Order all supplies from F. C. Stephenson, Methodist Mission Rooms, Toronto.

Look in the December, January, February and March numbers of the Epworth Era for the first part of the missionary trip for the boys and girls.

May 5.—"How we show what we are." (Known by our deeds.) Prov. 20, 11.

The Bible is full of accounts of people who could do things. The heroes of Scripture were full of deeds. The stories of the Bible are those of active, energetic men and women. The judgment of God on our lives is according to what we do. God wants us all to be good first, and to be good for something next. He does not need any of us just for ornament. We are of use by what we can do. And our topic verse tells us plainly that we prove what we are by what we do. Character precedes conduct, and conduct is the fruit of character. Character is the sap that flows from root to twig through all the trees of human life. Conduct is the bloss-

son and fruit of the tree. What kind of fruit do we grow. (Gal. 5. 22, 23.)

Many boys and girls are always talking about what they are going to do some day. But the only way to learn to do anything is by practice. We learn to do by doing. Some can tell others how a thing ought to be done who cannot show them how to do it. Example is better than precept. "Don't do as I do but as I say," is a foolish piece of advice. We all copy others. We should all be fit for others to copy, at least in some things. Do not say one thing and do another. People will judge you by what you do, not by what you say. And so will God. (Matt. 7. 21.)

Promises should never be made to be broken. Christ told a striking story of two sons in Matt. 21. 28-31. It was the boy who did things for his father that we should copy to-day. Not our promise, but our performance, counts. We need to do for our own sakes. Health demands exercise. Idleness means illness. Very few people suffer from too much doing, but hosts of them die from doing nothing. The churches have too many drones in the hive. Our Leagues need just now not more active members numerically, but more active members influentially. What are you doing? We need to be doing something for others as well as for ourselves. Indeed, serving others is the best way to be blessed in our own lives, and it is Christ's highest ideal of life. (Luke 10. 30-37 is a grand story of help.) Every Junior that seeks to do things according to our plan will surely be a useful servant of Christ in His church's work, and shall not lose his eternal reward.

May 12.—"The wise man's advice to young people." (Remember God.) Eccles. 12.

The great sin of old was forgetting God. It led the people into idolatry and was the cause of all their miseries. Duet. 8. 11 is one of many messages of warning spoken of old to the Israelites. The same danger of forgetfulness is great still. "Beware" ought to be a word of constant warning before us. "Remember" should be another word continually reminding us of our dependence on God and our duty before Him. While it is the place of all, young and old, thus to think of God, our text calls especially on those in "youth" to do so. Why? The reason given is very plain. Youth is the time of the most permanent impressions on the mind. It is the period of life when habits are being formed. If we think of God much while we are children, we will grow more and more like Him in our lives as age increases. But if we do not, the time may come when we shall want to, but cannot. Our hearts get hard, our wills stubborn, our minds indifferent, unless we learn to keep God before us as we grow older. This wise statement all our Juniors should memorize: "Sow a thought and reap a habit. Sow a habit and reap a character. Sow a character and reap a destiny." Many old men wish in vain for the sensibilities of youth. The best way for all our children is to start right, and keep going right always. They cannot commence too early. A child can love God as early as it can love its earthly father. If it is correctly started out in life. To inform the new ones of us with the essential truths of Scripture, and so give them a good equipment for life is just what Paul rejoiced in for Timothy (2 Tim. 3. 14, 15), and is the safest way to prevent sin and all its terrible results in later life. For it is no less a disastrous thing to forget God now than it was when Moses lived. Duet. 28th chapter, must have been a tremendous reality to Moses. Better for Israel had they looked on it in the same way. Matt. 25th chapter, meant

much to our Lord. Dare we make little of it? Our children must be taught that sin is an awful reality, that its positive effects tend to disaster, despair, death. They must realize that to remember God, that they may recognize His mercies, re-semble His holiness, and reflect His loving-kindness, is the only way to realize His blessing and life. Truly "Youth is the best time to commence serving God."

Success With Boys

We have recently received several enquiries as to the best methods of gaining, keeping and using the boys. We put the matter in this way to our correspondents. If you are going to "get" the boy you must consider him as a definite personal study. You cannot treat all boys alike. Study the boy. You must find some point of contact, occupy some ground in common with him, know him for himself, and reach him as an individual, if you would "get" him. You cannot catch him by mere accident or by any superficial clap-trap methods. Be honest with him. And also thorough. Boys at heart admire a true man. They want to be good. They intend to be so. And no person can more quickly or more fully see through a sham or expose a fraud than a boy. They know what religion means. They may seem sometimes to favor a compromise; but really they do not. If you would get a boy, you must get him. And you have not gotten h-i-m just because you have awakened his interest or curiosity. He knows, and we ought to know, that nothing but the grace and power of God can truly win him. Boys generally, know what conversion stands for, and anything less than a heart surrendered to Christ is insufficient to really win a boy. If you present any lower standard than this to him, the probability is he will scorn your doctrine if he does not despise you. Boys who are thus won are not hard to keep. They are kept, and help to keep each other by the love of Christ. We are convinced that there are no modern processes of either getting or keeping boys. The love of Christ will get them if you exemplify it as well as teach it.

It is true, emphatically true, that the Church should provide for the boy's many sided nature, and in every way seek to afford him a full process of culture; but while all these may be aids, they do not in themselves constitute life. Spiritual life is, in its source, essence and manifestation as truly a matter pertaining to the conscience, affection, and will of a boy as of a man. A boy who has only superficial views of sin will not become a strong Christian. And we believe that many boys are actually dissatisfied with the trivial thoughts that are too often presented to them regarding sin. Down deep in his soul he knows how God regards it, and that he is not right until he has assumed the same attitude toward it as God has. If you would gain and retain a boy's confidence and regard, do not apologize for his wrong doing. The spirit of God works most powerfully in his young heart, and long before he is credited with it, the average boy of our Sunday-schools is convicted of sin. When he has given himself over to Christ he realizes that he is safe, and he knows that nothing but this can save him. Hence, we say, be lovingly honest and true with your boy. Present to him the heroic side of Christian service. He does not want a weak, apathetic, lifeless, formal religion. Neither will he admire an effeminate Christ. We fear that too often we err in our representations of the Lord Jesus to our boys. You would not keep and use the boys you have got, if the service to which in Christ's name you call them, be of a virile, manly, strong type. It will appeal to and develop the latent

manhood in them and make and keep them, men. Be assured that no substitute for personal conversion, consecration and service will ever do what you are seeking for your boys.

Lines from Longfellow

(We believe many of our Juniors will appreciate some of the great thoughts of great men, and so shall give them such to think about from month to month.)

"O my children,
Love is sunshine, hate is shadow,
Life is checkered shade and sunshine,
Rule by Love."

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife."

"We have not wings, we cannot soar;
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time."

"I know a maiden fair to see,
Take care!

She can both false and friendly be,
Beware! Beware!"

"The name of friendship is sacred."

"Onward its course the present keeps,
Onward the constant current sweeps,
Till life is done;
And, did we judge of time aright,
The past and future in their flight
Would be as one."

"Honor to those whose words or deeds
Thus help us in our daily needs;
And by their overflow
Raise us from what is low!"

"To guide us to our home above,
The Saviour came,"

"He was a man of honor, of noble and generous nature."

"Trust no Future, how'er pleasant!
Let the dead Past bury its dead!
Act—act in the living Present!
Heart within, and God o'erhead!"

"Gallant, graceful, gentle, tall,
Fairest, noblest, best of all."

"So long as you are innocent, fear nothing;

No one can harm you."

"Noble souls, through dust and heat

Rise from disaster and defeat

The stronger;

And conscious still of the divine

Within them, lie on earth supreme

No longer."

"Life is the gift of God, and is divine."

"Stronger than steel
Is the sword of the Spirit;
Swifter than arrows
The light of the truth is;
Greater than anger
Is love, and subdueth."

"Deeds are better things than words are,
Actions mightier than boastings."

"For the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build."

"Truly shape and fashion these:
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen."

"'Tis the greatest folly
Not to be jolly;
That's what I think."

"Study yourselves; and most of all note well
Wherein kind nature meant you to excel."

Gowned or Baseball

A Chicago pastor finds a choral club exceedingly useful for "holding the young folks" and an immense delight to himself besides. It furnishes him recreation and sometimes amusement.

The other night he was drilling the chorus on Gounod's setting of Tenyson's "Ring out, wild bells, to the wild sky." They had just sung the line, "Ring out old shapes of foul disease," when the minister stopped them short. "Here," he said to one of the basses, "you are not getting that right; don't you see there's a run on the first syllable of 'disease.'"

"I see," answered the lad contritely, "and I made the run on 'foul,' didn't I?"

"Yes," spoke up his nearest companion with a boy's malicious promptness, "and that's why you got put out."

It was five minutes before the leader could get the chorus to singing again.—The Interior.

When Delay Was Dangerous

Mark Twain spent one summer, the story goes, as told in an exchange, at Riverdale, New York. A suburban fish peddler, with a raucous voice and a tin horn, passed the house frequently. Finally, one Saturday morning, Mark said—

"That fellow has been by here twice every day this week. Such persistency in crime ought to be rewarded. I'm going to buy a fish of him," which he accordingly did. Prepared for luncheon, the fish was found to be highly unsatisfactory and when the peddler appeared in the afternoon, the humorist went out and hailed him.

"See here!" said Mark, with some warmth, "that fish wasn't eatable. It was too old."

"Well, it wa'n't my fault, Boss," replied the man indignantly. "I give you two chances every day this week to buy that fish, and if you was foolish enough to wait till it was spoiled I don't see how you can blame me."

Honesty Rewarded

Young people tells a story of a simple-minded old lady who ran a grocery store in Scranton. A man came in one day, and asked for a pound of bacon. The old lady cut off a generous piece of bacon, and then, going to weigh it, found that she had mislaid her pound weight: "Dear me," she said, "I can't find my pound weight anywhere."

The man, seeing that there was about two pounds in the piece cut off, said hastily—

"Never mind. My fist weighs a pound."

And he put the bacon on one side of the scales and his fist on the other. The two, of course, just balanced.

"It looks kind o' large for a pound, don't it?" asked the old lady as she carefully wrapped the bacon up.

"It does look large," said the man, as he tucked the meat under his arm.

"But just then it was that the old lady found her pound weight."

"Ah," she said in a relieved voice, "now we can prove this business. Put it on here again."

But the man wisely refrained from putting the bacon on the scales to be tested. He put on his fist again instead. And his fist just balanced the pound weight.

The old lady was much pleased. "Well done," she said, "and here's a couple o' red herrin' for yer skill and honesty."

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