

May 29—"Church Extension." Isa. 54. 2-4.

Make clear what is meant by "Church." It practically means Christianity. When we speak of "the church" we mean the whole Christian system, not merely Methodist or any other organization that is at best only a very small part of the whole body of Christian people, who accept and endeavor to live the teachings of Jesus Christ. When we study about "church extension" we mean that the whole world may become Christian, or that the Gospel of our Lord Jesus Christ may be preached everywhere throughout the whole world. Do not let the conquest in this Topic. Do not let the Juniors for one moment entertain the idea that it is doubtful if the Christian religion is to be universal. It will surely be so. The mission of our Lord was to "the world." His apostles were sent to "all nations." And the work is to go on and on until "the kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever." Note that the commands of our text are imperative and that mean earnest labor and unflinching zeal. "Enlarge," "stretch forth," "spare not," "lengthen," "strengthen," are all emphatic words in verse 2. They mean progress, growth, expansion. Surely the present "Forward Movement" is in harmony with the spirit here called forth. Do we sufficiently realize that our missionary work is all helping bring about the world-wide dominion of Jesus Christ? Then let us not be half-hearted in our part.

Note, too, that the speedy evangelization of the world can only be effected by the united labors of all Christ's people. A few cannot do it. Think of our own China mission. A population of about ten millions and only a score of missionaries all told. "What are you doing among so many?" Twice as many people as in all Canada, and only as many preachers as are in one of our small cities. "Truly the harvest is plenteous, but the laborers are few." What is needed? First, a more intelligent knowledge of the facts of missions by our youth. Every Junior should know about missionary principles in general, and Methodist missionary facts in particular. Hence, every Junior League should seek to educate the boys and girls in this great question. . . . Then will follow earnest prayer and a true sustained interest in the practical details of missionary efforts.

June 5—"The beauty of the Lord." Psalm 27. 4.

" . . . to behold the beauty of the Lord, and to inquire in His Temple." This Topic presents a good opportunity for teaching our Juniors the true spirit of church attendance. How many of the members of your Sunday-school regularly attend the Sunday morning preaching service? One of the most deplorable facts we know of in church life is the absence of the children from public worship. Make it not voluntary, but imperative on all your young children to attend church. If their parents are careless about it, let your League take it up and press home the duty. Who is the beauty of the Lord? It really means purity, holiness, truth. "O worship the Lord in the beauty of holiness." Sin is ugly. All its fruits are hideous. There is nothing attractive about sin as seen by God. Because Satan hides its deformity and covers it with a show of attractiveness, many are deceived by it, and think it beautiful. Such beauty is at best artificial and vain. Only the true abides. God sees all and knows all. Snow is used as an emblem of purity and of beauty. "White as snow" is a Scriptural prayer and prayer. This is the first great lesson for us all. In God's sight nothing is

beautiful that is unreal, untrue, unholy, unclean. "The beauty of the Lord" is spiritual, and when Moses prayed (Ex. 90) his wonderful prayer and said, "Let the beauty of the Lord our God be upon us," he really asked that the people might be made to resemble or reflect God in their characters and lives. Every time we attend church services, every time we go to Sunday-school, every League meeting we enjoy, every Bible lesson we learn, every hymn we sing, every prayer we offer, should show us more and more the beauty of the Lord. "Open thou mine eyes" is a fitting prayer.

A little child, as the result of early sickness, became blind. She grew up in darkness, but the doctors hoped that when she grew strong, an operation might restore her sight. Meanwhile, her mother did all her loving care could suggest to teach her little girl about God, and nature, and her fellow beings. After a time the operation was performed, and little by little the light was gradually let in to the little sufferer. When first she saw for herself the beauty of the summer sky and flowery fields, she sat with a sob to her mother: "Oh, mamma, why didn't you tell me it was so beautiful." Her mother had tried to make it plain; but until the little girl could see for herself she never knew the beauty there was all about her. So we need our eyes to be opened that we may "behold the beauty of the Lord."

It is an old proverb which says that "there are none so blind as those who won't see." When children refuse God or disobey His Word they are blinding their eyes, and cannot see Him. By obedience we will become truly beautiful in our hearts, because our motives are pure and our acts right in God's sight. Seek this real beauty.

June 12—"Little Light Bearers." Ps. 43. 3.

THE WORD A LAMP.

When the shadows of evening fall, people look around for some kind of light. Torch—tallow dip—Rochester lamp. So man needs some kind of spiritual light. Life is night-time or twilight. Heaven is continual day. Many pitfalls and traps are set by the evil one. The Bible is this light. This volume bound in morocco doesn't look much like a lamp, does it? It has no wick or place for oil, and yet it is a light of more than electric brilliance.

Observe certain facts about lamps and Bibles:

1. "A Wise Person will first of all get a Good Lamp." We do not imagine a lamp into existence—we go to the store and select a good one—that is safe, strong, convenient. Describe different lamps and Bibles. Be sure you have a Bible-lamp of your own, one that is strongly made, easily handled, pleasant to the eyes. Is there any excuse for not having one of these heavenly lamps? No. They can be bought very cheaply, or had for free asking if you cannot buy one.

2. "A Lamp to be of Service must be Gotten out for Use." Hidden lamps or Bibles are of no more use than lumps of brass. Some people put their Bibles under a bushel, or in a dark closet. I once saw some colored people if they had a Bible in the house. They said: "O, yes, we have," and then it would take ten minutes to find it.

3. "If a Lamp is to Light One's Path, it must be carried about in the Hand." A stationary lamp will not do for a traveler on a rough or dangerous path. So the Christian believer should have a Bible-lamp which he can carry about in his hand and in his heart. Should it be a dark lantern? Show how some may use a text to excuse wrong-doing and forget all that text!

4. "A Lamp is of No Use Unless

Lighted." If no match has been touched to the wick, the lamp is a useless and ridiculous burden. To many people the Bible seems a dark, strange book—a veil, not a vision. The Holy Spirit touches the dark types and they glow with a beautiful meaning; the soul looks beneath the surface and the book becomes transparent; the sacred lamp shines through and through itself and upon life's pathway.

5. "A Lamp must be Skillfully Used to give the Best Light." Picture out various ways of using the Bible. How may it be a lamp of full power, well filled with the wisdom of heavenly wisdom, well trimmed by careful study, and rubbed bright by constant use? By repentance for sin, and faith in our Lord Jesus Christ.

A Story of a Rose.

Jean Blewett in The Toronto News of April 9th, tells the following beautiful story:

"There was a pretty incident in connection with the Easter services in one of our churches last Sunday morning. From the pulpit to the altar rail was a wealth of flowers, a garden of pure white. There were callas and Easter lilies, fragrant bunches of lily of the valley and a wall of white marguerites set against the palms. Taller and, yes, sweeter than the others stood a rose-tree, and rising from its shiny greenness one big rose, drooping a little from the weight of its velvet leaves. It was a beautiful thing that rose.

The church was crowded, but it was with two people only we have to do. One was a little girl of four, sweet and good; the other an old man, harsh, homely and unhappy. The usher had showed him into one of the side seats near the pulpit, and from this vantage post he scowled at minister and choir and congregation in turn. When the child was not looking at the rose she was looking at the man. Perhaps she noticed the shabbiness of his clothes and wondered what he did in such a "fashionable" place of worship, but I doubt it. What she saw was the frown on the forehead and the bitterness in the eye.

During prayer he sat erect. He had no petitions to make, was unused to making them. The child felt sorry. "I'm old and lonely and wicked," said the man's face, and the child understood vaguely the sermon was beautiful, she did not know what it all meant, but it was beautiful—she took the opportunity. Yet it did not make the old man's eyes glisten as it did the eyes of her grandfather, sitting close beside her. What was wrong? Perhaps he had not noticed the flowers. Her pity grew and she grew. The blue eyes reflected the old man's face. How sad he looked. "Grandpa," she leaned over to whisper, "will you please open the little blade of your knife and lend it to me?"

As the choir stood up to sing the closing hymn she whistled to the altar rail, grasped the stem of the big rose in one chubby hand, cut it, carried it straight to the shabby man on the side seat.

"Don't feel homesick, man," she said in a shrill whisper, giving him the rose, and a smile like a sunbeam. "Here's one of God's posies for you."

O, blessed baby, with the warm blue eyes, the dimples, the curls, and, best of all, the loving heart! What sermon, nor prayer, nor hymn had not done that touch of yours accomplished. The hardness melted, the bitterness faded. During the closing prayer no head was lower bent than his, and when he lifted it again a tear lay like a drop of dew in the fragment heart of "God's posy."