

the lowest. The right place for the child is in the home, where he can be dealt with as a separate individual. The elevation of the poor is not to be accomplished by devices of legislation or organization, but only as one life reaches down and uplifts another life. Impersonal care is but an artificial makeshift for personal and continuous service. We must here, however, sound a note of warning: in being obedient to the instinct of compassion, we must use common-sense. Jesus did not cast alms everywhere to beggars.

We conclude then that the more relief is disentangled from officialism and routine and made an instrument of wise and loving personality, the more it approaches both to scientific charity and to the teaching of Jesus—not condemnation, but neighborliness. If the machinery of relief is to be substituted for personal service it must be discriminating, sympathetic and safe.

Every society finds it necessary, for its own sake, to provide that no person shall perish for want of the bare necessities of existence. This is a political and social necessity, insuring public peace and decency. Christian charity begins where political prudence halts. Too often the churches of to-day give only bread when asked for hope, power and life. This power is communicated not by legislation, but by contagion. Let us remember that only by being good can we do good and thus exert this influence.

(Based on Chapter V. of "Jesus Christ and the Social Question," by Prof. Peabody.—E. B. B.)

The Rock People

Peter, the impetuous disciple of Jesus, was called Rock. That seems strange when we think of the emotional temperament he had. But that very temperament was the hope for a strong man. It would appear that many men of great promise are lost to all usefulness because the Church does not know how to conserve their energies. Jesus stood between Peter and destruction. He was kind and patient with him. He magnetized Peter with his infinite love. Men like Peter make rocks, and churches are built on them. Rocks can be cut, polished, and built into palaces. There are cornerstones they serve high purposes. Rocks are steady. Oh, for loyalty to the right and to our task like that. What mischief people who have only a slight sense of loyalty may do by flitting about here and there driven by every wind of feeling, or a passing mood. Get your task and keep it. Isaiah took up his life work once for all. Success or failure did not count. He remained true to his appointed task. He was another of the rock people.

EVERY METHODIST, AT LEAST, SHOULD SEE OUR BOOK ROOM PICTURES.

Extracts from Recent Missionaries' Letters

WRITING of the Austrian work, Smoky Lake Mission, Alberta, Rev. Percy G. Sutton says of the dangers attendant on the future:

"There is a danger that the spirit of liberty which these people find in Canada, and to which they are unaccustomed, will lead to many of them breaking away from the authority and restraints of the Orthodox religion and going into indifference and atheism. This is happening to some extent. We desire to show them that Christian liberty means higher, fuller service.

"Again, there is the danger that a nation should be unsettled and filled with doubts about what he has been taught to believe, and that the opportunity should not occur to give him the constructive, vital truth. We keep before us as much as possible the positive, regenerating Gospel message.

"After three years among these people my thought is that that they are the material out of which great citizens and good Christians may come. They are hardy, adaptable, industrious settlers, they are making rapid progress. Their numbers are increasing not only by immigration, but they have large families. They are law-abiding and moral. Their sins and habits are those of peasant people. Some are given to lying, quarrelling and petty theft. They smoke unlimited cigarettes, and drink when they can get the chance. They are suspicious and distrustful of one another. The children, when they get the opportunity of going to school, prove to be bright and intelligent. Their attendance in most cases, however, is so irregular that they do not advance very far. However, I believe that in a few years we shall have many Ruthenian students in our universities.

"Every man is ready to record his vote and anxious to do so when possible for one of his own people! This part of the country is given into their hands. I do not think any but a Ruthenian will be returned in future from this constituency. They have been used to fighting politically and with racial bitterness in Austria, and they will take every chance of political power.

"I believe that as a people they will become good Christians and make their own peculiar contribution to the Kingdom of God. They have a capacity for suffering and self-sacrifice that, when devoted to Jesus Christ, will accomplish great things for the world."

Rev. R. O. Armstrong sends the religious experience (as written by the convert himself), of a blind Japanese who is now a theological student, and in the words of the missionary "one of the most interesting and inspiring young men I have met in Japan." His name is not

given or we would gladly append it. Concerning the mystery of his blindness he says:

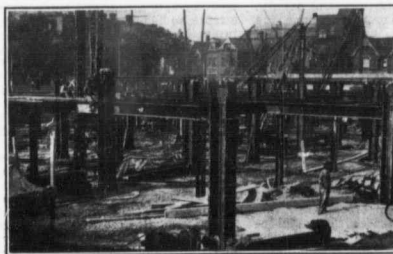
"One day when I was reading in the Bible I found this passage, 'Rabbi, who did sin, this man, or his parents, that he should be born blind?' Yes, such was the question that bewildered me so long. 'Why am I blind,' would I ask, 'while all others can see?' And the usual answer was this: 'Because you sinned in your previous life.' Now, according to the doctrine of Buddhism all the conditions in this life are the result of the conduct that we performed in our pre-existence; all is promised before hand, and nothing can be altered in this life at all. Yet such an answer may be compared to giving salt water to a thirsty one; the more he drinks the more thirsty he becomes. But the answer given by Jesus was the most satisfactory solution of the ever-perplexing riddle of the Sphinx, that is, 'Neither did this man sin nor his parent, but that the works of God should be made manifest in him.'

"I was at the seventh heaven of joy to find such an encouraging explanation upon my blindness. For I have enough reason to say that it is most probable that had I not been blind I should have never been a Christian or have had no opportunity to find my own spiritual Father—straying from sin to sin, even into the eternal destruction at last. Oh, thank God that He made me blind, that I may see His glorious universe through Jesus Christ our Lord.

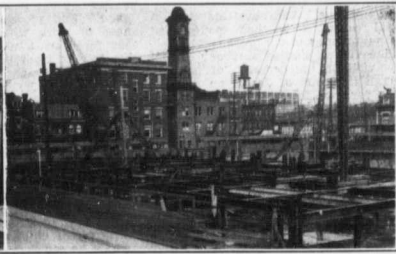
"At that moment a keen desire caught my soul and my heart that I should make such a gladness known to the blind brothers and sisters in Japan who most of them live in awful darkness both spiritually and materially. I have prayed for that purpose more than ten years. Now my constant prayer is heard, and I am sent here, to my great gratitude, to this school to prepare for the very purpose."

From Hamamatsu, Japan, Rev. H. E. Walker writes, and in his letter says:

"At Christmas time we received a roll of Sunday School papers from a friend in Dundas. I wish that friend could have read the real pleasure expressed upon the faces of the students receiving them. In my former letter I asked you for these old papers, magazines, post cards and wall rolls, etc. In Hamamatsu we have a population of 41,000, and the city is growing at the rate of two houses daily. In the Commercial School there are four hundred students, the Middle School six hundred, and next year we are to have a Higher Normal School. We have about 100 soldiers in training, while the Sunday School attendance mounts to 10,000. I should like to say nothing of the children in the homes. Our field is surely large, but



MIGHTY SUPPORTS MULTIPLY.



GENERAL VIEW OF BUILDING, MAY 30TH.