

or "told," for this language has other verbs for such expressions. This text, taken directly from the Hebrew as it now stands, must be translated thus: "And Cain said to Abel his brother; and it came to pass when they were in the field," etc. This text contains no very good sense, and yet there is no other way to render this as we now have it in the Hebrew Bible. One is therefore inclined to suspect that some mistake has sometime been made in transcribing the text. It looks as if the line containing the words which Cain actually said have, in some way, been lost from the text—perhaps by some slip of an early copyist.

With this suspicion, we turn to the ancient versions to see how they read this verse. First, let us call the *Samaritan Pentateuch* as a witness. Here we find, "And Cain said unto Abel his brother, 'Let us go into the field'; and it came to pass when they were in the field," etc. This appears to be a very probable reading. But then, we know the Samaritan Pentateuch is not a very reliable witness, for we have found that it sometimes changed passages to make them read more smoothly. Its evidence, therefore, is not, of itself, enough to warrant us in reading these words, "Let us go into the field," into our text. We shall therefore try the *Syriac* and it also reads, "Let us go into the field," as the words spoken by Cain. What, then, of the Syriac Version, and Jerome's Vulgate? They both insert the same words. So the evidence seems very strong against the present Hebrew text, and we feel, from our search through the old documents, which are translations from a much older Hebrew text, that we have found what were the original words, i.e., the words in the first Hebrew text. And we think, too, that in this case our revisers did not go far enough in their work, but that they should have inserted these words in their version. They knew these facts, but probably the words were left out by them, because of the radical change involved, and because similar changes in the Revised New Testament, which had been published four years before, had not met with favor. And so these words, which appear to be well authenticated as belonging to the original text of Scripture, must for the present remain out of the Bible. Their chances of admission are decidedly good, however, when the next revision of the Old Testament is made.

#### ALBERTA'S OFFERING TO CANADA'S NATIONAL LIFE.

(Continued from page 149.)

the provincial university 54 are registered as Methodists. We tell these things not to boast, but to show our great opportunity and responsibility. To us, and to no others, comes the work of leadership in the years that are before us. We must prove worthy of our commanding position. We need men, strong men, men of vision and of faith. It is not enough that we boast great wheat-fields; it is not enough that we have nearly two tons of coal for every acre in all the rest of the Dominion; it is not enough that north of this city lies a country still to be developed as great as the country between here and Winnipeg; it is not enough to have material greatness. The true greatness of a country must lie in its manhood and womanhood, in strong lives and in wise leadership. And this must come largely as the product of the Church and of that Christian work in which we Methodists, east and west, are called to take such an important part. It comes with special appeal to the young men and our Epworth Leagues. In this province Methodism must show itself to be Christianity in earnest, and the Epworth League must become Methodism in earnest.

#### The Nation's Call to Young Womanhood

BY MRS. RUSSELL DINGMAN, TORONTO.

Some of you have heard this story. There were various things on the wall of a student's room—an oar, tennis rackets, boxing gloves. But there were some things that showed that there was something wrong with the heart and character of the one whose room it was. When the boy's mother came to visit him in the fall she looked at the walls, but made no comment. At Christmas-time there came to the boy a beautiful copy of Hoffman's *Head of Christ* from the picture of "Christ and the Rich Young Ruler." In the spring the mother came again. The tennis rackets were there, the boxing gloves were there. There was a picture of a giant cathedral lifting its spires towards heaven. There was an etching of a brook running through flowery meadows, and there was

land. Is there not in these conditions an urgent call to Canada's women to keep clear the vision of right?

They will answer it, these Canadian girls, for they are ever eager to hear calls to service. They will answer it—in home, in office and shop, everywhere—by directing our eyes to "the true, the beautiful and the good." They will answer it by giving their best on the home mission field. They will make the Sunday School the most effective college in the land. They will make the city missions and settlements the centres of sweetness and light that will purify our social life.

But how wise they must be in order to make their pictures attractive! They must not accomplish much by impulse. They must "be prepared," as the scouts are. With earnest purpose, they must use every means to become strong, efficient and winsome standard-bearers. May our patriotic young women answer the appeal to help make Canada as fair as girlhood itself!

#### TO CANADIAN YOUNG PEOPLE

Forty-four years since Confederation! What progress has been made by our Dominion during these years! And what opportunities beckon us forward. Canada is now known everywhere as the land of promise and of success.



REV. T. ALBERT MOORE,  
General Secretary of Temperance,  
Prohibition and Moral Reform.

servant; the mistress and her maid, and all the relationships of life; Christ the ideal and impulse of all who live beneath the Canadian sky, will lead forward the nation to prosperity, strength, and position. That people that is in such a case; yes, happy is that people whose God is the Lord."

T. ALBERT MOORE.

#### The Patriot

Born with a love for truth and liberty,  
And earnest for the public good, he stands,

Like solitary pine in wasted lands,—  
Or some paladin of old legends, he  
Would live that other souls like his  
be free.

Not caring for self or pelf or pandering power,  
He thunders incessant, earnest, hour  
by hour,

Thill some old despot shackle cease to be.

Not his the gaudy title, nor the place  
Where hungry fingers clutch his country's gold;

But where the trodden crouch in evil case

His cause is theirs, to lighten or to hold;

His monument, the people's glad acclaim;

And title high, a love more great than fame.

—Wilfred Campbell,

the *Head of Christ*, but the mother said,

"My boy, where are the other things, the things that are on the wall?" And the boy said, "Well, mother, you see they did not seem to fit in somehow with Him."

What a service to Canada if our young women will supply the pattern picture of the wall of our national life; the will so hold steadfast our Christian ideals that to these everything will "fit in." How many scenes of shame and dishonor disgrace this "home of the stalwart, the brave and the free"! Every paper has a record of sin and sorrow. Every pulpit informs of misery and wickedness. No one can close his eyes to the evils in our towns and cities. We fear danger to our greatest national asset—the character of our citizens. Think that many of our own young women are concerned in this wretched wrong! And consider the boys and girls who have no chance! Many of our Canadian children are taught the difference between right and wrong only by punishment inflicted by the law of the