

GOSSIP TOWN

Have you ever heard of Gossip Town,

On the shore of Falsehood Bay,
Where old Dame Rumor, with rustling gown,
Is going the livelong day?

It isn't far to Gossip Town,
For people who want to go.
The Idleness train will take you down,
In just an hour or so.

The Thoughtless road is a popular route,
And most folk start that way;
But its steep down grade; if you don't look out
You'll land in Falsehood Bay.

You glide through the valley of Vicious Folk
And into the tunnel of Hate.
Then crossing the "Add To" bridge, you walk
Right into the city gate.

The principal street is called "They Say,"
And "I've heard in the public well,"
And the breezes that blow from Falsehood
Bay
Are laden with "Don't You Tell."

In the midst of the Town is Telltale Park,
You're never quite safe while there:
For its owner is Madam Suspicious Remark,
Who lives on the street Don't Care.

Just back of the park is Slander's Row
'Twas there Good Name died,
Pierced by a dart from Jealousy's bow
In the hands of Envious Pride.

From Gossip Town peace long since fled,
But trouble, grief and woe,
And sorrow and care you'll meet instead
In Gossip Town, you know.

PORTRAIT OF A METHODIST

A Methodist is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him—one who loves the Lord his God with all his heart and soul and mind and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, wrath, malice and every unkind affection. His one desire and the one design of his life is not to do his own will, but the will of Him that sent him. He keeps all God's commandments, from the least to the greatest. He follows not the customs of the world, for vice does not lose its nature through becoming fashionable. He fares not sumptuously every day. He cannot lay up treasures upon earth, nor can he adorn himself with gold and costly apparel. He cannot speak evil of his neighbor no more than he can lie. He cannot utter unkind or evil words. He does good unto all men, unto neighbors, strangers, friends and enemies. These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone do Methodists desire to be distinguishable from all other men.—John Wesley.

"Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness."

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.

HOW TO DEAL WITH CARELESS SINNERS

When you approach a careless individual to endeavor to awaken him to his soul's concern be sure to treat him kindly. Let him see that you do not seek a quarrel with him but desire his best good in time and eternity. Furthermore:

1. Be solemn. Avoid all lightness of manner or language. Levity will produce anything but the right impression.

2. Be respectful. Some seem to suppose it necessary to be abrupt, rude and coarse with the impenitent. This is a serious mistake.

3. Be very plain. Do not cover up any circumstance. Before you can cure a wound you must probe it to the bottom. Keep back none of the truth, but let it come out plainly before him.

4. Be sure to address his conscience. Talking in general terms against sin will produce no results. You must make a man feel that you mean him.

5. Bring the great and fundamental truths to bear upon his mind. Sinners are apt to run off upon some pretext or some subordinate point, especially some point of sectarianism. Do not yield to him. It will do more hurt than good. Tell him the present business is to save his soul.

6. Be very patient. Guard your own spirit. Many have not enough good temper to converse with those who are much opposed to religion. Such a person wants no better triumph than to see you angry.

7. Do not take the sinner's part in rebellion. If he says he cannot do his duty, do not take sides with him. If he finds fault with some Christians, do not take his part. He had better see to his own concerns.

8. Be sure to pray with him before leaving, for without prayer you leave your work undone.—Charles G. Finney,

COMMUNISM AND PACIFISM

The super-pacifists and the loyal boosters for the Russian scheme should be under some embarrassment these days. To see war-crazed Japan taking possession of the land of an unarmed people and mercilessly murdering women and children in the operation is enough to answer all the sickly sentimentalities of the super-pacifists. Every Christian is a pacifist. But to insist on disarmament in a mad world is equivalent to levelling the walls of our penitentiaries and arming the guards with hairpins.

And what can we say for the reds and pinks who have been telling us of the equality of the people in dear Russia? Not only the well-authenticated news of poverty and persecution in that land, but now the interesting story of a great national election, has reached the outside world to bring embarrassment to the above-mentioned—if they have capacity for such an emotion.

The "citizens" of the Soviet were promised Utopian reform in that they were to make free choice of elected officials. The hitch in the matter is that the ruling group makes choice of the candidate. The voter is then free to vote for the government candidate—or not at all. Wonderful liberty and equality that!

Dare we hope that these two vociferous propagandists in our midst may be silenced at least for a season?—Moody Monthly.

WARNING TO THE GULLIBLE

The editor of the Christian-Evangelist admits that he has been considerably bothered about the question of "how much the tobacco companies pay the ordinary human 'goop' for the privilege of using his photograph and testimonial in their advertising." The editor knew, of course, that United States Senators might get as much as \$1,000, but he considers them obviously a special prize. What haunted him was the fate of the common man or woman. Were the advertisers being "fair to organized labor?"

Recently the editor learned that one New York woman whose face had smiled at us in advertising a certain brand of cigarette, got \$75.00 for her "co-operation" together with all the photographs of herself that she desired. If this pay does not seem excessive or even sufficient to our readers, the demon advertisers naturally can reply that there are plenty who are willing to work at that price. At least that's what this particular woman thought, and so she grabbed it.

All this simply leads us to wonder whether such people really use the particular brand of cigarettes which they call in their testimonial so "infinitely superior to all others." Of course, we know in advance that the cigarette doesn't actually do for them all they claim. It is merely part of the racket which is worked on a gullible public, and there is no means of telling how many poor souls are influenced by this sort of paid testimonial. Everyone should have sense enough to know that rich corporations can buy all the testimonials they want for their product, whether that product is good or bad. Moreover, they are willing to pay because they know that there are "plenty of suckers," as they call them, who will fall for it. But isn't it a pity?—The Messenger.

UNCLE SAM

A monument was recently unveiled over the grave of Samuel Wilson, who is responsible for the term "Uncle Sam" applied to the United States government. Wilson had a contract to supply meat for troops stationed at Greenbush and Newburgh, New York, during the war of 1812. He was known as Uncle Sam in his own community and stamped his boxes and casks with U. S. Soldiers who saw the initials at the army posts soon spread the phrase that "Uncle Sam" was feeding the army. Soon everything belonging to the government came to be known as "Uncle Sam's." In a year's time the term was so accepted that a newspaper story referred to "Uncle Sam's men."—The Sunday School Banner.

JEWS IN SOUTH AFRICA

The expulsion of all Jews from Ecuador except those engaged in farming was decreed on January 18 by the provisional military government of Col. Alberto Enriquez. The decree declared hundreds of Jews permitted to colonize in Ecuador to escape persecution in Central Europe had entered business instead of agriculture as the Ecuadorean government had expected them to do. The decree gave all alien Jews not engaged in farming thirty days in which to quit the country. "Necessity of guaranteeing Ecuadoreans and foreigners resident here normal pursuit of their business activities, and prevention of undesirable aliens from transacting business in violation of normal laws," was given as reason for the expulsion.—Christian Observer.