

HIS MOTHER'S VERSION.

A Bible-class teacher was telling of the various translations of the Bible and their different excellences. The class was much interested, and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James version for my part," he said, "though of course, the Revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible myself to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it. She translates it straight, too, and gives its full meaning. There has never been any obscurity about her version. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."

God has not given us vast learning to solve all the problems or unfeeling wisdom to direct all the wanderings of our brothers' lives; but He has given to every one of us the power to be spiritual and by our spirituality to lift and enlarge and enlighten the lives we touch.—(Phillip Brooks.)

A CHILD'S MOTIVES.

The more a parent or teacher believes in a child's purity of motive, the purer that child's motive will be. Nothing is more disheartening to a child than to be charged with an unworthy motive that never occurred to him. If a boy is scolded for quarreling, when he has simply interfered to stop a quarrel, he is less likely to be a peacemaker at the next opportunity. If he is taken to task for being late at school before the teacher finds out why he is late, his sense of justice may be outraged if his lateness is of a kind that the teacher would approve, with knowledge of the cause. The light-hearted, generous, forgiving spirit of the child makes a teacher or parent careless about giving offence. But if we would set up pure motives in abiding power in the life of the child, we must check our blundering suspicions, believe in the child's purity of motive, and keep that belief plainly to the fore in every issue.—S. S. Times.

MAKING THE BEST OF LIFE.

Whether the things we do, be little things or great things, every act, if it be our best, is bringing us more nearly in harmony with God's plan, the pattern by which he would have us live and work. Giving a cup of cold water to a little child, if that be the most and the best one can do, is genuine service, as truly so as was leading the children of Israel out of Egyptian bondage.

Rolling away the stone was a small part of the great work to be done, but it was all that human hands could do, and the Master recognized it and blessed it. Whether it be our lot to do little things sometimes and great things sometimes, or little things all the time, it is ours to do the best we can, with every passing day, and leave the rest with God.

Croaking Christians are not a delight to the world, and we doubt if the Lord has much pleasure in them. They endure hardness, but with such whimpering and groaning and complaining that we wonder if they have ever heard of the all-sufficient grace of Christ. The joy of the Lord is strange to them. The way of Zion they consider a weary pilgrimage through a valley of dry bones. Is it a wonder that wordlings say: "If that is what Christianity does for a man, we'll have none of it?"

—There is a vast difference in one's respect for a man who has made himself money and the man who has only made his money.—Mrs. Mulock-Craig.

CAPERNAUM.

BY KATHARINE C. HICKS.

God of the world! He walks by Galilee,
Master of all! In Peter's home He rests.
They do not know who walks beside the

sea.
They do not care. They turn to other
guests.

To thee, O City, has this honor come,
O City, dead in trespasses and sin!
Wake, wake to life! Oh, be not blind and
dumb!

Thy Lord has come! Oh, bid Him enter
in.

Now, woe to thee! Thine hour has come
and gone.

Now woe to thee who hast not heard the
call—

The loving patient call of that blest one
Who came with life and love and power
for all.

The blue waves wash the sand along the
shore.

They mourn a city dead forevermore.

SUNDAY SCHOOL TIMES.

DEBORAH.

BY WILLIAM LUFF.

Deborah was a Russian Jewess, who, at ten years of age, learned to love her Testament. When they thought she was dying of smallpox, her father who had taken the book from her, was broken-hearted, and repeated the Jewish death-bed prayers.

After a while, the child opened her eyes, and said "Father does not allow anyone to speak of Jesus, but I love Jesus, and Jesus loves the children; Jesus made the little daughter of Jairus well," and then went on to repeat the story of the raising of Jairus' daughter (Matt. ix. 18.)

The father listened until she had finished then suddenly fell on his knees, and prayed, "Lord Jesus, Thou art the true Son of God, and the Saviour of the world; show Thy great power, and make my child well, then we will all believe in Thee for ever." From that time the child recovered, and the parents, with their whole house, now believe in the crucified Jesus, and openly avow their faith.

Little Deborah was right when she said "Jesus loves little children." He loves you. Can you say with this young Russian, I love Jesus. If you love Him, He wants you to work for him.

WHERE FRANKNESS IS NEEDED.

A courageous frankness with ourselves would give many of us sounder views of our spiritual problems than we have yet gained. A man whose spiritual vision is clouded by sin may dodge the issue by foolishly insisting with himself that the cloud has arisen from quite another cause. He is tired, or overworked or not very well. If he were in his normal physical condition he thinks the cloud would disappear. So he deceives himself by leniency with himself, and misses the vision because he misses the real reason why the cloud is there at all. Why not be frank and brave with ourselves, when we know just what is keeping us from seeing clearly?—Sunday School Times.

INFLUENCE.

The smallest bark on life's tumultuous
ocean

Will leave a track behind for evermore;
The lightest wave of influence, once in
motion,

Extends and widens to the eternal shore.
We should be wary, then, who go before
A myriad yet to be, and we should take
Our bearings carefully where breakers

roar.
And fearful tempests gather: one mistake
May wreck unnumbered barks that fol-
low in our wake.

—(Sarah Knowles Bolton.)

THE MODEL SOCIETY.*

BY ROBERT E. SPEER.

All the members of a model society will attend all its meetings unless prevented from doing so by good reasons. When a man joins a Board of Directors, it is expected that he will attend the meetings of the Board, and to show how important it is that he should do so, the state, requires, in the case of each Board which gets a charter from it, that a certain number or proportion of its members must be present or none of the business done can be regarded as legally valid. The Young People's Society has no such charter from the state, but it has an even higher charter. As one of the agencies of the church it has a charter from the Lord himself. Its members must take their duty with the deepest seriousness, and be in their places at all its meetings.

Each member of a model society will do whatever work is assigned without shirking or evading. Some members say, when work is proposed to them, "Oh! I can't. I haven't time. I don't know how. Please get some one else." That is not in the model society. There every one says, "Why of course I will. I can't do it as well as I wish I could, but I will do the best I can. I am always glad to try." A great deal of time, as well as of wear and tear is saved in such a society.

A model society Begins and ends its meetings on time. At the time for opening they open. At the time for closing they close. And the space between is filled up in the right way, so that every one says, "We have had a fine meeting. I shall surely not miss anything as good as this."

Many good things get wrong ideas of themselves. The model society will not do so. It will not imagine that it is the church or the Sunday-school. Both of these were here before it came, and will claim the service of each Christian after he goes out of his Young People's Society, as much as before his society ever came into existence. The society is an agency of the church to help the young people and to enable them to help the church. The model society knows its place and work, and does not wander away from them.

And the work of a model society is not just to hold meetings. The church itself does not exist merely for worship and instruction. Meeting together, for worship or instruction or fellowship, is good, but it is also a means to the accomplishment of good. And the model society is one that does not expend itself upon itself, but that looks out upon needs all about it, and goes forth to meet these needs.

A model society is one that follows Christ. When it meets it meets with him. Where he leads it goes after. What he would have done it seeks to do. It finds its purposes and character set forth in Paul's admonition:

Whatsoever things are true
Whatsoever things are honorable
Whatsoever things are pure
Whatsoever things are lovely
Whatsoever things are of good report,
If there be any virtue,
And if there be any praise,
Think on these things.

And it perceives that "think" means also "do".

DAILY BIBLE READINGS.

- M.—Mutual ministry (Rom. 12 : 3-8).
- T.—Committees that serve (Rom. 12 : 9-16).
- W.—A finance committee (Acts 6 : 1-7).
- T.—A model prayer-meeting (Acts 4 : 23-32).
- F.—A model consecration meeting (Exod. 19 : 3-8).
- S.—A model missionary meeting (Acts 13 : 1-5).

*Topic for the Y. P. Society.—Sunday July 10, 1910. The Model Christian Endeavour Society. (1 Cor. 12 : 4-27).