

An Appeal for the Birds.

O say, O say, can you hear them,
In forest and field and lane,
The starling nestlings crying
While the parent birds are slain?
Can you see the nests deserted,
And the pretty eggs chilled o'er,
And hear all Nature mourning
For the birds that sing no more?

O say, O say, can you see them,
The songbirds we love to hear,
Dying by hundreds and thousands,
Perishing year by year?
To the gaudy haunts of fashion
We may trace their plumage gay,
But their hearts that throbb'd with music
Have ceas'd to beat for aye.

O songsters, beautiful songsters,
Ye come and sing no more.
Spring waits in vain for the carol
That welcom'd her coming of yore;
But beware! There is One who made them,
Our birds with their voices sweet,
And the cries of his dying songsters
Ascend to his mercy seat!

STREET SCENE, BENARES.

A STREET scene in an Eastern city presents many points of contrast to one in the West. The fantastic oriental architecture, the dark faces and quaint costumes of the people, the strange languages that meet the ear, all make one feel that he is in another world. Yet there are on every side evidences of a civilization that was old before that of European countries began, and even the languages contain the roots from which many of the words of most European tongues have sprung. The thick mattings and awnings hung over the windows and doors are evidences of the heat of the climate. Amid such surroundings many of the noblest trophies of missionary labour have been won.



STREET SCENE, BENARES.

SALT.

You doubtless have heard of the little boy who wrote a composition on salt, and said it was "stuff that made things taste bad if you did not put it on." Salt is an absolute necessity. Once a king in Mexico conquered his enemies because it was possible for him to prevent their getting any salt. The people yielded because they could not endure life without salt. In Mexico, when the world was young, they had a goddess who was known as the salt-giver. When you use salt, remember to be grateful for it.

LESSON NOTES.

SECOND QUARTER.

LESSONS FROM THE LIFE OF OUR LORD.

A. D. 30.] LESSON X. [June 9.
THE WALK TO ENNAUS.
Luko 24. 13-32. Memory verses, 25-27.
GOLDEN TEXT.

He opened to us the Scriptures.—Luko 24. 32.

OUTLINE.

1. The Holden Eyes, v. 13-16.
2. The Strange Story, v. 17-24.
3. The Opened Word, v. 25-32.

TIME.—April 9, A. D. 30. The same day as the last lesson, but late in its afternoon.

PLACE.—A country road leading from Jerusalem to Emmaus.

RULERS.—Caiaphas, high priest; Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Galilee and Perea.

HOME READINGS.

- M. The walk to Emmaus.—Luko 24. 13-24.
- Tu. The walk to Emmaus.—Luko 24. 25-32.
- W. Thomas convinced.—John 20. 24-31.
- Th. Testified beforehand.—1 Peter 1. 1-12.
- F. Not understood.—Luko 18. 28-34.
- S. Slow to believe.—Mark 16. 9-14.
- Su. Moses and the prophets.—Acts 3. 19-26.

QUESTIONS FOR HOME STUDY.

1. *The Holden Eyes*, v. 13-16.
To what travellers are we here introduced?
What journey were they taking?
How were they engaged while journeying?
What stranger joined them?
Why did they not recognize him?
Name two other instances when Jesus was not recognized. See John 20. 14; 21. 4.
2. *The Strange Story*, v. 17-24.
What question did the stranger ask?

Who replied to the question?
What did Cleopas say?
What answer was made?
About whom was this strange story told?
What had occurred to Jesus of Nazareth?
What hope had his followers cherished?
How long time since these events?
From whom had a strange report come?
What had these women told?
Who were these women? See verse 10.
How was their report received? See verse 11.
How had it been confirmed?

3. *The Opened Word*, v. 25-32.
What rebuke did the stranger utter?
What question did he ask?
What instruction did he give them?
At Emmaus what was the stranger about to do?
What entreaty did the disciples make?
What did the visitor do as they sat at meat?
What happened to the disciples?
What became of Jesus?
What had Jesus done for the disciples? (Golden Text.)
What were their feelings as Jesus talked?
What did they at once do? See verses 33-35.
How were their words suddenly confirmed?
See verses 36-49.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—
1. A lesson of sympathy?
2. A lesson of faith?
3. A lesson of hospitality?

THE LESSON CATECHISM.

1. Who saw Jesus on the afternoon of the day of his resurrection? Two disciples. 2. Where were they going? To Emmaus. 3. Of what did they tell him? The life and death of Jesus. 4. What did Jesus explain to them? The prophecies concerning him. 5. What happened when the day was far spent?

He tarried with them. 6. What took place when the disciples recognized him? He vanished. 7. What is the Golden Text? "He opened to us the Scriptures."

DOCTRINAL SUGGESTION.—The witness of the Old Testament to Christ.

CATECHISM QUESTION.

Is the Church one?
The invisible Church is one in Christ; but visible Churches may have and have many forms.
Is the Church holy?
It is called to be holy, and the invisible Church is holy; but there may be many unworthy members in the visible Church.
Matthew 13. 30, 47-50; 1 John 2. 19.

WHAT TOBACCO WILL DO FOR A BOY.

BY MABEL GIFFORD.

"THEY wanted me to sign a petition," said Mr. Melvin. "They are trying to make scientific temperance instruction one of the school studies. It's all fol-de-rol. I don't want my boy's head stuffed with such nonsense as they have put into their books, and I certainly shall not vote for it or sign any petition for it."
Franklin was listening attentively. This hour was, though not one of the three dreamed of such a possibility, a turning point in his life. This was the view his father took of the tobacco question, and his father must be right.
Years after, when Franklin graduated from the public school he passed the ex-

aminations very creditably but took no honours.

"I expected a great deal more of Franklin," said the superintendent, "he is a young man of great promise. He seems to be really brilliant at times, but at other times quite dull. His studies come too easy to him; he does not make effort enough."

It was the same on the playground. An expert one day, another an indifferent player. "You can't depend on Franklin Melvin," the boys said.

He was anxious to enter a military school, but he was unable to pass the examinations here, being pronounced physically unsound. "It is useless," said the examiner, "for a man that uses tobacco to attempt to enter a military school."

Then Franklin studied law, but failed in that, for though eloquent and witty, shrewd and keen, he had periods of confusion when nothing seemed clear and he could not collect his thoughts. "So strange," people said, "that such a smart lawyer should lose so many cases."

Then he tried medicine, and it was the same old story, a brilliant beginning and everyone's favourite, then a quick falling off until the word "failing" stared him in the face again.

Standing amid the ruins of what had been a promising career, Franklin Melvin acknowledged the truth to which he had stoutly refused to listen, namely, that tobacco was a viper that was sucking his life's blood, weakening body and brain, and transforming a noble manhood into a very inferior specimen. He thought of his father, who year by year grew morose, irritable and dull. He thought of all the warnings to which he had turned a deaf ear, and the many young men who had failed that were slaves of the tobacco habit.

"I will give it up," he said, and he did make a struggle, only to return to his habit more a slave than ever.

ONLY a few weeks ago a lecturer at a big meeting gave utterance to the following. "All along the untrodden paths of the future we can see the hidden footprints of an unseen Hand. We pursue the shadow; the bubble bursts, and leaves the ashes in our hands!"

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THE LAND OF THE MORNING

BY

Rev. J. W. Saunby, B.A.

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