

Triumph of Missions.

BY MICHAEL BRUCE.

Behold the mountain of the Lord
In latter days shall rise
On mountain tops, above the hills,
And draw the wondering eyes.

The beam that shines from Zion's Hill
Shall lighten every land,
The King who reigns in Salem's towers
Shall fill all the world command.

No strife shall vex Messiah's reign,
Or mar the peaceful years,
To ploughshares men shall beat their
swords,
To pruning-hooks their spears

No longer hosts encountering hosts
Their millions slain deplore,
They hang the trumpet in the hall,
And study war no more

LESSON NOTES.

FIRST QUARTER.

STUDIES IN THE GOSPEL BY MATTHEW.

FIRST QUARTERLY REVIEW

MARCH 27.

GOLDEN TEXT

I thou art the Christ, the Son of the
living God.—Matt. 16. 16.

HOME READINGS.

- M. Jesus tempted. Matt. 4. 1-11.
10. Beginning of the ministry of Jesus
—Matt. 4. 17-25.
W. The Beatitudes.—Matt. 5. 1-12.
11. How to pray.—Matt. 6. 5-15.
F. Our Father's care.—Matt. 6. 24-34.
S. Warning and invitation.—Matt. 11.
20-30.
Su. Jesus and the Sabbath.—Matt. 12.
1-13.

I. Recall the Titles and Golden Texts
of the lessons.
II. Name one important Teaching of
each lesson.

III. State the leading facts in the
lessons in which the following principal
characters appear:

- 1. A rabbi and a publican.
2. A hungry man and Satan.
3. A dancing girl and a dead prophet.
4. A prophet and a beloved Son.
5. A group of twelve men.
6. A hungry company and an infirm
man.

IV. Draw an outline map of Palestine,
and locate the following places:

- 1. The wilderness of the temptation.
2. Jerusalem.
3. The Sea of Galilee.
4. The Mount of Beatitudes.
5. Capernaum.
6. Tyre and Sidon.
V. What is the chief lesson which has
come to you in the studies of the
quarter?

CHINESE STORIES.

Every nation appears to have a favour-
able virtue, which it endeavours to im-
press upon the minds of its children.

In China, for twenty centuries past,
the great object of moral teaching has
been to inculcate reverence for ances-
tors, devotion to parents and kindness
to brothers and sisters. The popular
stories of China mostly turn upon family
affection. If an orator should wish to
move a Chinese audience to tears, he
could not do better than relate some
affecting instance of filial piety.

The most popular book for Chinese
children is a collection of 102 stories,
nearly all of which are narratives of ex-
traordinary devotion to parents or near
relatives.

An English missionary, Mr. A. E.
Moule, a gentleman capable of doing jus-
tice to the virtues of a heathen people,
has translated a number of these tales
into our language, and thus enabled us
to know precisely what the moral les-
son in which parents and teachers in
China most assiduously teach. Many
of these stories are obviously incredible,
but the moral of them all is substantially
the same.
One story is this: There was a very
naughty boy named Han, whom his
mother used very often to whip, but
without making him shed a tear. But
one day, after being flogged, he cried:
whereupon his mother asked him why
he did so.

"Oh, mother," he answered, "you
used to hurt me when you flogged me,
but now I weep because you are not
strong enough to hurt me."

Some of the stories are more like
truth. There was once a little boy who

bore a name which, being translated into
English, would be laudable Highland
When he was six years of age, a gentle-
man named Ze gave him two oranges,
which, instead of eating, he put into
his bosom, and bowed his thanks. As
he bowed, the oranges fell out, and
rattled along the ground. Ze exclaimed:
"Here's a pretty young visitor, to hide
his oranges and carry them off without
eating them! What does this mean?"
Then little Laudable knelt down and
said:

My mother is particularly fond of
oranges, and I wish to keep them for
her."

Ze was surprised, and let him go home
without further reproof.

There is a curious story of a boy of
eight, named Woo Mang, which means
Brave and Talkative. He was wonder-
fully dutiful to his parents, who were so
poor that they could not afford mosquito
nettings for their bed. So Woo, early
in the evening, used to get into his par-
ents' bed, and let the mosquitoes bite
him without disturbance for an hour or
two, and then, when they were filled
with his blood, and could bite no more,
he would get out, and call to his par-
ents to go to bed and sleep in peace.

Another story is of a man whose
mother had lost her eyesight. For
thirty years he took care of her, leading
her out on pleasant days into the garden,
where he would laugh and sing so gaily
that his mother's mind was taken from
her sad condition. When, at length,
she died, her son almost wasted away
from sorrow, and, on recovering his
health bestowed all his tenderness upon
his brothers and sisters, his nephews
and nieces. He used to say to himself:

"This is the only way in which I can
get some comfort, in letting my love go
forth to those who are left."

The work is filled with such tales as
these. Family duty appears to be the
religion of the Chinese people. If we

are awake and of the faults of others
when you are asleep."

"If a man has not committed any deed
that wounds his conscience, a knock
may come at dead of night and he will
not be startled."

"However enraged, don't go to law,
however poor, don't steal"

Brotherly love, in fact, is regarded by
the Chinese as only less important than
filial duty.

There is a story of a mandarin, named
Soo, before whom some brothers brought
a suit about the division of a tract of
land. After much litigation, continued
at intervals for ten years, the mandarin
at last called the brothers before him,
and addressed them thus:

"It is difficult to get a brother; it is
easy enough to get land. Suppose you
gain your fields and lose your brother,
how will you feel then?"

Upon this the mandarin wept, and not
one of the bystanders could keep back
his tears. Instantly the brothers, per-
ceiving their error, bowed low to the
magistrate, asked his forgiveness, and,
after ten years of separation, took up
their abode together in the family home-
stead.

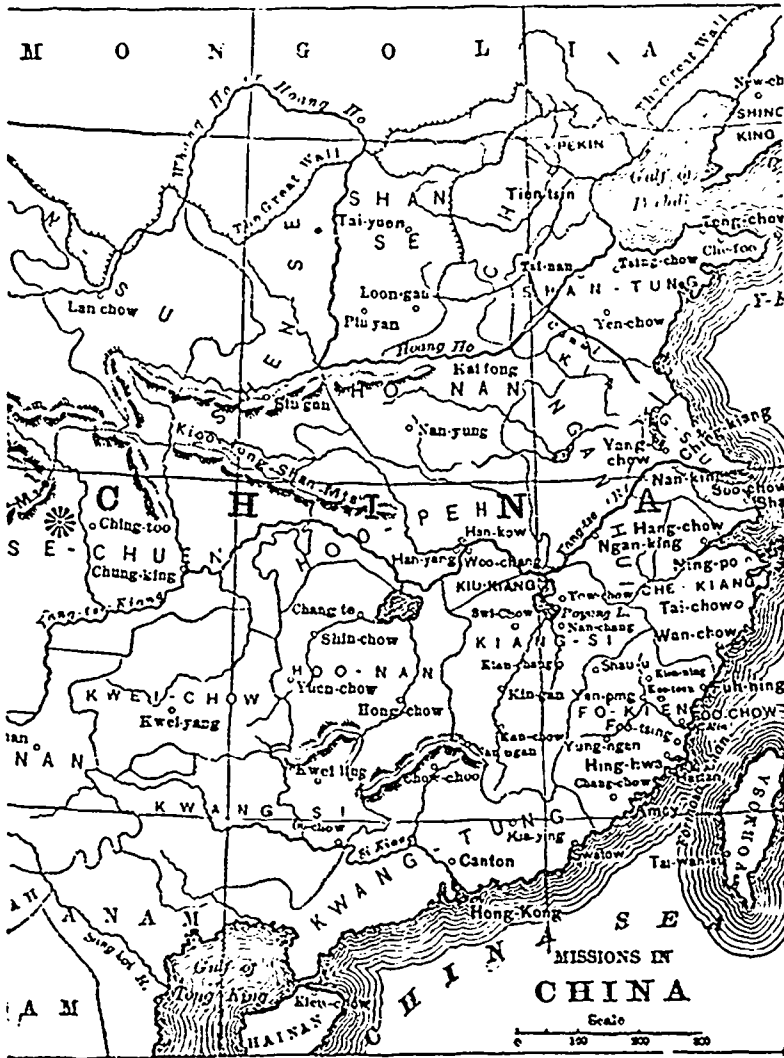
THE MOMENTOUS CHOICE.

Pizarro, in his earlier attempts to con-
quer Peru, came to a time when all his
followers were about to desert him.
They were gathered on the shore to em-
bark for home. Drawing his sword, he
traced a line with it from east to west
upon the sand. Then, turning toward
the south, "Friends and comrades," he
said, "on that side are toil, hunger,
nakedness, the drenching storm, deser-
tion, and death; on this side ease and
pleasure. But there lies Peru with all
its riches and the glory of conquest,
here Panama and its poverty. Choose
each man as becomes a brave Castilian.



A GENTLEMAN OF LEISURE.

This queer picture shows a Chinese
gentleman of leisure. He has to be,
because he cannot do any honest work
with those long finger nails—unless it is
to pick the pockets or pillage the purses
of foreigners—which many Chinese offi-
cials think quite honest. This gentle-
man is proud of this deformity because
it shows he does not need to work. The
map on this page will be of interest as
showing the situation of our Canadian
Chinese Mission at Chentu, where the
large star is. It will show also the
position of the ports and forts on the
east coast, of which we read so much in
the papers just now.



CHINESE MISSIONS.

THE STAR (*) SHOWS THAT OF CANADIAN METHODIST CHURCH.

may judge from the narratives of M.
Huc and other missionaries, Chinese
families live together in peace and har-
mony. Many of their popular sayings
and maxims express a very elevated kind
of moral feeling. Take these as speci-
mens:

"You may be uncivil to a great man;
but mind that you are respectful to a
small man."

"If you have money and use it in
charity, it won't be lost."

"Use men as you use wood. If one
inch is rotten, you must not reject the
whole piece."

"If you have good children, you need
not toil to build them houses."

"Think of your own faults when you

For my part I go to the south." So
saying, he stepped across the line. One
after another his comrades followed him.
This was the crisis of Pizarro's fate.
There are moments in the lives of men
which, as they are seized or neglected,
decide their future destiny.—Prescott.

A class of little girls at school were
asked the meaning of the word "phil-
osopher." Most of the hands were ex-
tended, but one child seemed specially
anxious to tell. "Well, Annie, what is
a philosopher?" asked the teacher. "A
man that rides a philosopede," was the
little girl's answer.

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