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1911

WESTERN HOME MONTHLY, Winnipeg.
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had admired the arrangement, the nicety, and the brightness of the silver vessels, he turned to the butler, and said, "Why did you take all that pains?"

"Well, my lord," said George, "I will tell you. I became a Christian, and joined the Baptist Church, and I was thinking and thinking how I could best please the great Master. It occurred to me that I might do it by trying every day to do my work better than I had ever done it before; and that is what makes the silver so bright and clean."

The Oldest And The Newest Song.

By John Prescott Guild.

"I will put a new song in their mouths."
—Bible.

The oldest song was a song of the sword,
When the first blacksmith a kinsman slew;

The newest song is a song of the lute—
A joy note ringing out clear and true.

Chorus—
O, then forget the sword song of old,
Which gloated in gore and mocked at pain;

O, sing with glee the joy song of gold—
The song of those who are born again.

The oldest song was a song of fierce hate—
Which dealt a neighbor a cruel blow;

The newest song is a song of sweet love,
Which ever will banish mortal woe.

Chorus—
O, then forget the hate song of old, etc.

The oldest song was a song of mad war;
As a proverb sayeth: "War is hell."

The newest song is a song of pure peace—
Which is high heaven come here to dwell.

Chorus—
O, then forget the war song of old, etc.

The oldest song was a song of grim death—
That devoted one before his time.

The newest song is a song of glad life;
Renewing age to youthful prime.

Chorus—
O, then forget the death song of old,
Which gloated in gore and mocked at pain;

O, sing with glee the life song of gold—
The song of those who are born again.

Chinook, Alberta, Canada.

Conversion By Masses.

When a few individuals in a heathen community embrace Christianity their faith is tested and their characters developed by the opposition of their neighbors. But when the majority of the people look favorably on Christianity quite different problems are presented.

In the Cuddapah district of South India, says the Rev. W. H. Campbell, of the London Missionary Society, comprising four counties, the entire Malay population is either Christian or could easily be persuaded to adopt Christianity. In such a case the strong social bond, instead of being an obstacle to the Gospel, becomes a mighty force in its favor. There nearly everyone wishes to become a Christian, though most of the people have little idea of what the religion of Christ is, beyond the impression that it opens the way to a better life and nobler conditions.

The missionaries receive from such communities a written pledge that they will abandon idolatry, join in Christian worship and try to obey the teachings of Christ. The people are required to build or help to build a schoolhouse, and a teacher and pastor is sent to live among them. They are treated as Christians, but are not baptized nor received into the church till they have been instructed and give evidence of faithful purpose to live a Christian life.

Mr. Campbell says that such mass movements are taking place in almost every part of India, and though as yet confined to the lower strata of society, are likely before long to develop not less rapidly among the higher classes.

Indian Summer.

Mrs. H. M. Sweet, Emerson, Man.
A rose blooms in my garden,
But it will not long be red,
For the sun will steal its blushes,
And its leaves fall white and dead.

He takes the poppy's crimson,
And the pink carnation's hue,
And the proud petunia's purple,
And the modest violet's blue.

He hides his loving purpose,
And he hoards the colors fair,
Till the days of Indian summer,
When he flings them in the air.

He gives back all the beauty
In an opalescent mist;
And the mountain, plain, and valley
By the purple haze is kissed.

And perhaps our Heavenly Father
Is taking our joys away,
To restore them in fuller measure
On some heavenly summer day.

Japanese Politeness.

The Japanese are the most courteous people in the world. Mr. Mortimer Menaps, the artist, in his book on Japan, tells of a remarkable illustration of native politeness which he witnessed in Tokyo. A man was pulling a cart, loaded high with the boughs of trees. One of the boughs happened to catch the roof of a coolie's house, and tore away a large portion of it.

The owner of the house rushed out, thoroughly upset, and began to expostulate with the cart man, explaining how great a distress it was to have one's roof pulled off in this manner.

The offender stood calmly, with arms folded, listening to the harangue, and said nothing; but when the coolie had finished, the man with the cart pointed in silence to the towel which in his haste the coolie had forgotten to remove from his head.

At once the coolie realized of what an offence he had been guilty. Both hands flew to the towel and tore it off. Then in confusion the coolie bowed to the ground and offered humble apologies for having presumed to appear without uncovering his head. In Japan one must always uncover to a servant or to the mikado.

The two men parted the best of friends. One had been impolite enough to neglect to uncover his head; the other had torn away a roof. The rudeness of one equalized the injury of the other. So offences are weighed in Japan.

Mother And Queen.

A pretty story is told of Queen Victoria's home influence.

Her late Majesty always made it a point to keep the religious instruction of her children as much as possible in her own hands. Once when the Arch-deacon of London was catechizing the young princes, he said:

"Your governess deserves great credit for instructing you so thoroughly."

At which the youngsters piped up:

"It's mamma who teaches us our catechism!"

Four Kinds Of Men.

An Arabian apothegm divides men into four classes:

He who knows not, and knows not he knows not; he is a fool, shun him.

He who knows not, and knows not he knows not; he is simple, teach him.

He who knows, and knows not he knows; he is asleep, waken him.

He who knows, and knows he knows; he is wise, follow him.

But there is a fifth class, and it is perhaps the largest of all. It is composed of those who know not, and yet think that they know. They are not merely ignorant of their ignorance, but so conceited that they regard it as the perfection of wisdom.