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RELIGIOUS

"Toodles."

He had another and a better name, and in good time it came to light, and was entered in the Sunday school class book; but "Toodles" was the name he gave, and Toodles was the name by which he had gone during the greater part of his life; and Toodles is the only name by which he shall be known to the readers of this article.

"Where do you live?" asked the teacher.

"Around the corner," was his reply. It was the only residence given for record. But what corner he lived around is not yet known; he lived mostly "around corners," and had picked up a miscellaneous fund of information there.

Toodles liked the Sunday school. To some of the boys with plenty of home privileges, Sunday school was a commonplace blessing. If a blessing at all; but Toodles counted it among the luxuries of his scant life. It is cheering to the heart of a Sunday school teacher to have an appreciative pupil. It more than compensates for some unconventionalities in the matter of apparel and speech.

There is no place for the recording of the deficiencies of Toodles. Indeed, they are forgotten. His was a loyalty and enthusiasm that would have hid a multitude of infelicities. If there had been a multitude to hide. There were not many; it is hard now to believe that there were any.

Toodles became a diligent propagandist. He brought more boys into the Sunday school than did any other member. There was not even a teacher who had so many to her credit. And Toodles' recruits, brought in from his own stratum of society, he regarded as under his care, and they looked to him as their leader and representative.

Then came the earthquake and the fire.

The church of eight hundred members seemed to have disappeared in a night. There was a hardly a member whose home was not burned and whose business was not destroyed. Scores of them left the city, and hundreds removed to other portions of the town or to the suburbs, or camped in the parks and slept between the graves in the cemeteries. The beautiful walls of the church stood cracked by the earthquake and blackened by the fire.

In time a temporary place of meeting was found, and a Sunday service was held, a pathetic contrast to the overflowing services of the days before the disaster. The Sunday school was re-organized on the same day. A pitiful handful of children appeared, and the question was what to do. Could the boys and girls be found? Could enough of them be assembled to make a Sunday school in the heart of the burned district?

Then entered Toodles. He had walked thirty-nine blocks to get there, and was late. But the school informally resolved itself into a session with Toodles. There was not a camp within or about the city which he had not visited, and he knew just who were there. He was able to give lists from memory of more of the church families than even the minister knew. He knew where the boys were.

The minister and the superintendent and the teachers got out their notebooks and sat at the feet of Toodles. Among the most encouraging facts in the reorganization of that Sunday school was the practical assistance given by this walf. And the minister said, "Brethren, it always pays to help a boy; you never know how soon he will be able to help you. Who of us supposed when we took this little lad off the street, and gave him what we could in the Master's name, that so soon we should find him one of our best helpers?"

They thanked God for Toodles, and took courage.—Youth's Companion.

Christian Contentment.

Poverty is largely a matter of fancy. The real poverty is in the mind—in the mind's attitude. There is such a thing as being rich without money. That man is rich who is rich in integrity, and who has that best of all blessings, a contented mind.—Christian contentment. This last great boon is gained through making the most of our little enjoyments, through making the least of our little lacks, through doing our best at our little duties—through trusting in God and doing the right. To be sure, we cannot all be money rich. Some money-rich people are very poor. But we can all be millionaires of character and of faith, possessing that godliness which, with contentment, is a great gain, the real gain, the highest riches.—G. B. F. Hallock, D. D.

Sweet Hour of Prayer.

Christ is the only teacher of real prayer. He teaches by example and precept. He prayed trustingly, constantly, in intimate friendship with the Father. He teaches us to pray as He did. Solitude, isolation and retirement are essential to prayer. Get away from the world somewhere, alone. Our households must be so arranged as to permit a quiet time alone each day, without interruption or observation. In prayer there must be absolute concentration of the mind. Read the Bible prayerfully. Here God talks to His children. Let the thought of earthly communion with the heavenly Father become habitual. "Practice the pres-

ence of God." Look forward to the hour of prayer as the most delightful season of the day. Keep the Quiet Hour. If you thus learn to pray in secret, your public prayers will take care of themselves.

Life a Discipline.

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we will discover that the world is not a playground. It is quite clear that God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school. The Master does not mind that so much for its own sake, for He likes to see His children happy; but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overpowering and inexorable solicitude for our education; and because He loves us He comes into the school sometimes and speaks to us.

God's Design.

In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the tune. God sends a time of forced leisure, a time of sickness and disappointed plans, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the ear of the Creator. * * * Not without design does God write the music of our lives. He it ours to learn the tune and not be dismayed at the "rests." If we look up, God will beat the time for us.—Ruskin.

SPIES ON THE MACHINERY.

Clock Arrangement Tells Automatically When It Works or Rests.

The introduction of modern detail cost accumulating methods, which have done much to systematize and cheapen manufacture, has led to the development of an ingenious apparatus which indicates at a distance when any machine is stopped and the output of any machine for a given period. Moreover, the device makes an automatic record of all these facts so that at the close of the day the manager, by scanning their graphic records, can tell the exact output of any machine and the length of time it was in operation, thereby enabling him to form an accurate judgment of the reliability of different operators. The beauty of this device is that the workman knows his every movement is being reported in the manager's office and he is helpless to misrepresent conditions.

The recorder consists of a controlling clock, which revolves a series of time charts, one for each machine under observation. The hours and division of hours are printed vertically on the chart, in addition to which a series of pencils are rigidly fixed. The adjustment is such that the machine can be made to indicate every single revolution or any multiple desired and each horizontal stroke of the pencil indicates one of these units, which is made opposite the corresponding hour and minute. When there are no strokes it indicates that the machine is stopped.

By simple mechanical arrangement an air piston is operated, which in turn establishes an electric connection, the impulse of which is transmitted to the recording machine controlling its mechanism. It is suggested that his device could be used to great advantage in connection with the engines of steamships, as a graphic record is made of speed and the exact moment when any order is carried out.—Manufacturer.

WALL PAPERS FROM CHINA.

Daily of Peking, Now in Its 1,300th Year, Printed on Silk.

We are apt to forget, writes Miss Kate Sanborn, in her new book, "Old-Time Wall Papers," how much we owe to the Chinese nation—the mariner's compass, gunpowder, paper, printing by movable types (a daily paper has been published in Peking for 1,200 years—printed, too, on silk). They had what we call the golden rule 500 years before Christ was born. With six times the population of the United States they are the only people in the world who have maintained a government for 3,000 years.

The earliest papers we hear of anywhere were imported from China and had Chinese or Indian patterns, coming first in small sheets, then in rolls. Some of the more elaborate kinds were printed by hand; others were printed blocks. These papers, used for walls, for hangings and for screens, were called "pagoda papers" and were decorated with flowers, symbolic animals and human figures.

The Dutch were among the most enterprising, importing painted hangings from China and the East about the middle of the sixteenth century. Perhaps these originated in Persia; the word "chintz" is of Persian origin and the French name for its imitations was "Persees."

About 1745 the Compagnie des Indes began to import these papers directly. They were then also called "Indian papers." Aug. 21, 1874, we find an advertisement: "For sale—20 sheets of India paper, representing the cultivation of tea."

Such a paper, with this theme was brought to America 150 years ago—a hand-painted Chinese wall paper, which has been on a house ever since and is to-day in a good state of preservation.

Proof Positive.

Maude—Fred proposed last night, and he was awful rattled.
Clara—Well, I'm not surprised. I always thought he had a screw loose somewhere!

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