

ing them by his Word and Holy Spirit how to live holy lives. That a child may early know these truths has been demonstrated in numberless cases. That all children should be taught the need of salvation through repentance and faith in Christ is the stand we should all take and the lesson we should teach them. Thus, and only thus, will they be prevented falling into the snare of temptation that drown men in perdition. In answer on your Juniors that there is greater ability of character to be obtained by commencing early to love and serve Jesus Christ, and by growing up into him as their Lord and King, that by waiting to be very evil in habit and practice, and then seeking the grace and power of the Holy Spirit. Christ wants the little ones. He wants them for their own sakes, for what he can make of them as adult-grown Christians by and by, and for the use he can put them to now and always in his kingdom. For their sakes and for his sake, "let the children come," and more, bring them.

April 3.—"Whom we may know."—Phil. 3, 10-14.

The one essential feature of Christianity is here emphasized. It is that of personal knowledge of Jesus. The doctrine is good. There can be no intelligent spiritual culture without it; but there is something better. We may know a great many things about Christ; but we must know him, to be Christians. Make this clear. It is necessary that we each know Jesus as our personal Saviour. "That I may know him." "I" and "him" are the all-important pronouns. How may we know him? By appropriating faith. By the purity of heart. By obedience of life and conduct. . . . He has promised that if we will do his commandments we shall have the Divine Presence to abide with us. We know a person best when we live with him. . . . We know Jesus best when he lives in our hearts, and by the Holy Spirit keeps us from sin and in his service. This was Paul's great purpose, and he saw what it would do for him. He wanted to have a living acquaintance with Jesus Christ. There are some people of whom we have heard, but whom we do not personally know. There are a lot of whom we are just like this concerning Jesus. They have heard about him all their lives; others have told them a great many beautiful things concerning him; but they have read a great many more; but they are not really on speaking terms with him. We should know Jesus as our present living Saviour, not only think of him as crucified. Hear an unburied. Paul rejoiced in him as a risen and ever-living King, and we should know him so too. Thus we will go on to know him more and more until we see him as he is. If we know him now we shall know him as our glorified Lord and King after death and the resurrection. So Paul pressed on. . . . Know Jesus. . . . Grow in the knowledge of him. . . . Get intimately acquainted with him as your best and dearest friend. . . . If we do not know him we are not Christians. . . . Whatever else you forget, remember this: that Christianity is not confined to creed or doctrine or forms of worship. It has all these, but these do not constitute it. It is personal knowledge of Jesus Christ.

April 15.—"A new song."—Matt. 28, 6. An Easter study.

You should make this a special Easter programme. Select a choice and appropriate chorus or two; train your best singers in it. Have a few select solos. Make the day one of gladness and rejoicing. . . . Show the deep sorrow of the disciples when they saw their Lord die. . . . They did not

understand why he should thus suffer though he had told them that it was necessary. They did not know what he meant when he spoke about rising from the dead. "They questioned . . . what the rising from the dead should mean." . . . They were early at the sepulchre, thinking to finish embalming the body. But they did not find it. It had not been stolen, as his enemies said; but he had risen from the dead as he had said he would. . . . The fact of his rising when they heard the glad news from the angel, were filled with an awful joy, and went quickly to tell the rest the good news. . . . Christ said they were to be witnesses of these things." . . . Everywhere the blessed fact of the Saviour's triumph over death and the grave was to bring joy. . . . This is the message of Easter, "He is risen as he said. . . ." As truly as he came from heaven by way of the cradle of Bethlehem did he go back to heaven by way of Olivet. . . . Easter is the sequel of Christmas. . . . He came from his Father's house. . . . He went back to it. . . . He has prepared a place there for all who love him. And he will take them only by one to himself. . . . This is the new hope of mankind through the resurrection of the Lord Jesus Christ. We have a bright and glorious future. . . . How we should cherish this hope through him. Summarize the teaching of the lesson by the statement on the blackboard, as follows:

Eternal Life Assured by the Saviour's Triumph to Everyone who Receives Him.

What is "A Hard One?"

Little Frank had been working his way through his school primer, and had mastered a whole lot of words. Papa was reviewing him and giving him what Frank called an examination. After the boy had spelled quite correctly a lot of simple words the father tried him on some that gradually grew more difficult to the little fellow. "Elephant," "camel," "monkey," and a host of others passed in review with credit when "telegraph" was given. Frank got along pretty well. "t-e-l-e-g-r-a-p-h . . . f" spelled he. He was not far astray, but far enough to be wrong, you see. Told that he was wrong, he thought it over for a minute or two, and then spoke out short and sharp, "ph-t-el-e-g-r-a-p-h . . . my, but that's a hard one." We have all had to learn what Frank learned, that words are hard the first time we spell them. Works may be hard the first time we do them, too; but whether in spelling or working, if we keep trying, hard will soon become easy. Keep trying.

Too Active to Freeze!

The other day we saw a running stream although it was very cold weather. The man through whose farm the stream was running said, "The creek never freezes over; there is too much current." It was some boys skating on a pond not far away. They were glowing with evident health, and their ruddy cheeks spoke of warm bodies. Asked if they weren't cold, one little chap laughed and said, "No, we just keep moving." Both the stream and the boys pointed to us a very important principle in nature. Still water freezes. Lazy boys get cold. But may be so active that they will not freeze. We thought that there are lots of young people in the Leagues who might learn a lesson. They are getting "pretty cold," and will soon be frozen up spiritually and intellectually, simply

because they are not active enough to keep warm. Church members who are cold would soon get hauled out if they would go to work. "Just keep moving," the lad said, and he preached quite a sermon in those words. Are you all aglow with active work for your Lord, for your League? Then you will not freeze. We trust all the Juniors and their friends who read this will always be "too active to freeze."

Be Somebody!

"You think you're somebody, don't you?" were the words we heard fall from the lips of one school-girl to another a while ago. Just what they were intended to mean we did not know. But they suggested to us at least one very important aim that all boys and girls should have in life. That is to really be somebody. There are lots of nobodies in the world. If they had no name in which you knew them they would not be known by you at all. We want all our Juniors to stand for more than the mere name they bear. That is very good and useful; but more than that, something good and noble to all who hear it spoken. By being somebody we mean that God and the church need people of all ages who can be used. Not ornamental somebodies that people will admire for their good looks only; but useful somebodies whom people will love for their works' sake. Dress does not make people either good or noble. Not what is on one, but what is in one, is the main thing to consider. "She is a pretty girl," or "He is such a handsome boy," may or may not be true in a physical sense. It does not matter very much. "Handsome is who handsome does," is an old and wise motto. "Beauty is more than skin deep," is another. To be somebody is more than to simply look somebody. In a big library building in Boston, where the shelves are not all filled with books, there are some dummy books with that look like titles printed on the back. If we could get up close to them we would see the words, "Nothing within." They are not real books, but "make-believes" only. We don't want dummy girls or boys but real, active, useful, growing somebodies. Are you some one? Be somebody!

Play for the Glory of God

At a Junior League meeting in Alliston, recently, the topic was about boys and girls playing in the streets of the New Jerusalem. Ethylene's satiric, aged 10 years, gave the following little talk on the subject: "We have a beautiful thought in the lesson on God's care for boys and girls. The Bible teaches us that when Jesus was here upon earth, he said, 'Suffer the little children to come unto me, for of such is the kingdom of heaven, and he took them up in his arms and blessed them.' It was joy to Jesus to watch the little ones playing. Play is one of the oldest and best things in this world. Before boys, schoolhouses or teachers were thought of, play was working good in mankind. God made the playground; man built the school-house. More play means more strength and growth. Let the children remember that when God calls play for the glory of God, as well as work for it. There is time for a boy to play as well as pray. But his play should always be right, for God sees him wherever he is. When God was talking to Zechariah and telling him what Jerusalem would be like when it would give up all sin, He said that the streets would be full of boys and girls playing in the streets thereof. God also said that the streets would be safe for boys and girls to play in."