

The superintendent can show how loving obedience transforms lives, and should emphasize the thought that when we work with God our lives are every happy and useful.

A TWO-ENDED STORY.

A commandment is simply the expression of a wish. Suppose the wish is not expressed with you particularly in mind. Will you let somebody besides yourself perform the wish? Mamma is busy sewing; Frank and Lucy are playing. "Please bring me the scissors," she calls. Frank and Lucy both beg to look for the scissors. Lucy finds them and starts running to her mother with them. Frank stops her, crying: "I want to take them." "No, I want to take them," Lucy persists. Thus they each try to gain the privilege over the other. Why?

Now suppose you turn the story round. When mother calls, Frank and Lucy keep on playing. Mother calls again, again. Why don't you take mamma the scissors?" angrily demands Frank. "You do it yourself," retorts Lucy. "She didn't mean me," declares Frank. "Well, she didn't say me," answers Lucy. Which one of the children is disobedient?

Can you think of any better way to show your love than by being obedient? Picture Talk.—Obedience is carrying out the known wish of someone whom we greatly love.

Use hymn 392 (Canadian Hymnal). You would do well to have your Juniors also commit the verses to memory.

SEPT. 10TH.—LOVE FOR OTHERS. John 13: 34.

Love to God is often shown by the love we show to others. You may love your playmate, but if unkind to those who do not dress as well as you or live in as fine a house as you, then you lack real love. You might illustrate by using a piece of rope. Ask the Juniors if they know what a rope is. Tell them it is a number of small threads twisted into a cord and then a number of cords twisted together into what we might call a cable. The more threads the stronger the cord, the more cords the stronger the cable. The cable represents our love for God. The threads in the cable are the single persons we love, the cords are the groups or classes of people that we love. When we truly love everybody, then the cable of love that swings us on to God is so strong that it cannot possibly be broken.

The subject of choice of companions in the adolescent period may be introduced by the superintendent. We all know that much depends upon the right friendships being formed at this time. Then, as boys and girls must have friends, we can use for links in a chain of friendship, the words love, loyalty, helpfulness, forbearance, usefulness. The story of the home at Bethany, or any other from the Bible in the life of Christ, may be aptly used to emphasize the topic.

The suggestions herein given must necessarily be developed by the superintendent.

SEPT. 17TH.—LOVE PROVEN BY SERVICE. John 21: 15-17.

The League motto, "Look up, lift up," may be used, showing that by looking up we want to lift up, and thus be helped to see Christ more clearly. The following chalk talk may be used:—Let the leader draw upon the black-board a lever and fulcrum (a straight line resting on a little block placed nearer one end). Place upon the black-board the motto, as follows:—

LOVE IS THE
LEVER.

FAITH IS THE
FULCRUM.

If two of your boys are "teetering," and one is heavier than the other, the lighter boy has to have more of the board in order to balance it, doesn't he? Or, if the board is fastened in the middle, the heavy one has to move up. Quite a heavy boy on the short end can be balanced by a small boy on the long end. Have you ever seen an iron lever which worked like a teeter? A man can lift quite a heavy weight by putting the short end of the lever under the weight and pushing down at the other end. There is an old saying that if one had a lever long enough he could move the world. As Juniors we want to life the world up to Jesus, and the lever by which we can do it is love. (Print "Love is the Lever.") The block on which a lever rests is called the fulcrum. The fulcrum on which our lever rests is faith. We need faith to help us use the lever of love. (Print, "Faith is the Fulcrum.")

We can put the shorter end of the lever which we might call our love, under the sorrow and sin, and take hold of the long end—God's love—and, with the help of faith, we have plenty of power to lift any load. Our love is proven by service. (Read the Bible.) Jesus knew that Peter would want some way of showing his love for Him after He had gone to heaven, so

OUR GROWING SUNDAY SCHOOL FAMILY

The report of the year's work, as tabulated by the careful and painstaking General Conference Statistician, Rev. Dr. Cornish, contains many encouraging facts. Chief among these is the splendid growth of Sunday School membership. We now have 385,938 scholars enrolled, with 37,490 officers and teachers. Our total Sunday School membership is therefore 391,426, an increase of 20,939 for the year. In our next issue we shall be better able to report details of our membership. Let everybody work to bring our grand total well over the 400,000 mark on Rally Day. WE CAN DO IT IF WE WILL.

he told him how to do it. He had often taught the disciples this lesson in other ways, but He wanted them to be sure and remember it after He had gone—and he meant the lesson for us too.

In the "Home Messenger," Dr. Morgan tells the story of how he became a preacher. "It is three-and-thirty years," write the minister of Westminster Chapel, "since I first addressed a company gathered together in an actual service. From that moment the passion for preaching flamed within me. I kept on, in cottages, in the open air, and amongst the boys in my school. Dr. Morgan also gives the true account of why he was not accepted for the Wesleyan ministry. "Because I had home responsibilities which could not be set aside, my offer was conditional upon my being sent immediately into the work, without the training of the theological institutions. As I have heard many interesting stories, more or less true, about my rejection, it may be well to say that what I have now written concerning my reason for making my offer conditional is exactly true. It is incorrect to affirm that I objected to go to a theological college. I should have welcomed the opportunity with all my heart, but it was impossible. My offer was declined, and—I went on preaching!"

The Boys Are Hungry

"The trouble with our boys is they are hungry." That analysis of the "boy problem" as it was being considered by the anxious members of the teachers' council on a Sunday School elected instant mention. "The boys hungry?" inquiringly though the teachers. "Our boys all come from homes where they are well fed." The statement required explanation, and the teacher went on to show that the boys were hungry. The normal boy is naturally hungry. When a mother exclaimed to her boy, "Charlie, I had two dishes of cookies in the pantry and there is only one there now; how do you account for that?" his explanation was entirely natural: "I couldn't find the other one; that's the reason there's only one there." But boys are hungry for more things than food for the stomach.

The boy is hungry for companionship—the social instinct. You never saw a boy stroll out alone. A little fellow was whining at the window one day when he was compelled to stay in doors, and finally said to his mother: "Do you know what I wish I was?" "I know what I wish you were," she replied. "I wish you were a good boy and would quit your whining." Presently her curiosity led her to ask: "What do you wish you were?" "I wish I were two little dogs, so I could play with myself."

Boys are hungry to follow a leader. They are loyal to a hero, and their unconscious worship of their heroes greatly influences them. They will take an interest in the heroes of the Bible and of literature, but they want live heroes, leaders who will come onto their street. They look to older boys or to men. Their strong tendency to seek association with their heroes of an older age, even up to manhood, is not safely satisfied with the average group of boys in a town. In the country the boys work with their fathers and the men in the fields; in town the fathers and worthy men are usually too busy to give any time to the boys, and they find their companionship with men among the class who have time to loaf on the streets or about lively stables. Thus the hunger to follow the leadership of those who are older is often satisfied in a very dangerous way.

Boys are hungry to struggle and to win. They desire to excel, and have a passion for adventure. All this is seen in their combativeness, often leading to fights, and in their emulation of others, which will not permit a boy to be satisfied unless he can surpass the other fellow. It is seen in the daring things they venture to do and in their love of adventure stories.

Boys are hungry for affection. The use of caresses and endearing terms must be left to their parents in the privacy of the home. It will not be tolerated in public, even from them. Just how to love a boy in a way that he knows it and in a way that you do not make it apparent to others is a problem. It requires a sympathetic appreciation of boy nature, an appreciation that parents do not have sometimes, and, lacking it, their genuine love lacks in effectiveness.

Boys are hungry for God. They have a religious instinct; they will not talk about it, but their nature calls for God. But boys are hungry for more things. They are hungry to know. This gives them a large degree of curiosity. They are hungry to own things. They are hungry to know things, having the constructive instinct.

They are hungry to test things by action—imitation. They are hungry to protect and help the weak—the spirit of chivalry.