

Junior Department.

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Deeds and Dreams.

Young John Jones sat down and dreamed
Of the things he meant to do;
And the way his fancy schemed
Gave his thoughts a rosy hue.
"I am going to be great,"
Said young John Jones;
"Master great affairs of state,"
Said young John Jones;
"Kings and queens on me shall wait,"
Said young John Jones.

Young Bill Brown got down to work
In a corner grocery store;
And he hustled like a Turk
Till his master paid him more.
"I don't know what I may do,"
Said young Bill Brown;
"But what I can I'm going to,"
Said young Bill Brown;
"And I guess I'll get my due,"
Said young Bill Brown.

Young John Jones still thought and thought
Of his future's flowery ways,
And his fruitful fancy caught
Notes of many nations' praise.

So he dreamed, and dreamed, and dreamed,
And dreamed.

Did young John Jones;
And a brilliant boy he seemed,
Did young John Jones;
And a bright young man was deemed,
Was young John Jones.

Young Bill Brown still pegged along,
Learning something every day,
Cheering comrades with a song,
Drawing large and larger pay.

He was rather a commonplace,
Was young Bill Brown;
But he had an earnest face,
Had young Bill Brown;
And he hit a steady pace,
Did young Bill Brown.

Old Jack Jones somehow has failed
To achieve the shining height
Which his youthful dreams assailed
With such fanciful delight.
Couldn't reach the top somehow,
Could old Jack Jones;
Fame had never fanned his brow,
Not old Jack Jones;
And he's poor and friendless now,
Is old Jack Jones.

Mr. William Henry Brown
Runs a wholesale store or two,
Owns a quarter of the town,
And believes he's got his due.

In the prints we often read
Of W. H. Brown;
He's a noted man, indeed,
Is W. H. Brown.
Doing things has been the creed
Of W. H. Brown.

—Robertus Love, in the *New York Sun*.

The Ten Commandments.

- 1.—I am God, and I alone.
- 2.—Bow the knee beside to none.
- 3.—Never take my name in vain;
- 4.—And my Sabbaths ne'er profane.
- 5.—Honor sire and mother still.
- 6.—Follow—men thou shalt not kill.
- 7.—Foul adultery ever shun.
- 8.—Take dishonestly from none.
- 9.—Lying witness never bear.
- 10.—Covet not thy neighbor's share.

Weekly Topics.

SEPTEMBER 9TH.—"What is a Christian's Duty?" Luke 17: 7-10.

"Duty" is something *due*.
Your "duty" is something "due" from you to another. Spell it this way: "due-ty," or "*due-to-you*." A Christian's "duty" is thus whatever is due from that Christian to everybody with whom he has to do. Name some of these other persons, *e. g.*: God, family, pastor, friends, etc., etc. What is due from a Christian to these? This question may be almost indefinitely enlarged. Our duty depends on *ought*. What I ought to do to the other person? How may we find out? God's word, conscience, reason, etc., all unite to teach us. Every person *ought* to pay what is owing by them to someone else. This is *due to them*. What do children owe to God? What to their parents, teachers, pastors, friends? Numerous obligations will be named in the enlargement of this question before the League. Why do not people pay their debts, *i. e.*, give what is due to others? Too many fail to admit their responsibility, and therefore grow shiftless and sometimes reckless. Our one great social duty is to *serve*—to serve God, our neighbors, everywhere, and always doing what we ought to do, not for our pleasure but their profit.

SEPTEMBER 16TH.—"What is found in the broad way? the narrow way?" Matt. 7: 13, 14.

The two ways may be thus briefly characterized on the blackboard, and a comparison drawn between them:

<p>BROAD WAY:—</p> <ul style="list-style-type: none"> Easy Entrance. Many Millions. Present Pleasures. Deadly Dangers. Final Failure. 	<p>NARROW WAY:—</p> <ul style="list-style-type: none"> Narrow Entrance. Fewer Followers. Perennial Pleasures. Sufficient Safeguards. Eternal Life.
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Questions.—Which am I on? Will it pay me to change? Cannot I advise and assist others to walk the narrow way with me? What is our Junior League doing in this?

SEPTEMBER 23RD.—"Some tares that get into our fields." Matt. 13: 24-30, 36-43.

The picture drawn in the parable is easily understood by the children. The interpretation of it by the Teacher in v. 37 is plain. But it will perhaps be the best possible way in dealing with this topic in the League to confine the treatment to the individual life. "The field is the world"; but let the world in this instance be the smaller world of the child's life and character, rather than the universal world of humanity or the whole earth. "The devil"—*enemy*. We have to meet him. What would he sow in our lives, and what will the harvest be? These are the practical questions for the Juniors to settle. An enemy will not do us good. He will not seek our profit. We will gain nothing from him. Therefore, all we will bring forth is the soil of our hearts is evil, and will bring forth a harvest of death. Constant watchfulness is the only way to keep weeds from growing. Given a place, they *will* grow. Pluck them up whenever they show themselves, and keep the soil clean by daily perseverance. As with our gardens, so with our lives. *Weeds will grow*. We will not sow in the soil "have I any weeds?" but "what am I doing to root out the weeds?" Jesus desires us to have a clean, beautiful and fruitful garden; the devil wants us to have hearts like fields full of briars and thistles. With which are we working, Jesus or "the enemy?"

SEPTEMBER 30TH.—"Excuses Christ will not accept." Luke 14: 15-24.

The story of the topic is both simple and instructive. A great supper! Many invited guests! Everything ready! A waiting and expectant host! *Excuses!* An excuse is seldom reasonable. None of those named in the lesson were so. A reason justifies, but an excuse seeks to deceive. The gospel feast invites us all! Many decline the invitation, *Why? Are their grounds of refusal proper? Never!* So they cannot be accepted by the Lord. He can never accept an excuse that fails to satisfy us when we closely examine it in the light of reason or conscience. The popular excuses for rejecting Him are of this kind. People do not really *think*, or they would not offer them, for He cannot be deceived.

OCTOBER 7TH.—"When is a man truly rich?" Luke 12: 13-21.

The man in the parable before us made the sad mistake, so often made in our day, of thinking himself truly rich because of what he *had*. Not what a man *has* but what he *is* is the first question that effects wealth. Character not worldly goods constitutes true riches. Notice what the man in the story was called,—"*fool*." And was he not? Why? Because he preferred the body to the soul, because he chose the world before the God, because he provided for time at the expense of eternity, and because he lived as if he were never going to die. How many are doing these four foolish things still? A man is not "truly rich" until he has reversed the four positions given above. When he prefers the soul to the body, eternity to time, God to the world, and lives as if he may die "this night," then, and not before, may he claim to be rich before God. Emphasize the dangers of covetousness.

Three Things.

Three things to *love*: Courage, gentleness, and affection.

Three things to *hate*: Cruelty, deception, and ingratitude.

Three things to *prize* for: Faith, peace, and purity of heart.

Three things to *desire*: Contentment, cheerfulness, and good-will.

Three things to *protect*: Health, friends, and good name.

Three things to *cultivate*: Mind, manners, and morals.

Three things to *work* for: Home, church, and country.

Three things to *think* about: Life, death, and eternity.

Tommy's "Widdle."

When three-year-old Tommy was at his grandpa's one day, she gave him this riddle, as he sat on her lap: "Two legs sat on three legs, holding one leg on his lap. In came four legs, stole one leg, and ran away with it. U jumped two legs, picked up three legs, threw it after four legs, and made him bring one leg back again."

Of course Tommy was too young to guess riddles, so she told him the answer: "A man sat on a three-legged stool, holding a leg of mutton in his lap: A dog came in, stole the leg of mutton, and ran of with it. The man jumped up, threw the three-legged stool at the dog, and made him bring back the leg of mutton."

"Mamma," said Tommy after he went home, "I'm going to tell you a widdle that grandpa told me, and you must guess it."

"I will if I can," answered his mother.
"Well," said Tommy, "winking very hard as he tried to remember: "once a free-legged man sat on a free-legged stool, holding a free-legged button in his lap, and a free-legged dog came in and stole the button and