

## Self-Denial.

Written for the "Missionary Gleaner."

CONTINUED FROM LAST MONTH.

Unselfishness is one kind of self-denial, and self-forgetfulness is perhaps the highest kind. "Self-forgetfulness is better than a constant struggle toward unselfishness. One may be so desirous of being unselfish as to devote time to the repression of self, or to the denial of self, that ought to be spent in behalf of others to the utter forgetfulness of self. Self is a poor subject of study, for any purpose or in any manner." And when we reach a point where we can forget self entirely in helping others to be better and truer men and women we *shall* be blessed. It is truly said that the most unselfish people are the happiest.

With our different capacities and desires and in our different circumstances what is self-denial to one may not be to another. It may not cost one young woman a second thought to give ten dollars to the missionary cause, while to another it may mean months of careful saving; the latter may be able to give of her time perhaps two hours every day to God, while the former would have to rise early and leave undone some things that she thinks she should have done, to enable her to give one half hour to her Master's service; but God will help us to bear and to do each what is best for us.

A puzzling question is, to what extent may we practise this self-denial. On a particularly uncomfortable day I may wish to ride up town on the street car, but I say, "No, I will put that five cents in my mite-box;" and I may say this every time. Am I then never to ride up town in the street car, and never to buy a beautifully bound book. The young woman who reaches the stage of self-negation, (for it is self-negation), where she can do this will be blessed in a far greater measure than the one who does not give up that much for Christ, for we know that we do not enjoy as much of God's richness of love as if we were willing to give up more for Him; but He will help us to decide how much is necessary for our minds and bodies, and how much we can possibly give to His work.

Let us be sure that we practise the right kind of self-denial, and not a counterfeit that will not stand the test of a thorough heart-searching, and then (for virtue is its own reward) we shall be the happier and better for every act of self-denial, and the best of all will be, "God is with us." —F. N.

## Annual Gleaners' Concert.

The fifth annual concert of the Gleaners of First Methodist Church was a great success. At 8 o'clock, when over 130 children marched through the church singing "The Maple Leaf Forever," every available seat was occupied many having to stand.

The Sunday-school Orchestra, under the direction of W. H. Robinson, added much to the evening's enjoyment. The choruses showed the efficient and careful training of Frank McIlroy. The partsongs were under the direction of Miss Lounsbury and Fred Gayler, the solos being taken by Minnie White, Alie Davis, Alma Gayler and Hamilton Robinson.

The Literary Committee were Misses Dexter, Knight, L. Small and Mrs. Ross. Recitations were given by Miss Lottie Small and Arthur Gayler; also several well trained dialogues, The Doll Drill and Three Kittens, did credit to Misses Magen and Oaten.

Piano Duets were given by Edna and Nita Waters, Florence Tallman and Clifford Foster; also a solo by Violet Stewart.

One of the best features of the programme was an exhibition of club swinging by Maggie McLachlan.

The cantata, *A Day in the Woods*, was the gem of the evening, and deserved praise is given to Miss Cora Small for its training and arrangement. Miss Tovell ably accompanied the choruses and cantata, while Miss Heard assisted in other committees.

Mr. Manning in a neat little speech presented Mrs. Gayler, the president of the Mission Circle, with a beautiful basket of flowers. Rev. Mr. VanWyck occupied the chair, and although the program was rather long, kept everyone in good humor.

### INSPIRATION'S FIRST SENTENCE.

WEIGHT AND WORTH OF THE WORDS.

The opening sentence of the Bible, "In the beginning God created the heaven and the earth." This sentence contains five great universal terms, and speaks of as many boundless totalities,—God, heaven, earth, creation, and the beginning. It is perhaps the most weighty sentence ever uttered, having the most gigantic members. In its comprehensive sweep it takes in all past time, all conceivable space, all known thing, all power, and intelligence, and the most comprehensive act of that intelligence and power. It gives a theory of the origin of things, names the originator, states the time of their origin, and makes all stand together as one system. This sentence is a declaration on nearly all the great problems now exercising scientists and philosophers; God, creation, the whole, eternity, cause, time, space, infinity, force, design, intelligence, will, destiny, and in general universality. There is in it the germ of the whole Bible, as of the whole philosophy and the sciences.