

of the children taught. We girls in Toronto have four under our care and we find that a plan which will answer for No. 1 has to be greatly modified for No. 2 and so on. To a great extent the line of work has to be drawn out gradually by the common sense of the workers. Where teachers can be obtained we believe in the class system; it insures in the study of the "Catechism on Alcohol" a solid foundation of knowledge to which expression is more easily given in after years than if they had not learned, word for word, the answers given therein.

Then we are opposed to the plan of those juvenile organizations in which *amusement* is the leading point and *instruction* is only admitted when walking in the shadow of her more favored friend. Perhaps you say "All work and no play makes Jack a dull boy," then I will give you the advice that was given me on this point. When asking how we should so combine the two as to strike the happy medium. "Make your amusement instructive and your instruction entertaining."

This is a good rule, but requires a knowledge of the children taught to be made effective. For instance, in one of our bands, the Superintendent treats the children to a temperance story at every meeting, and while in another a story is only given, perhaps, once a month, and their great delight is for all to learn the same lesson in the classes and then have a review from the desk, so great is their devotion to it that, notwithstanding some hard words, the little ones of 7 and 8 can repeat in concert with our 15 year old boys and always hold their own.

At each meeting we use Temperance Responsive Readings and also teach some Bible verse which will be of some practical help during the week. By so doing we can teach them of the sinfulness of indulgence in other lines than those included in our pledge whereby we promise to abstain from the use of alcoholic beverages, tobacco and profane language.

Let me give you an example or two. In one of our Mission Bands, complaints came to us of the boys throwing stones, thus damaging property; believing that it was the result of thoughtlessness and carelessness rather than a wicked desire to destroy that which belonged to others, we picked out of the Proverbs one of the seven things that the Lord hates, viz: "feet that be swift in running to mischief," explaining the connection and illustrating mischief by stone throwing as well as other things. We were greatly gratified to learn afterwards of the cessation of the troubles complained of, at least for the time being. Then again we have what we call our purity quartette, consisting of four verses, namely: "Whatsoever things are pure, think on these things;" "Every word of God is pure;" "Blessed are the pure in heart for they shall see God;" and "Create in me, a clean heart, Oh! God." One of these we take each evening separately, then when teaching the second combine it with the first, and so on until the quartette is completed, when we explain the connection—the desirability of purity in thought, the sure cure of expulsion of intruders being meditation on the word of God. The rewards—and the prayer for obtaining the pure heart.

And when we have taught these we feel that we have erected around our children a safeguard which shall last till the end of time, for have we not this promise, "My word shall not return into me void but it shall accomplish that which I please and prosper in the thing whereto I sent it."

It may be that you agree with me as regards the necessity of this work and the methods of carrying it on, but you say "who is to do it?" My sister, if you are bright and cheerful (and every christian should be that), if you love the little ones and have the knack of interesting them, then secure the assistance of an organist, gather the children together, and for the sake of God and Home and

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