

this will be seen in the world. If we cannot all be preachers by preaching, we can all be missionaries by doing the work of the Gospel. There is much to be done, and, as we learned last week, there is call for all kinds of material and all manner of workers to use it. In the story of our lesson text it is seen that all could not do the same thing; but all were willing to do what they could, and so each one was of use. God does not want any of us simply for ornament; but He wants us in a hearty co-operation in building up His Kingdom. Men, women, boys and girls, all have their place. The various departments of the church are for service, and the Junior Epworth League should always aim at teaching the members how to work. It is not enough now what is needed to be done, nor even how to do it. We must be willing to do our part in the whole, and unless that is done something is lacking. The hair-spring of a watch is a very small and feeble thing in itself, but it is a very necessary part of the watch. The wire thread in every electric lamp is a very small and insignificant part of the whole; but without it there would be no light. And so it is with people. Many a boy and girl says, "I am too small," or "I cannot do anything worth while," and all the time God is wanting them to fill a place in His great workshop. For the church is a workshop with a place for all who have a mind to work. Yes, work has to be done, there is lots of call for all kinds of workers; but there is no place for drones. You know drones are lazy bees who do no work; but try to live on the honey some one else has made. The bees drive the lazy fellows right out of the hive. There is no room in the church for such human drones. Remember, too, that work becomes easier by learning to do it skillfully. Always do your very best and soon your best will be better than you ever thought you could do. Try at first with something easy. It may be at home that you find something to be done to help another. Do it! Do it right away. Nothing is easier by putting it off. It may be in Sunday-school by helping the teacher. Do it. Don't wait. It may be somewhere else by word of kindness, act of mercy, loving ministry. Do it. And "inasmuch as ye have done it unto one of the least of these ye have done it unto Me." Don't wait till you are grown men and women before you start. Don't wait till there is some "big" thing to do. Get ready for doing big things by and by in learning how to do the little things now. Be one of God's willing workers wherever you may live and He will see and bless your work and use it for His glory.

LED BY A CLOUD.

- Mon., March 27.—Brought forth by God. Exod. 29, 45, 46.
- Tues., March 28.—The cloud over the tent. Num. 9, 15-23.
- Wed., March 29.—The cloud of the Lord. Num. 10, 33-36.
- Thur., March 30.—By day and by night. Psa. 78, 14.
- Fri., March 31.—The Lord that leadeth. Isa. 48, 17, 18.
- Sat., April 1.—I will guide thee. Psa. 32, 8.
- Sun., April 2.—Topic: Led by a cloud. Exod. 40, 34-38.

This is a beautiful story of Divine Leadership, and should form the basis of a most helpful meeting. The simple story of the text is in itself most attractive. The picture drawn by the historian of the falling or rising cloud, the halting or moving multitude, is impressive; but when we remember what the cloud or the fire signified to the people, the effect is much increased. The Divine Presence! The unfailing guidance

and defence of Jehovah! What lessons for all. We have no such visible proof of God's providential care of us to-day; but He none the less watches over those who keep His Commandments. All that the cloud of fire meant to the Jewish multitudes, the Holy Ghost means to us to-day. He is never absent. Jesus told His disciples that it was necessary for them that He should go away, for if He did not, the Holy Ghost would not come to them. The Holy Spirit would have preferred to have the Saviour personally present with them in their work; but He could not stay on the earth for ever. But when He went back to heaven, He sent the Holy Spirit to abide with the church in all ages to come, and we are as usual under the protecting care of Almighty God as the Israelites were in the times of which our lesson tells us. What does this Divine Presence mean to us? What did it mean to the people in the wilderness? (1) They were assured by the Divine care. It is so to-day. Jesus taught that our Heavenly Father careth for us and that we should trust Him. It is so with us in our persons, and it is so in our work for God. He cares for the work and for the workers, and His greatest delight is to watch over both for the success of the great cause in hand. (2) They were reminded of the Divine faithfulness. God would not leave them. And as long as they were true to God, they may rest assured that all is well with them in their march. (3) They were taught that the Divine presence and faithfulness meant guidance for them and protection from their enemies. They could not fail as long as God was with them. Nor can the work of the church to-day. "God is in the midst of her." The work of worldwide evangelization is not an experiment. It is God's work, being done by God's people, under His direction and care, and as long as the church is true to Him and her mission, He will see that nothing is lacking and that nothing fails. Every Junior should know and remember at all times that this is the secret of successful work, and that without the Divine help and blessing, the most that we can do is bound to be a failure. This brings up the question: What must we do to have the Divine guidance? The people of old had to follow the cloud. That was all. But they must not consult their own convenience, ease, or pleasure. What God called them to they must be ready to do. When He said to move, they must be ready to obey. As long as they sincerely followed God, He led them. When they turned aside after "vain things" He had to leave them. So still. We must let the Saviour's words, "Follow Me," ever dwell in our hearts, and as He opens up the ways of life and duty we must be ready to go. Such a path is ever "forward." Success in all life depends upon our following the Leader.

NADAB AND ABIHU.

- Mon., April 3.—The Altar of incense. Exod. 30, 1-6.
- Tues., April 4.—The fire on the altar. Exod. 30, 8-10.
- Wed., April 5.—Disobedience. Lev. 10, 1.
- Thurs., April 6.—Do not drink wine. Lev. 10, 9.
- Fri., April 7.—Not given to wine. Titus 1, 7, 8.
- Sat., April 8.—Not to drink wine." Rom. 14, 17-21.
- Sun., April 9.—Topic: The story of Nadab and Abihu. Lev. 10, 1-11. (Temperance meeting.)

The last part of Exodus, as we have seen in our late studies, shows how the tabernacle had been set up and furnished by the gifts and work of the people under the guidance of Moses, by direction of God. We saw that the tabernacle stood for the abiding presence of God with the

people. The 8th and 9th chapters of Lev. tell about the consecration of the priests and the glory of the Lord in the fire upon the altar. This fire was to be kept perpetually burning, and if the incense of the priests was to be kindled, Nadab and Abihu (doubtless when under the influence of intoxicating drink) used "strange fire," and so disobeyed the law of God. At wrong time and in a wrong way they offered incense. It was a willful and public disobedience of the commands of God. They were met with an awful punishment in consequence. What an awful calamity comes sooner or later to all who willfully break God's law! The practical lesson of this topic are to be drawn from the 8th to 11th verses. In them the use of strong drink is forbidden, and three reasons are given. Explain and emphasize these. (1) "Do not drink wine nor strong drink. . . lest ye die." Strong drink destroys the drinker? Men without number have been killed by its use. The penalty on Nadab and Abihu was sudden death. The very government and laws were at stake, and if the leaders would defy God's commands, and disobey His law in the very act of worship, before all the people, who would respect the laws or the law-giver? And to do it while drunk made the sin worse. "He who puts out a little fire may save a city from burning up." So God's act of severity here was purest mercy. Strong drink destroys many lives and shortens multitudes more. The great Gladstone affirmed that the evils wrought by drink were more deadly than the combined ravages of famine, pestilence, and war. Every Junior should be a pledged total abstergent. (2) "That ye may put difference between holy and unholy, and between clean and unclean." The second reason given is that the use of strong drink sadly degrades the moral nature. By its use thousands fall to distinctions between what is right and what is wrong. That is the natural effect of intemperance. It dulls the whole moral sense and so warps the judgment that many are led into crime under its influence. Edison, when giving a reason for being an abstainer, said, "I thought I had a better use for my head." A good reason for every boy yet, we think. (3) "That ye may teach the children of Israel." Then, intemperance destroys one's influence for good over others, and that is another reason why we should not use strong drink. One of the duties of the Levites was to teach the people, and a teacher needs to keep a clear brain. (See Eph. 5, 8.) Every boy and girl is helping others become either better or worse. We dare not lead others astray. It is too easy to go wrong. Let us combine to make our Leagues strong and progressive temperance societies. Let our members all be pledged to avoid all intoxicating liquor and tobacco, to speak clean words and to help others as well as themselves live a pure life. So will we all shun the terrible fate of the drunkard.

Missionary Helps for Juniors

The Woman's Missionary Society has just published a large set of Japan which will be a great help to those who are studying the missionary text-book—"The Heart of Japan." It is large enough to be used in public meetings with good effect. Price, 15 cents. They have also for sale a most interesting book—Japan for Juniors. It is written especially for boys and girls, and is beautifully illustrated. Price, 22 cents, postpaid. A supplement for the leader is supplied free. Every Junior League should have this book. The Ten Commandments in large type, for memorization, can also be had from the Woman's Missionary Society for 35 cents. Address, Room 20, Wesley Buildings, Toronto.