



All communications for this Department should be directed to REV. A. T. BARTLETT, Box 216, Nanawau, Ontario. He invites the co-operation of all Junior workers in making these pages both bright and profitable.

### The Boy Who Means to Be a Man.

Only a little boy, my friends,

But I'll be the best I can;

For by and by, in the coming years,  
I mean to be a man.

Not something that wears a coat and hat,

Kid gloves, and curling hair,

Whose only ambition seems to be

To dress with the neatest care.

Not something that carries between his lips

A cigar or pipe of clay,

And keeps the article in full blast

A dozen times a day.

Not something that digs and delves so hard,

But is poor as poverty still;

While a goodly part of his hard-earned cash

Goes into the drink-seller's till.

But a man—an honest, whole-souled man—

Brave-hearted, kind and true;

Who is always found in the foremost ranks

Whenever there's work to do.

Now, boys, be wise. Join hands with me,

There is work enough for us all;

And by and by in the strife we shall fill

The places of those who fall.

And let us resolve in childhood's years

To be faithful in all things, and then

We may each fill an honest station in life,

If we should live to be men.

—Our Young Folk.

### Weekly Topics.

#### FEBRUARY 10TH.—Lessons from Bible Fathers.

A month ago "Bible Mothers" was the topic. A month hence "Bible Children" is to be the subject of study. "Mothers," "Fathers" and "Children" suggest the central thought of *Home*. The ideal relation of parents to children and *vice versa* is a very important study. The Bible alone can fully analyze and describe it. Bible biography is true to fact. All Bible "Fathers" were not necessarily in the highest sense true fathers. Some of them were guilty of favoritism, others of unwholesome indulgence, and many reaped in bitterness the result of foolish laxity of a healthy discipline. As in the family the mother is the ideal embodiment of love, the father represents authority. The wise exercise of authority pre-supposes self-discipline. The earthly father, who is himself under the control of the Heavenly Father, will seek, like Abraham of old, to "Command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Authority in the father suggests submission on the part of the child. Ephesians 6:4 and Col. 3:21 give us the New Testament idea of paternal duty, and if fathers lived accordingly, the observance of the fifth Commandment by the children would often be made easier. Hence, then, are the two chief thoughts—*authority and submission*; but the former is to be the reflection of the kind and gentle law of love as centred in God the Great Father, and the latter is to be that of the loyal and willing obedience of the Divine Son who said, "I do always those things that please Him." So the whole family is

bound together in ties of affection and the union is that of mutual sympathy and helpfulness rather than of formal legal despotism and slavish fear.

#### HINTS.

If possible, get a father to conduct this topic in your League.

Give the boys the right of way this time. Offer such questions a week ahead as these few samples:

1. How did Abraham prove his supreme love to God?

2. In the story of Gen. 22 (9th verse) how did Isaac prove his obedience and bravery?

3. Jacob once "played a trick" on his father (Gen. 27). In what way, twenty years after, did he suffer great fear on account of it? (Gen. 32).

4. What was Jacob's favorite son, and how did the father's favoritism result in great trouble to all the family? (Gen. 37).

5. What indulgent father had great sorrow as the result of his lack of proper parental discipline? (1 Sam. 3: 13, etc.).

6. What father freely gave up his sons to follow the Lord? (Matt. 4: 21, 22).

7. Name a "fast youth" who brought great sorrow to his father? (1 Sam. 18).

Advise every boy in your League to read carefully Proverbs 4 during the week, and let it be the scripture lesson read in meeting in connection with this topic. Your meeting should influence every boy to be a good son.

FEBRUARY 17TH.—Why should we avoid evil companions? 1st Ps. 1: 1-6; 1 Cor. 15: 33.

If, last week, you read carefully Prov. 4, you will have noted verses 14-16. They make an excellent starting point for to-day's study on "Keeping from bad company."

An old Spanish proverb says, "Live with wolves and you will soon learn to howl."

Some would change it to read, "Live with wolves and you will soon teach them to talk."

But it does not work that way. Bad company will make the boys who frequent it, bad too. Lesson for boys: "Keep your distance."

Another lesson: "Don't experiment." I know a boy who thought he would see what gunpowder and a match would do if united. He lit the match and the powder flashed up and badly burned the boy. Bad company will burn; but not unless you go with it.

Another lesson: "Prevention is better than cure." A bad man may be pardoned and cleansed, but the Grace of God cannot give back his lost life.

If a boy grows up to be a bad man, his soul may be saved at last but his life cannot be recalled. (A boy led by bad companions stole a ride on a train on Sunday. He lost his footing, slipped under the car, lost his arm and nearly his life. He lived to be a good man; but he never had his lost arm restored.)

*Sin destroys.* Again, if you go in bad company you will take others with you. So you will do them harm as well as yourself, and be making the world worse instead of better. (Two boys go astray, one led by the other. Both grow up in sin; but by and by the leader is reformed; but the one he led astray is in penitentiary confined of manslaughter.)

Is there reformed himself, the leader of years ago cannot rid himself of the awful responsibility of having started the murderer on his wrong career.)

A boy who goes in bad company is bound to ruin reputation and character, body and soul, time and eternity, for himself and his companions, unless of *once* by God's help he comes to keep away. "At once," because bad habits, like snowballs, grow larger the more they are turned over, because going astray is like sliding down hill—easy to start, but hard to stop—and wreckage is sure at the bottom of the descent.

("I would if I could," said a man of his gambling, "but I can't stop now." And he died a gambler.)

#### HINTS.

Make this meeting thoroughly conversational. Draw the Juniors out along such lines of testimony as such questions as these suggest:

1. What are some proofs of "bad company?" e.g.: Sabbath breaking, indolence at school, disobedience to parents, and teachers, coarse language, slang, etc., use of tobacco, especially cigarette smoking, lying,

"petty" stealing, truancy, swearing, etc.

2. What does "bad company" lead to? e.g.: Immorality, lawlessness, loss of self-respect, character, good name, and often to prison and death.

3. What is the best cure for "bad company?" For the "bad" only one, God's grace; for others the resolve, with God's help, "I will not go with them."

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### Notes From the Leagues.

From correspondence with various sections, it appears that the New Year has started well for our Junior work and workers. Numbers of Leagues report excellent meetings. From the number received within a fortnight we give the following in full, and say, "Well done! Fred Victor Mission!"

The Junior Epworth League of Fred Victor Mission, Toronto, held its first meeting of the new year on Sunday, January 6th.

The meeting began at 10:45 a.m., with a song service of ten minutes, conducted by J. Leslie Rook, after which the League was opened with prayer by Jennie Elliott, Marion Dickson, and the vice-president, Eugene Steele, the Lord's prayer being repeated in concert by all present. This was followed by singing, during which the weekly offering was taken. The primary department, about

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