

JUNIOR LEAGUE NUMBER.

THE CANADIAN

JAPWORTH ERA

*Christian
Enterprise*

Vol. 4

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MARCH 1902

No. 3

Missionary



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What They Say About the Junior League.

The Junior League is one of the noblest institutions in our church.—Rev. John Maclean, Ph.D.

No department of our work is more vital than the Junior League, and nowhere is there more urgent demand for practical help.—Dr. J. F. Berry.

The Junior League is one of the most important branches of young people's work. I wish something could be done to awaken more interest in it.—Miss Brooking.

My impression is that the Junior League cannot fail to be a very great power in connection with the Church, and must exert an influence for good.—Rev. H. S. Matthews.

I am convinced that there is a place in every church for the Junior Society. It helps to feed the children's classes, the Senior Society, and the Sunday-school.—Rev. A. E. Runnels, S.T.L.

A spiritual Church should be no more willing to do without a Junior League than it would be to do without a Sunday-school. The Junior League is the best recruiting force of the church.—Miss Minnie Nicholls, Vancouver, B.C.

You can do almost anything with a boy if you catch him young enough; the same applies, I suppose, to girls. The Junior League is, next to the home and Sunday-school, the best agency I know for training our boys and girls in intelligent and practical piety.—Rev. W. H. Withrow, D.D.

When we remember that nearly three-fourths of our church members are converted to God before the age of sixteen years, we, as Junior League superintendents should realize our great responsibility as leaders and teachers of the Church of the future.—Mrs. Annie E. Smiley.

The Junior Epworth League is to the boys and girls between the ages of six and fourteen what the Epworth League is to the young men and women—a place where they may be trained in the knowledge and use of the Bible, drilled in the doctrines, history, and institutions of the church, developed in Christian character, and fitted for the practical and social life of the church.—Rev. C. H. Parkhurst, D.D.

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The Canadian Epworth Era.

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. IV.

TORONTO, MARCH, 1902.

No. 3.

A GREAT WORK.

He built a house, time laid it in the dust;
He wrote a book—its title now forgot;
He ruled a city, but his name is not
On any tablet graven, or where rust
Can gather from disuse, or marble bust.
He took a child from out a wretched cot,
Who on the State dishonor might have
brought.

And reared him to the Christian's hope
and trust.

The boy, to manhood grown, became a
light

To many souls, preached for human need
The wondrous love of the Omnipotent.

The work has multiplied like stars at
night

When darkness deepens; every noble
deed

Lasts longer than a granite monument.

—Sarah K. Bolton.

The Jesuit Way.—The historian of the Jesuits tells us how they became "masters of the present by the men whom they had trained, and disposers of the future by the children who were yet in their hands." This wise policy they still try to carry out.

Every One Got Office.—Do not suppose that nothing can be done in young people's work unless a large number can be enrolled. Some of the most efficient societies have a small membership. Mrs. Smiley tells of organizing a Junior League with five boys and three girls. Everyone got into office and all went home happy.

Material.—John Wesley, in his rules for the government of the early societies of our Church, said: "Where there are ten children whose parents are in the Society, meet them at least once a week." Wherever there are ten boys and girls between the ages of six and sixteen there is material for a Junior League. It is enough to start with at any rate.

A Change Indeed.—"A story without a young person in it. Nobody under fifty admitted." Thus were the story books of former days characterized by George Macdonald. Now children are prominent figures in almost all modern works of fiction, and the number of books and magazines produced specially for their benefit is legion. It is an encouraging sign.

The Lambs.—In interpreting the Master's commands, there are some spiritual teachers who apparently never

see anything but the exhortation: "Feed my sheep." They are continually stuffing the cribs of the old sheep, entirely overlooking the fact that the great Teacher said, "feed my lambs." If the lambs are starved to death, there will soon be no sheep to feed.

Recognition of Childhood.—Rev. W. F. Crafts calls attention to the fact that Christianity is in striking contrast with other religions in its recognition of childhood. Read the sacred books of India, China, Persia, Greece and Rome, and you will hardly find an indication that there are children in existence: turn to the Bible and you will find it full of child life and child teaching.

Something, But Not All.—The Christian parent can do something for his children, but not all; the Sunday-school can do something, but not all; the pastor can do something, but not all. Each agency has its own place and work, but the fact remains that in order to make the religious education of the boys and girls complete, some training institution like the Junior League or Christian Endeavor Society is absolutely needed.

First Place.—One of our Junior Superintendents complains that the Junior League Department is relegated to the last two pages of this paper. This is not because it is considered secondary in importance, but simply as a matter of convenience. This month, however, we are giving the Junior League right of way to our very best pages. We trust that this issue will greatly stimulate the work of this valuable auxiliary of the Church.

The Monthly Sermon.—Pastors should preach at least one sermon a month to the boys and girls of their congregation. It should be as carefully prepared as a discourse to the older people, and should contain good, pure milk, and not thin, watery gruel. We know a minister who has made this a habit for a number of years, and if the senior members of his church should be asked what sermons they like best, we are confident the almost unanimous answer would be, "the monthly sermons to children."

Five Departments.—Most people, when asked how many departments there are in the Epworth League, glibly answer, "four." The Christian Endeavor, Missionary, Literary and Social are generally regarded as the essential features of a League organization. As a matter of fact

our young people's society has five departments, the Junior making up the quintette. It has, however, no resemblance to the fifth wheel of a coach, but is as important as any of the other departments. Please don't forget it; there are five departments in the Epworth League.

Juniors at Church.—In the Hanson Place Methodist Episcopal Church, Brooklyn, the Junior League has solved the problem of the attendance of children at public worship. They assemble promptly a few minutes before service on Sunday morning, and march into the gallery 200 strong, singing, "Onward Christian soldiers." This is better than neglecting the service, but we would prefer them to sit with their parents in the family pew on Sunday morning. In some of our large city churches, however, it is hard to count more than a score or two of children at public worship.

Improvement.—Dr. Theodore L. Cuyler says: "It is no uncommon thing for children of seven or eight years of age to have received more mental cultivation than we formerly looked for at twelve or thirteen. What is now common was once thought a prodigy in the development of mind. I have known a child of nine years of age better acquainted with the doctrines of religion than two-thirds of our church members." This is probably due to the fact that more attention is being paid to the mental and spiritual development of youth than formerly. And yet still more is needed. Such institutions as the Junior Epworth League have a great work before them.

Teaching and Training.—In order to understand the importance of the Junior League, it is necessary to distinguish between teaching and training. Dr. Henry Trumbull throws considerable light on this question in the following terse sentences: "The essence of teaching is causing another to know. The essence of training is causing another to do. Teaching gives knowledge. Training gives skill. Teaching fills the mind. Training shapes the habits. We teach a child the meaning of words. We train a child in speaking and walking. We teach him the truths which we have learned for ourselves. We train him in habits of study that he may be able to learn other truths for himself. Training and teaching must go together in the wise upbringing of every child." If this is correct, then the Junior League is as necessary as the Sunday-school, for it is the training school for the young.

THE FIRST JUNIOR LEAGUE.

BY REV. W. F. FERGUSON, D.D.

THE first Junior League was established in the old rectory of Epworth Parish, Lincolnshire, Eng. It was composed of "the most remarkable family group in the history of English households," the roll of membership being the largest in 1711, when there were ten boys and girls in its chapter: Samuel, Emilia, Susannah, Mary, Mehetabel, Anne, John, Martha, Charles, Kezia.

The President was Mrs. Susannah Wesley, one of the most saintly and useful women in the history of Christianity. Into this home League she introduced all the features of work from which have been modelled the departments of the present Junior League; viz., Spiritual, Mercy and Help, Literary, and Social. Pre-eminence was given the Spiritual Department. Not only were the children gathered in family worship, but were appointed regular times for private prayer. Each child was taken

healthful recreations, in which both parents joined. And under this department the president enforced a rule in regard to social amusements that is worthy of being emblazoned upon every League banner: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish for spiritual things, that thing is sin to you, however innocent it may be in itself." Another department, having Mercy and Help in view, sent its members forth into the parish to instruct the ignorant, and to minister relief and comfort to many sad and needy homes. Of its president in this line of work the poetic husband wrote thus:

"Rarely abroad, or never but with me,
Or when by pity called, or charity."

Thus we have found in the Epworth directory, all the departments of the Junior League—Spiritual, Mercy and Help, Literary, Social—not merely adopted, but adopted and worked with such method that those young Epworthians

and desirable, it is the thing we ought to expect; it ought to be as common for young children to be born into the kingdom of God as to be born into the world. It is possible and natural for children to be converted at their mother's knee, and never know the time when they did not love the Saviour. And this should not be something rare, occasional, remarkable, a phenomenon, a thing to excite remark, like a comet or a meteor. It should be the usual, expected thing, that children of religious parents should choose to live for the Saviour as early as they are able to make any choice, and should be received into the Church and receive its nurturing, fostering care. The churches and Christian parents at large have had their eyes blinded to this matter. The Church has often said to the children, "You cannot come in here: stand out there in the vestibule until you are grown up"; and a very cold, cheerless vestibule it has often been. Or else it has said, "Go to the Sunday-school: that will do for you while you are young." Devout parents have prayed earnestly that their



THREE LITTLE MAIDS.

aside once a week, in the evening, to enjoy a conversation with mother on the Christian life—a prophecy of the Methodist class-meeting system. Then a devotional meeting was held every Sunday afternoon, beginning in the kitchen, but for ampler space soon transferred into the parish chapel, where it became the centre of a wide-spread revival. The Literary Department was also developed, not merely in the six hours daily of exacting study and instruction, but in teaching the Creed, the Commandments, and the Catechism, and, further, in assigning interesting books to each member for wholesome reading.

In the Social Department a certain portion of each day was set aside for

slept, ate, studied, played, prayed, and even cried, according to rule—a method sternly rigorous, and yet instinct with burning and loving enthusiasm—a method which gave birth to Methodism.—From "Practical Hints on Junior League Work."

THE CONVERSION OF CHILDREN.

BY REV. F. E. CLARK, D.D.

IT is natural, it is possible, it is desirable for children to grow up into Christian manhood and womanhood without experiencing any sharp and sudden transition from an evil life to a good life. Nay, it is not only possible

children might become Christian men and women, but they have forgotten to pray that they might become Christian boys and girls; and the men and women have too often remained what the boys and girls were. It has been considered almost a necessity that they should become somewhat bad before becoming very good. Hence the sad lapses from virtue in the children of Christian parents; hence the drunken boys and ruined girls who have brought shame into Christian homes; hence the facts which have given rise to the old saw about ministers' sons and deacons' daughters.

The doctrines of conversion, conviction of sin, and regeneration have been

monstrously perverted when they have been made to teach that in every case, whatever the natural disposition or early training, there must be a sudden, conscious, terrible wrench from old ways of living; for it shuts out all childish conversions, and makes a youth of sin indispensable to an old age of godliness. This explains many of the terrible revelations which praying parents have had concerning their sons and daughters. They have looked and longed and prayed for a sudden, thrilling conversion and experience for their children, rather than for a very early turning to God and growth in grace. This sudden, thrilling experience never came, but ruin and disgrace and heart-ache have come, because the parents have not practically believed in a religious childhood. We believe that the Bible teaches that it is not necessary for young, innocent children to agonize over their sins, and mourn and weep like gray-haired offenders, and then come out of a terrible darkness into a marvellous light. We need not look for any such experience. The dawn comes gradually, the lightning with a blinding flash; but the daylight is far more useful than the lightning's glare, and he is a foolish parent who says, "I will not believe that my child has any light until the electric flash strikes him blind with its dazzling rays." It depends very largely upon Christian parents whether the day-dawn from on high shall come into their children's lives while they are very young and illuminate all their eternity. Let us plan for this, pray for this, expect this, and to our children will belong the blessed experience of never knowing a time when they were not Christians.—*Selected from "Children and the Church."*

THE CHURCH AND THE JUNIOR LEAGUE.

BY REV. T. ALBERT MOORE.

JOHN WESLEY wisely said, "Unless we take care of the rising generation, the present revival of religion will last only the age of a man." Our discipline in Chapter III, section 2, speaking of the relation of baptized children to the Church thrusts upon all ministers a responsibility regarding the children of our people. With all our work and wisdom in the glorious revivals that have marked our history, we seem to have overlooked the training and caring for our own children and conservation of their life and service as members of the kingdom of Christ. As a result there has been a constant leakage from our forces, and much less intelligent work and worship among the children within the church than there should be. The Junior League aims to stop this leakage and to repair this damage. Article III of its constitution says, "The object of the Junior League shall be—to promote in its members an earnest and intelligent spiritual life, and train them in works of mercy and help."

No society in the Church ever had so clearly in view the training and service of all the children of the Church, so that they may fill their places as members with enthusiasm and force as has the

Junior League. Applied teaching and actual work holds and conserves more than any other method. In practical results there is no department which has yielded larger and more blessed results than the work in the Junior Leagues. It

many Juniors have easily distanced their seniors in the service of their Master. The Junior League is not creating little hypocrites. More faithful servants of Jesus Christ cannot be found anywhere than in our Junior meetings. Such



TABLEAU BY MISSION BAND WORKERS OF THE METHODIST CHURCH, SIMCOE.

is now about ten years since we began to organize the children into these societies, and there are in many churches splendid workers whose skill and proficiency were gained in their early youth in the Junior League Committee work. Parents have seen their children living better lives and making home more pleasant; Sunday-schools have been much benefited, and even some churches that had a "name to live" have experienced the truth of the old promise—"a little child shall lead them."

Self-propagation is an important thing in church development. It is surely the duty of the Church to care for the children. They shall soon assume all the obligations of the cause of Christ. Into their minds should be instilled a proper understanding of their duty to God and to their fellow-men. This is done, I hope, in the home, in the Sunday-school, and in the church service. But pre-eminently, I believe it is done in the Junior Society, where the children are brought in such practical ways of Bible teaching to all their Christian duties. In systematic Bible study; in earnest efforts to always display a Christian spirit, and in strenuous endeavors to win others to Christ,

straightforwardness in testimony and directness in prayer would wake up many a class and prayer-meeting.

Junior Leagues are among the most willing and energetic workers in the Church. Ten years of experience have proved them, and the Church must continue to realize blessing, and be helped forward by these youthful servants of Jesus. In home mission work, temperance work, distribution of good literature, bringing in the sunshine to sorrow-clouded homes, and many other ministries for God, by persevering cheerful and capable service they have enlisted the sympathy and given increased animation to the congregations where they have been organized.

Hamilton, Ont.

"THE Junior League opens up a field of labor of the greatest importance and full of the brightest promise. It is one of the best agencies ever put in operation for the enlisting and training of the young in the service of Christ and the Church. No Church, where at all practicable, can afford to be without a Junior Society."—*Rev. J. W. Churchill, Barrie.*

THE JUNIOR LEAGUE AS A TRAINING SCHOOL.

BY MISS BESSIE HARRYETT.

THE Junior League offers a better training school for the children than any other department of the work of the Church.

Properly conducted, the Junior League goes further than Sunday-school or the Catechumen Class. It seeks the conversion of the children, their instruction in the Scriptures and in the doctrines and

ceed in getting thirty or forty children fully awake and interested in missions and missionaries, what shall the end be? From the boys and girls of our Church are to come the future volunteers for the mission fields at home and abroad. The training cannot be begun too early.

Some senior societies have their special mission work. They may be supporting their own missionary or teacher in the foreign field or educating one or more youths in a distant land. Why not give the Juniors an interest in the work? Let them pay a proportion of the cost

this character tends to develop in the boys and girls that loving sympathy which only comes from active effort in behalf of others.

We have been looking at the Junior League as a training school in a general sense. Specifically it ought to be, and is, a preparatory school for the Senior League and a door into the Church.

Junior members should be promoted into the senior society when they reach the age of fifteen or sixteen. Their training in the Junior League will make them more intelligent members of the senior.



A JUNIOR LEAGUE IN MEXICO.

history of the Church; and in addition to this it calls forth all the activity of the children, makes them workers—trained workers, as neither the Sunday-school nor the Catechumen class can do. It appeals to every part of child nature. There is work in it for heart and head, also for the hands and feet. In fact the more work you give a Junior to do the more he is both willing and able to do. Let us glance at some of the departments.

The Christian Endeavor, as in the Senior Society, is essentially the department of the "Heart." By taking part in the meetings of this department the little ones are taught to pray aloud. They are trained to think and to express their thoughts. By being allowed to conduct their own meetings they feel more responsibility, and greater interest is taken in the society. It is their own. The meeting should be in the hands of the Juniors, even when the Superintendent and assistants are on hand prepared to assist, direct, and in every way possible make bright and helpful. At every meeting the superintendent or assistant may give a short, instructive talk, or follow up some special line of study. This can be done without taking the chair or assuming actual leadership of the meeting.

The Missionary Department can be used to enkindle a missionary enthusiasm which will never abate. When you suc-

and they will soon adopt the foreigner into their hearts. Whatever finds a lodgment in a child's heart soon finds expression upon his lips; so the knowledge of missions gained in the League, and the interest taken in their *own* missionary has the effect of training the child and also awakening and sustaining interest among the older members of the family and circle of friends.

The visiting committee offers a wide field for training the boys and girls in active work. The work of this committee is "to visit the sick, try to render relief to the needy, distribute flowers and perform such other deeds of mercy as they can."

In cities and towns where such institutions exist, the society might hold an occasional choral or flower service in the Orphan Asylums, Homes for the Aged and Prisons. They can make up scrapbooks to be sent to sick children, collect back numbers of magazines and send them to lumber camps, to the jails, etc. They could carry on the circulation of missionary booklets. The boys might be formed into committees to undertake to cut wood for some old lady, or shovel paths for such an one after the winter storms.

In some societies at Thanksgiving and Christmas times contributions of food, clothing and used toys are solicited and distributed by the Juniors. Work of

One who has served in office in the former will have a clearer conception of the duties of a senior officer, and will be more fitted to perform those duties than one to whom the work is entirely new. Very often we hear new officers say after election: "What have I to do! I don't know anything about the work." Of course he begins to enquire into his duties, and makes himself master of his department. But given the preparatory training afforded by the Junior League, he might have entered intelligently upon his work at once.

If early impressions are lasting, and we believe they are, the Epworth League of the future, and the membership of the Church will be better fitted to carry on the work of the Lord as a result of the training now being given the children in the Junior League.

Ottawa, Ont.

A JUNIOR LEAGUE IN MEXICO.

HERE is a group of bright and happy faces in Aztec land, with their superintendent, Senorita Ernestina Sanchez, and their pastor, Senor Jose Rumbia, and family. They are a happy little band, fifty strong, and make regular reports to the quarterly conference, of which the following is a sample, after it

has suffered the pain of translation from Spanish into English—a trying ordeal:

Report which the chapter, "Simon LOZA," of the Junior Epworth League presents before the Second Quarterly Conference.

Another quarter of our labors in the league has passed, and during it we have seen the hand of God helping us on every side.

Our services have been held as usual on Tuesday afternoons, and the children have recited two hundred texts of scripture, while our pastor has continued to edify us by his words. In the session of 15th of May the league named its delegate to the convention to be held in Mexico City, and the election fell on the secretary, Irene Rodriguez.

We are relying on God that for the coming quarter we may be enabled to report many more blessings which from his Almighty hand we shall have received. Respectfully submitted.

IAENE RODRIGUEZ, Secretary.

Orisaba E. de Vera Cruz.

Their songs would give rich entertainment to any meeting in the United States or Canada. The old hymns of the church (all committed and sung from memory) have a particularly impressive spiritual power, as sung by these sturdy Mexican children.

THE LARGEST JUNIOR LEAGUE IN CANADA.

BY MR. G. A. C. PHILLIPS.

ABOUT eighteen months ago, when the Junior League of the Fred.

Victor Mission was reported in the ERA to have a membership of nearly three hundred, and claimed to be the largest League in the Dominion of Canada, we hardly expected that a few months would see the attendance increase as it has done, almost phenomenally, until the membership a few months ago was upwards of five hundred and sixty. During the past year very aggressive work was done, and though a Mission League, we have not lived altogether for ourselves. The league is enrolled upon the Twentieth Century Historic Roll, it has contributed five dollars to the India Famine Fund and raised upwards of twenty dollars to help provide the free suppers to the poor in the Mission.

Being a department of Mission work, problems crop up that would not have to be faced in ordinary junior work. In fact of late we have been compelled to depart so far from the prescribed lines of organization that, technically, we are an "Epworth League" only in name. The work is an interdenominational one, the influence of which we feel should reach into the homes of the unfortunate little ones of whatever creed they might be. The aim has always been to befriend the friendless, to search the by-ways of poverty and wretchedness, and win the interest and the affection of those into whose lives very little of that which is bright and joyous ever enters.

The membership becoming so large, we found it unwieldy to organize into depart-

ments, and found none who could successfully come from the ranks of the children and "officer" the League. Eventually a number of consecrated young men and women became interested, and the League has developed into a Sunday children's service. The meetings are made interesting and helpful. Special attention is paid to the singing. The children themselves sing well—in fact, many who have visited us say that they never heard such singing elsewhere. The leading singers, irrespective of age (except that all must be over ten years), are gathered into a choir which numbers about thirty voices and meets once a week for practice. Besides which very frequently a soloist from outside favors us. The opening prayer and the address are made short, so that no part of the service becomes trying to any of the large number who attend. The stereopticon is very frequently used—sometimes to illustrate Bible stories, and frequently touching stories like "Jessica's First Prayer," "Little Meg's Children," etc., are given with the lantern illustrations. Another feature that assists very materially in sustaining regularity of attendance is the acknowledgment of faithfulness in attending every meeting. A certificate printed in red colors is given to any member who attends ten consecutive meetings, a certificate in silver print for twenty-five consecutive meetings, and a gold certificate neatly framed in an attractive oak frame for attendance at fifty consecutive meetings. The certificates are handsome cards, seven inches by ten, and no excuse for non-attendance is accepted except sickness or absence from the city.

During the past winter a weekly cottage prayer-meeting was conducted by the children, under the leadership of the workers, and lasting good was done. This year the cottage meetings have again been started, with encouraging enthusiasm.

are admitted to the Junior League who have passed their fifteenth birthday, the membership is now under five hundred, but the attendance is increasing each Sunday, and many new faces are seen filling the place of those promoted to the senior organization. As the largest Junior League in Canada, possibly the largest in the world, we feel that a great work ought to be done this season. Under God's blessing we shall not fail. Readers of the ERA, pray for us.

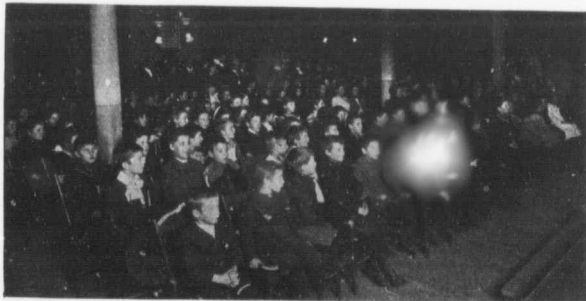
Toronto, Ont.

TO DEVELOP JUVENILE CHRISTIANS.

BY CLAUDE E. KILBORNE.

IN no way can so much be done to influence children in the right direction as by living before them the spirit-filled life. We all have our heroes, differing according to our tendencies or natures, to whom we frequently look for inspiration, and these ideals, consciously or unconsciously to ourselves, affect our lives. If we who are older are subject to such influences as these, how much more so the child; and when we consider that his heroes are those with whom he comes in contact from day to day, we see how important it is that this life should be prominently placed before him.

Most children seem gifted with a power which enables them to look through and through those whom they meet, understanding or feeling that which the adult will never detect. Very quickly they detect sham in the individual and in their own wise way draw their conclusions concerning that lie. Every such lie discovered tends to make them less trustful and trustworthy and has an evil influence which lasts throughout life. On the other hand under the influence of a noble life, the child himself grows noble



THE FRED VICTOR MISSION JUNIOR LEAGUE.

Many plans have to be tried in connection with finances, and the League hopes this year, in addition to evenings of entertainment given in the mission hall, that a special night will be given our boys and girls in many of the Senior Leagues throughout the city when the Fred. Victor Juniors will give the programme and the church visited will assist our treasury.

Owing to the formation of a Senior League in the Mission, and the lowering of the age limit to fourteen, so that none

Appreciating these qualities in others he strives to make them his own, and being young and not as yet set in his ways, he has no great difficulty in doing so.

This plan of living the perfect life as a model for the child and letting him know that the power to so live comes from Christ is, however, not the only thing to be attempted. There is another method of developing Christians. I think we get a hint of it when we read of Christ calling

to Himself His disciples and sending them out two by two to work for Him. I believe they were sent, not so much for the benefit of their work upon others, as for its reflex benefit upon themselves. It is a law of nature that one's powers develop in accord with the extent to which they are used. The Christian life is as much activity as passivity. The amount of the spirit of Christ which a man possesses is dependent largely upon the amount which he bestows upon others. The Rev. J. W. Chapman, in his little book, "The Surrendered Life," expresses this idea when he says in substance that in the life of the body the amount of air which is inhaled is altogether dependent upon the amount exhaled. And so we see that it would be unfair to expect a child, possessed of the subabundance of life which is his to develop well unless some provision is made for the employment of his powers.

Now the child from his very nature lends himself to such a course. Where once his interest is aroused, he becomes a most faithful worker, discharging in a very creditable manner those duties which come within his possibilities.

Deloraine, Man.

"THE CHILD IS FATHER TO THE MAN."

BY REV. W. F. CRAFTS.

THE traits of manhood are often very clearly marked in the child. Froebel believes that character is usually determined in the first seven years of life. Childhood is a prophecy of manhood, with more or less of its details in different cases. On this account the childhood of great men becomes a study of thrilling interest. In many instances the stamp of genius is very apparent in early years.

The poet and novelist, Walter Scott, in boyhood loved to visit old castles, and gather up the legends about them to tell to his friends; and in the midst of wild thunderstorms, he would cry "Bonnie!" with great delight. His school-fellows often crowded around him to hear his many wonderful stories, which he had a great skill in telling.

Mackintosh and Canning, afterwards great leaders in the House of Commons, were both of them, in early life, connected with boy-parliaments, where they personated the great men of English politics in earnest debates.

Willberforce, the great philanthropist, in early life was remarkable for his generosity and self sacrifice. At fourteen years of age he wrote a letter to an American paper against the slave-trade.

Newton, the world-renowned discoverer, was fond of tools in early childhood, and made an excellent windmill when very young. Boys owe to him the invention of kites. It is said that he sometimes sent them up at night, with paper lanterns attached, to frighten the older people with apprehensions of strange comets and falling stars.

Napoleon, in earliest boyhood, showed great interest in his little brass cannon, and proved himself an engineer and

leader in the construction and defence of his snow fort.

Conova, in early life, when his father, who was a sculptor, had failed to invent a design to ornament the centre of the royal table on a grand occasion in which he was employed to adorn the feast, took a large piece of butter and moulded a lion so skilfully that his genius was at once recognized.

Lawson, another celebrated sculptor, showed the first promise of his genius when a poor orphan and a shepherd boy. He carved the two shepherd dogs and then his master's two favorite horses in wood so skilfully that his master sent him to a sculptor to be educated in the line of his genius.

PRACTICAL PHILANTHROPIC WORK.

ONE of the best things about the Junior League is the splendid training its members receive in works of benevolence. The beautiful picture on the front page of this paper, shows a little girl sitting among the flowers of a garden. If she is a member of the Junior Society, the probability is that she is doing something more than simply enjoying herself. Very likely she is preparing a bouquet to take to the hospital or to some sick person at home.

The picture on this page was published in the first issue of THE EPWORTH ERA more than three years ago, but as thousands of our present readers did not see



GRANNY GOODWIN AND HER FRIENDS.

Sir Humphrey Davy was wont in his boyhood to gather his school-fellows and give a sort of lecture. He showed much interest in the search of minerals, and made his father's attic a laboratory, often frightening the whole household by some of his experiments.

With such possibilities of greatness and of usefulness by a right development of childhood; with tendencies and proclivities that are guide-boards to point out the right path of training; so manifest in child-minds; with such an open book of prophecy before us in child-life, no parent or teacher should endeavor, like Herod, to thwart the prophecy of the child, but rather do all that is possible "that it might be fulfilled."

THE world is seeking to entrap our boys and girls by its so-called attractions. The Junior Society is a counter attraction, which affords its members an opportunity of using their time and talents in a better way, by doing good and by planning for the comfort of the needy.—Miss A. Reed, Junior Supt. Montreal District League.

it, and because it illustrates so well the mercy and help work of the Juniors, we publish it again. The old lady in the group is "Granny Goodwin," who is 109 years of age. She lives in Hamilton and is a member of Wesley Church. The gentleman is the Rev. W. F. Wilson, formerly pastor of Wesley Church, who received Mrs. Goodwin into the Church after she was 106 years old, and who has done much to minister to her comfort. The girls are members of Wesley Church Junior League, and their names are Irene and Blondy Walton, and Bessie and Nellie Philp. They frequently visit the old lady to read and sing for her, and carry her various delicacies. It will be seen, too, that they have made a successful attempt to brighten the room with some pictures.

Surely this is Christ-like work, which cannot fail to be a blessing to the Juniors themselves!

Of course this department, as every other, is under the direction of the Superintendent, who suggests the best and wisest methods, but the actual visiting and helping is done by the boys and girls, and they seem to enjoy it immensely.

THE BOYS TO BE PROUD OF.

Here's to the boys who are always ready
To do their best at their play or work;
Never afraid, as some are, of labor—
Never trying a task to shirk.

Never saying, "I cannot do it,"
And putting it off "till by-and-by,"
By facing each task with a sturdy courage,
A willing heart and a brave "I'll try."

Such are the boys we all depend on,
Such are the boys, who will some day win.

They shut the doors of their hearts and guard them
Against bad thoughts that would fain come in.

Though only boys, as age is reckoned,
They are really men at heart, say I,
And it makes me glad and proud to see them,
And the world will be proud of them by-and-by.

—Golden Days.

THE JUNIOR SOCIETY'S PLACE AND WORK IN THE CHURCH.

BY MISS S. M. WHITWORTH.

IN other days the Church looked with complacency upon official reports which told of depletion, and said, "Oh one of these days we will engage an evangelist, and then we will have a great revival; sinners will be converted to Christ, and our ranks will be swelled once more." These great revivals are becoming more and more infrequent. If the Church is to hold her own, if she is to flourish and increase, there must be internal growth. We should expect the children of our Sunday-schools to become Christian, just as we expect them to read and write. We do not expect the children to become scholars unless we provide them with books and send them to school, and incite in them a desire for study, but we indulge in the hope that they will become Christians in some mysterious way, though we seldom say a word to them about it.

The Sunday-schools of our land are full of children easily susceptible to the influences of the Holy Spirit, and to the claims of Christ. Hundreds of these should be brought into church membership every year. Decision Day in some churches has already become the red letter day of the year, when the annual harvest of souls, young and old, is gathered in with gladness and rejoicing.

We are no advocate of haste in the matter of children joining the Church. There is one question that all who knock at the door of the Church should answer before it is opened for their admission, and that is, "Have you accepted Jesus as your Personal Saviour, and are you trying to do His will?" The child who can answer this question in the affirmative should be admitted. Then the good work is just begun. Constant nurture is the price of a well rounded Christian life. We do not turn the children loose in the school room, and expect them to become ripe scholars. Neither need we

expect that children taken into the Church, and left without training and nurture will become ripe Christians. Infancy necessitates feeding, nursing, watching and guidance. The Junior Society was organized to do this work, and the Church where no such organization exists is very imperfectly equipped.

I trust I have made my point clear, that the Junior Society is an absolute necessity in the Church that is endeavoring to win the boys and girls to Jesus and train them for His service.

The Junior Society is the training school where the youthful Christians are taught the art of using their talents in the service of Christ and the Church. The great need of the Church to-day is earnest, consecrated, whole-souled workers. We believe more firmly than ever before that the Junior Society is the agency by which this is to be accomplished. We believe in the Junior Society because we have seen its fruits. Up and down our land are scattered young men and maidens actively engaged in every department of Christian service, who attribute their interest in advancing the kingdom of the Lord Jesus Christ to the influences brought to bear on them, and the training received in the Junior Society. God has owned and blessed our

DOUKHOBOR JUNIORS.

DURING the past few years thousands of foreigners have been flocking into Canada, taking up their residence principally in the North-West. To transform them into intelligent and loyal Canadians is a task of no ordinary magnitude, and which can be accomplished only by educational work among the young. The habits and language of the older people are too firmly established to admit of much change, but something may be expected from rightly directed work among the children.

Realizing this, Miss Nellie Baker, a young lady of Kingston, visited the Doukhobor settlement at Yorkton, and opened up a school in a tent on Godd Spirit Lake. Something of the difficulties of her work may be imagined when it is stated that not a single member of her school understood a word of English, and she knew nothing of Russian. She discovered, however, that much may be accomplished by a skilful and patient use of objects, and before long the children had gained some knowledge of English. When the Doukhobors found that the school was non-official and that Miss Baker was giving her services entirely free, they offered her remuneration, which



DOUKHOBOR BOYS' JUNIOR CLASS.

work in the past, and we thank Him and take courage. We pray that the eyes of God's people may be opened to see the importance and possibilities of this department of Christian work.

Brockville, Ont.

The Sunday-school is indispensable, but it is not adequate to do all the work. A field for action is also required. This the Junior Epworth League supplies. A soldier may know every hand-book of military science by heart and yet be unable to carry out a stratagem without practice.

—Miss Lena Woodill, Halifax, N.S.

being declined, they expressed their gratitude and said that they "thanked her all the day and all the night."

The Junior League is to the Senior League what the Sabbath-school is to the Church; the recruiting ground, the feeder, the vital hope. Just as the hope of the future Church is in the Sunday-school, so the hope and permanence of the League lies in the Junior League. The great features of the Junior League are a recruiting, training and a preparatory institution for the Senior League and Church.—Rev. C. J. Dobson, B.D. Caledonia.

"WAIT, LITTLE GIRLIE."

"Oh, the day seems long till the grass shall grow,
And the tinkling sound of the water's flow!
Shall come from the places where ice and snow
Keep holding them down!"

"Just wait, little girlie! the grass is awake,
Turning over in bed, and beginning to shake
The covers packed around it; all ready to take
A spring from them all.

"Just wait, little girlie! the ice blinks its eye
At the hot, long sunshine passing by;
And the eye is beginning to water and cry:
It is melting away.

"Oh, wait a bit longer! such grass and such brooks;
Such mosses and flowers, and still, shady nooks;
Such boys going fishing, and girls reading books;
Oh, wait, little girlie!"

WHY I BELONG TO THE JUNIOR SOCIETY.

BY H. LLOYD MORRISON,

Treasurer Junior League of Christian Endeavor, Wall Street Church, Brockville.

1. *I was invited to join.*—This was the reason I first joined the Junior League. I wonder how many of us have asked our comrades to join the League this year, or have helped to make it a success? If we have not, we should start at once.

2. *For the good I get.*—God has said, "Where two or three are gathered together in My name, there am I in the midst," and it must be a delight to us and do us good when we are not battling for the right alone. Then we acquire the habit of attending God's house regularly, and perhaps one of the best beginnings and greatest helps in moulding our character has been formed. The Temperance and Band of Mercy pledges, help us to keep our bodies, the temples of God, pure, and to cultivate the law of kindness. The course of Bible study, which every League that competes for our Provincial Banner must take up, enables us, as Juniors, to get better acquainted with God's Word. And as we promise to read some portion of His Word every day, when we sign the pledge and join the League, we, as individuals, are helped and comforted in temptation and trial. Another of our watchwords is, "A decision day in every society some time this year." Our decision day this year was on the first of January, when sixteen Juniors laid their sins at the foot of the cross and united with the Church.

3. *For the good I can do.*—I think the good we can do is best set forth by the work of the Sunshine Committee, whose bouquets of flowers brighten and cheer the rooms of the sick and helpless and let a little sunshine in. But we must not

forget the good we can do by contributing to the missionary cause. Our Society gives \$12 per year to aid in supporting the missionary, representing Brockville and Matilda District in British Columbia. We also give \$25 per year to support a boy in the Methodist College in Chen Tu, China, who, when he grows up to manhood, will do much, we hope, to illuminate the dark heathenish heart of the Chinaman with the Light of the World. All this money is raised by voluntary subscriptions from the Juniors with the aid of a missionary quilt.

4. *In order to set a good example.*—We set a good example to others by attending League regularly, but we must not put our candle under a bushel for the next six days until Sunday comes around again. During the week, whether at work or play we must, by our words and acts, show that we are Juniors and that we are honestly and earnestly trying to do what Jesus would like to have us do. Our motto is, "Lend a hand," let us live up to it.

the work done among the Juniors! Let the Junior Superintendent feel that she and her committee have the substantial, as well as the sympathetic support of the Senior Society.

But often pastors, and people as well, fail to realize the importance of this work, and question the utility of the Junior League, "the fifth wheel to the coach," as they dub it. Have not the children the Sabbath-school and the Church services. What more do they require? I think that both Sabbath-school and League have their peculiar functions. The child in the Sabbath-school learns (1) The Bible facts, (2) The principles of Christianity. The Junior League carries on the work begun in the Sabbath-school, and in this capacity it is a necessary adjunct to the Senior Society work. The aims of the Junior League are (1) To help the children to live Christian lives, to carry into practice the principles learned in Sabbath-school and (2) To train them in Christian activity. Because of the lack of just this helpful society in



TWO ROSEBUDS.

INFLUENCE OF SENIOR MEMBERS ON THE JUNIORS.

BY MISS C. P. GRENPELL.

ONE of the necessities of our present League work is a closer union between the Senior and Junior Societies. In the existing disunion, or rather in the indifferent and irresponsible position taken by the Senior Society, we find the reason for the disbandment of many promising Junior Societies. The work in these places has rested too much on one, the Junior Superintendent, and when she failed all was gone. No successor had been in training. There was no one to take her place. This should not be. No Senior Society is fully equipped until it has a Junior Committee, and no superintendent is doing her duty unless she is using this committee in training Junior workers to carry on the work. The Senior Societies, in many cases, fail to realize that the Junior Society is as much a department of their organization as the Missionary department, and that the future of the Society depends upon

times past we have so many Christian drones in the churches to-day. We hope and work for better things in the future, and no Senior Society should fail to organize a Junior Society for the sake of its own future and that of the Church.

The Senior Society has practically entrusted its own future to the leadership and guidance of the Junior Committee. It has given over the children into their hands, saying: "Train these children for the true-hearted active service in Christ's Church." Next to keeping the members of the Senior Society near to Christ comes this holy work of training the children. A child's intuition is seldom astray, and children know in whose goodness they can have confidence. Only let the leaders sent them by the Senior Society be consecrated, earnest, true-hearted, like their Master; only let the children have a memory of such leaders to carry with them into the Senior Society, or even out into the world, and we need not fear for the future of our young people. For such vine-dressers God has prepared a seat at His right-hand, and a crown full of stars of rejoicing.

The activity of Juniors needs constant stimulation, and what they accomplish will be in exact proportion to the leader's enthusiasm, and faithfulness. Children on committees which never meet, whose leaders are intermittent in their attendance and who either have no interest, or whose interest bursts into bustling activity for a week or two, only to die as suddenly—children with such leaders will never make good committee leaders in the Senior Society. Children are imitative and impressionable. Irregular attendance begets irregular attendance, indifference, indifference, even as faithfulness inspires faithfulness. Truly those carrying the active influence of the Senior Society over to the Juniors need to be always abounding in the work of the Lord, wise as serpents, and harmless as doves.

Then there is what might be termed the passive influence of the Senior Society, the influence of those members who do not engage in any active work with the Juniors. This is naturally not so potent as that of the workers, but ill weeds grow apace. The counteracting influence of the home or outside life of a non-worker, but a member of a Senior Society, often seriously hinders the growth of the good seed planted so carefully by the Junior workers. Our amusements, our conversation, our interests, our daily walk, are all unconsciously measured by the Junior members, "And whoso shall offend or cause to go astray one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

Ottawa, Ont.

PLEASANT SUNDAY AFTERNOONS.

BY MR. G. A. C. PHILLIPS.

A SUNDAY afternoon with the members of Parliament Street Junior League, Toronto, was always a delightful experience. Let me tell of one. Immediately after Sabbath-school they gather around their superintendent, to the number of about twenty or thirty, mostly girls, though a few boys. When all is ready off we go, a happy band of Juniors, bent on cheering some of our "Shut-ins." Our visit is to a young man in the prime of life, who has been paralyzed and bed-ridden for years. He greets us with a cheery smile, and we start his favorite hymn: "What a friend we have in Jesus," and as the beautiful words are sung by these sweet children's voices, the sick man's face lights up, and tears of joy fill his eyes. Then the Juniors pray, and oh, what prayers—simple heart-felt prayers that melt the heart. As we kneel there at the throne of mercy the glory of heaven seems to fill the room. We sing in closing, "Shall we gather at the River," and as the fresh young voices ring out triumphantly:

"Yes we shall gather at the River,
That flows by the throne of God."

Our eyes are moistened with tears, and again we feel our souls lifted heavenward. After a farewell we go to our homes, feeling the sweet peace that comes from giving the cup of cold water to one of the least of these. One Sunday we

gathered for the last time around the bedside of our brother, though we did not know it was the last, and after a blessed time together, said farewell. Before we could meet again he passed away to the heavenly land, and we feel one more link binding us to the Home Eternal. This is but one of many similar experiences of Parliament Street Juniors. During nearly two years they missed only three Sundays singing and praying with the sick, and the visits were always a source of great blessing both to the "Shut-ins" and the Juniors. May this inspire Juniors everywhere to go forth in Jesus' name doing this blessed work.

"If a smile we can renew,
As our journey we pursue
Oh, the good we all can do,
While the days are going by."

PA'S AWFUL IGNORANCE.

Most every day when I'm at school
The teacher tells us things
About the birds and animals,
And Presidents, and Kings.
And then at night when I ast pa
If what she says is so,
He reads his paper right along
And says: "Oh, I dunno!"

One day she told us that the world
Is round, just like a ball,
And that there's nothing down below
It's standin' on at all.
I ast pa if she told the truth.
He read his paper, though,
And put his feet up on a chair,
And said: "Oh, I dunno!"

I used kind of think somehow,
That my pa knew a lot—
But that was wrong, or, if he did,
I guess that he's forgot.
Since I've started into school,
Most every day or so
I hear about hundred things
Pa doesn't seem to know.
—Chicago Record-Herald.

EVANGELISM OF THE FUTURE.

WHATEVER results, or lack of results, there may be in present evangelistic effort among adults, there has been a constant and gratifying ingathering among the young people of the Sunday-school. To-day, additions to the Church are, in the main, from this quarter. The Church is scarcely adjusted to this new aspect of evangelism, and has been somewhat prone to depreciate its importance and outcome. It has expended such vast energy in laying siege to adult souls, or capturing them by desperate assault, that to persuade and guide children into the kingdom has perhaps seemed like descending to small, unheroic, unadventurous tactics. Perhaps it has been latently felt that there was little glory in overcoming the opposition or obtaining the surrender of a child—almost anyone could do that—but to struggle with a man, make him yield his weapons, and bring the captive into Christ's camp—ah, that was something like real fighting. And meanwhile, all the time this grand campaigning was going on, the children might be growing up even in the home and the Sunday-school,

with no attempt to definitely commit them to the Christian life. Indeed, despite and in the face of the distinctly expressed doctrines of the Church as to the status and culture of baptized children, a traditional feeling gained ground that they must "reach years of accountability" before entering the Church. So it happened that the boy or girl was sixteen, or beyond, before they were counted mature enough to be the objects of revival effort. Doubtless it was harder then to get them converted, and so the victory was more dramatic and sensational. But what if, as so frequently happened, evil habits had been formed, or an attitude of worldliness, indifference or skepticism had been assumed, and the young person permanently resisted the revival appeal? That is just where that old theory and system broke down, and broke down calamitously. Is not God surely teaching us by the failures of the past in what direction lies the larger evangelism of the future?—Western Advocate.

OUR JUNIOR LEAGUE WORK.

BY MR. T. H. LOCKHART,
Superintendent of the Toronto Junior C. E. Union.

PROPERLY carried on, this department of Christian effort will prove that our boys and girls can do much in helping on the Redeemer's kingdom. There are in the city of Toronto twenty-two Junior Leagues, with a membership of twelve hundred or more, and as far as can be learned, are doing nobly in all their work. Many a Junior society can put to shame some of our Seniors, in their enthusiasm and zeal, and the aggressive style of their work. Missions seem to be the prevailing thought and effort of the Junior Leagues at present, and we have cause to thank God that this spirit of "Go ye" is entering these young and beautiful lives.

Reader, have you a Junior League in your church? If not, why? Speak to your pastor about the matter, and organize.

THE CHIEF AIM.

BY MISS MAUD LAMBLBY, BELLEVILLE.

IN many homes, even so-called Christian ones, the parents never talk lovingly of Jesus to their children. True, they talk freely of the daily needs of food and clothing, and the lessons taught in our secular schools, but neglect to train them to seek first the kingdom of God and His righteousness. So to us, as Superintendents, is often left this important work of bringing these immortal souls to Jesus. Let us feel, then, that this is our chief aim. We ought to make it easy for any young person in every meeting to give expression to a desire to give themselves to Jesus. In my own experience many of the boys and girls who joined the Church were from the ranks of the Junior League, and those graduating from the Junior to the Senior society were better fitted to take positions of responsibility than many older ones who had not had the same training. If we could be led to realize the importance of saving a soul, and then a life, we would find more persons ready to devote their lives to this work.



Anecdotal.

Stories About Juniors.

A BOY was asked by his father whom he would wish to see first in heaven. The horse-loving boy quickly replied, "Jehu with his fast horses."

A CHILD in Chicago, seeing one of the dental signs where a set of teeth is kept moving constantly, cried out, "Aunt Helen, did that man blow away all but his teeth?"

A LITTLE boy in Springfield, after his customary evening prayer, a night or two ago, continued, "and bless mamma and Jenny, and Uncle Benny," adding, after a moment's pause, the explanatory remark, "His name is Hopkins."

A MINISTER made an interminable call upon a lady of his acquaintance. Her little daughter, who was present, growing weary of his conversation, at last asked in an audible whisper, "Didn't he bring his amen with him, mamma?"

A PROMINENT lecturer began to lecture in a Western city by repeating twice and very solemnly the question, "Why was I born? Why was I born?" A boy in the audience answered the conundrum in a very audible whisper, "I give it up."

It is difficult to get a better answer than the following: A little boy was asked what the Bible meant by saying, "Abraham believed God, and He counted it to him for righteousness." He replied, "He marked him so high for it that it counted more than all the bad marks he had."

A GENTLEMAN who was unusually well pleased with a sermon remarked that he was carried right to the gates of heaven by it. His precocious six-year-old son, upon hearing him say this, exclaimed, "Why didn't you dodge in, father? It's the best chance you'll ever have of getting into heaven."

A MINISTER asked a little boy who had been converted, "Does not the devil tell you that you are not a Christian?" "Yes, sometimes." "Well, what do you say to him?" "I tell him," replied the boy, with something of Luther's spirit, "that whether I am a Christian or not, it is none of his business."

FAITH and works were well illustrated by a venturesome little six-year-old boy, who ran into the forest after a team and rode home upon the load of wood. When asked by his mother if he was not frightened when the team came down a steep hill, he said, "Yes, a little; but I asked the Lord to help me, and hung on like a beaver."

A LADY walking down town saw a little boy pinching his younger brother, who was crying bitterly, "Why, my boy," said she to the young tormentor, "don't you know you are doing very wrong? What would you do if you should kill your little brother?" "Why," he replied, "of course I should put on my new black pants and go to the funeral."

Two boys were sitting near each other, one of them whittling. As a fly flew near them one of them said, "How do you think God makes flies?" The little whittler cut away a while thoughtfully and then said, "God don't make flies as we make things, one part and then another, and then stick 'em together; but God says, 'Let there be flies,' and there is flies."

A LITTLE fellow, some four or five years old, who had never seen a negro, was greatly perplexed one day when one came to where he and his father were. The youngster eyed the stranger suspiciously till he had passed, and then asked his father—"Pa, who painted that man all black so?" "God did, my son," replied the father. "Well," said the little one, still looking after the negro, "I shouldn't a thought he'd a held still."

TWENTY-FIVE or thirty years ago, Rev. Chas. G. Finney, now President of Oberlin College, was carrying on a series of revival meetings in some Eastern city—Boston, we think. One day a gentleman called to see him on business. Mr. Finney's daughter, perhaps five years old, answered his ring. "Is your father in?" asked the stranger. "No," replied the demure maiden. "But walk in, poor dying sinner! Mother can pray for you."

A MINISTER examined his school-boys thus: "What is the meaning of the word 'repentant'?"

"Please sir, don't know."

"Now, if I had stolen a loaf of bread, what should I be?"

"Please sir, locked up."

"Well should I feel sorry?"

"Yes."

"Well, why should I feel sorry?"

"Please, sir, 'cause you was cotched."

A MINISTER was once engaged to preach to a Sunday-school, but after the little people were all placed before him in order, he told them that some of them might be weary and want to go out before he had finished: so he would rather have any who fancied they would like to go, to do so now, when no one would be disturbed. For a moment all sat still, then one little fellow took up his hat and went down the aisle; another and another followed, until not one child was left.

THE teacher of the primary class at Barton Street Sunday-school, Hamilton, was teaching the lesson on Ananias and Sapphira, a few Sundays ago, and asked the class if any of them could tell what a lie was. Most of the little folks probably had a pretty fair idea of a falsehood, but found it difficult, as many older persons would, to give an exact definition. At

last a little fellow of five volunteered this answer: "A lie is kickin' another boy, and then sayin' you didn't do it."

A child may know more than a philosopher about some things. A little girl entered the study of Mezerel, the celebrated historian, and asked him for a coal of fire.

"But you haven't brought a shovel," he said.

"I don't need any," was the reply. And then, very much to his astonishment, she filled her hand with ashes, and put the live coal on top. No doubt the learned man knew that ashes were a bad conductor of heat, but he had never seen the fact verified in such a practical manner.

REV. HENRY CLAY TRUMBULL once told an anecdote (vouching for its truth) of a little girl who had been receiving the lessons about Joseph. A friend at her home questioned her about what she had learned, and while she was talking with all childish earnestness about Joseph being thrown into the pit, it occurred to her questioner to ask, "What is a pit?" "Oh," replied the child, "it is the stone inside the peach." "Was that where they put Joseph?" "Yes." Surely nothing but teaching which made no appeal to the understanding could have betrayed a child into such an error as that.

A LITTLE girl once followed the workmen from her father's grounds when they went home to their dinner, because she was very fond of a kind old man who was one of them. When he looked from his door he saw her sitting on a log waiting for him, and invited her to go into the cottage. She looked in, saw the strange faces around the table, and hesitated. When he urged her, she raised her sweet face and inquired, "Is there any mother here?" "Yes, my dear, there's a mother here," he answered. "Oh, then, I'll go in; for I'm not afraid if there's a mother there!" Her child's experience had told hers she could place confidence in a mother's sympathy. A home may be small and mean, but if it is the shrine of a mother's love it is a happier place than a palace would be without this blessed presence.

At a recent Sunday-school service in New Haven the rector was illustrating the necessity of Christian providence in order to properly enjoy the blessings of providence in this world, and to make it apparent to their minds, the rector said, "For instance, I want to introduce water into my house: I have it pumped, the pipes and faucets, and every convenience in good order; but I get no water. Can any of you tell me why I do not get the water?" (expecting them to see that it was because he had not made connection with the main in the street). The boys looked perplexed; they could not see why the water should refuse to run into his premises after such faultless plumbing. "Can no one tell me what I have neglected in order to get the water?" reiterated the rector, looking over the flock of wondering faces, bowed down by the weight of the conundrum. "I know," squeaked out a little five-year-old, "You don't pay."

Why the Junior League?

Stands for Effort.

The Junior League, with its pledge and committee work, is a primary training class to fit its members for service in the Church. The Sunday-school stands chiefly for instruction, the Junior League for effort; the first for study, the second for service. The Junior League is set to do some of the praying and speaking, to help carry on the business and enforce the principles of the society, and is a factor in the home mission work of the Church.—*Rev. Wray R. Smith, Durham.*

An Indispensable Agency.

The Junior League has proven in my experience to be an almost indispensable agency for the development of Christian experience in the children and training in Christian service. Our Junior League is under the most efficient superintendent I ever knew, and is doing work untouched by any other organization of the Church.—*Rev. H. S. Magee, Toronto.*

The Primary Department.

Because it is the only department in our Church organization where children can be taught how to do, and how to work together in a systematic way for the good of the Church and the world. It is the "Primary department" in the Training School for our future church workers, and one reason that we have such a small percentage of efficient church workers to-day, is that this primary department has been so long neglected.—*Miss Brooking, Cobourg.*

Must Have a Foundation.

1. Because we do not expect children to go into the Fourth Book before having been in the First, Second and Third Books.
2. We recognize the importance of foundation or preparatory work in all departments. Only the Junior League can prepare for the Senior League.
3. Children learn to love their own society, and grow from one to the other.—*Mrs. R. H. Leitch, Picton.*

Unique In Its Aim.

There is no other organization in the Church doing the work it is designed to do. It is absolutely unique in its aims and objects. It trains workers for all departments. It is the training school of the Senior League. It graduates into the Senior League skilled officers, capable, efficient, and useful members. It trains to public prayer, and public confession of faith. It stimulates missionary interest and increases givings—helps make missionaries. Its "Mercy and Help," "Sunshine," "Flower," and "Lookout" committees, alleviate suffering, carry sunshine, brighten sick rooms, and reclaim indifferent ones. It trains young soldiers of King Jesus to fight battles against sin.

Above all it aims to save souls. It influences the heart when most impressionable. Eternity will show that it has helped to add heaven with many jewels. It gets, keeps, and trains the boys and girls to-day, and thus saves the men and women of to-morrow.—*Mr. G. A. C. Phillips, Toronto.*

Every Why.

Every why. The Junior League is the most important department in the church work, because it commences with the child from six and seven years of age, and trains him to think and act for the cause of God in a practical way. It trains the Juniors to witness for Christ before other children, and by that means strengthens them to be willing witnesses as they grow in years.—*Miss Sumner, Oakville.*

A Recruiting Station.

Because too much attention cannot be paid to bringing the children to Christ, and especially when we remember the potent influence for good or evil awaiting development in their hearts. Because all children have not good home influences and the hour spent in Sunday-school is too short, even if they attend, to make personal, practical application of the truths taught there. Because every argument in favor of our Senior societies is applicable to the Junior branch of the great Epworth army. Because it is a sure recruiting station for the Senior society, and an admirable training school to fit them for service for the Church.—*Miss Idell Rogers, Cobourg.*

Better than a Year's Learning.

(a) Because the spiritual culture of the boys and girls is the most important work of our Church at home.

(b) Because the Junior League is the best organization for this purpose, as its aim is pre-eminently to guide in the doing of the Christian life. One day's doing will strengthen that life more than a year's learning. A Church that does not embrace the boys and girls in its methods of spiritual culture is unspeakably foolish.

The problem of getting hold of the older boys—from fourteen to sixteen—is to me an unsolved one. I think a Sunday meeting for such boys may be made successful, with a good leader. If we could imitate some of the features of the Boys' Brigade, our Leagues would "catch" the boys.—*Rev. C. E. Bland, Westmount, Montreal.*

Develops Character.

1. Because it aids to develop the Christian character of its members. In the meetings there are the hymns, the Scripture study, the prayers, and the testimony, in all which the Juniors provoke one another to love and good works. Christian character can only be developed by Christian activity.

2. Because it gives direction to the Christian activity of its members, and thus becomes for them a training school in methods of work for Christ. The committee work of the Junior League

gives an object, an impetus and a method for the youthful Christians to labor for the Master whom they love. This work greatly increases their love, and thus they become stronger in faith.

3. Because by developing character and training in methods of work, the Church of the future will be better manned and more successful than the Church of to-day. The Junior League is aiding the young servants of Jesus to form habits which will make them strong and courageous Christians when the full responsibility of life comes upon them.—*Rev. T. Albert Moore.*

The Training School.

We might ask, "Why the class-meeting and the prayer-meeting," for what these are to the Sunday-school. It is the training-school where the teaching received in the Sunday-school is put into practical operation, and worked out in the young life of the children. In the Sunday-school are taught the fundamental truths of Christianity—the need of regeneration, the brotherhood of man, the duty and nature of service, etc.—and in the Junior League these truths are applied to the individual life of the children. Here they are taught to "work out their salvation" in a practical, sensible way. They are led to participate in the exercises of prayer and testimony so helpful to the development of Christian character. They are taught to distribute to the needs of others, the sick, poor, and unfortunate, coming in for a share of their interest and service. Missionary zeal is also inspired by a familiarity with the condition and needs of the boys and girls of heathen lands.—*Rev. A. F. McKenzie, Toronto.*

To Aid the Sunday-school.

We all admit the necessity of special training for the boys and girls in their secular work. For years they spend the larger portion of their everyday life in school, after which their training is continued, often at great cost, under the most proficient instructors. But what about the soul, that spiritual life that is to live forever? Does it not need some training? You say we have the Sunday-school. Yes, and a grand work it is doing, but do we expect one short hour in the week is enough to instruct them in the great truths of God's Word, and build up strong Christian character that will stand the test when brought face to face with the many evil agencies that abound? It is to aid and further the work of the Sabbath-school that we have the Junior League. Some of our ministers say they cannot find competent persons to undertake this work. This I look upon as the strongest argument why they should at once have a Junior League, for the League would train many good superintendents. Surely your church can supply one or two who are filled with love, and zeal for Christ, and with the helps available they can do much to help the boys and girls to develop into intelligent and consecrated workers for Christ and the Church.—*Mrs. J. R. Real, Belleville.*

Hints for Junior Workers.

WORK WHILE 'TIS DAY.

Whither, O flying hours, whither away,
Bringing so rapidly closing of day!
Can ye not tarry a while in your flight?
Give me some added time ere cometh
night?

"Nay," cry the hours, as they quickly
scud past:

"Work while 'tis day, for the night
cometh fast."

Moments, dear moments, O linger, I pray!
Add but a few of yourselves to my day!
So short it seemeth, so soon it is gone,
So much to do, yet so little I've done!
Can ye not lengthen it out just a mite?
Give me some added time ere cometh
night?

"Nay," cry the moments, "your prayer
is in vain:

A moment once wasted ne'er cometh
again."

—Mrs. E. E. Williams.

Do it as you can till you can do it as
you would.—Wesley.

TRAIN up a child in the way he should
go, and when he is old he will not depart
from it.—The Bible.

Do not wear out a few hymns by sing-
ing them all the time, but learn a new
one every three or four weeks at least.

A SUCCESSFUL worker among children
must be characterized by tact, cheerfulness
and prayerfulness.

It is a good plan to have an attractive
badge for Junior members to wear at the
regular meetings and on anniversary
occasions.

Do not give up because you do not see
the results of your work immediately.
Cultivate patience and perseverance.
Pray more and work more earnestly.

ENCOURAGE the Juniors to commit the
Bible to memory. Not a chapter at a
time, but a few verses, and see that these
are thoroughly understood.

A JUNIOR Superintendent can do little
general Church work. She needs all her
energies for her important field. She can
afford to be excused from other things in
order to do this well. It will pay.

THE Junior Superintendent should plan
so as to go before the Juniors fresh in
body and mind and full of enthusiasm.
A Junior meeting is no place for one who
is fagged out.

IN enforcing discipline, much depends
upon your manner. A nervous, excitable
way will react upon the members and
make them hard to manage. Try to be
calm, gentle, loving, and yet firm.

CONSTANT vigilance and oversight are
necessary to make a Junior League success-
ful. Any one who thinks that a Junior
society can be started and then left
to run itself is making a huge mistake.

If punctuality, diligence, enthusiasm,
perseverance and spirituality are qualities
necessary to success in the officers of the
Senior society, how much more are they
essential in the Junior Superintendent!

TALKS by the Superintendent should
rarely exceed five minutes. If necessary
to say more, do so at another time. Close
attention for a long time cannot be ex-
pected from boys and girls. The reading
of a story may sometimes be made the
substitute or complement of an address.

LONGFELLOW once remarked: "That is
no sermon for me in which I cannot hear
the heart beat." Heart power is more
needed than anything else in work among
the young. No successful Christian work
can be done except through the impulse
of love.

NEVER call the members of the Junior
Society "children," "little ones," "my
dears"; but always address them as "boys
and girls," or "Juniors." You will find
it impossible to hold the older boys if you
speak of them as "children."

As to the best time for meeting, each
society must be a law unto itself. In
many places immediately after school on
Friday afternoon is found to be a good
hour, while others choose Sunday morning.
Late evening meetings should be avoided.

THE pastor should be kept constantly
informed concerning the plans and work
of the Junior League, so that there may
be harmony and co-operation. Superin-
tendents should not run a Junior society
as an independent organization.

WORK is the keynote of success, in this
as in every other department of teaching.
I always pity that luckless leader of a
Junior League who dares to meet a room-
ful of uneasy children, and who hopes to
hold their attention for an hour by the
inspiration furnished on "the spur of the
moment." I have always found that spur
a dull one.—Mrs. Annie E. Sauley.

THE Junior League Superintendent who
expects to hold boys and girls from week
to week must make up his mind at the
outset to interest as well as to instruct.
Instruct, we say. Instruction that is
uninteresting is only such in name. It
never enters into the life and character
of the scholar.

THE Superintendent who is usually five
or ten minutes late in getting to the
meeting cannot hope to have good order.
If the members get anything like a good
start in mischief, it will be impossible to
pull them up. The Superintendents and
assistants should be in their places at least
ten minutes before 'the hour for starting.

It is very advantageous to make the
constitution and work of the Junior
society as near like those of the Young
People's society as possible. The reason
for this is that when the Juniors come
to graduate into the older society, the
transition will be less difficult, and they
will be better prepared to take up ad-
vanced work.—Prof. A. R. Wells.

Prominent League Workers.

MR. G. A. C. PHILLIPS.



AS our League work is divided into
five departments, it very natu-
rally happens that some specialists
have been developed, who, by giving
attention to one department, have be-
come unusually expert in that part of
the work. One of these is Mr. George
A. C. Phillips, who is known as a very

successful Junior superintendent. He
was born in Toronto, May 27th, 1875,
and joined Parliament Street Church
in 1888, as a member of the boys' class.
He has been president of the Epworth
League in this church, and is familiar
with all its work, but realizing that
for every dozen volunteers for the
Senior League, there was scarcely one
for the Junior Society, he determined
to give his attention to that depart-
ment almost exclusively, and was
made superintendent of the Parliament
Street Church Junior League, which
increased wonderfully in numbers and
efficiency under his care. The Juniors
were taught to engage in works of
mercy and help, as well as to speak
and pray in the services.

At present Mr. Phillips is associate
superintendent of the Junior League
of the Fred Victor Mission, Toronto,
which is probably the largest Junior
Society in Canada, if not in the world.
He has occupied the positions of sec-
ond vice-president and fifth vice-
president of the Toronto East Dis-
trict, and for the past two years has
been Junior Superintendent of the
Toronto Conference League. In cam-
paigning the Toronto East District for
the Forward Missionary Movement, he
had a large share of the work, which
was faithfully done.

Suggestions from Superintendents.

Sewing Classes.

Rev. Dr. Maclean, Carman, Man., makes the following suggestions to secure interesting meetings:

Divide the girls into sewing classes according to age and ability, with lady teachers.

Let instructor and girls both tell good stories during the sewing hour.

Let there be absolute freedom during the hour, so that any class may start a hymn. This is an ideal children's hour.

The Prayer Meeting.

Mrs. R. H. Leitch tells of a plan which was adopted in Fenelon Falls to induce the Juniors to attend the church prayer-meeting. At every meeting of the Junior League two of the members were appointed to attend prayer-meeting that week. If possible, "chums" were selected to go together. The arrangement worked well, and there was always a representation of Juniors at the weekly church service.

Interesting Programmes.

The Superintendent of the Euclid Avenue Junior League, Toronto, sends the following programme, which is being used in their society. The object evidently is to make the Juniors familiar with the creatures by which they are surrounded.

- Jan. 19.—"Bees, God's Builders."
- 26.—"Beautiful Butterflies."
- Feb. 2.—"The Wicked Wasps."
- 9.—"Squirrels."
- 16.—"Ants, God's Business Men."
- 23.—"The Snake."
- March 2.—"Grasshoppers or Locusts."
- 9.—"The Spider."
- 16.—"Our Hidden Foes."
- 23.—"The Frog."
- 30.—"The Chipmunk."
- April 6.—"The Mosquito."

Have Two Branches.

Miss Brooking, First Vice-President of the Bay of Quinte Conference League, believes in the Intermediate League. She says: "The most important suggestion which I would like to make is the advisability of dividing the Junior League into two branches—Junior proper, and Intermediate. This, of course, where the membership is large enough to justify it. Even where the membership is comparatively small, I have found it increased the interest, and the efficiency doubled, by adopting this plan. Children under twelve will work better together, and the methods of instruction must necessarily be very different to those required to hold the interest of older children. Then, again, children from twelve to sixteen will be interested and benefitted by doing a large share of work on the programme themselves, always, of course, under careful guidance, which plan would not work at all with younger children. The older boys and girls will be

held together much longer—indeed until their studies permit them to graduate into the Epworth League proper, while if kept all together they would grow to feel themselves too large for their surroundings, and gradually drop out, and a vast amount of care and wisdom will be needed to draw them in again, after two or three years of perilous wanderings. So for all reasons I would advocate this division of forces, where it is practicable."

Have Intermediate Leagues.

Miss M. E. Clarke, Superintendent of the Intermediate League of Cobourg, says: "To me it seems impossible to have little children of five years and girls and boys from twelve to sixteen interested and profited as much in the same meeting as if divided. In fact, I think it almost impossible to have both classes attend. At conventions we hear lots of ideas and suggestions for the little tots, but on the question of the older ones the speakers seem to be almost silent. I cannot help thinking that the membership of the Senior Leagues would increase and more workers be found among them if there were more Intermediate Leagues. Surely if there ever is a time when girls and boys are apt to drift it is from twelve to sixteen."

Give Them Work To Do.

Miss Sumner, of Oakville, suggests one method of managing a mischievous member: "A superintendent's experiences are varied; some amusing and some otherwise. One that I had, might be helpful to some other worker in this portion of the field. One of our girls got unruly. We did not know what to do for the best, to turn her out of the League or to speak to her parents. In the dilemma I turned to my pastor, and he advised me to give her some definite work, which was done, and to-day she is one of the most interested members, and I believe trying to lead a Christian life. I have found that to work well in other cases. I have also found when children have been absent for a few Sundays it is a good plan to visit the parents and ascertain why they have been absent, and in nine cases out of ten you will find the cause is carelessness. But don't let a Sunday pass without making enquiries why the child was absent."

To Maintain Order.

Rev. A. F. McKenzie, Superintendent of the Fred. Victor Mission Junior Society, makes the following valuable suggestions:

"The importance of order in the Junior League meetings cannot be too strongly emphasized. No one can teach successfully without first securing attention and enforcing a proper discipline among the children. This is perhaps the most distressing problem to the Junior League Superintendent of to-day. How can we

keep the members from talking and disturbing? Sometimes it is not among the very little ones that the disturbing elements is most marked, but with the older girls and boys, whose misbehavior is all the more distressing because we feel that they ought to be setting a good example to the young members, whereas their influence is decidedly the opposite.

In our Fred. Victor Junior League we have adopted a plan that is working admirably, and perhaps could be worked elsewhere with equally good results. Workers have been brought in whose only duty is to sit among the children and by their presence ensure good order; and we have also found it very helpful to take some of the older members of the League and give them charge of a section of the primary department. In so doing we 'take a noise to stop a noise,' and the results are most interesting."

Value of the Hektograph.

Miss Olive Orton, Fifth Vice-President of the London Conference League, writes: "When I was Junior Superintendent for the St. Thomas District I frequently wrote forty letters or postcards, all being similar in contents. This made a lot of hard work and took considerable time, which I was quite willing to give for the good of the Junior work, but I think that an easier way might be found, so that there could be more time and strength for other duties. This is done by the use of a hektograph.

"Procure a shallow tin pan, the size of the largest sheet you may wish to copy. (Have a cover made for it.) Place four ounces of gelatine, purchased at the druggist's, ten tents an ounce; pour on it one half cupful of boiling water, and dissolve over the fire. When this is done thoroughly, add slowly one pound of glycerine, stirring all the while. When perfectly smooth and thoroughly mixed, pour the whole into the pan and leave on a level place until set or hardened. Should bubbles form, draw to one side with stiff paper as soon as poured into the pan. Do not use for a day or two. Get a bottle of hektograph ink, and write your letter; when dry, apply it to the pad; press lightly with a cloth, or a strip of paste-board the size of sheet, so as to be sure that every part comes in contact with the hektograph; let it remain from five to ten minutes, according to the number of copies you may wish to take; remove, and the impression is on the pad. Proceed in like manner with each sheet, only remove as soon as each has come in contact with the impression on the hektograph. After the last copy has been taken, wash immediately with a sponge and warm water. When the ink has been removed, dry by pressing a newspaper over the pad. If the impressions do not take clearly, warm the pad over by placing in a pan of water. The ink is made by mixing aniline dye, alcohol and water together. The druggist will give the proportion.

"The gentleman that made my pad has one he has used six years. They have taken as high as seventy-five impressions off of one writing. You can readily see this will be a great advantage to all Junior workers; the cost in all amounting to \$1.10."

The Canadian . . .

Epworth Era

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Editorial.

Compensation.

The hotel men of Ontario waited upon the Government a short time ago, and stated their objections to prohibition in pretty strong terms. It is somewhat alarming to learn that the Government intends to take into serious consideration their claim for compensation. They have no more right to it than the cable and telegraph companies would have if Marconi's great invention proves a success. If the claim is pressed, then we must insist that this compensation business shall work both ways. What about the homes that have been ruined, the business enterprises that have been blasted, and the lives that have been destroyed by the liquor traffic? By the time the whiskey traffickers make restitution for all the poverty, crime and disaster that has been caused by their business, we shall have plenty of money to compensate the saloon men who will lose something by the withdrawal of business. Until this is done the compensation proposal cannot be entertained.

Christian Child Culture.

A "child!" The most precious possession in the world. And the most numerous of all possessions. Children are everywhere, and the problem of child-life is ever prominent. What shall we do with our little ones? "What manner of child shall this be?" is the question often asked by anxious parents. The answer depends largely on the way the child is "brought up." And so "child-culture" is a vital problem. For nothing responds so readily to culture as a child. Neglect has ruined many a promising little one. If we as Christians fail to care for them, Satan will improve his opportunity and give attention to them, and what a host the devil gets when he gets

a child! For a child is not long a child. Soon he is a leader where once he was a follower, and his example and influence dominates other lives. What need, therefore, that a child receive the right kind of culture! "Bring up in the nurture and admonition of the Lord" was the great apostle's advice. The underlying principle of "Christian child culture" has not changed since Christ said "Suffer the little children . . . to come unto me." Methods may have been adapted, and wisely so, to changed conditions; but nothing can ever supplant the vital foundational principle of contact with Jesus. It is this that is recognized in our Junior League Constitution, honored in the pledge, made prominent in the practical work of the Society.

Boy Building.

"What's that man going to do with all those things, papa?" asked a little boy one day. "He's going to build a house, my son," was father's reply. Instead of putting a number of subsequent questions, as was his habit, as to "Where?" "How?" "When?" etc., the boy simply remarked, "My! what a lot of things it takes to build a house!" And the father looked at the child and thought "what a lot of things it takes to build a boy!" And then to the little chap was given an easy lesson in building, excavation, foundation, frame, materials. The various processes of putting up the house were simply described in turn, and then the father said, "Did you know that you are a builder, my boy?" "Me! No! I can't build a house—not a really house to live in," said the boy, and he opened his eyes in wonder as the thought was impressed on his mind that he was building "a really house to live in." So it is with every boy! But the most important consideration that came to the father's mind was that though the child was building his house, he, the father, was actually building the boy, and he soliloquized again, "What a lot of things it takes to build a boy!" What planning, what patience, what prayer, what perseverance! And this, dear Junior worker, is your work. Do it well. And the boy when grown to manhood will bless your labor, and prove that it was not in vain. The destruction of our boys by the world, the flesh, and the devil is so apparent and so awful that all the combined agencies of home, church, Sunday-school, and Junior League are none too many, and not a whit too potent to utilize for wise and enduring boy-building.

Girl Growing.

There is only one living creature that we know of more full of possibilities and promise than a boy, and that is — a girl. "How that girl grows!" was the remark of a busy mother in our hearing recently. And she added, "It seems but yesterday that she was a babe in my arms." As we looked at the girl fast growing into young womanhood we felt like congratulating the mother on her child, for we knew that Mary had been a mem-

ber of the Junior League since she was able to read, and even longer, and now after some twelve years' training among the Juniors she was about to advance to a place among the adults. We do not for a moment think that she would have been lost to Christ or Methodism if there had not been a Junior League training for her during those twelve years; but certainly she is to-day a more intelligent and useful young Methodist than she would have been without the Junior League. Our girls are growing, and will soon be women. Whether they shall be beautiful in spirit, wise in understanding, and full of fruit for the Master, depends very largely upon the disposition of their affections now, and we know of no better place as an auxiliary to the Church for training our girls for beauty and use in the Master's service than the Junior Epworth League. Let your girls grow there.

"Made Them Love Her."

A pastor, in reporting on his Junior League, says, "We secured as Superintendent a fine Christian lady who made the children love her." No qualification for service could be of greater value than this. There are many persons who shrink from assuming the responsibility of taking charge of a Junior society because they have little education and are not fluent in speech, etc. Most of these hindrances can be overcome by one whose heart is full of love, and who is anxious to help the boys and girls.

A lad was asked why he attended a certain Sunday-school when there were other schools much nearer. "O," he replied, "they seem to love a fellow over there."

Children are very quick to observe whether those who teach and train them, have a genuine interest in their welfare, or are simply doing the work mechanically and from a sense of duty. The man or woman who can gain the affection of the Juniors is almost sure to accomplish something valuable. It is a fine art that all Sunday-school teachers and Junior workers should seek to acquire.

Thought He Couldn't Walk.

The followers of "Dr." Dowie have another case of "miraculous" cure to boast of, and it may be expected that they will make the most of it. For several years past a man named John Easton has been seen going about the streets of Toronto, lying on a bed, in his wagon, which he never left night or day. It was said that his back had been broken by a street car accident in Brantford, and for six years he has been encased in a plaster of paris jacket. The Dowites began to pray for him, and the great mogul at Chicago led the petitions for the poor cripple's cure. The result was decidedly sensational. The "helpless man" immediately got up and began to walk when the plaster of paris cast was removed, and on the next day went to church.

The doctors who attended the case at the time of the accident state that the

man was not seriously injured at all. They declare that "his case belonged to the type known as ideational or auto-suggestive paralysis, where the person does not walk because he thinks he cannot." This disease is more common than is generally supposed. There are many people in our churches who are quite capable of leading a meeting, teaching a Sunday-school class, or superintending a Junior League, but they do not think so. What they need is such an application of the "faith cure" as will lead them to believe in themselves, in their own ability to work for Christ.

The Saloon Keeper's Testimony.

"Are you selling as much whiskey as you used to?" was the question asked of a saloon keeper by a Sunday-school Superintendent in one of our towns recently. "No," was the reply, "not nearly so much." When asked for the reason, the liquor seller said, "Why, down in that Sunday-school of yours, for the past fifteen years, you have been instilling the principles of temperance into the minds of those boys and girls, and now in these Leagues and Christian Endeavor societies you are teaching the young people of the place to hate my business. If you go on with this work a few years longer, you will close my doors entirely."

There is something to think about in this testimony, coming from such a source. We believe in prohibition and work for it, but if it is ever to be realized we must educate the people to believe in it and support it. This education and instruction must be commenced in very early youth to be of any great value. More can be accomplished for the temperance cause by work among the young than by any other means.

Personal Effort Tells.

In the last issue of this paper we published a notice, in a prominent place, referring to the fact that we intended giving special attention to the Junior League in this number, and asking all Junior superintendents and secretaries in our Church in Canada to write at once, giving some information about their work. How many responses did this invitation bring? As a matter of fact, only one. The large amount of correspondence which this issue contains is the result of personal letters sent out from this office, containing an urgent request for facts and suggestions. Two methods of doing Christian work are here illustrated. The printed notice is very much like a pulpit announcement which is so general in its nature that nobody pays much attention to it. The communications sent out by mail resemble personal work by the individual members, especially the lookout committee. If you want to increase your membership, or to secure workers for any department, do not trust to general announcements, but depend almost entirely upon personal solicitation. It is hard for anyone to say no to an individual invitation.

"We have no Junior League in our church" is a statement frequently made. If that lack continues, the strong probabilities are that you will very soon have no League at all in your church.

✂ DOCTOR JOHNSON'S definition of a wretched man was, "One who has no taste for reading on a rainy day." The non-reading person does often find it difficult to pass the time, but the book-lover can make himself at home anywhere.

✂ "I DON'T believe in the Junior League at all," was the remark made by a man who was expressing himself somewhat freely about Church institutions. When asked if he had ever attended a Junior meeting, he replied that he had not. How much was his opinion worth?

✂ A WEALTHY gentleman who recently died in the United States, left the following bequest: "To John H. Brewer, of Chicago, for being kind to me when a boy, \$1,000." This is an illustration of the abiding impression which kindness makes. A little kindly attention given to a boy may influence his whole life for good.

EXTRA COPIES of this Number for general circulation can be secured at the following prices, postpaid:

25 copies	for \$0.50
50	" " 1.00
100	" " 1.50

The Juniors could make some money for their society by selling the paper among their friends at five cents each, and at the same time help to increase interest in the Junior work.

Address all orders to
WILLIAM BRIGGS
 WESLEY BUILDINGS TORONTO

WE quite agree with some suggestions made by Junior workers, in another page, that it is frequently highly desirable to divide the Junior League into two sections. These may be called "Junior" and "Intermediate," or may be designated as "A" and "B." In our opinion no additional machinery or constitution are needed.

✂ WHATEVER part of this paper may be skipped, we trust that all our readers will carefully peruse the pages devoted to "What the Juniors are Doing." It is really the most interesting portion of our bill of fare for this week. It would seem impossible for any one to lack sympathy with an organization that is doing so much good work.

✂ WHILE always a firm believer in the possibilities for good of the Junior society, the editor is free to admit that the preparation of this number has greatly increased his admiration for this organization. We trust that many who read these pages will be similarly impressed, and that the institution of many Junior Leagues may be reported before next Conference.

✂ WHEN Lord Nelson discovered two of his officers in a fierce dispute, he rebuked

them by saying, "Cease your quarrelling, gentlemen, yonder is the enemy." There can be nothing sadder than for two members of the same Church to be at variance. The enemy never fails to take advantage of such a condition of affairs. We should be prepared to sacrifice much in order to maintain the spirit of unity.

✂ IN reading Dr. Grant's letters against prohibition, one has to look at the end of the article several times to be really sure that the noted principal's name is there. It seems almost incredible that a man of his standing should so rehash the old arguments against prohibition which have been doing duty for a score of years, and which have been successfully answered over and over. It is simply an illustration of how hard pressed a man finds himself when he undertakes to make out a case on that side of the question.

✂ THE Hamilton Spectator, in commenting on Principal Grant's statement that "prohibitionists have been doing harm to the cause of temperance," remarks: "that if Principal Grant were to discover a bottle of Walker's Club whiskey circulating in a room full of theological students he'd issue a prohibition edict on the spot, and enforce it, too, without a referendum, regardless of the 'harm' he might be doing."

✂ WE were in a home recently where there was a money-box on the table, which was called the "Grumbling Box." Whenever any member of the family found fault with the food, or grumbled about anything else, a cent had to be deposited in the "Grumbling Box" as a fine. The mother said that it had a wonderfully sweetening influence upon the children. There are some families that would need a washtub to contain the fines if this system were adopted, and their usual habits continued for any length of time.

✂ A DISTRICT Junior Superintendent writes that the greatest obstacle to Junior work has been the old proverb that "Leaders are born, not made." She says that "so thoroughly has faith been pinned to this saying that unless a born leader appears to take charge, no effort is made in the work." This is a huge mistake. Many efficient leaders have been developed from what seemed to be very unpromising raw material. If you have a person in your Church who loves Christ and who loves children, that is qualification enough to start with. Do not look for a prodigy in the way of a Superintendent.

✂ A FEW days ago we were on a train which was stopped, by some unexpected obstacle, between stations. Instantly the brakeman snatched a signal flag and ran back with all his speed to give warning to another train that was following. Under such circumstances the faithful railway man always thinks of the other train that is coming. In all our work of education, legislation, and religious effort we should have mainly in mind the generation of boys and girls that will soon be here. Whatever else is neglected, they must be protected.

What the Juniors are Doing

In order to give our readers an idea of what the Junior League is, and what it is trying to do, we have asked for reports from the individual societies. Quite a number have responded, and are here presented. Most of them are from the Juniors themselves.

Woodstock.

We have a strong Junior League in the Central Methodist Church, Woodstock, with eighty-five members. The work we like best is missionary work. We have sent \$15 to India, and among the poor of our own city have spent \$5.—Geo. Grant, Superintendent.

Wellington Street, Brantford.

"Properly officered, there can be nothing better for a Senior society than a Junior society. Our Junior society is a success in every sense of the word, and the Senior society is continually receiving splendid graduates from its ranks. The spirit of enthusiasm is much easier to instill in the Juniors than after they become older, and carrying this spirit from the Junior society to the Senior is an untold benefit to the latter. We need fear no decline in the Senior societies if proper attention is paid to the Juniors."—Mr. A. M. Shepperson.

Lucknow, Ont.

We have a membership of forty-five, and an average attendance of twenty-five. We had our reorganization two weeks ago. We were very sorry to lose our superintendent, who had been with us so long. Every person seems to be taking a greater interest in the work than ever now. We have our work divided into three committees: Temperance, Missionary, and Lookout Committee. I think we, as a League, take more interest in the temperance work than in any other. Our Junior League gave a very good entertainment in the fall, at which we raised nearly four dollars for missionary purposes.—Lena Treleven, Secretary (aged 13).

Westmount, Montreal.

We have about seventy-five names on our roll, with an average attendance of about forty. Our secretary is thirteen years old. At Christmas we gave a Christmas tree to one hundred and fourteen children from a Band of Hope in the poorest part of our city. All of our Juniors gave a present instead of receiving one, and every child that came had a present, an orange, and a bag of candy, with refreshments. We also had a short literary entertainment. At Thanksgiving we gave a large basket for the poor.—Mrs. Wilder, Supt.

Copper Cliff.

We have a flourishing Junior League. Our presidents are our pastor, Rev. E. R. Young, B.A., and Mrs. Johns. About the first of December our pastor gave each of us a cent as a talent to be used for Christ, and out of which to make as much as we could for missions. He helped us to make money with our talents by getting good cheap story-books like "Methodist Stories Retold for the People." These we sold to our friends at what profit we could. Most of us have returned our talents with what we have gained, and we have now over twelve dollars for our

Missionary Society, almost as much as this place raised altogether last year for missions.—Mabel Bell, Secretary.

Queen Street East, Toronto.

The Junior League of Queen Street East Methodist Church is three years old. We have twenty active members, who come regularly, and we all have a long way to come. We think our League is large for such a small church. Last Christmas and the one before we made stockings and filled them for the poor. We also take flowers to the sick. We are now making an autograph quilt for the missionary cause. We are trusting in God for strength to do more good work in the future.—Ethel Bushfield, Secretary. (Age 12.)

Bell Street, Ottawa.

For the last three months we have been taking up a course of systematic Bible study, instead of the Junior topics, and we like it much better. Beginning with Genesis we are studying the Bible by books. The part liked best is the compositions, which are given at each meeting by the boys and girls. Then we ask for volunteers to write for the next meeting. The compositions are on the principal events recorded in the book which forms our basis of study.

We have a committee of boys who take turns in reading the League announcement in Sunday-school, and also a committee who helps the Senior League, and the church in general, by carrying letters, and distributing dodgers, invitations, etc.

We manage our missionary collection by a free-will offering. Small envelopes are given to the Juniors a short time before the missionary meeting, and they are asked to save or earn most of the money contributed. So far we have had a liberal offering. Our motto, which we have printed on our envelopes, is,

"I'll do my best for Jesus,
Whatever the cost may be.
I'll give myself to Jesus,
Who gave himself for me."

All boys and girls like stories, but our Juniors like best to hear about the life of some noble character. So at each meeting we have a few minutes for "the story." We have finished with the Rev. James Evans, and are at present taking up the life of Mr. John B. Finch. This plan has not only been interesting, but has proved very helpful. I think the Junior League is the place for an ideal Reading Circle, if taken up in story form. Best of all, and most encouraging to every Junior worker, is the fact that many of our girls and boys are being won for Christ and the Church.—Sarah A. Boyce, Superintendent.

Union.

Our members are much interested in Dr. Bolton, our missionary, and a number give a cent a week for missions. They are also making scrap-books to send to Mrs. Bolton for the sick. One day I met with the Sunshine Committee, little ones six or eight years old, and they were telling what they had done the past week. One had taken flowers to an old lady, and helped other Juniors when their mother was away. Another was trying to make folks cheerful by doing things for them. One we girl said she was trying to be kind to others at school. They have brought a

great deal of pleasure to the old, infirm and sick by taking them flowers, papers, etc. An old lady said she did not see what had got into the children. They were all the time bringing her something.

I think we have about the best Junior League president in the country. A boy, eleven years old, with a pure, sweet, happy face. Nearly a year ago he joined the church. We can see how the Junior League is helping and developing him. He leads in prayer voluntarily, and in a way that shows great thought and love for his Saviour, and a desire to lead others to Christ. When he was appointed president he took the chair without a demur, and presided at the first meeting in a way that excited our admiration. One minister said one day there were few men in the church who could conduct a meeting as he did. His parents and brothers say, "If any one is a Christian, W— is!"

Our children are good to answer, in fact, if very much interested, it is hard to stop them. We have been surprised sometimes at the answer they give. We have been much encouraged by hearing several say that our Junior League has done good work in preparing members for Senior Societies. They make the best workers we have. One thought which has greatly impressed me in Junior work is, "Let our children grow up, finding their pleasure in being helpful, in doing work for Christ, let them find that the Christian life is a truly happy and pleasant one, and they will not desire any other. Save the children for Christ and the Church—their souls for heaven, their lives for this earth."—Miss Emma Mathison, Superintendent.

Cobourg Juniors.

For some years there has been a flourishing Junior Society in Cobourg. This society has had an average attendance during last Conference year of forty, and a membership of sixty. There are four departments—Sunshine, Committee, Floral Committee, Scrap-book Committee, and the department known as "Mother's Birthday Department." As their part toward the furnishings of the new church here, the Junior Society gave a Bible, hymn-book, and the collection plates.—Com.

Cobourg Intermediate League.

The Cobourg Intermediate League meetings are held Friday afternoons after school, and are not usually more than three-quarters of an hour in length. We open with singing and prayer, after which the minutes of the last meeting are read and the roll is called. Then the lesson is read alternately by the president and League. The topic is chosen by one or more of the League members, one of the committees, or by the superintendents, assisted by the League. We try to have as much variety as possible. The first of each month is consecration service, and we select a practical, helpful subject. The girls and boys seem interested in their League work. We raise twenty-five dollars a year for missions, and are trying to pay for the pulpit in our new church beside.—M. E. Clarke, Supt.

McLeod St., Ottawa.

We have here a membership of sixty-five, average attendance forty-five. Two weeks ago it was my privilege to be with them. It was certainly a test of their interest to come on such a day, for the storm was fierce, probably the most unpleasant winter weather we have yet had. Amid all the storm, thirty-two of the little folk were at the meeting. When opportunity was given after our Bible talk) four responded when asked to lead

in prayer, while seven gave testimony. This was to me a great inspiration. We are attempting to accomplish what might be termed "Home Mission Work," in visiting the sick. For example, on Saturday last, at 3 p.m., on finding my way to the home of a little cripple boy, I found five of our Junior Endeavorers awaiting me. Just at the time they promised to be there, a little song service with us, we had first a little song service; repeated together the twenty-third Psalm; talked over the beautiful lessons we had learned from the life of Joseph, for our little patient, who is a very bright boy, has kept track of the incidents given in our late Sunday-school lessons. Each child had taken Walter some little gift, without having been asked to do so. His little heart seemed so happy as they each handed him their little parcel of fruit, etc. Next week we hope to visit another home in this way. The Junior Endeavorers seem just delighted with it, and we believe this work will do them good, as well as those whom they visit. I am not sure but that our first visit to that home was used of God by the prayers and helpings that mother, also other inmates of the home, as they each listened with deep interest, so that this work may be a channel through which the older ones may be brought to Christ.—Mrs. S. M. Shipman, Junior Superintendent, Ottawa District.

Orwell.

Last fall we made a very pretty quilt for the Hospital for Sick Children, Toronto. After that we gathered cards, and one of our nurses, who is sick and cannot attend school, pasted the cards on red cambric leaves. These leaves were sewed together, making a very pretty scrap album, which we sent to Dr. A. E. Bolen, British Columbia. We are now sending Sunday-school papers to three addresses in India. To get the money for this we have a mission box, which we open once a month. All the members enjoy bringing their coppers. We also gather old postage stamps, which are sold, and the money goes for missions. Two of our members were in the Hospital for Sick Children last fall. They both came home very much better. We are more interested in mission work than anything else.—Murray Wickett, Secretary (aged 10 years).

Yonge St., Toronto.

We have sixty-four members, with an average attendance of fifty. We meet on Friday evenings from seven to eight o'clock. We have a Flower and Sunshine Committee, who meet on Saturday afternoon, and make scrap-books, and picture toys for the Children's Hospital and Home for Incurable Children on Avenue Road. The committee, ten in number, went to visit the Avenue Road Home three weeks ago, and took a scrap-book for each child there. The little sufferers were so pleased to see them, and the hearts of our own Juniors were very much touched, and, we are sure, much good will result from the parties. On Friday of Christmas week our Juniors gave a Christmas treat to one hundred of the poorest children from the Fred Victor Mission. They had a Christmas-tree, and Santa Claus. Each child received a present, also a bag of candy and oranges. After the entertainment the children were given a real good supper, and were waited upon by the larger Juniors. Parents and friends were invited, and the school-room was crowded. Every one thoroughly enjoyed themselves. I am more and more convinced of the value of the Junior League in training our boys and girls to work for God and to think of

others. An encouraging incident happened some time ago. One of our superintendents was visiting the home of one of our Juniors. The mother expressed her appreciation of the work done by the Junior League. She said two of her boys, the eldest thirteen, the younger eleven, had begun to think they were too old to pray at their mother's knee, and she was afraid for some time they had not prayed at all. One night, however, after they had joined the Junior League, she was passing their door, and she heard their voices in prayer. She went in, and both were kneeling at the bedside, and had their Bibles open before them. She asked them why they were doing this. "Oh," they said, "it is in our pledge, mother, that we read the Bible and pray every day."

Another mother, only this week, said how glad she was to have her children attend the League. She had noticed how much more thoughtful of others they had been since attending the League. We try to have our Juniors take as much part in the meetings as possible, the superintendent not merely directing them in business methods, but in moving votes of thanks, and making motions, etc.—Mrs. G. H. Wood, Superintendent.

Welland Ave., St. Catharines.

We have a Junior Society of about eighty members, with an average attendance of forty-eight. We hold our meeting from ten to eleven Sunday morning. All of the Juniors are willing to do anything asked of them. We have topics which the superintendent and Executive of the League make out every six months. We try and have something interesting and bright each Sabbath, by the way of a scriptural contest, by having the boys and girls try which can beat by finding a passage of Scripture in the Old or New Testament, which makes them very familiar with the Bible. We also have, each Sunday, some of the Juniors sing a Gospel solo, or recite a temperance or missionary piece. We have a temperance collection taken once a month, and always take a collection twice a month, one for missions and the other for general League funds. Sometimes the Juniors visit the hospital. We have a poor fund, which is very necessary to the city. One of the Juniors, with the assistance of the superintendent, leads the meeting each Sunday. We have an election of officers every six months. Hoping this little information will be of some help.—Nettie McLaren, Secretary (aged 16).

Wingham.

Master Allan Hobbs, secretary of the Wingham Junior League (age 16), sends the following letter:

"Our Junior League was organized a little over two years ago, with a membership of 15. It has steadily been increasing until now we have 85 members on our rolls, notwithstanding a number of removals and transfers from Juniors to Senior League. We have four departments in our League, namely, 1st. Prayer-Meeting and Lookout Committee; 2nd. 3rd. Literary and Birthday Committee; 4th. Social and Scrap-book Committee.

"We hold our meetings every Friday afternoon after school, the last one in the month being our business meeting. There is a meeting of each committee and the president takes charge of every month. The president takes charge of the business meeting. Reports from each department, the secretary and the treasurer, are read and handed in to the secretary to be placed on file for future reference, if necessary. Our membership fee is one cent or more a month, which is collected

at the close of every business meeting, while the roll is being called. This collection is used to pay the running expenses of the League.

About two years ago we held a social evening, at which we raised \$5.00. This was put in the hands of a beginning for our "New Church Fund," the first subscription for our beautiful new church, which was opened on February 16th. We have paid \$25.00, and intend to subscribe as much more. These we have raised partly on our Friday fees. Each member pays on their birthday as many cents as they are years old.

"We have started the Forward Movement for Missions in our society, and hope to aid a little in the support of our missionary. Last winter we learned the books of the Bible, and had a contest with the Senior League, at which we were victorious.

"We are very much pleased with the Topic Cards this term, and the page in The Epworth Era devoted to the Junior League is a great help to us. Wishing all Junior Leaguers success in the work."

Orillia.

Our roll-call represents one hundred and fifteen names, but once only since we reopened in the fall have we had that many at one meeting. Last Wednesday the attendance was 102. The smallest attendance, forty-two, (a storm). We take up a collection each week, and that is sufficient for all running expenses, and sometimes we are able to assist a little in other expenses of our church. At Christmas time we have what we call a "Good Cheer" fund. Our Juniors must earn whatever they contribute, and as it is brought in we take the name of the child, what they bring, and how earned—to this to add importance to their work. We have from turnips to oranges, cookies to fruit cakes, tarts and pies, bread and butter, books, toys, and money brought. This is properly arranged in baskets, and groups of the Juniors with a superintendent in each group, carry the Good Cheer where the ticket on the basket tells them. Next Wednesday, all being well, the Juniors serve five o'clock tea to the mothers. Such a day is always looked forward to with, I think, equal interest by both entertained and entertainers.—Miss M. T. Venner, Supt.

Westmoreland Ave., Toronto.

Our Prayer-meeting Committee is very helpful to us. Every Sunday morning the leader has a list of verses written on a slip of paper, a verse for each morning, and one to recite the next Sunday, so that it is getting our Juniors into the way of reading their Bibles every morning.

The Missionary Committee has started to take up collections for our missionary, Mr. Mortimore, who has recently left for West China. The leader gave us a report last Sunday about his work, but the chief feature was about Mr. Mortimore. We all hope and trust that he will succeed in his work.

The Lookout Committee has been very busy lately. They have seen that every stranger that comes to our meeting is made a member. They also make it their work to visit the absent ones.

The Temperance Committee are getting up a record of all who have signed the temperance pledge. Nearly all have taken the Total Abstinence Pledge. Our Social Committee have also been very kind in giving us social evenings.

The Band of Mercy Committee have taught the Juniors to be kind to one another, and to treat all dumb animals with kindness. The Flower and Scrap-book Committee is a band of little girls, who visit the hospitals, and the sick, and make up pretty scrap-books, which

they take to the Orphans' Home and the Sick Children's Hospital.

Our present membership is sixty-four, and we are receiving new members nearly every Sunday. We are using the International Junior Topics, and find them very helpful. Our services have been full of the devotional spirit. A large proportion of our Juniors are pronounced Christians. Some eight or ten manifested the desire and purpose of leading a Christian life in our service last Sunday morning.

Our pastor, Rev. Dr. Campbell, has always taken a great interest in our Junior work, and has helped and encouraged us very much.—Nora L. Swanton, Secretary (age 16).

Oakville.

We have a wide-awake society here of about sixty members, and an average attendance of about forty. Our society was organized about two years ago. The year 1901 we raised, \$18.18 missionary money; also gave \$1 to help educate a darky boy in England for a missionary in South Africa. We send flowers around our town to the sick, and at Christmas sent flowers to the old people of our church. New Year's we sent out baskets of provisions to the poor, each Junior helping by bringing one pound of something. Needless to say, these little acts were appreciated. We have a birthday box, and this money goes to the missionaries.—Josephine Fairfield, Assistant Superintendent.

Durham.

The Durham Junior League was organized in the first half of the year 1896, and up to the present time has been making good progress. The superintendents have been Misses Rombough, Cubertson, and Mr. Jones; and at the present time Rev. Mr. and Mrs. Smith hold the office.

We have an average attendance of forty members in our League, and we receive badges for conduct, punctuality, and regularity in attendance.

We hold a missionary meeting once a quarter in union with the church prayer-meeting, and once a quarter in the Sunday morning service we have a special part in leading the song in public worship.

Our League has greatly advanced in singing ability, under the leadership of Rev. Mr. and Mrs. Smith, who spare no pains in helping us to grow good boys and girls. As a token of the loving appreciation that we feel towards them for their earnest work for and with us, our League presented them with a five-o'clock tea the close of our Sunday-school entertainment last Christmas.—Edward Frossard Benton, Secretary (age 11 years).

Carlton St., Toronto.

In our Carlton Street Junior League we take up a collection every Sunday, the money being used for the Missionary work, except that taken on one Sunday of each month, which is reserved for the expenses of our own League. The work of our Junior League, which would probably take the notice of our Junior workers most particularly, is our study, which is arranged in three divisions: Junior, Middle, and Senior.

Junior—Pledge (Junior). Lord's Prayer. Beattitudes. Twenty-third Psalm. Books in the Bible (in order). First Psalm. Ten Commandments. Apostles' Creed.

Middle—Twenty-fourth Psalm. Twelve Apostles. Catechism. Love Chapter.

1 Cor. xiii.

Senior—Church History. Ten Dec-

trines of Grace. Map of Palestine. Nineteenth Psalm.

During a part of our hour the Juniors are arranged in classes, with adults to hear them and lead them in their study. We had an examination in the first part that is, the Junior part. Twenty-two wrote, and but five took below fifty per cent. Four took one hundred per cent.

After the division of the Junior part of the study is learned, the Junior receives a celluloid badge, signifying what has been learned. They are also rewarded by a certificate, or in some way after the Middle part and the Senior are completed.

For a couple of Sundays before Christmas Day, our Juniors brought in parcels of clothing for the poor, most of which were half-worn garments, and were most of them sent to a mission in the city.—Miss Howson, Superintendent.

Emerald St., Hamilton.

We have a membership of fifty-two. Most important committees are: Look-out, which we try to make the Juniors understand well all belong to, but the committee looks over the roll once a month, and calls on those absent more than three Sundays. Our Prayer-meeting Committee meets once a month, and appoints leaders for the month, one of the smaller Juniors gives out the hymns, one reads the lesson, and the older member writes a paper or gives a talk. I find this one of the best ways to get the Juniors interested in every meeting. Missionary Committee takes charge of a meeting once a month. Missionary money is raised by birthday offering. The youngest officers, Miss Bella Cox, our organist, who is but twelve years of age, secretary fourteen years. Our League is continuing to grow, and the outlook is bright.—Miss Mary D. Evans, Superintendent.

Zion Tabernacle, Hamilton.

Hearing that you wish to know the work of our Christian Endeavor, I will try to do my best to tell you what I can. We meet every Sunday morning at ten o'clock, and have a nice time with song and prayer. We have seventy members in our League. We are now studying the books of the Bible. We have a Surprise Committee, which supplies Senior Society with texts rolled in tissue paper, called "Comfort Powders," to send with flowers to the sick ones in the Congregation. We have a Scrap-book Committee, which at Christmas made a scrap-book and took it to the children. We also have a Leagues Committee, and Temperance Committee. We tried to make the poor more happy at Christmas by sending a few nice little things. We sent one dozen Canadian Hymanals to Rev. James Frid, one of our young men in the Northwest mission field. Hoping that you are dealing with the work we are doing.—Harold Newson, Secretary (age 12 years).

Holloway St., Belleville.

Holloway Street Junior League has a membership of over thirty. We meet Sunday morning at ten o'clock, and generally use the topic suggested in The Era, one of the members giving a short paper on the subject. We try to hold a missionary meeting once a month, and some of the members have formed themselves into a Mission Band. We sent a letter last June to a Junior League of India, children in Kishlap, B.C. We also sent dressed dolls, scrap-books, and toys in the box sent to Dr. Winch, the missionary whom the Leagues of our district help to support. We were

favoured with two addresses from returned missionaries from Japan and Africa, which increased our interest in missionary work.

The Missionary Department is what we like best in the work of our society. On Conference Sunday we had charge of the morning service in the church, and also had special services on Easter, when flowers were taken to the Home for the Friendless. During the year eight were received into the church as catechumens. The last Sunday in January we had an address from the Rev. Mr. Bartlett of Napanee, which we all enjoyed. We are hoping, with God's blessing on our society, to grow a stronger and better Junior League.—Gerald Vandervort, Secretary (age 12 years).

Dorchester Street, Montreal.

Dorchester Street Junior E. L. of C. E. has thirty-seven members, and an average attendance of twenty. Our society has had the Montreal Junior C. E. Union Banner now the second term for the best average attendance. We give annually one dollar to the Superannuation Fund, and send flowers to our sick members. We have missionary money at one of these the members got their money by doing something during the preceding week, for which they got paid, and instead of spending the money they received, as they usually did, they saved it and gave it in as missionary money. At this meeting we received over two dollars. We have a birthday convener, and she collects the birthday money from the girls as their birthdays come round, and as far as possible sends them birthday cards.

At Christmas-time we had a social, and as admission to it, each member brought a toy. Then we made little bags, and filled them with candies, and sent them, with the toys, to the sick children, and so made their Christmas brighter than it otherwise would have been. Our society is growing in numbers, and we also believe that by God's help we will afterwards be able to take our place in the Senior work.—Katie Waters, president.

Central, Sania.

The name of our society is the Junior Epworth League, and was organized on February 5, 1898. We have a membership of fifty-six, of which eighty are active and thirty-eight associate. There have been twenty-one new members within four months. Each meeting there is some person joining our society. There are eight of our members who are members of the church. During six meetings there have been 167 present. We have given \$15 to missions. We have started a Bible study course, and have been very successful. We have been having a little trouble with getting order, but I am glad to say that it is improving greatly.—Geo. T. Proctor, president.

Park Street, Chatham.

Our membership is forty, and our meetings are fairly well attended. We are now preparing for an "At Home," the proceeds of which are to be given to the missionary work. At Christmas, the officers and members of our League went together to the House of Refuge, each one taking some small gift for the inmates. We also gave quite a lengthy programme, which they seemed to enjoy very much, several having been heard to say, "God bless you." I think the meeting did us all good, and we hope to have left a little brightness in their lives. Several members from the Epworth League have lately joined the Senior, and they were old enough are anxious to do so.—Edna Dell, secretary.

(Continued on page 32.)

Question Drawer.

(Questions dealing with practical methods of work are invited.)

By Rev. S. T. Bartlett.

Q.—Where may Topic Cards be obtained?

A.—From Rev. Dr. Briggs, Methodist Book Room, Toronto, Ont. (Mr. Bartlett has no supplies of any kind.)

Q.—Do you think we should have a C. E. department in the Junior League?

A.—Every facility is given now for the very highest kind of C. E. work. What more is needed? Work your committees for genuine Christian Endeavor all through.

Q.—What is the best "helps" in Junior League work?

A.—"The Junior League Handbook," published by the Book Room, has proved of great value to many during the past five years, and is still one of the best little books on the subject. Thirty-five cents, post paid. Every Junior superintendent should have a copy.

Q.—Mention some special features to interest the boys.

A.—Give the boys at least some of the offices. Use them on Room Committee, as ushers, on errands of mercy and help, and get rid of the idea that boys cannot or will not do anything for the meeting that girls will. We find little difference. The secret of success with all is to utilize the powers of the individual for the society's good, and whether boys or girls, to keep them active.

Q.—What do you think of a Conference Convention with positively no place on the programme for anything bearing on Junior work?

A.—Candidly, we think very little of it. "Some one had blundered." A Conference Executive that ignores Junior work has made a sad error. The Junior Department is as much a part of the League as the missionary. The constitution recognizes it as an integral part of our League work, and we regret exceedingly that any executive should find "positively no place on the programme for anything bearing on Junior work."

Q.—Do you think it wise to urge young girls and boys to put a League meeting if they are endeavoring to live Christian lives?

A.—We would encourage rather than "urge" them. Certainly it is desirable all round that the Juniors lead in prayer. Why not? If they are Christians, their prayers will certainly be acceptable to God, and the sooner they learn to pray audibly the better. But let it be voluntary rather than compulsory. They "ought," not "must." A child's prayer is the very essence of sincerity and directness. Some may be somewhat forward; but the generality of Junior Christians are as sincere and earnest and well-intentioned as their Seniors in years and experience.

Q.—At what age would it be advisable to urge them to join the Senior Society?

A.—Again that word "urge" is used. Don't "urge" at all. Let them stay in the Junior League as long as they do efficient work there. Better "urge" them to remain than "urge" them to go into the Senior League and be "frozen up." When a Junior has outgrown the younger

society, give him a warm place in the older, and keep him at work. We have known not a few leave the Junior active membership, and be lost sight of altogether in the larger society. This is most unfortunate. Let the adult League give the promoted Juniors a loving welcome and appropriate work to do. As a rule, Juniors may well remain such until at least sixteen years of age.

Q.—Where may I obtain "The Junior Worker's Quarterly"?

A.—This valuable little publication should be read and studied by all who desire to keep up to date in Junior methods. It is thirty cents a year, or ten cents a number. Address, "Jeannings & Fye, 220 West 4th Street, Cincinnati, publishers." Dr. J. F. Berry is editor.

Q.—At what age are children eligible for membership?

A.—We cannot fix an age of entry. As soon as they can walk, encourage their presence at our meetings. As soon as they can understand, encourage them to profess Christ, as soon as they can work, give them a place to do something for Him. Better err on the side of extreme youth than postpone the privileges of membership too long.

Q.—Mention some plans for raising missionary money?

A.—Systematic giving is the best for Juniors as for the adult leaguers. Encourage those who can to give thus, if but two cents every month. Birthday boxes are sometimes used, the child putting in as many cents as he is years old. Collecting and selling cancelled postage-stamps has brought in many dollars to the Missionary Fund. A new issue of postage stamps may be paper on. These, soaked dry on the spon, in uniform condition, will be in good demand, and Marks' Stamp Co., Euclid Avenue North, Toronto, will buy them or any others in good shape in large numbers. Missionary Concert Exercises or Cantatas are educative as well as entertaining, and may be made profitable; but a direct appeal for the coppers saved by some act of self-denial and generosity given to the cause for Christ's sake is the best plan we know of. Of all entertainments there is none we care for more than a lantern evening in some foreign country; but this is possible only where slides are cheaply procurable. China, Japan, India, in short, the whole field, may thus be brought right to one's own door, and more be learned than from books or talk.

Q.—How may we have a Junior League of every circuit on the district? asks a 5th V.P.

A.—Honestly, we do not know. When you can get the pastors to see the value of the League in training the children, when you can secure the active leadership of some one willing and intelligent leader, there will be little trouble. But at present there is nothing possible but agitate! agitate! educate! educate! Another 5th V.P. writes that she corresponded with every minister on the district, and only one replied. A rather one-sided correspondence, we think! "Where are the nuns?" The church is yet a long way from the ideal of the Good Shepherd who said, "Feed my lambs," and but little is being done, when all is told, for the children. Don't be discouraged, questioner; but keep "pegging away."

Q.—Is it wise to train the little ones to pray in concert?

A.—We think so. To repeat together some of David's Psalms and prayers, or to follow the superintendent together in concerted petition, certainly is a good exercise.

Q.—What are one or two hours a week for child training"?

A.—This is hardly a question; but taken from a superintendent's letter, dated Feb. 7, is an observation full of suggestiveness. A boy or girl from our Christian homes may be under the direct personal influence of the Church and Sunday-school two hours a week, and what are they? Certainly insufficient. And are your Juniors as persistently and simply ignored. Too many parents are guilty of neglect in the matter of intelligent Christian culture for their children, and this fact emphasizes the need of the Junior League between Sundays. Look from Sunday to Sunday our children are and proudly as the evil one desires to, and prevent them from coming under his spell.

Q.—How many committees do you recommend in Junior Leagues?

A.—This is indefinite; but while some Leagues can sustain more committees than others, this general advice is pertinent to all. Use no more committees than you can operate efficiently, and see that all you have are worked. Do not unwisely multiply committees for the sake of having them—on paper.

Q.—What is the best way to prepare and present the Weekly Topic?

A.—There is no "best way" for every case. That is, there are many good ways, and each way adopted should be the best for the occasion. Do not always give it in the same way. Generally your own way is the "best." Sometimes arrange ahead with several Juniors to take it in sections, again have some one treat it on a paper, address, Bible-reading, or have a song service to illustrate it. Let the Sunday-school superintendent, adult League president, the pastor, occasionally present it; but never omit summary of your own self as superintendent—and generally—the blackboard for this. The treatment given monthly in this paper, is only suggestive, and not to be followed arbitrarily. Aim at variety and simplicity in your methods.

Q.—When is the best time to hold Junior meetings?

A.—When your Juniors can most conveniently meet. In many places this is on Sunday; but there is danger of multiplying meetings on Sunday to the detriment of their quality. We know of churches where the Juniors have public worship, Sunday-school, Epworth League, and class-meeting all on one day, and we know Juniors who attend all. But this is, in our judgment, "too much of a good thing." Better keep some of it for the week between Sundays. So, whenever practicable, we advise Junior Leagues to meet some time through the week; but it is a matter of convenience, and "the greatest good to the greatest number" must be our aim throughout.

Fine Results.

Rev. Dr. Maclean thus summarizes the results of Junior League work in Neepawa:

1. An attendance of from 60 to 100 without any solicitation.
2. Poor people and missions helped by contributions of money and clothing.
3. Young people trained for officers in the Church as Ladies' Aid presidents, etc. Also training in work as well as conducting meetings.
4. Taught sewing, fancy work, etc., by which they become self-sustaining, and were finally fitted as wives and mothers.
5. Spiritual education.
6. Church loyalty.
7. Intense enthusiasm in the work.

From the Field.

Montreal Young People.

The first general rally of the Methodist Young People's Societies of Montreal, since the re-organization under the District League constitution, was held in St. James' Church on Thursday evening, January 30th, and was generally regarded as a decided success. Previous to the public gathering, the presidents and other officers of the city societies met together for supper in one of the parlors of the church, with Rev. A. C. Crews, General Secretary, as guest of the evening. A very pleasant time was spent. There was a very good attendance at the rally, and much interest manifested. The choir was occupied by the president, Mr. Penrose and Anglin, who made an appropriate address. Rev. Dr. Williams, who was unable to be present, sent a communication, congratulating the district upon their recent action.

Rev. A. C. Crews spoke on the general work of the League, and afterward conducted a Round Table Conference. Dr. F. C. Stephenson was also present, and made some remarks concerning the Missionary Department. His missionary literature was carefully examined at the close of the service.

An Interesting Evening.

The Epworth League Reading Circle, of Compton, Que., recently invited all its friends to attend an open or public evening on "Japan." The gathering was held in the parsonage on Friday evening, January 31st, and sixty persons were present.

The following programme, well interspersed with vocal and instrumental selections, was rendered. Roll-call, answered by members with original poetry; essays, "The Country Japan," Miss Moore; "The People of Japan," Miss Emma Craig; "Japanese Arts," Miss Edith Ives; "Japanese Religions," Miss Hutchinson; "Japanese Politics," Mr. C. G. Craig; "Education in Japan," Miss L. Robertson; "The Farming and Products of Japan," Miss M. Carbee; "The New Japan," Rev. A. E. Pates. The Circle sang a Japanese chorus, the words of which will be familiar to those who have read the book on Japan in this year's Reading Course:

Amaterasu yen,
Sho-toyukko sen,
Iyeyasu,
Nobunago Hojo,
Hideyoshi yedo,
Kamakura Kwanto,
Daimyo Chosu."

The tune to the above is the National Anthem. After the programme, refreshments were served, and a social time enjoyed. We had a delightful evening. No admission charged, no collection taken.

Owen Sound District Convention.

In the thriving town of Markdale, in the beautiful and commodious Methodist church, of which Rev. Wm. Buchanan is the talented and much beloved pastor, the Leaguers of the Owen Sound District met in annual convention on Thursday, January 23rd. The weather was fine, the sleighing excellent, the attendance large, and the convention in every way a decided success.

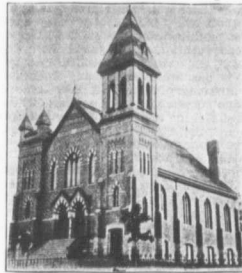
At the morning session, Rev. Dr. Langford, the chairman of the district, preached a thoughtful, impressive, and inspiring sermon, taking as his text John

15, 15. This was followed by a very helpful consecration service, led by Rev. Wm. Buchanan.

At the afternoon session, an exceedingly bright, strong, pithy paper was read by Mr. David Hewitt, of Brookholm, on "The League as an Evangelizing Agency," in which he showed that the League should be the pastor's chief assistant.

The Rev. J. C. Speer, of Toronto, spoke very effectively on "The Problem of Amusement for Moral Improvement." His address was full of salient truth, and contained a vein of thought which, though somewhat new, is worthy of much careful consideration. It was shown that our young people will have entertainment, and the church has it in its power to provide the highest class of entertainment at a small cost to the general public and a financial profit to itself.

Rev. C. H. Langford, missionary to the Galicians in Edmonton District, N.W.T., addressed the convention at both the afternoon and evening session. His description of the character and customs of the new settlers to whom he is ministering, proved very interesting, and his hearers were captivated by his earnest and convincing appeal. A spirited discussion on the Forward Movement, conducted by Rev. J. S. L. Wilson, B.D., the retiring president, resulted in a resolution pledging the district to an organized effort to raise at least \$400 for missions during the coming year. It is confident-



METHODIST CHURCH, MARKDALE.

ly expected that ere long, this district will have combined with some other district for the support of a missionary.

At the evening session, Rev. J. C. Speer delivered a masterly address on "The New Baby in the Old Cradle," in which wit, humor, and genuine eloquence abounded, and which was well punctuated with applause. The next convention will be held in Dundalk. The following officers were elected for the ensuing year: President, Rev. J. R. White, Eugenie Falls; 1st Vice-Pres., Mr. J. E. Cron, Markdale; 2nd Vice-Pres., Mrs. W. H. Thurston, Fisherton; 3rd Vice-Pres., Miss E. Hart, Owen Sound; 4th Vice-Pres., Mr. J. McIntyre, Dundalk; 5th Vice-Pres., Mrs. (Rev.) F. W. Varley, Pricerville; Secretary-Treasurer, Miss J. Stark, Owen Sound; Conference delegate, Rev. J. J. Sparling, B.A., Markdale. The success of the convention is an evidence that the League movement on the district is thoroughly alive.

Unique Missionary Meeting.

A novel, interesting, and instructive missionary meeting was given under the auspices of the Brockville Leaguers in George Street Church, on January 16th. The Rev. G. S. Clendinning, with the help of other workers, gave "A Mimic Missionary Board Meeting." The plan con-

sisted of appointing a Missionary Board, ministers and leaguers were selected to represent our Missionary Board, assuming for the evening the names of the officers and members of the Board. From our periodicals and the Minutes of the Board meeting, information was gleaned which enabled those representing the Board members to discuss intelligently the different problems confronting the Board at the present time. It is expected that this Mimic Missionary Board will reproduce this very profitable missionary evening in Cornwall, and perhaps other places. We think this an excellent idea, and hope to hear of other Missionary Boards being organized in different sections for the study of the missionary problems of our Church.

Anniversary.

The anniversary services of the Epworth League, Victoria Avenue, Chatham, were held on Sunday, January 19th. The Rev. James Livingstone, President of the Conference, was the preacher of the day, and it would be putting it very mild indeed to say that the sermons were of a very high order. The large congregations were both delighted and edified by them. On Monday evening he delivered his well-known and very popular lecture, "The Human Voice," which was certainly the best that a Chatham audience has had the pleasure of listening to for a long time. The Epworth League in this place is doing a noble work in advancing the spiritual as well as the financial interests of the Church, and we thank God for the Christian zeal and energy of the young people. J. W. H.

Sunday-school Convention.

The Annual Sunday-school Convention, Nile Circuit was held in Nile Church, on Thursday, January 23rd, 1902. It was a grand success. Numerically the church was crowded; financially, all expenses were paid, and a surplus left; Intellectually, it was a treat; and, spiritually, the Master was there. The following subjects were discussed: "How to get a class to keep its own record," by Mrs. John Dustow; "How a child's confidence is lost or won," by Miss M. Tiffin; "Latest Methods in Sunday-school Work," by A. P. Sheppard; "Art, and use of illustrating," by Mr. Mitchell, of Goderich; "Children addressed on Gifts," by Miss Ferguson; "On First Lesson in St. John," by Mrs. J. B. Graham; "How to get a class to ask questions," by G. M. Elliott, Goderich; "Relation of Sunday-school States," by Mr. Joynt, Lucknow; "Address to young men," by Rev. G. W. Henderson, St. Mary's, ex-President of Conference.

Reception for Students.

Following the custom of several years past, Bridge Street Church, Belleville, gave a reception for the students of the colleges of the city, January 24th, the attendance being the largest ever known. The spacious Sunday-school room and the various class-rooms were filled with young ladies and gentlemen, who, from appearances, were thoroughly at home. Flags and flowers were used as decorations, and added beauty to the scene.

Extra pains had been taken with most of the various rooms. The young ladies of Miss M. L. Johnson's class made their room into an art gallery, in which pictures galore occupied every niche, and flags and Chinese lanterns abounded. In "No. 4" Master Arthur D. Jones delighted scores with a gramophone. "No. 5" was devoted to a phonograph. The young men of Mr. J. T. Laton's class received their guests in camp. Surrounded with spruce trees was a real tent, rifles, oars,

YOUNG PEOPLE'S

Forward Movement for Missions

In charge of F. C. STEPHENSON, M.D., C.M.,
Corresponding member of the Students' Missionary Campaign, 81 Cedar Street, Toronto.

Our Indian Missions in the North-West.

NORWAY HOUSE.

Norway House Mission was founded by the Rev. James Evans about 1840. It is situated on Playgers Lake, about 350 miles north of Winnipeg. It is reached by dog-train in winter and by steamer in summer. Out of about 800 Indians who make this their home, 550 are Treaty Indians, and nearly 200 are members of the church. The church services are well attended by the people generally. The mission buildings are—boarding-school, with accommodation for fifty pupils, the church, school-house and mission-house.—Missionary, John Neilson.

OXFORD HOUSE.

This mission was established about 1850 by Henry Steinhauer. It is about 180 miles from Norway House, and the Indians here live almost entirely by hunting, trapping, and fishing, though the Hudson Bay Company supply them some little work. The mission house is made of squared logs, but is new and comfortable. The church building serves also as a school building. The Indians here are so nomadic in their habits that it is hard to do permanent, satisfactory work among them. Two Indian villages, God's Lake and Island Lake, are now visited from Oxford House, and missionary teachers are much needed at each of these places. The membership at Oxford House is about 82, and including the other two appointments, 207.—Missionary, Rev. A. McNeill, representing the Epworth League of the Bowmanville and Whitby Districts.

NELSON HOUSE.

Is about 650 miles north of Winnipeg, and can be reached by canoe or York boat in summer, but is accessible only by dog-train in winter. It costs over five cents a pound to land freight here. The church members here number about 93. Something like 250 attend church service, and for part of the time about 350 are within reach of missionary influence from this station.—Missionary, Rev. S. D. Gaudin, representing the Epworth Leagues of the Chatham and Welland Districts.

CROSS LAKE.

There are several hundred Indians at this point. There is a church membership of 107. The work here is in charge of a native missionary and a teacher.—Missionary, E. Paupanakis.

BEREAS RIVER.

Is a settlement nearly half-way between Norway House and West Selkirk, on the east side of Lake Winnipeg. This mission has a church, mission house, and school-house. There are 88 church members. There is great need for a boarding-school, and the Indians have lately sent in a request that one be established here.—Missionary, J. A. McLachlan.

POPLAR RIVER.

This mission has some 60 members. A missionary teacher conducts religious services and looks after the school work besides. The church has 60 members.

FISHER RIVER.

Fisher River is in charge of Rev. E. R. Steinhauer, and is in a sense an outgrowth of Norway House, most of the people having come from the old mission. The mission buildings at Fisher River are a church, school-house, and mission house. The school is well attended, and

nearly 200 of the Indians are members of the church. A new church building is much needed.

MOOSE WOODS.

Moose Woods is a settlement of Sioux Indians. Mr. and Mrs. Tucker are the missionaries here, and carry on the school and church services.

WHITEFISH LAKE.

Whitefish Lake is about 130 miles north-east from Edmonton, and was the first of the missions now in existence to be established in the Saskatchewan country. There are 112 church members among the Indians here and at Saddle Lake, an appointment 35 miles away. Rev. E. B. Glass is in charge of the work, and lives at Whitefish Lake, while a missionary teacher, Mr. Leonard, is located at Saddle River. This is another place where a boarding-school is much needed.—Mr. Glass represents the Leagues of Campbellford District.

WHITE WHALE LAKE AND STONY PLAIN.

These missions—or rather this mission and appointment is in charge of the missionary teacher at White Whale Lake. The membership of the church here is about 87.

BATTLE RIVER.

Since 1899 a new church and mission house have been built at this point. The attendance at the school is good, and the church membership is about 140. Battle River is about 60 miles south of Edmonton. Rev. O. German is our missionary in charge. There is a missionary teacher at Bear's Hill, a station of Battle River.

MORLEY.

Morley, on the Bow River, and about 40 miles from Calgary, is the most easily accessible of our Northwest missions. Of the 700 Indians belonging to this reserve more than 280 of them are church members. Besides the preaching service, class-meetings, prayer-meeting, Sunday-school, etc., are held, and nearly all the Indians attend. Morley has a church, school-house, mission house, and, three miles away, a boarding school. Robert Steinhauer is our missionary here.

Our Indian Missions in British Columbia.

PORT SIMPSON.

Port Simpson, beautifully situated on Simpson Harbor, is the largest Indian settlement on the Pacific Coast, and one of the oldest of our British Columbia missions. It was at Port Simpson that Dr. Bolton, our first medical missionary, went some 12 or 13 years ago. In addition to the church and school, there is now a good hospital, a Girl's Home and a Boys' Home. There are about 700 Indians at Port Simpson, 407 of whom are on the roll of the church. Many of the people have good, well-built houses, and taken as a whole, this community compares quite favorably with any of its size in Ontario. Rev. S. S. Osterhout, Ph.D., is the Methodist minister here, and Dr. A. E. Bolton has charge of the medical work.

PORT ESSINGTON.

Rev. D. Jennings is the missionary at this point. During the fishing season Dr. Bolton carries on hospital work here for the Indians who gather from the Skeena, Simpson, and other coast places to work in the Essington canneries. The church membership is 129. The day school is well attended.

LAKKALZAP.

This is the only Methodist station on the Naas River, and is among the oldest of our missions in British Columbia, having been established twenty years ago. It is situated midway between the English Church Missions of Kincolith, at the

mouth, and Alyanah, about eighty miles farther up the river. The mission buildings are a church, mission house, and school house. There is also a hall which the Indians themselves built for their band meetings, and which they now call Epworth League Hall. While a medical missionary was at Lakkalzap, the people, under his direction, fitted up an unused store for a hospital, which proved a boon to numbers of sick Indians during the winter season. Two hundred and fifty dollars was raised on this mission for the T. C. T. F. The church membership is 99.

UPPER SKEENA.

Rev. W. H. Pierce and Dr. H. C. Wrinch are our representatives in this field. In the four villages, Kishpiax, Hazelton, Kitzegucia, and Kitwanchon, there are about 650 Indians, with a membership of 149. These places are partly heathen and partly Christian. The people are chiefly fishers, who go off in the summer to the canneries on the coast, or away back into the mines of the interior. The workers here are looking forward to the establishing of a hospital, and an Industrial Institute, so that the children may be kept under educational and Christian influence the year round. At Kishpiax, where Mr. Pierce lives, there are now more Christians than heathen. This village has a population of nearly 230; there are 85 houses, log and frame. There are 35 or 40 children old enough to attend school. Dr. Wrinch represents the Pictou and Belleville District Epworth Leagues, and Mr. Pierce the British Columbia Conference Epworth Leagues.

BELLA BELLA.

Dr. R. W. Large, who represents the Toronto Central District Epworth Leagues, is our missionary at Bella Bella, which is one of our best missions in British Columbia. The work of moving the villages to a new site, about two miles from the old spot, is not yet completed, but 35 houses have already been built, and before long the old village will have given place to the new. Besides the church, which has 73 members, and the school, which shows a roll of 73, there are two good wharves at Bella Bella, and two trading stores. Dr. Large has established a hospital, which he hopes to make self-supporting. Salmon fishing, sealing, and hunting are the industries of the people. Last year they gave \$66.00 for missions. This year they are contributing money to pay for the rebuilding of their church in the new town. One hundred and thirty dollars have already been subscribed for this purpose. Dr. Large spent a few weeks in Ontario this winter, and many of his friends were privileged to hear directly about the work in this most interesting field.

RIVER'S INLET.

This is a large fishing camp, Chinese, Japanese, and Indians coming together here to work in the canneries. Last summer four nationalities had religious services held for them in this place. A missionary teacher is in charge. During the fishing season the hospital does good service.

CHINA HAT.

A new church was opened here last spring by Dr. Large. The village is small, consisting of about fifteen houses, in addition to the church and two stores. The church membership is sixty. One woman gave of her earnings \$50.00 toward the new church. After the fishing the women bought a new carpet for the church, the Epworth League helped by purchasing lamps. The missionary contributions amounted to \$86.00—an average of \$1.40 a member. We may learn something from the China Hat Indians. Rev. Geo. Edgar is the missionary in charge.

SKIDGATE.

Skidgate is our mission on Queen Charlotte Island, and Mr. Freeman, supported by Guelph District Epworth Leagues, is our representative there. This village has a church, a school-house, and a public hall, three trading stores, and a post-office, besides about sixty dwelling houses. There is a fish-oil manufactory, owned and operated by a white man. This industry furnishes work to a number of the 260 Indians. Some people have a good brass band and a fur company. The school attendance averages about ten pupils, and there are about thirty-three names on the roll. The church membership is 120. Last year they contributed \$298.00 to our missionary fund.

BELLA COOLA.

This village has a population of over 200 Indians, most of whom are pagan. The church membership is twenty-four. The country is quite well adapted for agriculture, and when the people settle down to farming instead of running off to the fisheries every year, much more satisfactory work can be done among them. Our missionary, Dr. Spencer, who represents Waterloo and Stanstead District Epworth Leagues, spent part of last year in hospital work in Toronto. While in Ontario, Dr. Spencer met a great many of our Epworth Leaguers, and preached missionary sermons, through his efforts a deeper interest in our Indian work has been created.

KIMSQUIT.

This village, with a population of about seventy-eight, is a sort of outpost of Bella Coola. The Indians here are nearly all heathen. We have a native agent in charge.

LOWER FRASER MISSION.

Rev. Thos. Crosby, our pioneer missionary in British Columbia, has this field in charge, which is situated in a lovely valley, well adapted to agriculture. The Indians live by fishing and farming. Some of them earn a good deal of money by hop-picking. The institute at Chilliwack is doing a good work among the Indians of this section. Many pagan customs and superstitions still exist. The missionaries are constantly called upon to combat the influence of strong drink. The membership is ninety-one. One hundred and one dollars were given to missions last year. Mr. Crosby represents the Kingston District Epworth Leagues.

KITAMAAT.

The church membership at this mission is now 211. The village has a good church, temperance hall, school-house, two trade stores, forty-two frame houses, and a boarding-school for Indian children. The Girls' Home here is under the direction of the W. M. S. Nearly all the people have good gardens on a reserve situated at the mouth of the river, not far from the village. Rev. Geo. Raley, who represents the Wingham District Epworth Leagues, is missionary here. Fifty dollars were given for missions last year.

KITLOPE.

Kitlope is in charge of a native teacher. This village is small, and is nearly seventy-five miles south of Kitamaat.

CAPE MUDGE.

Mr. Walker, a missionary teacher, is our worker in this discouraging field. There are only about nine church members among a band of Indians, many of whom still practice the old heathen customs. The latest reports from this mission are the best, so the future may be full of promise in spite of the difficulties in the way of the work.

STEVENSON.

This is a cannery centre, and during the fishing season is one of the busiest places in the West. Many of the Indians

who gather here are Christians, but the pagans outnumber the Christians. These, with the Japanese, the Chinese, and the representatives of other nationalities employed here, keep our missionaries very busy, looking after the physical and spiritual well-being of the people. Our medical department here is a valuable feature of our work.

NITENAT.

The reserve at Nitenat has about 250 acres. Sealing and salmon fishing are the leading industries of the Indians. There are thirty church members, and the names of twenty children appear on the school roll. Rev. W. J. Stone, supported by the Goderich District Epworth Leagues, is the missionary. This mission is on the west coast of Vancouver Island.

COWICHAN.

The Indians of this village have always been an agricultural people. The work here is attended by considerable difficulty. There are about 800 Indians in the village, and 600 more in the immediate vicinity. As yet there is neither church nor school, the services being held from house to house, and so far there are only six church members. Rev. C. M. Tate is our missionary in charge.

NANAIMO.

The mission here is under the care of a missionary teacher. The average school attendance is about eleven, and the church membership is fifteen. Something like thirty attend Sunday-school, and the workers are looking for a church increase from this source. The Indians live by farming and fishing. The great stumbling-block in the way of progress is their close contact with godless white men.

VICTORIA.

Mr. W. H. Gibson, a lay agent, looks after our Indian mission here. He not only works among the Indians who live in Victoria, but among those who come to the city as visitors. The church membership is twenty-three, and much house-to-house visiting is done. Cottage prayer-meetings have been found particularly helpful.

Totem Raising, and Potlatching in British Columbia.

Heraldic columns are erected by the British Columbia tribes to commemorate the event of a chief taking his position in the tribe by building a house. These posts vary in length from forty to sixty feet. The general name for them among the Haidas is keang, and each column has also a distinguishing and individual name. The keang or lodge-poles are hollowed out at the back and carved in front. When a chief decides to erect a keang and build a lodge, invitations are sent to the tribes in the vicinity to attend with their arrivals, and each man, women, and children, who stand at a considerable distance, awaiting the signal to haul. The strongest men in the company raise the pole in their hands until it reaches their heads, when stout poles, tied together in the form of shears, are raised under it as support. Sharp-pointed poles are used to raise it at an angle of forty-five degrees, and then the signal is given for the persons at the ropes to haul it into position. With loud shouts, the butt is dropped into the hole, and the column being set plumb, it is firmly set in position with earth. The crowd then repair to the house of the owner of the column, who gives a pot-

latch—a feast being provided of berries and grease, seaweed and other native condiments. Then follow the distribution of all his property, consisting of blankets and numerous trinkets. These gifts are bestowed upon the members of all the keangs, except the one to whom the column belongs. Mortuary columns erected upon the death of a chief are solid, circular poles, carved only on the base and summit. When these are erected, a feast is given to the multitude, and blankets are distributed to the makers of the pole.—From Canadian Savage Folk, by McLean.

News Items.

The Epworth League of Paisley Street Church, Guelph, are studying the Forward Movement for Missions. They give toward the support of Rev. B. C. Freeman, Queen Charlotte Islands.

The second annual Missionary Conference of the Ottawa District Epworth League was held in Dominion Church, Ottawa, February 17th and 18th. Rev. Dr. Henderson was present. Rev. S. P. Rose, D.D., conducted an open parliament on missionary work.

The Montreal Conference Epworth League, which was to have been held in Cornwall in February, had to be postponed on account of several cases of smallpox in that town. Announcements will be made later regarding the convention.

In last month's Era it was stated that the Epworth Leagues of St. Mary's had raised \$40 for missions, and now aimed at \$100 for this year. We are informed that the facts are as follows: Last year, Senior League, \$43; Junior, \$30; total, \$73. It is expected that the results for this year will probably be, Senior, \$100; Junior, \$35; total, \$135. This is a fine showing.

First Methodist Church Epworth League, of London, is keeping in touch with the work of our West China Mission. Several letters have been received asking for information about China. This indicates that the members are in earnest, and that Mr. Hartwell, their missionary, is being supported, not only by money, but by prayer and intelligent interest in his work.

A League has been organized on the Bruce Mines Circuit. Rev. R. A. Spencer, who is one of the old campaigners of the Forward Movement, writes that this League will help in the effort they are making to change Bruce Mines from a Home Mission to a self-supporting circuit. He adds, "We hope that this will be accomplished this year. Our gifts promise to be about fifty per cent. ahead of last year's, together with self-support."

Miss Hannah E. Barney, 224 Earl Street, Kingston, Ont., has been appointed missionary vice-president of the Kingston district. The district officers have arranged to visit the Leagues of the city, and will reach as many of the outside appointments as possible. They are making a strong effort for more systematic work in the Kingston department. The Rev. Thos. Crosby represents Kingston district in the mission field.

In preparing for the Winter School, held on the Welland District during last month, a novel plan for the development of missions in the area throughout the district was carried out. Many members were given missionary books to read and prepare a review to be given during the sessions of the school. One of those to whom a book had been allotted when ordering it, said, "The Winter School has begun, for we are all working at missions in getting ready for it."

Devotional Service.

By Rev. T. J. PARR, M.A.

Again the readers of these columns are treated to bright thoughts and helpful suggestions from minds active and alert in the far West. To the Manitoba ministers who have kindly rendered this valuable service, our thanks are due and cordially extended.

T. J. PARR.

MARCH 16.—A NOBLE PURPOSE,*

*Dns. 1: 8-20.

TEMPERANCE MEETING.

HOME READINGS.

Mon., Mar. 10, Temperance and power. 1 Cor. 9: 1-27
Tue., Mar. 11, Temperance and wisdom. Prov. 31: 1-5
Wed., Mar. 12, Temperance and justice. Prov. 20: 1-9
Thu., Mar. 13, Temperance and purity. 1 Cor. 6: 18-24
Fri., Mar. 14, Temperance and influence. 1 Tim. 3: 1-14
Sat., Mar. 15, Temperance and holiness. 1 Tim. 3: 1-19

One of the best examples of temperance, in the sense of total abstinence—which is the safest interpretation of the word temperance—is found in the case of Daniel, a young man, away from home and kindred, separated from the associations of the true religion, amid alien surroundings, with every inducement to fall in with the customs of Babylon, and yet refraining from what he had been taught was wrong, and preserving his religious integrity at all costs. All hail, Daniel! Thou art a hero, worthy to be the ideal of all who value true character!

WHERE HE WAS.

If you travel 500 miles in a direct line east of Jerusalem, you will reach the river Euphrates, on the banks of which is situated the far-famed city of Babylon. When Daniel was there, Babylon was in the zenith of its power, ruling all western Asia. The city itself formed a square of nearly fourteen miles on each side, much larger than modern London. The walls surrounding the city are reported to be 300 feet high and eighty feet broad. A hundred gates, with their great posts, leaves and sils of brass, and their bars of iron permitted entrance to the capital. It was a great wonder of the ancient world—a marvel of power and magnificence. But Babylon was bad, despite its greatness, under the sway of heathen gods and heathen religion.

A CAPTIVE VISITOR.

To this city a young man, sixteen or seventeen years old, was carried captive from Jerusalem. He was of noble parentage, a fine-looking, talented, promising youth, anxious, no doubt, to make his way in the world, and to achieve success in life. This very young man, whose name was Daniel, was selected by the King of Babylon, with three other companions, to be trained in the language and literature of the Chaldeans, so that in time they might fill responsible positions in the government of the king. This was a splendid start for Daniel, exceeding his most sanguine expectations. It was a sudden leap to prosperity.

THE TEMPTER WHISPERS.

Now, Daniel, if you will only adapt yourself to your new environment, set aside the ideas of religion and of right which you learned at home, and fall in line with the customs and habits of these people of Babylon, you will have a good time and all that heart can wish. You must remember, Daniel, that you are only a captive; it was to do for you to oppose your moral convictions against the social life of great Babylon, and the despotic pleasure of the king. You are only a boy, you know, and there is no use in making a hard time for yourself. So whispered the tempter to this young man at the outset of his career.

DID HE YIELD?

But the sequel shows that a boy can have convictions and adhere to them; that a young man can breast the tide of immorality, and be a hero. As the tempter flurled, conscience spoke with a firm and resolute voice, "You cannot, you must not!" And in response to this voice from within, the youth replied, "I will not!" Can you find a grander exhibition of moral courage in all history? Shall he do it? That is the question. Shall he forsake his God and the principles of truth taught him in Jerusalem? And "he purposed in his heart that he would not." Babylon was great. We are told that the genius of the mighty king was greater still. But, greater than Babylon, greater than Nebuchadnezzar, greater than his kingdom, was that young, heroic nature, who, when planted upon the eternal adamant of moral integrity, and facing appalling odds, calmly, unflinchingly resolute—"I will not." The man within was superior to the circumstances without. His conscience, his God said, "No" to his enticing surroundings, and his manhood echoed "No!" "No!" "No!" This was temperance—that was total abstinence.

A CLASSIC ILLUSTRATION.

The Sirens were sea-nymphs, who had the power of charming by their songs all who heard them. When the Argonauts, under the command of Jason, in search of the golden fleece, sailed by the island allure the sailors from their way; but Orpheus, who was on board the ship, began to play on his lyre, and so beautiful was his music that the sailors were spell-bound, and the bewitching strains of the sea-nymphs failed to charm. Thus the ship "Argo," and the brave sailors were saved from disaster and death. So in Daniel's case, the voice of conscience was sweeter than all the enticing music of Babylon, and to conscience he listened. This, and the brave path of purity and virtue are presented to you—the babel of tempting voices came from the rock-bound island of death, deceiving us away, but if you have on board the vessel of the soul a conscience void of offence before God and man, you shall have such music within yourselves, that the coarse siren of sin will play in vain, and the tawdry show of vice will entice in vain. You shall have such a vision of your ideal in Christ Jesus, that the whole horrid brood of despair, rejected for ever.

WAS IT RASHNESS OR MADNESS?

Such a purpose as this of Daniel would seem to be rashness or madness—to defy the customs of the great city, to defy the king himself! What folly! What madness! So it would be folly and madness, were it not for one fact—a fact which, alone, does not always enter into our management of life's problems. It is the central sun in the great system of facts. I mean the supreme fact—"There is a God!" Better be on God's side than on the side of Babylon and the king. The spiritual is greater than the material. And when we get right views of things, we shall see that the only real is the spiritual, and all else is fleeting and unsubstantial. "The things that are seen are temporal, but the things that are not seen are eternal."

IT WON'T LAST.

This world is very pleasant, very beautiful. It should be our part, to use, in the fear of God, the good things this good world contains. But there is one condemning indictment to make against this world—it won't last. If you, young people, think your hopes to the transient things of time, you are casting anchor in the sand—it won't hold. But if you place your destiny in the keeping of the eternal God, and live for him, then your

anchor holds to the rock that shall never move. Babylon's kingdom was destroyed, the kingdom of God never. The power of Babylon's king is long since no more, but the power of God is eternal; he is "the same yesterday, to-day, and for ever."

GOD'S SIDE, WHY?

Why is it better to be on God's side than on the side of Babylon's king? 1. Because the side is the right side. With the important things of life, and the realities of eternity to deal with, will not do to be on any side but the right side—the side of the Bible, the side of conscience, the side of truth, the side of all good men, the side of God.

2. Because it is the only safe and permanent side. It may appear to be safe on Babylon's side, but such safety is transient, if safety at all. It is like fancied security over a powder magazine which at any moment may explode. God's side is the only safe side. It is also the only permanent side. Sin and evil are being overthrown every day, and finally shall be utterly crushed. Right shall surely prevail, and if you, young people, wish to be on the winning side, you must range yourself with God's forces.

3. Because it is the profitable side. It is evident that Daniel did the best thing for his personal interests when he formed the purpose in his heart to be true to his God. As the New Testament puts it: "Godliness is profitable unto all things, giving the promise of the life that now is, and of that which is to come." It is the best for both worlds to acknowledge God.

(a) It is best for one physically. "Their countenances appeared fairer and fatter." Serving God contributes to good health. God's laws for his people include the laws for bodily well-being. Laws of health are divine. Daniel lived to be eighty-five years of age. Other things being equal, religion tends to longevity.

(b) It is best for one intellectually. "God gave them knowledge and skill in all learning and wisdom." Daniel was a man of uncommon scholarship for that time. The man who serves God, has a broader mental sweep than the man who rejects God, other things, again, being equal. There is an intellectual stimulus to the believer, not possessed by the unbeliever.

(c) It is best for one materially. "Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babel."—Dan. 2. 48. Daniel became a statesman of the highest character, an eminent prime minister, a man of wealth and influence. It paid Daniel from standpoint of self-interest to serve God and do right. It pays every man in the long run to do the same.

(d) It is best for one spiritually. "I thank thee and praise thee, O God of my fathers, who hast given me wisdom and might."—Dan. 2. 23. Daniel found that placing himself on God's side gave him spiritual strength. And spiritual values are the greatest in the universe of God. He lived in communion with his Maker, and acknowledged God in all his ways. He worked with God, and God worked with him, and being thus in harmony with the divine, he increased his ability and influence by an infinite factor. Eternity alone can measure and reveal the magnificent result.

SIDE-LIGHTS.

1. Reach a right conclusion, and then be brave.

2. Daniel was a prohibitionist of the early days.

3. Piety is not weakness. It is heroic strength. The weak man is the wicked man.

4. The safe ground for a Christian to take is total-abstinence ground. Any other position will land him in great difficulties.

5. "So here we pledge perpetual haste
To all that can intoxicate."
6. You must learn to control yourself
before you can hope to properly control
anything else.
7. Every time a horse runs away, he is
more likely to run away again. So with
our passions.
8. The proper basis for all temperance
is faith in God and in Jesus Christ our
Lord. Here is both the true motive and
the efficient help for self-denial and self-
mastery.

POINTS FOR THE PRESIDENT.

Make this a thorough-going temperance meeting of the League. But show temperance from the Bible side. Daniel is the fine example. Make effective use of the points presented in the foregoing exposition. Have four brief papers prepared: (a) The true ground of temperance. (b) Temperance and the individual. (c) Temperance and the home. (d) Temperance and the nation. Have some one appointed beforehand to read Bible passages against intemperance. Make much of this. Circulate the pledge, and have it signed. Send every one home a pledged total abstainer and an intelligent prohibitionist.

THEO. J. PARR.

MARCH 23—"MISSIONS; OUR OWN FOR CHRIST."

(Psa. 85, 1-13.)

HOME READINGS.

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| Mon., Mar. 17. | The promise | John 12, 27-36 |
| Tues., Mar. 18. | The calling | Jer. 1, 26-31 |
| Wed., Mar. 19. | The separation | Tim. 2, 1-14 |
| Thurs., Mar. 20. | The power | Cor. 1, 11-19 |
| Fri., Mar. 21. | Shameful speech | 2 Kings 1, 3-9 |
| Sat., Mar. 22. | Glorious speech | Isa. 55, 1-10 |

By the phrase "our own," in this connection, is meant the members of our own households, our relations, our companions, our neighbors, our acquaintances, our fellow-citizens and countrymen.

A glance over the field that unfolds reveals the painful truth that the necessity for religious effort on behalf of "our own" is exceedingly urgent. The indifference everywhere manifested to the claims of Christ is open and unquestionable. Many are giving themselves up to the pursuit of material things with an eagerness and devotion which leave no room for doubt as to where their hearts' affections are placed; many are pursuing pleasure with a zeal worthy of better things, while with multitudes more the threefold question, What shall we eat, what shall we drink, and wherewithal shall we be clothed? seems to monopolize the time and thought to the exclusion of all loftier and holier themes. Though the story of a Saviour's wonderful love, from time to time, falls upon their ears, it falls, apparently to create any strong desire for the goodness he taught and exemplified, or to appreciably lessen their aversion to the world and the things thereof. And these are the devotees of pleasure, of puff, of praise, and of power, who must be won to the love and service of Jesus, who must be persuaded to accept Christ as their Saviour and Lord.

Beyond controversy, the need for Christian endeavor to bring "our own" to Christ is claimant and pressing.

And not only is the necessity for effort urgent, the difficulties on the way are also very great. For this indifference must be broken up; this devotion must be transferred from temporal things to spiritual; from mammon to the Lord Jesus Christ.

Now, not the least among the difficulties involved in seeking to win "our own" for Christ is the consciousness of our own imperfections and failures, of our many shortcomings while trying to realize our ideal of a pure, holy, and Christ-like life. The remembrance of the impatient, not to say uncharitable, words we have uttered, of the irritation we have displayed

under provocation; of the lack of zeal we have manifested when opportunities for doing good have been passing, crowds upon us and tends to stay our steps and speak out our tongues when we are moved to speak to some loved one, or to some neighbor about the Master, and to commend his easy yoke and joyous service.

"If I was only a better Christian," say we, "I would have a braver heart to speak out and a stronger faith to believe that my efforts would certainly succeed." This is a feeling that is accountable for many a word of exhortation and warning being left unspoken, for many a strong desire being allowed to remain without sign of its existence. Then there is the difficulty growing out of the religious environment on which "our own" are compelled to live and move. We call ourselves a Christian nation, but this is true only in a relative sense. It is true that Christ dwells in the heart and rules the life of many of our fellow-countrymen, but it is indisputable that the usages and customs that govern society, commerce, and politics are, in many instances, not only inconsistent with, but antagonistic to, the precepts and the practice of the Lord Jesus. And being false to Jesus Christ they are false to the truth of things, and therefore constitute a religious environment that is full of deadly poison. These false and pernicious sentiments are prevalent everywhere, and press in upon the minds and hearts of "our own," whom we would win, perverting their religious conceptions and surrounding them with influences that are exceedingly difficult to resist and overcome.

Moreover, there is the difficulty involved in the fact that a word for the spiritual benefit of others, there is need for unlimited patience and boundless faith. Oftentimes it appears that the labor is being bestowed in vain, and that no fruitage will ever result, so irresponsibly and, apparently, unappreciative and unmoved, are those whose good is being sought. This tardiness of the seed to germinate and to give signs of its presence and life has induced many a discouraged Christian worker to relinquish effort, and to surrender the persistent sinner to his awful fate.

And yet again there is the innate selfishness and depravity of the carnal mind which is not subject to the law of God, neither indeed can be. There is an influence from which no heart is free, while it constitutes a difficulty than which none is greater. It is the enemy within the town of man's soul that resists the efforts to introduce his rightful Lord, and resents the presence of the generous choice in all things shall be surrendered to the will of another.

But though the necessity for effort is urgent, and the difficulties in the way are mighty, the encouragements to engage in the work are grand and glorious. There is the unspeakable joy of rescuing from sin and from death those who love. What joy can the Christian mother experience that can compare with the joy of knowing that her darling daughter, for whom she has long prayed, over whom she has watched with a tender solicitude and whose heart has ached with anguish, through her untiring efforts, accepts Christ as Saviour and Lord? What sweeter experience can come to a father than to have his beloved son confess "Father, it is to your Christian example, to your faithful and timely counsels, to your earnest and loving entreaties, that I owe more than to anything else the fact of my conversion to God"? Who does not envy the brother or sister, the friend or acquaintance, the one who has been used by the divine Spirit in accomplishing the salvation of a loved one, a friend, an acquaintance, as the case may be? To win a soul for Christ, even though it be

one he has never seen, and to whom he is bound by no tie stronger than the bond of human brotherhood, fills the Christian with a joy that angels might covet, how much greater, then, is the joy when the rescued one is his fellow-countryman, his neighbor, his friend, his very flesh and blood. Then, too, there is the joy of knowing that every soul won to the love and service of Jesus increases the strength of the Lord's army that is going forth to conquer the world for him. Those who are truly "born from above" are filled with the impulse to communicate the good they have themselves received. With the bard of Methodism they sing:

"O that the world might taste and see
The riches of his grace,
The arms of love that compass me,
Would all mankind embrace."

In saying "our own," therefore, we are working most surely towards the salvation of the nations beyond, we are creating a Christian conscience that will not fail to respond to the Master's "Go ye into all the world, and preach the Gospel to every creature." Have we fixed our eyes upon the outermost, the farthest man, and will we be satisfied with nothing less than this world for Christ? Then must we seek to strengthen the home forces, to keep the heart of the great evangelistic agency healthy and strong by pouring into it the rich, warm life of souls newly converted, and burning with a desire to make known to others the joy which they themselves have experienced. Every accession to the Christian forces at home hastens the day when

"Jesus shall reign where'er the sun
Doth his successive journeys run."

And yet again, there is the joy of augmenting the brightness of the Master's crown of glory. For it is in the salvation of souls—on their forgiveness, their regeneration, their glorification, and their blessing—that the love and power of the Saviour of sinners is particularly revealed. Every soul converted magnifies the mercy and all-sufficiency of our Lord—confirms anew the apostle's boast, "Wherefore he is able also to save them to the uttermost that come unto God by him." When, therefore, we persuade a sinner to come to Jesus and accept his gracious offer, we furnish men with additional evidence that he who restored palsied limbs, opened blind eyes, and unstopped deaf ears, has power also to quicken dead souls into life, and to renew them in righteousness and holiness of truth. We magnify his grace; we enhance the brightness of his crown. But how shall we proceed to win "our own" for Christ? In the first place, we must look to ourselves. We must cleanse our lives from every habit and practice that cannot harmonize with the plain teaching of the Scriptures, and that would prevent us from imitating our Master's pure and holy example. We must set a watch upon our lips that we sin not with our mouths. We must restrain our tempers and seek to cultivate the patience, the forbearance, and the gentleness of Jesus. Moreover, we must pray for the Holy Spirit to create within us deep concern for others, a profound conviction of their need of salvation—to inspire us with courage and strength to face the difficulties that confront the Christian worker—and to enable us to appreciate the glorious reward of Christly service. Nor for ourselves only must we implore the gift of the Holy Spirit; but for those also whom we would win. We must pray that they may experience a true sorrow for sin, that their minds may be opened to understand the plan of salvation, and that their affections and wills may be thoroughly renewed. And then to pray we must add actual, earnest effort. We must speak the word

of warning and entreaty and encouragement. We must give of our time, our money, our sympathy, yea, of our very life for their sakes. If in this spirit we carry "our own" upon our hearts, watching against our faults, denying ourselves lest we cause them to stumble, sacrificing ourselves that we may win reward. Then we shall not lose our reward. Though we may not be permitted to see the result of our toil in this life, his word of promise stands firm. "Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

REV. A. A. BOWERS, B.A.,
Niagara, Ont.

**MARCH 30.—"THE RISEN LIFE;
CHRIST'S; OURS."**
Luke 24, 1-18; Col. 3, 1-10.

(EASTER SERVICE.)

HOME READINGS.

Mon., Mar. 26. A proved immortality 2 Tim. 1, 6-11
Tues., Mar. 26. A prepared immortality 1 Pet. 1, 4
Wed., Mar. 26. A safe immortality 1 Cor. 13, 1-14
Thurs., Mar. 27. A free immortality Ps. 121, 1-8
Fri., Mar. 28. A true immortality Rom. 6, 18-23
Sat., Mar. 29. A girded immortality Isa. 25, 1-8
Sun., Mar. 30. A victorious immortality 1 Cor. 15, 14-28

Once more comes round the queen of days, the passover of gladness, triumphant, peerless Easter. Let us hail its bright dawn with exclamations of Christian gladness. It is the day which sheds a lustre over all the other days of the Christian year. For surely there would be no ground for celebrating any other Christian festival if Easter were meaningless. "The Lord is risen indeed," said they of the early Church as they greeted one another. The glorious fact of the resurrection kindled their joy, revived their hope, answered their faith, dominated their thought, and changed their view point to such an extent that it gave to their whole life an air of triumph and the swing of victory. So let us come into contact with the risen life. Let us ourselves with the power of his resurrection. We cannot place too high an estimate on the great fact for which Easter stands—the risen life. This it is which unites the Christ of history and the Christ of faith. It is the corner-stone of our Christian experience, and the pledge of sermons are being preached, and the Easter sung, the greetings exchanged, and the flowers displayed, let our grand army of Epworth Leaguers find in the day a spiritual significance unique and far-reaching. Our topic is well phrased, and is very suggestive. No Easter meditation is complete which does not bring before us the risen life as well as the risen boy. We stand closely and sorrowfully identified with the fallen life. Easter brings us the joyful message of a life fully redeemed, restored, transformed, and lifted up.

The Risen Life—Christ's. It may not be possible from any or all of the accounts, to determine with absolute certainty the exact order of events as they occurred on the illustrious morn of resurrection day, and the forty days which followed. The accounts in the gospels of the various appearances have been preserved for us. They are interblended, and at times inseparably woven together. As it is pointed out by Westcott, each writer seems to have a special object in view. Matthew dwells chiefly on the majesty and glory of the resurrection. Mark insists on it as a fact. Luke as a spiritual necessity. John as a touchstone of character.

Christ's risen life to the early church was an objective and historic fact. They saw his body dead, and they saw it living again. "I am he that liveth and was dead." The disciples knew these words to be absolutely true. Luke, referring to the witness of the apostles to this fact, says (Acts 1, 3): "To whom he also showed himself alive after his passion by many proofs, appearing unto them, by the space of forty days, and speaking the things concerning the kingdom of God." Some of these proofs are given in the lesson which is set for our study this week.

The risen life, ours. It must be a subjective and experimental fact. If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. According to Paul, the Christian life in man originates in rising with Christ and that Christian life is braced and purified by the conscious sense of such rising. Believers in Christ are in a moral and spiritual sense raised with Christ. Eph. 2, 4-6. "But God, being rich in mercy, for his great love, wherewith he loved us. Even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus." The risen life of Christ touches at all points the spiritual life of the Christian. Through that risen life every Christian is made a citizen of the world to which Christ has gone. And every true Christian has glory of that world, and is vitally united with Christ in his risen, glorified life. Our risen life with Christ includes not only new spiritual power now, but also a place with Christ in glory. "Seek those things which are above, where Christ sitteth on the right hand of God." Seek, to come where "those things" are. They are the reward of faithful service on the earth. They are within reach of our present effort. Christ and his reward are together. He is among the "things which are above." He is at the right hand of God, not standing or worshipping, but sitting in glorious majesty, thence he shall come to judge the quick and the dead. "If then ye were raised together with Christ." Let us ever bear in mind our exalted relationship, let us consider the motives we have for otherworldly Christ. The raised, exalted, ever-living Christ is, through the Holy Spirit, to be the life of our life, the soul of our soul, the source of our holiness, the inspiration of our daily toil. As the humble, dying Christ is the death of our sin, so the risen, living Christ is the life of our salvation. His present condition of glory is that to which we are to be conformed. "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory."

The Risen Life—Christ's. It was intensely spiritual. "He is not here, but is risen," said the men in dazzling apparel at the empty tomb. "Why seek ye the living (or him that liveth) among the dead?" His spirituality had no rays been manifest, but never so much as now. After the rising from the dead, he largely hidden from the eyes of the disciples, and so far as we can gather, the actual event of the resurrection was not witnessed by any human eyes. In the dark sepulchre, through almighty power, his spirit revives unseen and unknown by any mortal. Angels minister unto him, and open the door of the tomb. Out of the forty days there were but six on which he held intercourse with any human being, and in those six days he probably did not give more than as many hours to conversation with those to whom he showed himself. How brief, too, and abrupt were the meetings. In the twi-

light of the garden, in the dim-lighted upper room, in the gray dawn of the lakeness, and vanishes as mysteriously as he had appeared. He did not dwell with his friends as before. He came to them in visits, and talked, and was unseen in the intervals. This continued until he had received into heaven.

The risen life, ours. It should be intensely spiritual. "But now put ye also away idolatry," i. e., make dead, "therefore your members which are upon the earth, fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry." "But now put ye also away all these, anger, wrath, malice, railing, shameful speaking out of your mouth." Seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge, after the image of him that created him.

The real Christian life is a deeply spiritual, heavenly life, already begun. It is hid with Christ in God. Make dead, therefore, your earthly, worldly members. Though the death of Christ the Christian has slain, and if through the living Christ he now lives, let him see to it that the old man with his doings has been made dead in every member, and that the full new man, after the image of him, has been put on. "Dead to sin, but alive unto Christ Jesus," is the normal, healthy condition of the true Christian. The risen life with Christ is a life of otherworldliness, lived right here and now. It means that the kingdom of heaven is, by our lives, being let down to earth. This is the only way of saving humanity. This is the only way of prayer, "Thy kingdom come, thy will be done on earth as in heaven." The risen life of Christ will be in daily companionship with him, and will obtain its power from on high. Here is the source of our strength. Here Paul clears the atmosphere in the face of Christian weaklings when he cries out, "I can do all things in him that strengtheneth me." Learn from this that there is nothing which ought to be done which cannot be done.

My dear young friends, have you ever heard any such remarks as these, "I would like to take an active part in the League work, but I can't." "I know I ought to help in the Sunday-school, but really I can't." "I have a bad temper, and am sure I ought to get rid of it, but I can't." "I am a slave to the tobacco habit. I cost me a good sum every year. I know I ought to quit, but I can't." "I am under the power of the drink habit. It sometimes makes light of my chains, but I know I can't get free." Remember that the power which Christ will so enable the believer to do what he ought to do that the old "can't" life will disappear.

The Risen Life—Christ's. It was tenderly and ardently human. We well know that Christ's resurrection and his subsequent life of forty days on the earth, in a special way revealed the divinity of his character, but no one can read the account of his risen life without observing that he continued to possess in a marked degree all the characteristics of a man and brother.

"Go tell my brethren," are the sweet words which he addressed to the women who were bearing the good news to the disciples that he continued to possess in a precious than this. What name could have been used to indicate a close fellowship. At first they were servants, then disciples; a little before his death they were friends; now, after the resurrection, they are brethren. To you and to me, and to rendered sinners of every age belongs this tender, loving epithet, "My brethren." And surely he has carried into the heavens and taken into the

Godhead the same human sympathy, and the same form of manhood.

The risen life, ours. It must possess "a sense of humanity, and a deep, strong passion for the human race. This is Christ's new commandment." "That ye also love one another, even as I have loved you." Christ showed us his estimate of human nature in that he "tasted death for every man." If we have put on the new man, we shall be clothed with enthusiasm, we shall be eaten up of zeal for the cause of Christ. Our service to humanity must ever remain the true measure of our love to Christ. "Lovest thou me?" said the risen Lord to Peter. "Feed my lambs." "Feed my sheep." Love and service can never be disjointed. May the young people of our beloved Methodism more than ever enter into the risen life of tender service, compassionate love, and Christ-like enthusiasm for our fallen race, and recognize God's coming kingdom in every institution and person that helps men to love one another.

REV. H. G. LIVINGSTON,
Hagersville, Ont.

APRIL 6.—"GROWING IN GRACE"

2 Peter 3, 17, 18; 1 Peter 5, 1-3; Eph. 4, 13-15.

HOME READINGS.

Mon., Mar. 31. Grace in trial. 2 Cor. 12, 9-10
Tues., Apr. 1. Grace from Christ. John 1, 16-17
Wed., Apr. 2. Growth in grace. John 15, 1-8
Thurs., Apr. 3. Grace abounding. 2 Cor. 9, 8-14
Fri., Apr. 4. Fresh strength to strengthen. Ps. 84, 5-12
Sat., Apr. 5. Follow on. Hos. 6, 1-3

These passages, when analyzed, are readily resolved into two main parts:

1. The ideal unto which we grow. 2. The process of growth.

1. The ideal unto which we grow. Eph. 4, 13-15. "Till we all attain unto the unity of the faith, and of the full knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we may be no more children, tossed to and fro, and carried about by every wind of doctrine, in the sport of men, in craftings, unto the scheme of error; but dealing truly, may grow up, in love, in all things into him who is the head, even Christ." (Prof. Findlay's translation.) Those who have critically studied the paragraph will readily recognize the accuracy and beauty of this translation. Thus we see that Jesus Christ is the "perfect man," that is, the full-grown. In him is embodied the fulness of God. In Jesus Christ the individual man (the Greek indicates this signification clearly) rises to the ideal stature, and we see our dignity and worth. We are pre-destinated to be conformed to the image of God's Son. "For in him dwelleth all the fulness of the Godhead bodily." Col. 2, 9; "For it pleased the Father that in him should all fulness dwell," Col. 1, 19; "And of this fulness have all we received," Jno. 1, 16. Jesus Christ is not only "the beginning of the creation of God," but he is also "the first-born of all creation." Every creation in the realm of redemption must give birth to the fulness of Jesus Christ. Hence he is both the beginning and the end of every creation. If Jesus Christ is the "first-born" of every life, he will occupy the chief place, have all the glory, and "in all things have the pre-eminence." It is evident from all these passages that the children of God are called to "grow up into Christ in all things," that they may be "filled with all the fulness of God." Observe the prayer of Paul.—Eph. 3, 14-21.

2. The processes of growth. To live in Jesus Christ is to grow. Of the child Jesus it was said: "The child grew and waxed strong."—Luke 2, 40. The same Greek word is used in Eph. 4, 15: "Grow up in all things into him." Hence the Christian life is a process of development,

and it cannot be attained in any other way. This is not to be wondered at. We see evidences of the processes of development everywhere in the life of the universe of God.

If God, in the wonderful processes of nature, took unnumbered ages to prepare the earth as an habitation for man; if he took myriads of incalculable cycles of centuries to form the coal-strata; if he took millions of years to fulfil his word when he said, "Let there be light," and bring worlds of stars into being; if he worked by the processes of the ages to crystallize the diamond, which Moissan, with all the skill of the centuries of science in his brain, could only approximately and crudely imitate; is it any wonder that he works through processes of development in order to perfect souls that shall shine forth as the light in the kingdom of their Father?

God makes use of processes and conditions in growing the soul. "In your patience ye shall win your souls."—Luke 21, 19, R.V. "Can the rush grow up without mire? Can the flax grow without water? Let us consider briefly some of the conditions of growth.

(1) The elimination of evil. The soil of the heart must be prepared for growth. What is the natural condition of the heart? Jer. 17, 9, "The heart is deceitful above all things, and desperately wicked; who can know it?" Our Lord. What does he say of the heart? Mark 7, 21-23, "How may we eliminate evil?" 2 Pet. 1, 4, "Whereby are given unto us exceedingly great and precious promises, that by these ye might become partakers of the divine nature, having overcome the corruption that is in the world through lust." What are these promises? 1 Jno. 1, 9; Isa. 1, 18; Ezek. 36, 25-27; 1 Jno. 3, 5-10.

(2) The course of instruction.—Eph. 4, 11-12. He who would grow up into the fulness of Jesus Christ must not neglect the ministry of the Word and the sacraments of the Church, rich in their means of grace. It is the work of the ministry of the Word to "present every man perfect in Christ Jesus." "The Lord loveth the gates of Zion more than all the dwellings of Jacob." Whatever may be said of the Church, it is a divine institution. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." "Not forsaking the assembling of ourselves together as the manner of some is." Heb. 10, 25.

(3) The assimilation of the Word. Luke 8, 11, "The seed is the Word of God." Eph. 17, 17, "Sanctify them in the truth; thy Word is truth." Jas. 1, 21, "Receive with meekness the engrafted word, which is able to save your souls." Col. 3, 16, "Let the Word of Christ dwell in you richly." Jno. 6, 85, "The words that I speak unto you, they are spirit and they are life." He who feeds most on God's word will thrive best. Illus. Acts 17, 11. Think of the tremendous operative energy of God's Word. "He upholdeth all things by the word of his power." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." If the Word of God dwells in us richly, we have in our lives the energy that accomplishes God's will in the universe. The word of God cannot fail of its purpose. Isa. 55, 10-11.

(4) The nurture of the Holy Spirit. (The enlightening, sanctifying power of the Holy Spirit is absolutely indispensable. The apostle says (2 Pet. 3, 18): "Grow in the grace and knowledge of our Lord and Saviour, Jesus Christ." The word for "grace" may be as accurately translated "favor," making this change, and following the Revised Version, we have the reading: "Grow in

the favor and knowledge of our Lord and Saviour Jesus Christ." It is significant that these two terms, "favor" and "knowledge," are linked together. The reading would indicate that they are inseparable and interdependent, and that only those who enjoy the favor of Christ will grow in the knowledge of him. Luke 2, 40, "And Jesus increased in wisdom and stature and in favor (same Greek word) with God and man." Hence the promise of Christ, Jno. 14, 15-17; also verses 21-23. These words of our Lord clearly indicate that he will reveal himself only to those who love him and obtain this favor. In this relation see Col. 1, 8-11. Now Christ reveals himself only through the Holy Spirit. Hence the Holy Spirit is indispensable if we would have knowledge of Christ. Jno. 16, 13-15, teaches this most clearly. All that the Father hath is Christ's, and it is the office of the Holy Spirit to reveal these things unto us.

(5) The energy of prayer. In Eph. 2, 10, Paul says: "We are his workmanship." The Greek word for "workmanship," literally translated, would be "poem." Hence we have the ennobling thought: "We are his poem." When Milton conceived the idea of writing "Paradise Lost," he wanted something so written to after-times as they should not willingly let die. "This," he says, is not to be obtained but by devout prayer to that eternal Spirit that can enrich with all utterance and knowledge, and sends out his seraphim, with the hallowed fire of his altar, to touch the lips of whom he pleases." If a master mind like that of Milton was not capable of constructing the lofty themes of "Paradise Lost," and clothing them in a diction of chaste and exquisite beauty, without devout prayer, how much do we need prayer in the production of the poem of our life, which is to grow into all the exquisite fulness and beauty of Jesus Christ? Bible references: 1 Thes. 5, 17; Rom. 8, 26-27; Jno. 14, 12-14; Eph. 3, 20.

(6) Obedience to the will of God. (a) If we are the poem of God, which is to grow into a work of absolute and exquisite perfection, adorned with the beauty of the fulness of Christ, it is absolutely indispensable that we should yield a perfect obedience to God's master-mind and hand. "For it is God which speaketh in you, both to will and to do of this good pleasure." Phil. 2, 13. Unless we do yield this perfect obedience, the poem will be spoiled. Fancy the daubs of a Dryden or of a Swinburne on the matchless lines of "In Memoriam." So, in the fair poem of God which is spoiled, if everywhere we daub the exquisite touches of the divine workmanship with the marks of our disobedience. (b) How may we yield this perfect obedience? Under the guidance of the Holy Spirit. Bible references: Gal. 5, 16; Gal. 5, 25; Rom. 8, 4; Isa. 58, 8; Revised Version. "I will instruct thee and teach thee in the way which thou shalt go; I will counsel thee with mine eye upon thee."

(7) The exercise of the growing faculties. Most exercise ourselves in Christ Jesus. 1 Tim. 4, 7, "Exercise thyself unto godliness." Acts 24, 16, "Herein do I exercise myself to have always a conscience void of offence toward God and toward men." If we do not exercise our faculties, we lose our life to that extent of our negligence. Mat. 25, 29, "For unto him that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

"But grow in the favor and knowledge of our Lord and Saviour Jesus Christ. Amen."

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Brantford, Ont.

Junior Department.

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

Weekly Topics.

March 16th.—"Some answers to prayer."

—1 Kings 18, 36-39; Matt. 9, 18-25.

All through March we are studying about prayer as the secret of strength. Our Juniors will not have thoroughly studied the conditions and characteristics of "true prayer" as given in our Bible Reading for March 9th, and we suggest to our Junior superintendents the desirability of making the subject "Prayer" one of systematic study during the month. Hence, in place of outlining each week's topic as usual, we give some practical hints, questions, and references, which we trust will be found helpful throughout—e.g., March 16th—questions—For what did Elijah pray? Why did he thus pray? How was his prayer answered? What results followed? When did Elijah pray and God not answer as he requested? When did Elijah's prayer raise the dead? What does St. James say of Elijah as a man of prayer? What characteristics of our outline of March 9th did Elijah illustrate in the prayer of our Topic Lesson to-day? Now, take the New Testament Scripture. Where do we find the ruler's name given? For whom was his prayer offered? What great quality of effective prayer did he show? How did he express his faith? Did the woman of the story have faith? What promise she show it? What resulted? What promise is there that if we pray aright we shall be heard? Where is it recorded, "according to your faith"? So when we pray—

FAITH SAYS "I CAN DO IT." "I AM NOT, BUT HE CAN."

Old or New Testament examples—all call us to pray, and believe, and have.

March 23rd.—"Jesus a man of prayer—Our Example."—Luke 6, 12; 9, 18; John 17.

In studying Jesus as our Example in prayer, glance over with your Juniors the following instances on record in the Gospels in which Jesus is seen at prayer. On the occasion of his baptism, Luke 3, 21, 22). After the fame arising from the healing the leper (Luke 5, 12-16). Before choosing his twelve apostles (Luke 4, 12-14). At the feeding of the multitude (Mark 6, 39-46). At the healing of the deaf man (Mark 7, 32-34). When by four thousand were fed (Mark 8, 6-9). At the transfiguration (Luke 9, 28, 29). (Luke 18, 17-21). Before giving the model prayer (Luke 11, 1, 2). At the tomb of Lazarus (John 11, 35-44). For Peter (Luke 22, 32). At the institution of the Lord's Supper (Mark 14, 22, 23). (John 17). In the room with the apostles (John 17). In Gethsemane (Mark 14, 32-34). For his murderers (Luke 23, 33-35). Again on the cross (Mark 15, 33-35). Again Luke 23, 46). Read Mark 1, 35, as seeming to show a usual habit marked all the great Christians from our Lord's time to the present. If you have time, study this in the case of St. Paul. Give it to the Juniors for home study through the week—e.g., Paul began his Christian life in prayer (Acts 9, 6). He advanced in his Christian life

by prayer (Acts 9, 10, 11). His great missionary labors were begun in prayer (Acts 13, 1-4). He prayed for himself, and about all sorts of objects, e.g., sickness (2 Cor. 12, 7-9). Difficulties (Acts 16, 19-26). The weather and a rough sea (Acts 27, 22-25). His plans (Rom. 1, 9; Phil. 1, 4; Col. 1, 3). Thes. 1, 2; 2 Tim. 1, 3; Ephes. 1, 15, 16). "I tell how constant he was in prayer (Rom. 1, 9; Phil. 4, 4; Col. 1, 3). Notice "always" in "every prayer" "without ceasing," and such phrases to show his constancy, and continuity. Impress the Juniors with the lesson. If Christ and St. Paul needed prayer, how much more do we! How much we lose by prayerlessness. Therefore, appreciate and improve the great privilege of prayer.

Plead Regularly Yield not!

March 30th.—"How to pray."—Matt. 6, 9-13.

For March 30th and week days following we have the Lord's Prayer. The following has been of repeated use and benefit to many adult leaguers, and may be well utilized by the wise Junior superintendent. N.B. There is matter superfluous in the analysis of weeks' studies. Do not attempt it all at once. Go over it bit by bit until the whole is mastered.

ANALYTICAL STUDY OF THE LORD'S PRAYER.

(Matt. 6, 9-13; Luke 11, 2-4.)

This outline study of the prayer is given to show its bearing on the inner spiritual life of God's children, and its relation to conduct.

1. The matter contained in the prayer. (1) Necessary. It contains nothing superfluous. (2) Sufficient. Nothing can be added to it. (3) Complete. Perfect as a model.

2. The construction of the prayer. (1) Simple. Every word, phrase, etc., easily understood. (2) Brief. A masterpiece of brevity. (3) Concise. How compact in all its parts!

3. The expression of the prayer. (1) Clear. Nothing ambiguous in it. (2) Direct. At once to God. (3) Comprehensive. God, man, time, eternity, body, soul, etc.

The prayer itself.

Introduction: "Our Father which art in heaven." 1. Divine Fatherhood—Paternal affection and authority. 2. Christian Sonship—Filial reverence and service. 3. Human Brotherhood—Fraternal kindness, promoting help. Heavenly. Our heavenly Father God's heavenliness the source of, and argument for, ours. So we have God for Father, man for brother, and heaven for character.

The body of the prayer contains seven petitions, three for God's glory, followed by four for the supply of human needs.

1. "Hallowed be thy name." God's name is not universally hallowed (treated as holy). The true child will regard the Father with holy regard, and live that others may learn to do so too. Hence this first petition calls us to holiness and zeal for God.

2. "Thy kingdom come." This leads up to petition is fulfilled, this one will be God is Father-King. If he is known and honored, his sovereignty will be of grace in the soul will "come." This petition appeals to our loyalty to service.

3. "Thy will be done." The seat of authority is in God. Man is rebellious. This clause would bring to earth the obedience of heaven. The heavenly hosts render perfect obedience to God. So should we seek his glory. This asks

of us a supreme reference to God's will. 4. "Give us this day . . . bread." God is provider. Man is dependent. Recognize God in daily mercies, be thankful, hopeful, charitable. This petition strikes at our selfishness and calls us to continual reliance on God for our daily supply of needed mercies. 5. "And forgive . . . us." God's laws have been broken. We are transgressors. He forgives. Do we? "If we forgive not . . . etc." So this clause calls us to a very necessary and beautiful disposition—a forgiving spirit amongst men.

6. "And lead us not into temptation." The forgiven sinner desires above all else to avoid sin. Hence we would ever seek to follow his divine guide. God leads us, and we pray him to lead us away from all evil. This calls us to submission to his leadership.

7. "But deliver us from evil." Ours is a brotherhood of perils. Satan would ensnare. Only in God is security.

Doxology: "For thine is the kingdom," etc. All the riches of the kingdoms of nature, grace, glory, are his! He can supply our needs, physical, spiritual, temporal, eternal. All are his for ever. Hence he is for ever to be praised. "Amen!"

April studies are asked "Some New Testament Boys and Girls." April 6th, "Jesus and His Mother."—Luke 2, 48-50. Lack of space prevents treatment of the topic.

APRIL TOPICS.—SOME NEW TESTAMENT BOYS AND GIRLS.

During this month we are to study about some of the children of the New Testament. Little children are always interested in others of similar age. Children attract children. So the stories of the New Testament Juniors are always attractive. But it is more with the characters than the incidents that we have to do. Hence of any one is will show itself in deeds. A girl tells what is in her mind and heart by what she does. So it is of first importance that our young folk be right in motive, and that they be guided by true principles. A young lad, when asked what conversion meant, replied, "It means to be put right inside." Get the "inside" clean, and the life will not be unclean. Boys and girls need Christian characters. The Junior League is intended to help them form such, and this month's studies ought to encourage them to not only remember the stories but reflect the characters of the subjects of the various biographical examples given. First of all we have for April 6th: "Jesus and His Mother."—Luke 2, 46-50.

The period of infancy passed away quickly, and in verse 40 of our lesson we are told four things of Jesus. (1) He "grew." (2) He became "strong in spirit." (3) He was "filled with wisdom." (4) "The will of his father was done." These refer to the child himself. In his relation to God we are told in the story that he was both reverent and devoted. "I must be about my Father's business, and in the domestic sphere home we are told that he was "subject" to his parents, that he was obedient to mother and earthly father, and treated them according to the fifth commandment. So the superintendent can arrange a study of this Scripture from three standpoints, with profit: 1. Jesus himself. 2. Jesus in relation to God, his word, and house. 3. Jesus at home—especially in relation to his mother. It is this third division of the subject that should be most deeply impressed. Mothers should be pressed to attend this meeting, for there is a lesson for them. Mary's "son" (thought of, reflected on), the child, Jesus as a truly human boy was the subject of careful study as well as the ob-

ject of many fond hopes to his mother. Lesson: Mothers especially, should study their children individually, and bring to each case intelligent treatment and care. Mary was a true mother to her child. How many mothers of to-day are not! Jesus at home with his mother presents a striking picture. What a contrast to the multitudes of boys who are never at home unless unable to be away. Home is often a prison to our boys. It should be a paradise, and mothers can make it such. Boys may be held to home by the magnetism of mother's love, even above all other influences and considerations. Lesson—Make home attractive! Jesus was an example to modern boys of perfect filial devotion. We cannot even think of Jesus, the boy at home, ever being impolite, unkind, or disobedient. Too many boys of to-day are. Even at the last Jesus made a loving son's provision for his mother's comfort. (John 19, 26, 27.) Question for boys: "What are you doing for mother's pleasure and welfare?" So the summary may be worked out on the board with the result:

HONOR AND OBEY MOTHER EVERY DAY } Happy is the home where children do this. It is good and easy for all to be good!

Blackboard Helps.

Requests for outlines of board talks have been received. We know of no printed book giving outlines suitable for all occasions, but if the superintendent will keep both eyes open, occasional suggestions may be gleaned from various sources that will provide a goodly store from which to draw in time of need. Whenever an illustration or outline comes before you that may be of use some time, preserve it, and when "some time" comes it will be readily available. A sample outline is appended, as used on January 26th last for the Sunday-school lesson of the day.

Peter and John, addressing the lame man, said, "Look on us." He did so. Hence, we represent him thus:

US

He saw Peter and John; but more! Through them, he saw and realized the power of Jesus. Hence,

JESUS

He saw Jesus through the agency of the apostles. Better to see "Jesus than just us." So the world should see Jesus in and through us. So our board outline is made to read—

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Let others see Jesus as they look at us. This may be amplified point by point until the completed exercise appears thus—

JOYS. EXAMPLE. SEE. UNION. SERVICE.

The world recognizes Jesus in our "Joys," "Example," "Union," "Service." Or other points may present themselves as the occasion may require. In this simple way, step by step, we may lead our Juniors into the truth that not "us" but "Jesus" is to be prominent always and everywhere.

In all black board work, aim not so much at artistic effect as clearness and practical impressiveness—the highest art. Accustom yourself to the use of the board,

and remember that what you do in the presence of the Juniors, even if crudely done, is of greater weight than an elaborate design prepared and executed, beforehand. Do not say, "I can't use a board." Prove your ability by using it, and every time will make it easier for you. Nothing comes easily at first; "practice makes perfect."

New Features.

A good plan for keeping up the interest of the Juniors is to have one special feature every year. Some new work begun—a new committee—a library for missionary literature—a paper for the society—a new way of collecting for missions, etc. This last year, in our Intermediate League, which is only our older Junior League, we started the "Bugle Call." The year before, it was a "Do Without" Committee; the year before that a "Crutch and Kindness" League. This year we hope to organize in our Junior League a "Band of Mercy," and in the Intermediate League, "The Quiet Hour." It is a good thing, we have found, to be often putting members to work in new and unexpected ways, so that they may not get weary of the old committees, or get into the ruts.—Miss Nicholls, Vancouver, B.C.

He Believes in the Junior League.

"My knowledge of the Junior League dates from Lakefield." This extract from a personal letter recalls the autumn of 1891, when a Junior League, and sometime later, an Intermediate League, was founded in Lakefield, Ont., by the pastor. Among the first members were three bright children, a sister, and two brothers. One of the brothers, now Rev. G. Brown, of Tyrone, Ont., soon became active in it as in name. His first confession of Christ, his first prayer, his first public efforts in topic essaying, were in the Junior League, and while the League did not save him, it certainly helped to train him; and from Junior to Intermediate, from thence to adult, through one office after another, in local and district society, "George" has gone, until now, as junior pastor of one of our important country circuits, he writes his testimony, and gives some of his reasons for believing in the Junior League. And there are others beside him who, having arrived at early maturity, look back with gratitude to early nineties, when they, as children, met regularly. Mr. Brown says:

"Every one will admit the desirability, yea, the necessity, of saving the boys and girls for Christ and the Church. The difficulty of the work, methinks, lies not so much in leading a child to decision for Christ, as in providing scope for his activities, that his own spiritual character may be developed and his religious experience deepened and enriched. We want this development to be so sure that in after years he will continue in the service of Christ. Not only is the Junior League a successful agency in winning the young to Christ, but it seems specially adapted for this latter task. The Juniors in their meetings are practised to pray, to testify, and to express their thoughts on Scripture topics. Juniors are employed in many ways in promoting Christian work in their own community, among their own companions, and in active missionary enterprise, these undertakings demanding and receiving efforts of some kind from all the members. Four or five years' training in a Junior League cannot fail to develop the proper habits and to send into the Church promising workers. Many Senior Societies are saved from stagnation, perhaps from decay, and are quickened to do successful work by the trained recruits from the Junior League. One grand result accomplished by this organization is that

it makes the Bible an attractive and beloved book, as well as imparting much spiritual truth to the young. I have known Juniors to spend hours in eager searching of the Scripture to answer the questions, or to prepare the studies given them in the meeting. The agency which secures such a result is worthy of commendation. The knowledge of Scripture and the doctrinal teaching imparted through Junior League studies also does much to make intelligent Christians."

Links of Life.

(Dedicated to the Juniors by REV. J. C. SPERDIN.)

A pretty little hopper-load
Sat underneath a tree,
A cunning little fellow,
As ever you did see.
He tumbled and he skipped about,
And counted one, two, three,
'I'll bet a hundred straddle-bugs
You can catch up to me."
A wicked little garter snake
Was hissing in that tree,
Awaiting little roady there,
And laughing in his glee,
"Just tumble, turn, and hop," he said,
"And count your one, two, three,
But you'll change your tune, I reckon,
When you get a sight of me."
A chicken-hawk was lolling
In the lovely summer sun,
He said, "I need my dinner,
And the chicken-pie is done,
I think I'll go a-hunting,
And I need not take my gun,
For I'll catch that snake and hoptoad,
Now I've got them on the run."
The gander-goose was snoozing
With his head beneath his wing,
A-dreaming of the time to come
When he'd get voice to sing—
He waked up in his fearful fright,
"What do you think was seen?"
The snake, the toad, and chicken-hawk
Were fighting on the green.
"You villains," yelled old Gander Tom,
"What trouble's this you're at?
"I whipped a turkey-gobbler,
And I trounced a Thomas Cat."
With wing, and bill, in awful rage,
Like cricket, ball and bat,
He fought them all, and all of them
Were scarcer after that.
Toronto, Ont.

Junior League Helps

JUNIOR WORKERS' QUARTERLY.
Subscription price, thirty cents (\$30 a year, or \$1.00 for three years, in advance.)
This magazine, besides being the official organ of the Junior Superintendents, is invaluable to parents, Sunday-school teachers, pastors, and all workers among children; it places the reader in touch with all the advancement that is being made in this line, and you can not afford to miss the stimulating effect of its influence.
The following commendations are but three from a great many we are receiving daily:
"No Junior League worker ought to be without your Quarterly."
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Continued from page 20.

Napace.

This is one of the oldest of our Junior Leagues in Canada. For ten years Mrs. W. T. Gibbard has been the faithful superintendent, and much beloved by the many Juniors who have come under her careful and wise leadership. The League meets on Sunday afternoon at 2.30, and holds an occasional social week-evening service. The Weekly Topics are always studied and bright singing, with Miss Myrtle Stevens at the piano, and numerous prayers and other exercises by the members, go to make up a good meeting. Willie Robinson is secretary—So writes the pastor, Rev. S. T. Bartlett.

Burlington, Ont.

In the Junior League at Burlington we have eighty-five members and six committees—Missionary, Look-out, Relief, Flower, Temperance, Band of Mercy. In December we had a Christmas tree, and distributed presents to some eighty children of the village. A good many of these presents were made by the Juniors, who met at the church every Saturday afternoon for several weeks. We are making a missionary quilt of white cotton, and are working names on it with red thread. The charge for each name is five cents. We have already five dollars. When it is completed we intend sending the money to the missionaries, and the quilt to the Sick Children's Hospital in Toronto. We supply the flowers for the Sunday-school each week, and afterwards they are sent to the sick. We support ourselves by a monthly collection, and are much interested in our work—Lucy Ghent, Secretary.

Unionville "Buds of Promise."

The Junior League meets every Sunday afternoon at the close of the Sunday-school, with a membership of fifty. We have three committees working—Look-out, Missionary, Social. The topics are taken each week by members of the League, as subjects are given in The Epworth Era. One of the encouragements in our work, is the way in which even the smallest child will respond at the roll-call with a verse of Scripture. Last year two quilts were made by the Juniors, and five dollars given to the Forward Movement. We are thankful for God's presence with us in our meetings, and wish to do all we can to advance his kingdom on earth.—Arthur Brown, Secretary.

Norfolk Street, Guelph, Ont.

Mr. Cassidy, our pastor, and Miss Oldham, our superintendent, organized the League about a year ago, and although we had to stop for the summer on account of the renovation of the church, we are fully started again, and now have a membership of about one hundred. We have a printed pledge that hangs in the front of the room, so that all may see, and, side by side with it, hangs our motto, "Christ our Captain." We elected new officers at the beginning of December, and appointed a committee, composed of four young ladies from the Senior League, to help us. These young ladies take charge of the programmes in turns, and take as their subjects—Consecration, Missionary, Temperance, and Literary, and a fifth Friday (our League night) is devoted to Social. We have sent flowers to our hospital, and then we made a special effort, and raised over twenty dollars, and helped to pay for the pulpit chairs.—Annie G. Moore, President.

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