

among its members, and thus ally itself with the great work being done by our Church.

[Note.—Material to make this meeting valuable and effective is to be had in abundance. It is impossible to give anything like adequate treatment to it here. But "The Heart of Japan," "Missionary Bulletin," "Outlook," etc., are within the reach of all, and from them may be gathered ample illustrative and educative matter. We would suggest as a splendid way to teach the Juniors on this topic would be to cut from the various periodicals the photos of the different missionaries. Let these photos be on the Juniors. Give each the privilege of bearing the name of the missionary whose likeness he or she carries, and let the others find out who they are. After a while, a general introduction between the newly-named members may take place. If arrangements are made beforehand, the persons who bear the photos may prepare themselves to tell something about when they went to Japan, their work there, etc., and so add zest and novelty to the meeting as well as making it thoroughly instructive.]

Nov. 26.—"Hannah's song of praise," 1 Sam. 2, 1-10. (Praise meeting.)

In the days of Samson there lived in the land of Ephraim a man whose name was Elkannah. His wife's name was Hannah. In obedience to the law which required every man in Israel to go three times a year to worship at Shiloh, where the Tabernacle was Elkannah and Hannah were found there. The great wish of Hannah's heart was for a son. For him she prayed to God. In answer to her prayer God gave her a son. She named him Samuel which means "heard of the Lord." When he was old enough for the journey, but still a very little child, she took him with her to Shiloh to give him to the Lord, of whom she had asked and received him. She told Eli the priest about the gift and the grief which she had for the gift of God for the gift of the child, she lifted up her voice in a song of praise and thanksgiving. This song is called a prayer, for prayer, as the Bible often shows us, is not merely asking for something, but the giving of thanks as well; indeed, it often means the worship of the heart or communion with God in any way. We must bear this in mind, so as not to confuse prayer with mere petition. Without the giving of thanks there is no true prayer for praise. What are some of them? In answering the question we should bear in mind that all life's mercies are gifts of God. He is the great and the great Giver of all good and perfect gift." Therefore, to Him it is right that we should give thanks. . . . If we cultivate the habit of praise it will put a song into our lives and make us happy continually. If we neglect to look on the bright side of life we will soon grow dull and gloomy, and make others the same. . . . We cannot too highly exalt the mercy and goodness of God. All through Hannah's prayer she is praising the great and wonderful power of God. Mark the words "for by strength shall no man prevail." That is, without the help of God we cannot overcome. His presence constitutes the greatest blessing we can have. Give us assurance of safety and success. . . . (You doubtless have in your League some one who can sing such songs as "Count your blessings." There is sunshine in my soul," etc. Have the whole service bright and happy with the praise element.)

Dec. 3.—"A boy at work for God in His House," 1 Sam. 18, 26.

When Hannah had given thanks, as we saw last week, she went home again with her husband, leaving the child Samuel with Eli to be in the Tabernacle and serve God. There, dressed in a linen

ephod, or garment, the boy grew in body, mind and soul, and was obedient to Eli in the service of the holy House. As such, Samuel is a striking object-lesson of what a boy may be for God, and what he may learn to do for Him. What he knew he had to learn as any other boy has to. But he had a good mother, was the child of prayer, and, being under the pious instruction of Eli, had every opportunity to be both good and useful. A boy's parentage and tuition have much to do with his after-life. His character, conduct, and influence are all much dependent on the surroundings in which he is placed in early life. We cannot be too careful of the first impressions made on our boys. Having a good start, Samuel "grew." His was a natural and healthy development, and under the blessing of God he became the great power for righteousness in his country afterward. So our boys will make good men if properly educated for God in early life. The story for parents and teachers is briefly summed up thus: 1. Place a high value on your boys. Remember Samuel was a wanted child. 2. Dedicate them early to God. Remember that Samuel was a loaned child. 3. Restrain them from sin. Remember that Samuel was an educated child. 4. Train them in sanctary worship and service. Remember that Samuel was a dedicated child.

The lessons for the boys are briefly summed up thus:

- 1. Listen! God still calls boys.
- 2. Answer! God wants you.
- 3. Be loyal! Serve God whenever you can.
- 4. Grow! Learn to do by doing.

Go Right On Working } This is the best way to grow.

Dec. 10.—A little messenger and his message.—1 Sam. 3, 11-18.

The topic to-day shows how God used Samuel to reprove Eli for the wickedness which he had allowed in the lives of his sons. Immediately, the story has little bearing on modern life. But from it we may draw important lessons. A messenger is one who is sent. His message is that which is committed to him to carry to another. The sender of the message is the one of authority who must be obeyed. All messages are not of the same importance; but whatever they are, the character and position of the sender give them value. In our relations to God and one another, we are to convey what is given to us of wisdom or warning. God wants us to speak for him. But we must not be presumptuous. See how cautious Samuel was. He acted with becoming circumspection. So every child must have proper respect for his elders and not manifest a forward spirit in General speaking. He was not called to reprove or advise his elders. A boy's place is naturally among boys. A girl's is among girls. Here, in their natural sphere of influence each may be used of God for the glory of the Word. God has given us all a message for others. It is that of his love. We should be free to speak it. There is no danger of presuming here. Every dutiful child will hold his father's name in his name with reverence and desire, and others to reverence it also. So he will speak well of his father. What of God's professed children who hesitate or decline altogether to speak for Him? The best way to reprove sin is by the example of a good life. Every boy and girl may show this to his or her companions. And especially at home is this effective. Speak for God whenever an opportunity offers. Be humble, be cautious, be reverent; but do not be afraid. God was with the boy Samuel to strengthen and help him because he was devoted and obedient. So will he be with each of us. We are his messengers to all whom we can reach.

To those of our own family, friends, and community first, and then to the whole wide world by our missionary prayers and gifts. Do not be a truant; but when God says "Go," or "Speak," do so, and he will bless and sanctify the message.

How My Boy Went Down

It was not on the field of battle, It was not with a ship at sea, But a fate far worse than either That stole him away from me. 'Twas the death in the tempting dream That the reason and senses drown; He drank the alluring poison, And thus my boy went down.

Down from the heights or manhood To the depths of disgrace and sin; Down to a worthless being, From the hope of what might have been. For the brand of a beast besotted He bared his manhood's crown; Through the gate of a sinful pleasure My poor, weak boy went down.

'Tis only the same old story That mothers so often tell, With accents of infinite sadness Like the tones of a funeral bell; But I never thought, once, when I heard

I should learn its meaning myself; I thought he'd be true to his mother, I thought he'd be true to himself.

But, alas! for my hopes, all delusion! Alas! for his youthful pride! Alas! who are safe when danger is open on every side!

Oh, can nothing destroy this great evil? Nor bar in its pathway be thrown, To save from the terrible maelstrom The thousands of boys going down? —National Temperance Almanac.

"After Your Boy"

One of the delegates to a State convention of Christian Endeavorers, a young business man, dressed in a natty rough-and-ready suit, every movement alert and eager, and telling of bottled energy within, came suddenly upon a red-faced citizen who evidently had been patronizing the hotel bar. Buttonholing the delegate a trifle unceremoniously, the latter said:

"What are you fellows trying to do down of the meetings? You are hot temperance, I see by the papers. Do you think you could make a temperance man of me?"

"No," replied the delegate, looking him over from head to foot, with a keen glance, "we evidently couldn't do much for you, but we are after your boy." "As to this unexpected retort the man dropped his jocular tone, and said seriously, "Well, I guess you have got the right of it there. If anybody had been after me when I was a boy I should be a better man to-day."

A Long Story in Brief

The Wichita Beacon, Kans., puts much in this thus:

"The distiller, from the bushel of corn, makes four gallons of whiskey (with the aid of various harmful products and adulterations). These four gallons of whiskey will pay for 25-40 cents. "The farmer who raises the corn gets from twenty-five to fifty cents.

"The Government, through its tax on whiskey, gets \$4.40.

"The railroad company gets \$1.

"The manufacturer gets \$1.

"The taxman who hauls the whiskey gets fifteen cents.

"The retailer gets \$7.

"The man who drinks the whiskey gets drunk.

"His wife gets hunger and sorrow. "His children get rags and insufficient food.