

toil. Many have, in the very nature of things, to do pioneer work, and some must necessarily toil on fields from which perhaps no adequate monetary returns may ever be received. Herein is the opportunity and duty of our missionary boards. The great world-wide Gospel propaganda cannot be carried out without men and women and money, and the part of the missionary societies is very apparent.

But such preachers must be educated. Never was the demand for an effective teaching ministry more insistent than today, and never was a higher standard of ministerial efficiency set up before our eyes than by the very people we would serve present to us. The relation of our Educational Society to this important phase of our work was never clearer than it is in these days of true Christlike service as shown in the growing number of Training Schools for deaconesses and associated agencies, without which the Church would be sadly impoverished of good works.

But if we are to have goodly men and women educated and trained for public service in the extension of our Lord's Kingdom, we must first get our boys and girls and then grow them. For men and women, preachers, teachers, deaconesses, doctors, nurses, or what not, cannot be manufactured; they must be grown

from childhood up to adult life. Herein is the prime value of the Sunday School, and Young People's Societies. Our base of supplies is right here. Our Sunday Schools, Epworth Leagues, and kindred societies must start out on this life of ministry thousands of our growing youth, from among whom we should be able to obtain a full complement of volunteers to the work of the Church in the days to come.

I have said that our ultimate aim is the enthronement of Jesus Christ in the hearts of all the people. That whatever would hinder His exaltation, deny His right to reign, or detract from His high estate, must be cast out. That many such opposing forces are entrenched in social, civic and political habits and customs needs no argument. To bring all the influence of the Church to bear in an orderly and systematic way on these camps is the work of the Church through the Temperance and Moral Reform Department. Only ten years ago some were dubious about the organization of this branch of our work, but its great uplifting influence in our country is very manifest. It is engaged in a glorious campaign wherein "Righteousness which exalteth a nation" plays a most prominent part.

In all these various channels of usefulness for God, the relation of the *Denomi-*

national Press is of much importance. The work which our connexional editors and book stewards are doing is vital to the success of the Church and its far-reaching influence can never be measured.

Nor must we count the systematic and orderly management of the Church's business, either locally or connexionally, as separated from the great, ultimate aim we have in view, the exaltation of Christ over all the earth.

Whether in the education of the people in the stewardship of money, or in the guidance of the quarterly boards in the systematic raising and wise expenditure of money, it is most advisable that our finance department be recognized as an organic part of our Church life.

So throughout all our connexional Church work, runs one supreme purpose, one ultimate aim, one final end, and to the attainment of thereof in all the intermediate steps we unite heads and hearts and hands in loving, wise, fraternal co-operation, and pray that though one may be called to guide here, or to administer there we all may know that no one toils for naught and that such labors are not and never can be in vain. Glad we are of great gladness in our own knowledge of the Christ, we live and labor together that He may yet be acknowledged King of kings, and Lord of lords, Blessed forevermore.

World-Wide Young Methodism

IX. The Value of Junior Work

THE EDITOR

SHE was a bright little tot and evidently very proud of her baby brother. With fond affection she looked with loving slanting eyes upon his innocent, upturned face, as he lay in his snug cradle, and emphatically spurned my offer to buy him.

"Won't you sell him?" I asked, and jokingly continued, "How much is he worth?" But she repudiated all my offers, and turning to the mother, said almost indignantly, "Muvver, he wants to buy baby, and we won't sell him, will we?" "No, dearie," the mother smilingly assured her, "We couldn't do without baby." And the wee girlie sister continued by asking the question in all seriousness that I had pronounced in fun, "How much is he wurr, muvver?" "Oh, ever so much," was the reply, "I don't think Mr. Bartlett could buy him; he is worth more than money." And on my assenting to the mother's statement and assuring the wee maiden that I could not afford to pay all the baby was worth, she was comforted concerning her brother.

The simple incident set me thinking, and thinking hard. "How much is he worth?" I mused. In my fancy I piled up all the gold of the Klondike, and added thereto all the diamonds of Kimberley, and then concluded that all that gold did not represent the worth of that one baby boy. The fond mother was right; he was "worth more than money." And I let my thoughts run on until I included in my fancy all the millions of babies that dot the earth in every clime and zone, of every people and tongue, of all races and colors, and I tried to estimate the value of them all according to the standards of Him who said, "Of such is the Kingdom of Heaven," and "It is not the will of your Father which is in Heaven that one of these little ones should perish." I confess that the thought staggered me as I recalled again His words as He said, "See that ye despise not one of these little ones."

"Do all these little ones belong to Him?" I asked myself, and the answer came promptly and without qualification. "They do." It was a glorious thought that

every baby throughout all the earth has been born into world redeemed by the atoning Christ, and the priceless possession of such immeasurable wealth of human life, to be claimed for Him, nurtured for Him, held for Him, trained to service for Him,—all these mighty purposes concerning the little ones as related to the Church by His redemption, filled me with great joy, and at the same time possessed me with a terrible dread lest we who are set to feed His lambs be found recreant to our sublime trust, or prove unfaithful to our supreme task as undershepherds of Him,—the Good Shepherd.

"How much is he worth?" I again asked myself, as in thought I reverted to the one baby boy lying in infant innocence in his cosy cradle. What is his value?—in himself, here and now; in the esteem of Jesus; as a prospective man; a coming citizen; to the Church of God,—and so forth, and so on. Oh, the present worth of a child! Who can measure it? Oh, the possibilities of a child! Who can estimate them? If the former is beyond computation, how we should value him for his own sake. If the latter cannot be forecasted, how diligently we should endeavor to cultivate him that he may become the highest type of man, and of priceless value to his fellows and his God.

"How much is he worth?" Until one can make inventory of his full value, one cannot catalogue all the benefits Junior Work, standing as it does for the retention of each child in the Kingdom of God, his culture in all that pertains to Christlike character, and his training for a life of loyal service in the Master's cause.

We Methodists assert that children belong to Christ. We do not baptize them to make them His, but because we say they are His already. We assign them a place in the Kingdom of Heaven, not by privilege, or as a favor, but as a recognition of the rights secured to them by the blessed Redeemer Himself. Our standards are not at fault. Would that our practice were consistent with them. The whole Methodist world were to practise what it theoretically asserts in its doc-

trine, not only would the place of the children be assured on paper, but it would be actually secured to them by every provision for their retention in the Church, and there would be lacking none of the careful shepherding whereby they might be held and nurtured within the fold of Christ. As it is, how many are made to wander into the wilderness and become lost in the desert, none but an omniscient Mind can know. Surely, God will call the Church to account some day, for the innumerable host of wanderers who have strayed away from lack of adequate early protection and care.

To keep the little ones for Jesus is what the Junior work stands for. Call the society a Class, a Guild, a League, or by any other name you please. Its supreme purpose is to save the children to Christ, to bring them into early conscious relation to Him, to cultivate His likeness within them, and to fit them as they grow in years and capacities, for actual personal service in His cause.

Can we put on paper the value of such an enterprise? I confess that the sum is one that I cannot compute. It is beyond my powers to make any exact calculation. And I doubt very much if any of my readers will even attempt to make adequate estimate of it.

What is the value of Junior work to the Junior himself? That is a very proper question.

To be taught as early as he can understand, that he belongs to Christ, not to the Evil One; that Jesus is his only rightful Lord and Satan a Usurper; that the blessed Saviour will manifest in his growing life His power not only to forgive sins but to prevent them; that his young life may be lived without becoming deeply stained with sin, and guarded and knotted by evil habits; that even as a child he may perform acceptable service to his Master; that he may grow up in loyal obedience to the Heavenly Father's will; that he may find his greatest joy in Christlike ministry among his fellows,—surely this and all else in which is embodied in the very principles of Junior work, is worth everything to a child. And for all this we Junior workers are called