

HOW THE BIBLE GOT THERE.

The story of how the Bible got into Japan is told thus: Fifty years ago a British fleet anchored in the Bay of Nagasaki in the south of Japan. Britain wished permission to trade with different Japanese ports. The Japanese, suspicious of British intentions, kept a keen eye on the movements of the fleet. Wakasa, their general was on the alert, and often sailed round the harbor in a swift boat. He one day saw a book floating in the harbor, and thinking it might contain some British secrets had it taken on board and examined. A Dutchman told him it was an English Bible, the Christians' book.

The general obtained a translation, and along with one or two other leading men studied the book—as a result all of them became Christians.

Wakasa said to Dr. Verboek, an American missionary, "When I read the story of Jesus Christ, I was filled with admiration, overwhelmed with emotion and taken captive by the record of His nature and life."

SAVE THE BOYS AND GIRLS.

The church of twenty years hence will be composed very largely of those who are the boys and girls of today. Its character as to numbers, intelligence, faithfulness to truth and duty and general influence in the world, will be largely conditioned by the character of those who are the boys and girls of today. A part, and a very important part, of our work, is the training of the boys and girls so that they may be prepared for serving God. We must make them acquainted with His truth, so that they shall be intelligent and informed as to the doctrines of His Word and the history of His dealings with men. We must train them so that they shall form correct habits of life and service, and shall know how to pray, how to give, how to work for and through the church for the accomplishment of what is good.

We must anchor our children to the church, so that through life they shall be attached to it and feel that they are never to be separated from it. They should, in early life, be trained to attend its services, and to feel that it is as much a part of their very life to do so as to come to their meals, to go to their beds, or to school, or to their places of business. Those who form the habit of church-going under the direction of Christian parents, and persist in it, growing up in the atmosphere of Christian thought and culture and worship, are already under conditions most favorable to the best and most useful life.

SATURDAY SERMONETTES.

"It is dangerous to think."—Emerson.

In St. John there are nine or ten Baptist churches. There are four different shades of belief, or doctrine represented by the ten. Some of them differ widely, in theory at least. In tweedle-dee and tweedle-dum.

There are eight or nine Episcopal churches within the limits of the city. There are about the same number of Methodist churches, and about the same number of Presbyterian churches. Some of these churches are comparatively wealthy. Others are struggling for existence.

In the late autumn and winter, when it is not stormy, some of the churches are more than half filled on ordinary occasions. When some sensational preacher or celebrated singer is announced that church will be crowded; but the crowding means half filled pews for the churches that have nothing out of the ordinary to offer as a "drawing" power.

In the summer months none of the churches are filled. One of the largest church buildings in the city would hold the congregations that meet in three or four churches.

Some pastors announce their themes in the papers and presumably from their pulpits. This is done in the hope that some of their tardy or sleeping members may be induced to attend their own church and not as the uncharitable think, to draw novelty-lovers from other churches.

Within a radius of ten miles of the city there are communities where congregations might be gathered for service if there were a minister or gifted layman to conduct the service.

Why, we might query, if it were not so "dangerous," do not the churches of the same faith and order worship together during the summer months? Two congregations would not be crowded if they were together, and the extra man might rest for a month or go out and do missionary work. Why this waste? Two or more men doing the work that one man might do?

But there!—"It is dangerous to think,"—Thaddeus, in the Star.

THE PRICE OF A RELIGIOUS PAPER.

There never was anything so cheap that somebody didn't want to buy it cheaper. This is particularly true with regard to the religious paper. There are those who complain at the price, and yet the luxuries in which they indulge, and for which they pay high prices, are paid for without criticism and as a matter of course.

The secular weekly has so many more sources of revenue than the religious weekly that any comparison between them cannot be either just or fair. The secular weekly advertises saloons, tobacco, circuses, pool-rooms, and all other evil interests that are willing to pay for the space. In a number of these cases these interests are able to pay large prices for their advertising, and it often happens that the whiskey interest alone will pay almost enough to the secular weekly to keep it going. The religious paper is cut off from all these means of revenue. It would be difficult to enumerate all of the sources of profit of the secular weekly that are impossible to the religious paper.

In view of these facts it will be readily seen that the religious paper is bound to charge more than the secular paper does. This is amply compensated for, however, in the fact that the religious paper gives more for the money it receives than the secular paper does. By the difference between the interests of the soul and the body, must the difference between the value of the religious and secular papers be computed. It is a sad thing that in very many homes the only paper the children read reeks with questionable advertising, sensational accounts of crime, and manifold reflections upon the most sacred interests of the soul.

Brother, sister, do not complain at the price of your religious paper. Be thankful to God that it is printed and can be furnished to you and your little ones at so reasonable a price. What if all the good religious papers were discontinued and our little ones were bereft of the great influence for good that is brought to them each week. Help the paper; read it carefully, and speak of it kindly, and you will never have reason to complain that it cost you slightly more than the secular journal.—Baptist Standard.

STILL PREACHES.—"Sir Frederick Holder, Speaker of the Australian House of Representatives, preached twice in the Methodist Church, Bendigo, last Sunday," says a Melbourne paper. Sir Frederick was for many years a Methodist preacher in South Australia. Even now, instead of resting on Sundays, he often finds his way into some Methodist pulpit.

KOREA AND CHRISTIANITY.

Recently Dr. G. F. Pentecost declared that Christianity has been making more rapid progress in Korea than in any other heathen country. An English missionary, C. T. Colbair, seconds the statement, and says that while they are not a book-reading people, like the Chinese, the Koreans readily attend upon gospel preaching. "My station is at Song-do, the ancient capital of Korea, situated fifty-four miles north of Seoul, the modern capital of the country. I went to Song-do seven years ago. At that time there was not a single Christian in that city, but now there are seventeen organized churches in and around the place, with a baptized membership of 800. Of adherents, there are fully 3,000. This extraordinary growth is due to the marvelous earnestness of one particular man—my native assistant, named Kim. He was one of the native palace guards of the emperor, and has been a soldier many years. Kim was converted to Christianity shortly after the war between China and Japan. When I arrived in Korea, in 1897, I employed Kim to be my factotum. He could not read at that time, and so was not qualified to be my teacher or to preach. He and I learned the alphabet together, and then we learned to read the scriptures together in his native language. He is now recognized as the best public reader in the country, and he is a born orator. Often I have seen Kim in a very few minutes, by a few pithy sentences, gain the attention of a rough, smoking crowd, and hold them spellbound for three hours. He is now preaching over there actively, while I am in England. We have no ordained native minister yet, for we do not want to hurry the natives into the ministry. In 1895 the man I have been speaking of was a heathen." And all indications point to the fact that when the present war is settled, if it be in favor of Japan, the opportunities for missionary work will be wonderfully great.

THE MAGAZINES.

The September instalment of "Frenzied Finance," in *Everybody's Magazine* is of most sensational interest. The story of how Standard Oil set about getting the control of banks and trust and insurance companies; how it juggled their funds so as to extend its operations; the process of the "trustification" of corporations as they practise it, and the upbuilding of the greatest financial power, makes a revelation of startling significance. Those qualities of general readableness which characterize *Everybody's* are well to the fore in the September issue. The "Deepest Mine in the World" describes the copper mines of Michigan. "The Campaign Spellbinder" describes the methods of certain political orators. There are ten short stories.

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