

Methodist girls and boys in Canada and Newfoundland on a missionary trip around the world. We had a delightful time, and by the end of the trip everyone knew a great many things about Canada, India, China, Africa, and Japan. One of the things we found out was that most of the people in these countries didn't care so very much about the girls and boys; sometimes they sold them for a few dollars, and often poor little baby girls were put out on the street to die. We were glad that in every land we visited we found good mothers and fathers who knew that Jesus said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." We knew the missionaries had taught these fathers and mothers about the true God, "Who so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." We knew, too, that the missionaries had obeyed Christ's command to go into all the world and preach the Gospel. We saw schools, hospitals, Sunday schools and churches, wherever the missionaries worked, and we saw that the boys and girls were happy. How glad were we that we had given some of our money to help the missionaries. So many enjoyed the trip of 1907 that during 1909 we are going on another trip. We want every boy and girl, and every Junior Superintendent to join us in the study of missions on the trip plan.

We all know Canada is a very large country; look on the map and see how far it is from Halifax, on the Atlantic, a port for the great ocean steamers from England and Europe, to Vancouver, on the Pacific Ocean, where the steamers from China and Japan land their passengers. Sometimes we call Halifax a "gateway" into Canada, and Vancouver is often called by the same name. These two gateways are very important. From Europe the girls and boys and babies and mothers and fathers and grandmothers and grandfathers and uncles and aunts are coming from England and Ireland and Scotland, and from every country in Europe, through the gateways on the Atlantic, while through the gateway of the Pacific—Vancouver—the Japanese and Chinese are coming in.

Some of these peoples cannot speak English, and some do not know about our God; these bring idols with them, that they may worship their own gods in the new country, Canada. Besides all the people who are coming in through both gateways, there are the Indians who have always lived in Canada. We should get acquainted with them all, so we are going to spend three months of our trip in Canada, visiting the Italian Mission in Toronto, All Peoples' Mission in Winnipeg, the boys and girls in our Indian schools, and the Japanese and Chinese in British Columbia. After this we go across the Pacific Ocean to Japan, then on to China; we shall spend two months in each of these countries. From West China we go to India. After this we turn towards home, across the Indian Ocean, through the Mediterranean and over the great Atlantic to Newfoundland, where we shall spend one month. We shall be at Montreal in December, where we will hold our Christmas thank-offering meeting with the boys and girls in the French Methodist Institute.

**FEB. 7.—WATCH AND BE SOBER.**  
(Temperance Meeting.) 1 Thess. 5-8.

The one great reason why we should keep ourselves from all evil habits is given in the opening clauses, "Ye are all the children of light," "not of the night." Light means illumination. They have been taught the ruin of evil, have been shown the beauty of purity, and

ought to know that evil practice and pure life cannot go together. They must both renounce evil and work righteousness. Apply this to the use of strong drink. Ask if the use of liquor tends to personal purity. Every one of your Juniors knows that it does not. What then? If we are Christ's disciples we must not use it. The reason again? Because it defiles, debases, destroys the good that He wants us to cultivate and show to others in our lives.

The same is true of every evil habit. It is unworthy of us as children of God; it is harmful to others who look to us to show them the right way to live. This means that we are to place too high a value on ourselves to allow anything that would degrade us to enter into our lives in any way. Whatever weakens the body poisons the mind, defiles the morals, paralyzes the conscience, lessens the power of the will, or destroys the influence for good of any of us is wrong. We must stand for "light," and how can we do that if we practice "darkness"?

Gather all possible statistics to show the evil effects of intemperance, appeal to

the rulers. They might own Christ and lose their lives. It was a trying place to be in. But notice how bold they were. They spoke the truth fearlessly. How different Peter is now from the trial of Jesus. (Read Luke 22:54-62.) What made the difference do you think? How grandly these men stand up for the right now! See how they emphasize what is "right" for them to do. Study the texts 19 and 20 again. It would have been "good policy," as the world judges, for them to have spoken softly to their critics, and so to have saved themselves from persecution. But they took the wise way and remained loyal to the truth and to Christ.

That is the great lesson. Whether boys or girls, men or women, anywhere or everywhere, what is "right" is safe. Nothing else is. We must always listen to the word of truth and obey God, no matter what man may think of or do to us.

What Old Testament men did this? Who else do we read of in the New Testament who also stood firm under trial? What will we do?



READY FOR SCHOOL

the children from economic, social, or national reasons to avoid strong drink. This is all right and proper; but until you have instilled into their souls the abhorrence of whatever corrupts because it is essentially wrong, you have not gone deep enough.

The drink habit is wrong; the traffic is wrong; those who support or even countenance it are wrong—the whole business belongs to "darkness," not "light,"—therefore, abstain, prohibit, destroy! Not from the plea of good policy, but from the unchangeable principle of right and truth, of purity and righteousness, by the grace of God let every Junior be pledged for life to avoid the cup of death, and to leave no effort untried to banish the demon drink from the land.

**FEB. 14.—PLEASEING GOD OR PLEASEING MEN—WHICH?** Acts 4:19-20.

Two weeks ago we saw how the healing of the lame man at the Beautiful Gate by our Lord, through Peter, and John, stirred up the people. Large numbers attended the preaching of the apostles, and many were converted to the new faith. The leaders of the people became angry at this, and Peter and John were arrested and put in prison. The next day they were brought before the council to be examined. Read the account over carefully in the first part of chap. 4. You will notice that the apostles had everything to gain or lose. But what would be gained, and what lost? They might deny Christ and gain the favor of

## The Breakfast Food Family

John Spratt will eat no fat,  
Nor will he touch the lean.  
He scorns to eat of any meat;  
He lives upon Foodine.

But Mrs. Spratt will none of that;  
Foodine she cannot eat.  
Her special wish is for a dish  
Of Exurgated Wheat.

To William Spratt that food is flat  
On which his mater feeds.  
His favorite feed—his special need—  
Is Eata Heapsa Oats.

But sister Lil can't see how Will  
Can touch such tasteless food.  
As breakfast fare it can't compare,  
She says, with Shredded Wood.

Now none of these Leander please;  
He feeds upon Rath Mitts.  
While sister Jane improves her brain  
With Cero-Grapo-Grits.

Lycurgus votes for Father Oates;  
Progaine appeals to May;  
The Junior John subsists upon  
Uneeda Bayla Hays.

Corrected wheat for Little Pets:  
Flaked Pine for Dot, while "Bub,"  
The infant Spratt, is waxing fat,  
On Battle Creek Near-Grub.

—Epworth Herald.