

APRIL 25.—JAPAN—OUR ORPHANS. Mark 10: 13-16.

In 1905 eight little Japanese children in Kanazawa, whose fathers had been killed in the war between Japan and Russia, were being cared for by Dr. and Mrs. McKenzie, our missionaries to that city. There were many other little children who were hungry, lonesome and poor from this cause, and Mrs. McKenzie's mother-heart, who was so kind, wanted to help the dear children, so she wrote a long letter to Rev. Dr. Mescham, a former missionary in Japan, who at this time lived in the city of Toronto. He took that letter at once to the Editor of the *Christian Guardian*, who published it in his paper. Thus a great many people learned of the needs of the fatherless in the Land of the Rising Sun, and food, clothing and money were provided. Our missionary society took the matter up, and decided to open an orphanage or home. The appeals made to our juniors in our leagues met with a hearty response, as also to our Sunday schools. The home was called the "Dominion Day Orphanage," and it was opened on July 1st. The little family grew until the house became too small. Dr. McKenzie that summer took thirty orphans away to the seaside, much to the surprise of the people, who knew that orphans needed a holiday. They returned happy and well.

When these children first came to the orphanage they did not know of Jesus. They had been taught to worship and pray to idols of stone. But the good missionaries taught them such beautiful lessons that they soon learned to know and love the Saviour, and to sing the same hymns we sing in League and Sunday school here in Canada.

In 1907 the later Rev. R. Emberson started the "Shizuoka Home" to care for children who had suffered in a heavy way as those at Kanazawa. So burdened were the people with taxes at the close of the Russo-Japanese war that not only were the children of soldiers taken into the Home, but other poor children. Thus the work began.

The work of these two orphanages has grown. In our last Missionary Report we find the statement: "In our orphanages at Kanazawa and Shizuoka, where a total of one hundred and forty boys and girls are being cared for under Christian influences, the year has been marked by the introduction of the cottage system. Under this plan groups of ten or less live in separate homes, each of which is in charge of a nurse mother."

"Of this beneficent enterprise, as of all our work, it is true that many of the best features escape reporting. It is easy to report increases in membership, but impossible to tell the story which gladdens our hearts of lives sunken in sin and ignorance, uplifted, purified and given a new vision of life."

The story of these orphanages is given in a descriptive booklet published by the Forward Movement Office.

The following is a true incident taken from a leaflet published by the W. S. S.: Some ladies in town in Japan, where strong Buddhist sentiment still prevails, had attended regularly a meeting held by a Christian teacher, a Westerner. They believed what she told them about Christianity—at least, they believed it meant much to her, but how could they tell what it would mean to a Japanese? Easterners and Westerners are so different—could the same religion suit both? They wanted a faith more satisfactory than Buddhism. Would Christianity meet their need? Thus they thought and talked among themselves, as one of them afterwards confessed to the teacher. One day there moved to that town a middle school teacher with his

young bride. At an early opportunity she came to the meeting, bringing a hymn-book, and, when the first hymn was sung, joining in so sweetly that the teacher said, "Where did you learn to sing hymns?" No one could soon forget the sweet smile that accompanied her answer, "My husband and I are both Christians." Nor could one forget the suppressed but unmistakable excitement among the other ladies. Not a look was exchanged nor a head moved, but tell-tale, black eyes flashed forth an interest rarely shown by Japanese ladies. From answer to answer they watched the Christian in her home and out of it, and how often did the teacher thank God that it was a Christian home in truth as well as name. In three months that little Christian lady did more for those other ladies by her strong faith in God, her beautiful life and winsomeness, than the foreign teacher could ever do. She was a graduate of a mission school, and if mission schools needed any new argument to justify their establishment, her influence in that neighborhood during her short stay in it would prove a sufficient one.

MAY 2.—THE WONDERFUL BABE.

Matt. 2: 1-12.

Review very briefly the story of Nehemiah. Tell how after the time of Nehemiah the Jews lived at peace in their own land worshipping God and waiting for the fulfilment of a great promise He had made them. This promise given through the prophets, was the coming of the Messiah, to be the Saviour of the world, for He would "save His people from their sins."

Nearly four centuries and a half after the days of Nehemiah, when the greatness of Persia had passed away and Rome had become the great empire of the world, Judea was governed by a Roman whose name was Herod. The whole land of the people of God was, indeed, under the dominion of this mighty empire of Rome.

It was in these days that an angel appeared to Mary at her home in Nazareth and told her she would have a son whom she should call "Jesus" and who would be the Saviour of mankind.

Not long after this Mary, with her husband Joseph, went up to Bethlehem in Judea to be enrolled, because the Roman Emperor had so commanded. There were at the time great numbers of people assembled in Bethlehem on account of the taxing, and the inn was crowded, so Joseph and Mary had to take shelter in a stable. In that stable the Saviour was born, and having no bed or cradle for Him, His mother laid Him in a manger.

That night there were in the same country, in the field, shepherds keeping and watching their flocks. "And lo, the angel of the Lord came upon them, and the glory of the Lord shone around about them, and they were sore afraid." But the angel told them to fear not for a Saviour had been born to them and then told them where to find the Babe. Then there appeared with the angel a heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, goodwill toward men." The shepherds went to see the Babe and found all as the angel had said.

When the Babe was eight days old He was circumcised, and He received the name of "Jesus," the name which the angel had said He should be called. After forty days, according to the law of Moses, He was taken to the Temple and presented to the Lord. There was in Jerusalem a good old man named Simeon, whom God had promised that he should see the Christ before He died. On the day of the pre-

entation, therefore, the Holy Spirit guided this old man to the Temple; and when he saw Joseph and Mary enter with the child Jesus he took Him in his arms and gave thanks to God, saying that he should now die happily.

Simeon called the Saviour a "Light to lighten the Gentiles." As soon as He was born Gentiles also came to greet Him. There arrived in Jerusalem strangers from an eastern land asking where the newborn King of the Jews might be found. They had seen in their country a wondrous "star" shining, and they knew it meant that He was born.

King Herod, when he heard of the inquiries of the wise men was greatly troubled. He expected that this promised ruler, the Christ, would be an earthly ruler of a temporal kingdom; therefore he was afraid and told the wise men to go to Bethlehem and when they found the child to bring back word to Jerusalem that he, too, might go and worship Him. In desiring this, the king was not sincere; he wished to know where to find the baby Jesus only that he might kill Him.

The wise men, led by the star, came to the house where Jesus was and falling down in worship they presented unto Him rich gifts. Then they returned to their own country, but not by way of Jerusalem, for God in dream warned them not to go to Herod again.

When the wise men had gone back to their own country, the angel of the Lord appeared to Joseph and told him to take Jesus and His mother and flee into Egypt, for Herod would seek to take the life of Jesus. Joseph obeyed, and after he had gone Herod sent soldiers to Bethlehem to kill all the boy babies under two years of age, making sure that amongst them they would kill Jesus.

When Herod died, which was shortly after this cruel deed, an angel appeared again to Joseph and told him to take the child and His mother and go back to the land of Israel. So they went back, but finding that Herod's son reigned in Judea and fearing he would be as cruel as his father, they turned aside into Galilee and lived once more in Nazareth.

—H. M. B.

MAY 9.—JESUS, LOVER OF MY SOUL.

Luke 8: 22-25.

This hymn, one of the best known and most loved by all Christian worshippers, was written by Charles Wesley.

The boys and girls should all know about John Wesley and the founding of Methodism. (See the first article in this paper.) John and Charles Wesley and the brothers and the sons of Samuel Wesley who was rector of a small parish in Lincolnshire, called Epworth; Charles was born in 1707 and was four years younger than John. They lived at Epworth until they went to college, first in London and then at Christ Church, Oxford, where they were at college, with a few others, and with John Wesley as their leader, they banded themselves, together to study, pray, visit the poor and sick, and to do all they could to advance the work of Christ. The members increased in number and the Oxford group were called Methodists. So, you see, Charles Wesley was one of the founders of the great Church we know as the "Methodist." Although Charles Wesley did some preaching and John Wesley wrote some hymns, Charles was really the hymn writer and singer, and John was the preacher. Charles Wesley is admitted to be one of the world's greatest hymn-writers, and probably the greatest hymn he ever wrote, and certainly the one many of us love the best, is "Jesus, Lover of My Soul." Do you ever meet anyone who did not know it? Henry Ward Beecher said of it, "I would rather have written that hymn of Wesley's than to