

pages 68 to 84. Then from Newfoundland to Quebec, where our trip finishes after a visit to the French Methodist Institute.

THE GUIDES.

The Guides will point out on the map, under the direction of the superintendent, the places as they are visited during the meeting. They will also act as ushers and distribute and collect the hymn books.

The Guides should be boys, and different Guides should be appointed for each meeting.

THE CONDUCTORS.

The duties of the Conductors are: To take charge of the tickets for each month, and sell them to the Juniors for one cent each, to stand at the door before the meeting begins, and admit the Juniors to the meeting by looking at their tickets. To issue special passes to those who have no tickets. The Conductors are appointed for three or six months.

THE NEWS AGENTS.

The News-agents are Juniors who are appointed at each meeting to take part in the succeeding meeting by reading a short story or giving some interesting facts about the places and missions, as they are visited during the meeting.

During the month preceding the meeting the superintendent will supply each News-agent with a reading or with the information and facts.

Several Juniors, by this plan, may take part in each programme.

SUPPLIES.

Maps—A map of the world, an atlas and geography of Canada, also a C.P.R. map of the world, showing route from Vancouver to Japan, China and India, will be sent free to leaders of this Junior missionary trip.

Tickets—The tickets are attractive, and will be prized by the Juniors. On one side are missionary pictures, on the other side the trip for the month is suggested. Tickets will be issued for each meeting, and should be distributed at the meeting preceding that for which they are issued. These tickets supply the outline of study for each month. By giving them out a month in advance the children become familiar with the trip outlined on the ticket, and may be able to gather some information about the places. The tickets will be supplied at the rate of half a cent each to Junior Leagues, whose missionary givings are paid through the Forward Movement. Sample ticket sent free. Pieces of plain cardboard may be used for the special passes for those who come to the meetings without their tickets, for visitors, and for those attending League for the first time.

FOR THE FEBRUARY MEETING.

At the January meeting it will be necessary to decide what places your League will visit at the February meeting, for which the following outline is suggested: One Indian Institute, the Italian Mission, Toronto; All People's Mission, Winnipeg; Chinese Mission in New Westminster, and the Japanese Mission in Vancouver.

During the month the Superintendent will provide information for the News-agents and conductors for each part of the programme. The following pamphlets and periodicals are suggested in preparing for the February meeting. In some cases it will be necessary for the superintendent to write out, from the information found in the papers and pamphlets, such selections as he may require for the News-agents for the programme: The Story of China in Canada, 10c.; David Sallosalton, 10c.; Our Indian Missions in British Columbia, 5c.; The British Columbia Indian and His Future, 5c.; Indian Education in the North West, 5c.; The Italian Mission, Toronto, free; Onward, Missionary Outlook (for February), Missionary Report, Missionary Bulletin.

SUGGESTIONS.

Ask the children to suggest hymns. They usually have their favorites.

Make the Scripture lesson missionary, by explaining the missionary lesson it teaches.

Ask each child to bring a missionary picture, or a short missionary story out of a paper, these they will give to the superintendent, who may find them valuable for use during the trip.

Ask each child to bring a cent to pay for his ticket for the trip for the February meeting. Make use of the pictures on the tickets by explaining them to the children.

Announce the time of meeting by saying, "We will start on our trip at — o'clock."

All supplies and further information may be obtained from Rev. F. C. Stephenson, Methodist Mission Rooms, 33 Richmond Street West, Toronto, Ont.

Feb. 5.—"Mordecai the Faithful." (Faithfulness.) Esther 6. 1-11.

In Esther 2. 21-23 is told the story of the plot against the king's life by two of his servants. This was discovered by Mordecai, who thus saved the life of the king. Although his name was recorded as preventing the murder of the king, Mordecai had never been rewarded for his act of loyalty. Time passed by. Haman was seeking the death of all the Jews, Queen Esther advised by Mordecai, was endeavoring to save her people, and to the gallows. These points have been learned in detail in our past studies. The text for to-day takes us back to the king. He was passing a sleepless night, and possibly to while away the time he caused some of his attendants to read to him. Among other things they found and read the record of the wicked attempt on the king's life, and how Mordecai had prevented it. "What," asked the king, "has been done for this man who saved me?" The officer answered, "There is nothing done for him. Immediately the king saw the injustice of this neglect, and he sought some way of rewarding his bravery and loyalty. All this time Mordecai had been going on with his work, true to the King his Master, and longing that God would save his people from the wicked design of the cruel Haman. While the King is looking for some way to reward the faithful Jew, Haman his enemy is doing his best to obtain the royal assent to his death. With these hateful thoughts in his mind, Haman comes into the king's presence. The king is at the same time looking for a suitable recognition of Mordecai's services. Naturally he asks Haman what shall be done in the case. He does not name the man, but puts the question, "What shall be done unto the man whom the king delighteth to honor?" Haman thinks he himself means, and gives his answer in verses 8 and 9. His disappointment may be imagined when the king sends him to do these very things to Mordecai the despised Jew. Instead of a gallows, Mordecai has a grand march in triumph through the city, a seat of honor in the public state, and his servant all through is Haman. (The complete downfall of the proud and arrogant Haman is told in chapter 7.) The main lesson to be learned is that nothing pays in the long run of life but faithfulness. God had not intended for the faithful Jew. He turned the mind of the king to the forgotten records. He stirred up his heart to gratitude. He confounded the evil designs of Haman and brought him to the shame he had intended for Mordecai. God still lives. He will be true to our duty to Him, our country, our friends, ourselves. He will some day bring us to honor and our reward is sure.

Feb. 10.—"The Story of Job and His Trials." (Lessons from "Trials.") Job 23. 1, 2, 3, 10; James 5. 11.

Let your Juniors be given such questions as follow, week ahead. Let them prepare answers to the questions from the passages named, and at your meeting have these questions and answers read. Thus the story will be made familiar. Other questions may be given out; but the essential points are covered by these:

Where did Job live? Job 1. 1 (a).
What kind of a man was he? Job 1. 1 (b).

What did God think of him? Job 1. 8.
What did Satan say about him? Job 1. 9-11.

How was Job tried? Job 1. 12-19.
What did Job now do? Job 1. 20-22.
How was he further tested? Job 2. 6, 7.

How did he endure his afflictions? Job 2. 9, 10.

Was he faithful to God all through? Job 13. 15.
How did God reward His servant? Job 42. 10.

Explain the main purpose of the story of Job. The envy and malice of Satan prompt him to accuse Job of self-interest. He charges against him that he will be a good man only as long as he is highly favored of God. According to Satan's accusation, goodness does not exist apart from rewards. The story proves that fidelity to God may be retained quite independent of personal favors. This will readily appeal to the children. They are not to be good simply to get something or because they have had something given them. Goodness should be ours for its own sake. "If good and evil give you something" is not the proper principle to teach. It may be politic at times, but it will not make permanent and true character. The story of Job proves that when every selfish inducement is taken away and all thought of personal profit is removed, what will still be true and loyal to God for His own sake. To teach this truth to the young is to accomplish much. Be steadfast at all times. God is faithful. He will do wisely with us. His ways are both righteous and kind, and the outcome will be for our good and His glory.

Tillie Tattle

Of course this was not her "really own" name. Indeed her genuine "christened" name was Matilda. Her family name doesn't matter. She was called Tillie "for short," and how she got the second name you may easily guess. "I'll tell you, you was too often on 'Tillie's hips, and explainin' it all at home or at school nothing seemed to give Tillie so much satisfaction as to 'tell mother,' or 'tell teacher.'" It was not long before she was very unpopular. No one wanted her company. She was no more welcome in the games of the playground. Indeed, poor Tillie was very miserable until one day the teacher had a good plain talk with her, and made it clear to her that it was neither necessary or wise to "tell tales." Tillie needed charity. She had got into the bad habit of being in the wrong of the faults of her brothers and sisters than of their "good points." Little wonder that she got the nickname, "Tillie Tattle." We fear Tillie belonged to a "big family." We mean that many children and grown people, too, are much more ready to say nasty than nice things about others. They are ungenerous instead of kind. Of course there are times when it is necessary to speak, and then we should always tell the truth; but it is both improper and unkind to be looking for flaws and offences in others that we may expose them. So be sure you don't belong to the "Tillie Tattle" family.