

PAGES

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With best wishes to all
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WHAT IS IT TO BELIEVE ON CHRIST?—By J. W. Chickering, D.D., per doz.....	05

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Teacher—"William, give me a sentence containing the word delight."
William—"My mother puts out de light when I'm in bed."

"Willie," said his mother, "are you making the baby cry?"
"No'm," replied the boy. "I'm holding my hand over her mouth to make her stop."

A kindergarten teacher explained to little Dorothy that an Indian woman was called a squaw, and asked her what an Indian baby was called. The reply came promptly, "A squawker."

"How do you spell 'man'?" said Elsie's mother one day.
"M-a-h."
"And how do you spell 'boy'?"
"The same way—only with smaller letters."

Mother—"Teddy, we must all try to give up something while times are so hard."

Teddy—"I'm willing."
Mother—"What will it be, dear?"
Teddy—"Soap!"

Little Alice, much disturbed, begged her mother not to let remarks be made about her doll when it was present, "because," she said, "I have been trying all her life to keep Dollie from knowing that she is not alive."

"What a lovely morning!" said mother, as she seated herself behind the coffee cups; "and yesterday the weatherman prophesied rain!"

Bobby (aged four)—"The newspapers don't always know what God's going to do, do they, mamma?"

An Irishman was painting his barn, and was hurrying his work with all his strength. "What are you in such a hurry for, Murphy?" asked a spectator.

"Shure, I want to get through before me paint runs out," was the reply.

Ethel used to play a good deal in the Sabbath-school class. One day she had been very quiet. She sat up prim and behaved so nicely that after the recitation was over the teacher remarked: "Ethel, my dear, you are a very good little girl to-day." "Yes'm. I couldn't help being good. I dot a tiff neck."

The children were playing a game in which each chose to represent some animal, and acted as much like it as he could. One boy kept very quiet, and the teacher said to him, "Why don't you take part in the game, too?" "Sh-h-h!" answered the boy, "I'm a cat watching a mouse-hole; don't scare the mouse."

"Come, Willie," said his mother, "don't be so selfish. Let your little brother play with your marbles a little while."

"But," protested Willie, "he means to have them always."

"Oh, I guess not."
"I guess yes, 'cause he's swallowed 'em."

A boy who was very much afraid of snow was offered twenty-five cents if he would have his face washed in snow by his sister. He thought it was an easy way to get a quarter; but when the snow touched his skin, and began to melt and trickle down his neck, he shuddered and called out to his father, "I—I—g-g-guess I'll take only ten cents' worth of snow, and the rest to-morrow."

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REV. A. C. CREWS - - Editor
REV. WILLIAM BRIGGS, Publisher

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COMMUNICATIONS for this Paper, News Items, etc. should be addressed to the Editor, REV. A. C. CREWS Wesley Buildings, Toronto.

Our boys had great fun with a mock trial. It was quite amusing to hear the lawyer of fifteen in cross-examining a witness of twelve, say, "Are you married?" Debates amuse, interest, and instruct. My boys are hunting for a club to debate with them.

Once in two weeks we meet in homes, have a sharp half hour of business, in parliamentary style, then eat and play. Do not find fault with the eating. There is not a healthy man who does not like to eat, and he knows that he has always liked to eat. It is not much for a family to open a home once a year. Two good things are accomplished—training in manners, in addition to a royal time, and an intense interest in that family in the Knights. Tell your people to leave out some society function, when they invite a lot of people who are dreadfully bored by coming, and ask them to invite a crowd who will fully appreciate the honor and pleasure. I am glad the boys love to come to my home, and cannot think of a better use for a parsonage.

Then get a room somewhere, in the church if possible, where they can give vent to physical activity. Basket ball is their passion. Gratify it, if possible. O, if I had the money that goes into one automobile I could double my crowd! I wish the millionaires would get their eyes on this boys' work. Talk about investments! This is gilt-edged, paying a million per cent.

I was quite pleased at a recent meeting when reading for an experiment, a chapter from Charles Dudley Warner's "Being a Boy," to have the Knights cry, "Go on, go on!" They liked the high-grade humor of that clean, fascinating book.

PREACHING OR PREACHER?

Occasionally I try to preach to boys. They enthusiastically voted not long ago to turn out to hear me, and then half of them did not come. But when one manly fellow said, "That

prayer, but a very eloquent and significant prayer. May it be lifted daily by everyone who loves boys. It is the prayer Jacob sent up to God as he prayed for Joseph's boys: "The Angel who redeemed me from all evil, bless the lads."—*Epworth Herald*.

Little Falls, N. Y.

Primary Impressions

PRIMARY Work is First Work. This is true both in the matter of Time and of Importance. Old people give testimony that the facts and feelings made in earliest life upon their minds and hearts are the most vivid still. The first things learned are often the last things forgotten. Many an aged man fails to recall what he heard yesterday, while his remembrance is keen of what transpired many long years ago. What our little children are learning now they will remember many years hence. First Facts stick! Let them be worthy a place in the memory. These primary impressions are prime impressions,—first in the matter of precedence and first in the matter of value. They are the foundation on which the superstructure of life is built. They are the spring-time from which the harvest grows. They are the seed from which shall be reaped a crop of good or ill in process of the seasons. The infant nature is a new untilled, uncultivated tract. Virgin soil to be cultivated is here. Some kind of crop is certain. No life is unproductive. Every life is an accumulating record of good or ill, righteousness or sin, a praise to God or a satisfaction on the Evil One. Since a little child's first thoughts, impressions, lessons, desires, duties, are productive of such far-reaching and permanent results, making or marring the whole life, those having the infant in charge should see well to it that the Primary Work be true, pure, well and faithfully done. Whether it be in Home, Church, Sunday School or League, these little ones are de-



was a good sermon," I felt all right. Get their attention by talking of what they know and like. These sermons will test you more than a college baccalaureate. On the whole, however, boys do not take kindly to preaching. A little goes a long way. Give them more preacher and less preaching. I have tried faithfully to recall any preaching I ever heard when a boy, and honestly say I can not remember one thing. However, most of us remember very little preaching heard since we were boys. Just stay with the boy and be good, and he will try to be like you. If we were better, they would be better.

Who will do this difficult and delightful work? Someone must be found.

Someone must take the boys on his heart. "What will it cost," asked a gentleman, "to have a great polytechnic school here?" The quick reply came, "Someone's life blood." If no one else will do it, let the pastor pay the price.

Expect difficulties. My little girl came running in from school the other day, crying: "Papa, we have a motto." "What is it?" "Be not overcome by difficulties. Meet them, greet them, beat them." I warn you to "welcome each rebuff." If the Ladies' Aid grumbles at the destruction of church carpets, secured at large sacrifice by church suppers, be cheerful and courageous. You will win the mothers, and they will convert the spinsters.

I present to you a prayer, a very old prayer, a very brief

dependent on us. We are responsible for them. What they need, how they need it, the manner and method of imparting the needed food,—these are for us who have them in charge, to study and apply.

Mistakes committed now may be repented of later on; but perhaps never repaired. "It's never too late to mend," is not in every sense true. A child's well-being is assurable only while he is a child. An old sinner may be converted; but better far had he never been an old sinner. God can save an old sinner's soul; but even God cannot restore the lost years. Better construct a life than save a soul. The former includes the latter. Proceed with your infant on the assumption that he belongs to the devil, and the devil will see to it that he has a corresponding experience. Consider him as a child of the Heavenly Father, and such degradation and misery as Satan ensures will never be known. If we demand an old sinner's conversion of our children, they must necessarily have an old sinner's experience first. God forbid! A little child may be regenerated before it knows what such a term as conversion means. Mirabeau was once asked as to the best way to teach popular liberty. "Begin with the infant in the cradle," he replied, "and let the first name he lips be 'Washington.'" How shall we teach godliness, purity, righteousness, truth, holiness? Begin with the infant in the cradle, and let the first name he lips be "Jesus." So learning, he shall never forget it or its power.

Service

BY MISS IDELL ROGERS, COBOURG.

Help on the weaker while climbing yourself ;
Copy the life once given for thee ;
Offer your heart, your time, and your wealth,
All that you have, in glad ministry.

Pour out your love like the rush of the river,
If fertile or barren the plain where it glides,
Unceasing it flows along, murmuring ever
A song to the lilies asleep on its tides.

Scatter a blessing like summer showers drifting,
Drop after drop on the grass and the flowers,
Till parched buds, renewed, with fresh life are sifting
Bloom on the air through the billow hours.

Not all for self : but for others is given
Power to climb. Our life here below
Is only lived nobly, if nearer to heaven
Another is guided as onward we go.

"The Merchant of Venice"

BY MISS M. GRACE EDWARDS, BATH, ONT.

THE drama, "The Merchant of Venice," was written by William Shakespeare, one of England's greatest poets. The story is as follows :

A rich, old, Roman nobleman, living at Belmont, near Venice, had died, leaving all his wealth to his only daughter, Portia. This daughter was very beautiful, and suitors from far and near came to woo her. But the choice of a husband was not left entirely to her, for her father, before he died, had arranged three caskets, one of gold, one of silver and one of lead. One of these caskets contained the picture of Portia, and the suitor who chose this would win her as his bride.

In Venice was a young nobleman, named Bassanio. He had seen Portia and wished to become one of her suitors. But he had not money enough to carry out his wishes. In his need, he sought a friend of his, Antonio, by name, who was a merchant of Venice. When Bassanio had confided his difficulty to him, Antonio said he would willingly have given him any sum of money he asked, but his ships which had been sent out with merchandise had not yet returned, and so he had no ready money, but he would borrow money for him from some money lender.

Now, there was in Venice an old money lender, a Jew, named Shylock, who hated Antonio for two reasons, because he was a Christian and because he lent money without demanding interest. He had hated Antonio for a long time, and had been waiting an opportunity for revenge. To this man came Bassanio and Antonio asking him to lend the latter three thousand ducats. This he readily agreed to do for three months, and would not accept any interest, but said to Antonio that they would go to a notary or lawyer, and, in sport, would sign a bond, that if Antonio's ships did not come home, and he could not pay his debt in three months, Shylock should be permitted to cut a pound of flesh from any part of his body that he would name. Bassanio did not wish Antonio to sign this, but he said it was only done in sport, and that there was no danger, as his ships would be home in two months anyway. So the money was borrowed and Bassanio went away to Belmont. Here he remained for some time and had the good fortune to choose the casket of lead, which contained the picture of Portia.

Time passed quickly away, and, one day, in the midst of his happiness, a messenger came bringing a letter from Antonio, saying that his ships had not arrived—that the Jew was determined to take his pound of flesh, and asking Bassanio to come to see him before he died. As soon as the letter was read, Portia offered to pay the debt, but was told

that the Jew would accept nothing but the pound of flesh. Bassanio left Belmont and hastened back to Venice. As soon as he was gone, Portia and her maid, Nerissa, agreed to disguise themselves as lawyers, and go to the court to try to rescue Antonio. Having consulted a cousin of Portia's, a learned doctor, they travelled to Belmont, and presented themselves at the court, as messengers from this doctor. They were not recognized in their disguise, and Portia pleaded for Antonio. She told the Jew that whereas the bond gave him a pound of flesh it did not permit him to take one drop of blood. She commanded him to cut the flesh, but if, in doing so, he spilt one drop of blood his lands and goods would be forfeited to the state. When Shylock saw it was impossible for him to carry out his plan, he demanded his money, but even that was not allowed him. And, in addition, he was told that by seeking to take the life of a citizen he had forfeited all his goods and his own life was in danger. Antonio then spoke and said he would forgive Shylock on condition that he would become a Christian, and would leave all his possessions to his daughter and her husband. Shylock agreed to this, and left court with his pride humbled in the dust.

Portia and Nerissa then returned to Belmont ; Bassanio, Antonio and some of their friends soon followed. Great was their astonishment when Portia and Nerissa confessed the parts they had taken in the trial of Antonio. Soon after his arrival at Belmont, Antonio received word that three of his ships had come home safely. So the poor "Merchant of Venice" was rescued from his perilous position and Bassanio attained his heart's desire—Portia.



JACK AND JILL

The men of a coming generation may be the better by our work on the boys of to-day. Christ gets an army when He gets a boy.

Be hopeful.

Keep sowing seed.

The harvest will come.

He is only a boy just now.

But he will soon become a man.

To Develop a Missionary Spirit Among Juniors

By MRS. J. T. HARRISON, ROCANVILLE, SASK.

THE term "Juniors" means all the children brought under the influence of the church. Let not those who have the training of these young minds underestimate the work they are doing. The children of to-day are they upon whom, fifteen years hence must rest the responsibility of upholding and advancing every agency which prepares in desert places a highway for our God. How shall they work except they be trained? With the children rests a mighty power and influence,

"For the gifts and prayers of the children,
Gathered in one strong band,
May conquer the world for Jesus
And make it a holy land."

Much of the success of missionary effort depends on the leader or teacher. She must have a love for little children and understand the child mind. She must be well acquainted with missions, both of our own and other denominations. She must be earnest and enthusiastic, resourceful and tactful.

In taking up the missionary topics it is well to teach one thing thoroughly. You cannot teach the children everything about a mission country, but you can teach them a few things well, and let them grasp what they can of the rest. Choose some one or two subjects and familiarize their minds with them, e.g., take as your main theme the customs regarding children, or the style of dress, or study one great city in each country, in fact anything so as to get a standard of comparison and a line of continuity.

Utilize also what the children have learned in the day school of the history, geography and natural history of the mission countries. To knit together their school and their church work, by frequently asking questions that will bring out what they have learned at school, will make the story of missions more vivid. When they learn where Carey worked, ask them questions about the Ganges or Calcutta. When studying the life of Paton bring out facts concerning Oceania.

The study of our missions should come first, but let the thoughts and interests of our children widen so as to reach beyond our own denomination and take in the lives of the great missionary heroes of other countries and different bodies of Christians. The work of such men as Carey, Gilmour, Mackay or Livingstone the Juniors should surely know about, and the knowledge will add to, rather than detract from their zeal for the missions of our own branch of the universal church.

A genuine missionary aid for the Juniors is a collection of missionary leaflets. These should be numbered and catalogued. A librarian should be appointed to take charge of them and loan them to the members. An interesting spur to the reading of these will be to have the Juniors report at their next meeting upon the number of their family who have read these leaflets.

Every missionary worker should take our own missionary magazines. She should also obtain some of the many bright missionary journals published for young people. The articles intended for older people should be condensed and simplified for the children. There are published many very helpful missionary stories in tract form. These are of the highest value for reading to or by the children.

Set a committee to collecting missionary scraps and keeping them in sets of envelopes, appropriately labelled. There may be one envelope for city missions, another for home or domestic missions, and one for each of the foreign missionary lands. If the children are interested in any special missionary and his work an envelope may be set apart for him also. These scraps will be very useful in preparing for missionary meetings.

A missionary picture book is also useful. Take the illustrations of travel that appear in such abundance in all the magazines. Paste the pictures on separate pieces of stout cardboard so that they can be easily passed around among the children.

Hang about the meeting room missionary mottoes, such as Carey's famous sentence, "Attempt great things for God, expect great things from God," or John Eliot's, "Prayer and pains through faith in Jesus Christ can do anything." These will do much to keep the missionary ideal before the mind. Dis-

play on the wall of your room a map of the world on which are pasted colored stars to indicate the centres of our missionary work.

In conducting the meetings vary the programme from time to time. Have the children commit to memory and use at least one great missionary hymn for every meeting. Special missionary music should also be provided.

The "Missionary Trip," as described monthly in the ERA, is an excellent one.

Another good way of arranging a missionary meeting is by means of question and answer. Let the superintendent prepare a set of questions and answers correspondingly numbered, giving them to the Juniors. The questions are asked, and the answers are given by those holding them. If these are used in several successive meetings the facts therein stated will become familiar.

Another similar plan is to distribute one week before the meeting, little slips containing a set of five or six questions on the country to be studied, giving no clue as to the answers. Let the Juniors find the answers themselves. It is a very good thing to give the children some home-work, in the doing of which they will have to ask the aid of their parents. In this way you will plant the seeds of missionary enthusiasm in the older minds.

A missionary tree will teach the Juniors about the missionary work of our church. It should be drawn on a large sheet of paper or on the blackboard. There should be as many roots to the tree as there are societies that contribute to missions. The branches of these roots represent local societies. The tiny rootlets are the individual members, and all who give to this work of the church. Each one is pouring into the roots and so into the tree the nourishment of his gifts. The branches of the tree are the fields of work which should be plainly marked. The fruits of the tree are the Christian lives of the converted. The trunk is the gospel.

Missionary note books should be given to all the children, and they should be required to write in them the most important facts—those you are especially anxious to have them learn. The very act of writing down these facts will help to fix them in the memory, and the notes will be useful for reference.

Cultivate missionary correspondence. If in any way you can put your society in connection with some active missionary so as to have a letter if only once a year, coming from the midst of heathendom, by all means do so.

Teach the children to give systematically. A pledge card may be given by which each promises to give a cent or two cents a week to missions. Teach them to give this at every meeting regularly. In no other way can they be taught definite systematic giving, and weekly offerings will prove far more educative than if even a larger sum be given only occasionally. It is not so much the amount that the children give as it is the drill in regular habits of giving that will count for the cause of Christ when they grow up.

Boundless enthusiasm, untiring energy and zeal, and constant prayer are necessary if the work of developing a missionary spirit among the Juniors is to be a success.

Missionary Pointers

Teach missionary facts.

Study our own mission fields.

Missions are vital to Christianity.

Christians do not live simply to get.

We get from God that we may give to others.

We have what others have not, but ought to have.

If we do not give it to them we lose it ourselves.

If we give aright we never lose, but gain by giving.

Giving should be on principle, never just on impulse.

The true principle of giving is loyalty to Jesus Christ.

"Acts" is the best Missionary Handbook ever published.

Study it!

The Church has one supreme business, to evangelize the whole world.

Every Christian should be a living agent for the Kingdom of Christ.

Forming a Boy's Literary Taste

BY EDWARD TRELAWNEY.

HOW shall a boy be led to love good reading? Surely by his reading what is good. Modern biology shows that characteristics acquired by an adult during the course of his life are not inherited by his child. But the normal child starts with all the latent tendencies which lie dormant in the race. Which tendencies shall be first developed into activities? This depends on environment. Professor Darwin in his inaugural lecture last year, declared, before the British Association, that the one secure result of recent psychological research is the conviction that the adult mind is a social product, i.e., it is the product of re-action on environment.

GIVE BOYS THE BEST!

Taste depends on training. The tendency to love the best may be developed by giving the young boy, first of all, the best. But the *best* must be the best for *him*.

What literature is the best for a boy? Surely the literature which reflects the boyhood of a people will appeal to him. Such literature will be objective and concrete. It will not be reflective and analytic. It will give men and deeds. It will be the product of insight, but the insight will be the vision of the artist. The artist sees not pure beauty, but beauty in this particular thing, or deed, or person.

The literature for a boy must be the product of a vision which sees truly, and which sees truly those things which a boy's imagination will embrace. In no case should it be introspective. It should not dwell upon mental processes. It should not moralize. The Bible narratives of the ancient Hebrews are dramatic rather than analytic. You see deeds resulting in certain issues. You see concrete men and women rather than psychological processes. George Eliot analyses the working of her victim's mind. The Bible simply concretely pictures the development of the person in word and deed.

A boy should feel, but not think of his feelings. He should frankly admire, but not too early question the reasons of his admiration. The boy will find his interest chiefly in actions whose motives are obvious and whose direct results are readily recognized.

So the first plea made is that the boy shall have, first of all, the best stories of the ages. May we trust humanity so far? Will the boy respond? The Hebrew mothers told the stories collected in our Book of Judges and produced from their nurseries a heroic race. The Greeks told their children their classic stories and the product of their homes has not yet lost its worth.

AN ACTUAL CASE.

But to a few words of actual experience—Here is a boy of eleven. He finds Ralph Connor tame, and can scarcely abide his obvious preaching. "Daddy," he says, "Connor is all right while he makes his men act, but after a time he begins to preach, and the book is not so good." A true criticism and based on sound artistic principles—from a boy of eleven. He will read Scott and Shakespeare, but turns from the average Sunday School Book with loathing.

At five years old he had heard the old Hebrew stories, and at that age there was read to him in Church's English version the story of Homer's Iliad. A year or so later he began his "Pilgrim's Progress," some of which—the formal reflections—he found meaningless; while the men in action spoke and lived for him. Another year and "Robinson Crusoe" held him spell-bound. By this time Hawthorne's "Tanglewood

Tales" and "Wonder Book" and Kingsley's "Greek Heroes" had found a warm welcome. One day at camp, when he was nine, he was lying on the sand, laughing aloud. He had stolen away with Shakespeare's "As You Like it," and "King Lear" followed. Charlotte Yonge's "Little Duke," Scott's "Ivanhoe," the stories of Robin Hood, Froissart's "Chronicles" and Edgar's "Cressy and Poictiers" made the beginnings of English national life mean something for him, and this paved the way for actual history.

Several biographies written for Juniors were tried, including some lives of missionaries; but on turning to Lockhart's "History of Napoleon." "Papa," said he, "Lockhart can write a man's life so that you feel you know the man"—an implied criticism on much missionary biography. Side by side with his school work in history he eagerly read Shakespeare's historical plays. Henty, of course, appealed to him, but he felt the superiority of the masters. Reading the work of artists he learns at least to see clearly. Thus he called attention to the fact that in "Ivanhoe" the relations of Saxon and Norman are much less cordial than Henty represents them, while in Robin Hood the enmity exists only towards Norman oppressors. The boy runs and fights, eats and plays, like any other normal boy.

RELIGIOUS BOOKS.

But one may ask what place was assigned to religious reading? The answer is that the inculcation of high ideals, the formation of a pure and lofty imagination, and the capacity to recognize a true from a false view of life—these are the best factors in the literary formation of a boy's religion. This experiment is reported as tending to show that a normal boy, with a few guiding suggestions, may be left to browse in a library of standard literature. If not artificially biased towards the weak and ephemeral religion he will speedily prefer the best. Distrust of a boy's capacity for the best is the cause of much real failure. Wesley's literary work was based on the ideal that his constituency—the lowest classes of England—would enjoy standard literature. The love of true portraiture of life is near akin to moral discernment and the discipline of conscience.

Do your best.

She is only a girl.

She may seem indifferent.

But she is not altogether thoughtless. Girls are the stuff women are made out of.

You may assist in the process and succeed well.

"Her children rise up and call her blessed," is true.

If you give right direction to a girl's mind now, you may be affecting a whole family in a few years hence.

The mothers of a coming generation are within our reach as the girls of to-day. Be true to them and the world must be the better for years to come.

Show the way.

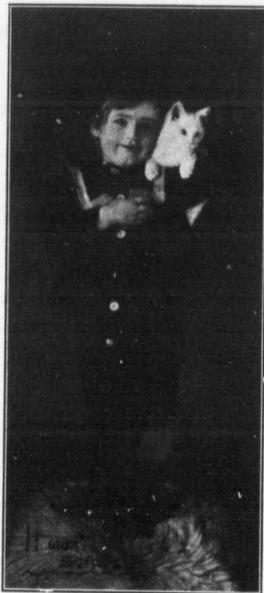
Don't simply tell of it.

What you do is more than what you say.

The child's ideal is what it sees in your life.

He can read you a long while before he can read the Bible.

It will be bad for both you and him if what he reads in the Book contradicts what he has already read in you.



"WE TWO"



PLAYMATES

A New Bible Alphabet

- A.* Before the leaves bud, its sweet blossoms bring
The sure promise of the return of the Spring.
- B.* In Southern Judea afar, lay this town,
That since then has gained a world-wide renown.
- C.* Fearless and brave, his long life all through,
He wisely endeavored God's whole will to do.
- D.* As ruddy young shepherd he won much renown,
And later he wore a bright Kingly crown.
- E.* To it by night a family once fled,
Till he who sought the child's life was dead.
- F.* An offering that by a rich man was made
To a lowly babe in a coarse manger laid.
- G.* Wild in the garden its green grew,
And much did it flourish in a stew.
- H.* When famished were and without bread,
A hungry man upon them fed.
- I.* In wood or silver, stone, or gold,
To banish them we all are told.
- J.* A desert shrub beneath whose shade,
A tired and weary prophet laid.
- K.* By it we may our strength increase.
To seek it we should never cease.
- L.* Purity's emblem, it clearly will show
That we too, in beauty and Truth may all grow.
- M.* Round and sweet, from heaven like rain,
It satisfied multitudes time and again.
- N.* All over the lazy man's farm they abound,
Crowding the grain and fouling the ground.
- O.* 'Twas under a tree of this name we are told
A great man set up a memorial of old.
- P.* Symbol of grace, this tall tree grew high,
Lifting its feathery head to the sky.
- Q.* A danger that once sorely threatened St. Paul :
St. Luke says that in them they feared much to fall.
- R.* A simple thing in a good man's hand
Led multitudes out of an enemy's land.
- S.* Sacred to all is one day in seven :
It calls us from earth to the worship of Heaven.
- T.* The centre of worship to millions of old,
Its glory is still much brighter than gold.
- U.* The home of a man who by God's command,
Left it for another and better new land.
- V.* A beautiful Queen who lived in the East,
And refused to attend a king's godless feast.
- W.* But once in the Bible this name will be found ;
The cute little animal lives in the ground.
- X.* The name of a great and renowned Eastern king.
It begins with an A in the passage you'll bring.
- Y.* The time we are told when it's best to begin
To serve our Creator and turn from our sin.
- Z.* They had it at Corinth, and wherever it's found
Success in the work of the Lord will abound.

He Loved to Saw Wood

BY REV. E. RYERSON YOUNG, JUN., B.A.

"YOU love to saw wood!" exclaimed Harold, Clara and Winnie, as they took their favorite places around Uncle Charlie's big chair. Everybody loved Uncle Charlie, so the children said; but especially his nephews and nieces, because he always had butterscotch, bon bons, or picture books for them whenever he came. They, however, disclaimed being mercenary in their love for Uncle Charlie, and would prove their statements by leaving books and sweets and clustering around him, on his lap, holding his arm, or sitting on a stool at his feet, and then eagerly call for a story, or for some adventure that he had passed through. As nothing made Uncle Charlie happier than to see intelligent young eyes sparkle, as their imaginations followed his recitals, he was easily conquered by these pleadings—if he ever raised any objections.

To-night, he had hinted that of all exercises he liked sawing wood the best, and that it was because of some great pleasure having come to him from using his strength that way.

The tones of the children's exclamations indicated very different points of view. When Clara spoke of sawing wood, she remembered an old man who had a sore back after he had sawn some wood in their yard, and her voice was full of sympathy for her uncle. She was sure that he had hurt his back. So she edged up closer to him, and was ready to run for the pain-killer, which had so eased the old wood-sawyer, if Uncle Charlie should call for it.

Winnie was eager for the story. She knew that there was some fun, or tears, (which made the story just as nice) in it, and the light of the grate danced and sparkled with her anticipation in her bright eyes. Harold was not only astonished at his uncle's choice of work but was somewhat disgusted that he should dignify such drudging labor as gentlemanly exercise.

"Saw wood! Why, I'd rather do almost anything else than that. And as for *loving* it, well—!" And his supposed manliness choked in his throat.

"Well," said Uncle Charlie, "when I was like you, Harold, I didn't have any love for sawing wood. In fact, I almost hated it. I thought that it was the lowest work to which a man could be put, and I considered it beneath a decent boy. I would ask to do almost anything else around the house. Of course, I'd rather play Rugby, or baseball, or golf, but there was a time when sawing wood brought me more pleasure than any ball-play, and now I think more of it than of all the other exercises in the world.

"It happened in this way. Of course, you know that your grandpa was a preacher. He not only preached, but was a great man to go around to see the people and do everything he could to get them to be good and to feed on spiritual bread. He was also a generous and a very practical man. He did not think that hunger or suffering, which was curable, could in any way help people to be good. One day when grandpa was going out to visit his people, I had a half-holiday from school, and I asked him where he was going.

"I'm going to Brother Brown's, Charlie," he said.

"Now this 'Brother Brown' had three daughters. They were not little girls, but that was all the better from a preacher's son's standpoint. The last time I had gone there they gave me apples and peppermint candies, and treated me fine. So I told grandpa I had no school that afternoon and would like to go with him.

"All right, my boy, come along," he said heartily.

"Away we went along the streets of that little country town. It was a lovely December day. The sun was shining, and the air, so crisp and clear, made the blood fairly tingle and jump in the veins, and our steps were quicker and lighter.

"Grandpa was a delightful companion. He saw a thousand beautiful and cheery things along the road, and that mile to 'Brother Brown's' was all too short.

"When we reached the place, we were disappointed. No body was at home. Grandpa, however, was not long in deciding what to do.

"These folks are not in, Charlie. Well, let us go over and see Father and Mother Holloway by the bridge."

"I went along with him, and it was sad to see the old people. They were so sick and feeble. Mr. Holloway was propped up in an old rocking-chair and could do nothing to help himself. Mrs. Holloway could get around with a crutch and came to do a few things, but that was all. There was no sign of any food in the house; and, as for fire, a few chips were smoking in the little cook-stove, whose front doors were open, and the old people were before it, trying to get some heat.

"They did not complain when grandpa asked them how they were getting along. The old lady was full of praises of 'Emiler,' and told of how good she was to them. 'Emiler' was Emily Smith, a girl about like Clara, who lived across the bridge, and who every time she passed on her way to and from school, would run in and work, doing all she could in the few minutes she had to spare, and then hurry on her way. Few knew what 'Emiler' did. When Saturdays came around Emily would clean up things generally, and make the old folks tidy for Sunday. But the day we called, things seemed to have been nearly all emptied out. The flour barrel was as empty as the wood-box.

"Grandpa could laugh with the song birds and the sunshine; but before poverty and wretchedness, he grew stern in looks; though his heart, I know, was soft and I saw tears in his eyes.

"He turned and said something to the old people about being on his way to town—he was in a hurry,—he would have prayers with them on his way back.

"When we were on the street again, I do not remember ever seeing grandpa walk so fast. He stopped at a wood-yard and ordered half a cord of wood, part pine and part hard, to be sent at once to Father Holloway's.

"The wood-man saw something strange in his preacher's eyes.

"Who pays for this?" he asked a little roughly.

"I do," said grandpa.

"Oh, charity, I see!" said the wood-man with a significant look at his book-keeper. "Charity is contagious, just like any other true love."

"As grandpa was leaving the office, I heard the wood man say: 'That preacher beats anything I ever saw for true, practical love to man. I'm not going to be beaten by him. Make it half a cord of each, mark the bill paid in full and see that it goes up at once.'

"I was sent to the grocer's for some provisions, and grandpa went to the baker's and some other places. Before he left me he told me to meet him at Father Holloway's in half an hour.

"When I returned, the wood was being tumbled into the yard. I put my parcels inside the porch and was joking the cartier when up came grandpa with his arms full of things.

"Look around, Charlie," he shouted, "and see if you can find a saw."

"I did find one, and also an axe.

"Off with your coat, my boy, and let us see if you can keep me at work chopping."

"I told you that I did not like sawing wood. It was bad enough to have to do it at home, but now for others! Well, grandpa was there, and there was no refusing him. So I went to work. Stick after stick was sawn. After we had cut some wood, grandpa carried it in, fed the fire till the smoke fairly poured out of the old chimney, and the old lady shouted, 'Oh, what a fire!' and clapped her hands at it, as if it were a bonfire.

"I kept on with my sawing. Sometimes I grumbled, and thought it unfair and unkind of grandpa to make me work so hard. Then my hands blistered and my back began to ache; but when I saw grandpa working hard too, fixing things up, splitting wood, carrying it in, or when I remembered the old woman's joy at the sight of the fire, I would forget to grumble for a while. But when grandpa was out of sight, I grumbled again and the rasping of the old saw kept up the accompaniment.

"When about half the wood was cut, grandpa said:

"We had better go in and have prayers. I have to call on a sick boy, and another family or two, to-day."

"So in we went. I was naughty. I did not feel like praying. When I stopped sawing my back seemed to ache worse and that made me angry with those people for needing wood, and with grandpa for getting it and making me saw it for them. Just as soon as the prayer was over, I slipped out of the door and started sawing another stick.

"That's right, my boy," said grandpa, when he came out, "saw it all up and then come home."

"When he had gone I had lots of time to grumble. My bones seemed to put on a double ache, and I pulled on my mittens to save my hands from blistering any more.

"There were only a few more sticks to be cut when old Mother Holloway hobbled on her crutch to the door. She stood there, looking at me.

"I wish that she would stay inside," I said to myself. "I can't growl when she stands there, looking at me in that way."

"At length she said, as if talking to herself, 'What a good boy, good boy, good boy!'

"That made me feel real angry with her, for I knew in my heart that I was not a good boy. If she had said, 'Grandpa

is good,' I would have agreed with her, and would have thrown a stick at any one if they had said that he was not; but to say that I was good! That made me mad. The old woman stood there for a while, and then shouted:

"You're a good boy! You warm me clear to the heart!"

"She went in, and I was glad. I finished the wood and started for home. Somehow or other I wanted to shout. I didn't know why.

My back was sore and so were my hands, but my heart was light, and I was all happy inside. It seemed as if that old woman was leading a lovely choir to sing:

"You warm me clear to the heart."

"Things went along in their usual way at home, but whenever long wood came into the yard, I claimed the right to saw it. For no matter how bad I felt, or how hard things seemed to go against me, the rasping of the saw would start up a song within me.

"And even now, though there are so many sawing and splitting machines, and coal has so largely supplanted wood, thus robbing many men of the pleasure that I enjoy, still I will annoy the people where I stay by getting in some long wood. I tell them, 'to saw for exercise,' though you know, now, that it is to help my heart to sing, the sweetest song that ever comes to man, the song that tells him he has helped another—has warmed him 'clear to the heart.'"

How We Got Our English Bible

By MISS ETHEL BARTLETT, COLBORNE.

THE Holy Scriptures were originally written in Hebrew and Greek. They have been translated into English both from the original tongues and from other translations. The Old Testament was written almost entirely in Hebrew, and was most carefully guarded by the Jews. When Jesus lived there was a Greek version in use. This had been made for Greek speaking people by order of a great Egyptian, about three centuries before Christ was born. It was made by some seventy wise Jewish scholars in Alexandria, and is called the Septuagint. This was in common use in the days of early Christianity. Then, the Vulgate, a latin translation,

was made by St. Jerome in the 4th century. Of course these were all in the form of written manuscripts, for there were no printed books in those days. For centuries early Britain had only this Vulgate Bible, and it was, of course, limited to a few. The Venerable Bede translated some of the Psalms into Anglo-Saxon, and Alfred the Great continued the work of building up the Bible in the English language; but John Wycliffe in 1320 was the first to make a complete English Bible. This had a great influence on the religious life of early England. William Tyndale was a wise scholar and a most heroic and persevering man. The ignorance of the people in the early days of Henry the Eighth was very great, and Tyndale desired above all things to put the Bible before his countrymen to enlighten the prevailing darkness. The king, church, and all in authority were opposed to him, so that he had to leave England and go over to Hamburg. Here he completed his translation of the New Testament, and in 1525, at Worms, 6,000 volumes were printed and secretly brought over to England. His work, so well done, has had more to do with the preservation of the English Bible than perhaps that of any other man. Of course it was condemned; they tried to burn it out of existence, but though they burned the man himself, his work remained, and we owe his memory a debt we can never pay for his great faithfulness and wise labor.

Ten years after Tyndale's New Testament was issued, the Bible was published by Miles Coverdale at Zurich, in 1535. This did not compare with Tyndale's for completeness, so did not supersede it. In 1537 both the translations of Tyndale and Coverdale were used in what is known as Matthew's Bible. This was published by John Rogers under the other name of Matthew. For this book Cromwell obtained a license from Henry VIII, and it was more widely circulated than any of the others. Instructions were given to have a large copy put in every church. Think of a big Bible being chained to



HAVE SOME?

a reading desk in the church so that the people who were able, might read it there! It was a very precious and costly book in those days when compared with to-day as we have it. The great Bible was brought out by Coverdale in 1539. In the reign of Elizabeth the exiled reformers who had many of them been driven from England under the reign of Bloody Mary and were living at Geneva, issued what is known as the Geneva Bible in 1560. This was the first Bible to be divided up into chapters and verses, and it was widely circulated. In 1568 the Bishops, under the leadership of the Archbishop of Canterbury, published a version of the Bible, but it was not a great success. So time went on until in the reign of King James I, a Bible was published that was in general use for nearly 300 years, and is commonly used still. This is what we call the Authorized version. It was the work of fifty-four translators, the best scholars of the land. Many changes in the meanings and use of words had taken place in the days since this Bible was printed, so in 1881, after ten years of labor on the part of nearly 100 of the best scholars of England and America, the Revised New Testament was completed. Four years later the whole Revised Bible was published, and we use it in our study to-day. So you may see how for many centuries this book of books—God's Holy Word—has been growing for our use. We ought to prize it very highly for its wonderful history, but more for its wonderful message of salvation.

Make a boy happy now, and a man will be happy twenty years hence when he thinks of you.

"Our Flag"

By W. BELLAMY, B.A., COLBORNE.

"THE flag on which the sun never sets," has a significant name—"The Union Jack."

In the earlier days of chivalry, even before the time of the Norman Conquest of England, each knight and soldier on the field wore a surcoat or "jacque"—abbreviated into "jac"; extending over his armour from the neck to the thigh, gleaming upon it the blazon sign either of their lord or nationality. When the Christian nations of Europe combined to rescue Jerusalem and the Holy Land from the rule of the Mohammedans, the warriors recruited from the different countries wore crosses of different shapes and colors upon their surcoats, which came in time to be known as the "Jacks" of the warrior nations represented. It was thus that the Cross of St. Andrew and of St. Patrick became known as "Jacks." Such was the origin of the name "Jack," and it was from the combination of the three national Jacks of England, Scotland and Ireland in succession, that the "Union Jack" has grown to its present form.

Until the year 1606 the flag represented only a small area consisting of the Cross of St. George, which was known as a red Greek cross on a white ground. In this year when Scotland joined England under one Parliament, the St. Andrew's Cross of Scotland, a white saltire on an azure blue field, was added to the Cross of St. George, to form the "Union Jack." In 1801, the Parliament of Ireland joined Great Britain, and the St. Patrick Cross, a red saltire on a white field, was combined with the two former crosses to form a flag for the United Kingdom. In this way the imaginative poetical Irishman, the shrewd obstinate Scotchman, and the slow, just Englishman united to form the greatest nation of the earth.

There is a peculiarity in the design of "Our Flag" which needs explanation. The Scottish and Irish Crosses are not placed side by side continuously across the whole flag; they are counterchanged so that in the first and second quarters the white of Scotland as the senior kingdom is uppermost, while in the second and fourth, the red of Ireland has the precedence. The narrow white border around St. George's Cross, and on the outer edge of St. Patrick's Cross, is added only to meet a rule in heraldry that color must not touch color, but rather be separated by a border of one of the metals, in this case silver, which separates the red color of the crosses from the blue color of the fields, or ground of the flag.

The flag of England is not only seen flying in the British Isles, but it floats o'er Canada, Australia, India, South Africa, and numerous small countries and many islands in the far off seas. It is the emblem of freedom, justice and religious protection. No matter in what country a person may be, if he is loyal to the British flag no one will harm him; for they know the power of England and how quickly she redresses the grievances of her subjects.

When the Transvaal surrendered to England in the late war, England at once proceeded to give it just form of Government. Although millions of money had been spent on the war, South Africa was asked for only a comparatively small amount as her share. This new colony was not subdued by England merely for a commercial gain, but to give the people a just form of Government, such as the English people receive. On account of these things the South Africans have

learned to love and honor the flag of the nation which has so benefited them.

The flag, seen on every war-ship and on every battlefield, has been the means of arousing soldiers to deeds of courage and bravery. It floated on the top mast of the "Victory" when Nelson roused his soldiers to action by his British watchword, "England expects every man will do his duty." It led the brave "Six Hundred" at Balaclava where they proved that it was

"Theirs not to reason why,
Theirs not to make reply,
Theirs but to do and die."

It floated above the Birkenhead when five hundred brave men went down to death inspired by its call to duty.

We Canadians love and honor the flag because of the liberty and protection it gives us. When we are called to fight for the Mother Country we rally to its standard,

"For thousands have died for its honor
And shed their best blood for the flag."

The Old Flag

By H. C. EUNSER.

Off with your hat as the flag goes by!
And let the heart have its say;
You're man enough for the tear in your eye,
That you will not wipe away.

You're man enough for a thrill that goes
To your very finger-tips—
Ay! the lump just left then in your throat that rose,
Spoke more than your parted lips.

Lift up the boy on your shoulder high,
And show him the faded shred—
White lines would be red as the sunset sky
If death could have dyed them red.

The man that bore it with Death has lain
This twenty years and more;—
He died that the work should not be vain
Of the men who bore it before.

The man that bears it is bent and old,
And ragged his beard, and gray—
But look at his eye fire young and bold,
At the tune that he hears them play.

The old tune thunders through all the air,
And strikes right into the heart;—
If ever it calls for you, boy, be there!
Be there, and ready to start.

Off with your hat as the flag goes by!
Uncover the youngster's head!
Teach him to hold it holy and high,
For the sake of its sacred deed.

Our Country

By MISS MINNIE MCKENNEY, COLBORNE.

BEFORE the year 1867 the present Dominion of Canada had no existence. The legislative union of that date between Upper and Lower Canada was unsatisfactory, and the leaders in Parliament recognized the danger, and saw the need of a closer relationship between the four then existing provinces.

The Act which brought this about is known as the British North America Act. Since then five other provinces have cast in their lot with this growing Dominion. Thus our national life began in peace and has peacefully continued during the forty years that have since elapsed.

A single glance at an ordinary map shows Canada to be

one of the most favored of lands. It would seem as if Providence had kept His best gifts for this latest born of nations. This great country, bounded by three oceans, has an immense extent of coast line, and as a means of access to the interior, nature has broken our eastern coast with mighty rivers and great lakes, which furnish a continuous waterway to the verge of the great tableland of the West, where turn and wind the Assiniboine, Saskatchewan, Red, and other rivers.

Canada possesses the greatest mileage of river and lake navigation, the greatest extent of forest, the greatest coal measures, the most varied distribution of minerals, the most

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extensive salt and fresh-water fisheries, and the greatest extent of arable and pastoral land of any country in the world. Agriculture is our chief industry. About fifty per cent. of our people are farmers, and the great bulk of the freight on our railroads is from the farm.

Our Canadian North-West, both for quality and quantity, is being regarded by all nations as the future wheat granary of the world. Agriculture in the West is still in its infancy, but

"I hear the tread of pioneers
Of nations yet to be,
The first low wash of waves, where soon
Shall roll a human sea."

Already this prophecy is being fulfilled, for throughout the United Kingdom to-day advertisements are displayed, headed "To the West! To the Land of the Free," to attract the unemployed and homeless of the Old Land that they may find homes where there is bread for all.

Blest as it is with all these natural sources of wealth, Canada has a climate which conduces to the best mental and physical manhood. The cold winter makes vigorous work a necessity, and produces thews and sinews, which have ever made conquerors of the Northern races. Our long, warm summer days cause abundant and rapid growth of vegetation.

Canada is practically self-governing, yet is she bound to England and England's king by ties of affection and respect which cannot be severed. Her loyalty, too, has been put to the test, for Canadians have fought side by side with the Englishman, Irishman and Scot, on the plains of India and Africa, and in the Crimea, and have died as bravely as any of these brave soldiers of the Empire.

Our Public School system, whose foundations were laid broad and deep by that sturdy and loyal Canadian Methodist, Dr. Ryerson, is unsurpassed in the world. It is made so free that no boy or girl need go without a good practical education.

Native Canadian authors are already helping to develop a sound Canadianism by describing the life and romantic scenery of our country in prose and verse, and we hope yet to rival the writers of the Old World. The Canadian press is of a high moral tone. There is a lack of that irreverent, sensational and vulgar humor, which mars the press of some countries, and there is no publication of that greatest enemy of the Sabbath Day—the Sunday newspaper.

Freedom of worship prevails everywhere, and Canada to-day is the most fully Christianized country in the world.

Neither in enterprise are Canadians found lacking, for during the short period of our national life we have girded our country with railroads, which have pierced mountains and spanned rivers, crossed the Rockies and Selkirks, and by cable we have linked our young empire with the Orient. We have attained to third place among the maritime nations of the world, for Canadian ships, commanded by Canadians, whiten every sea.

On the youth of Canada to-day rests the future of this great country. To prosper, we must work out our destiny in the fear of Him who has so richly endowed us. We must cherish a filial love for the motherland, and a strong Canadian patriotism, which leads us to recognize what others, living and dead, have done for us, and what we can do with a well-disciplined mind and body, that will be able to faithfully support our country's interests and sustain the honor of the "Maple Leaf Forever."

The Preparation of the Junior Topic

By MRS. A. W. COONE, MILFORD.

THE preparation of the weekly topic is not alone the work of the day or week before it is presented. The alert superintendent will be constantly providing and preparing, by the reading of periodicals and books on junior topics, and by keeping a watchful eye in all her reading and daily experiences for suggestions, pointed stories, poems, incidents, or illustrations that will be of use in the meetings. These, classified and indexed, will prove of incalculable help as material is needed week by week.

In the special or immediate preparation of the Topic, one of the first things to be remembered is that the juniors should have a large part in it themselves. Let a committee of juniors meet, with the superintendent or assistant, after the meeting, to provide for the next week's programme. It is important that they do as much, and the superintendent as little as possible. Let them feel that it is their meeting, and they will be more anxious to attend if they have the privilege of assisting. The superintendents should do only what the juniors cannot; but they can do a great deal for their efforts are wisely guided. They may prepare special solos, duets or choruses; lead the meeting, give testimony, pray, recite, read appropriate paragraphs, or write papers on the easier topics; their ingenuity, enthusiasm and brightness acting as a stimulant to the interest of their fellows.

All these things are connected with the superintendent's preparation, for she should have the plan laid previous to the committee meeting, and suitable selections ready for them if needed. For although juniors are ready to assist they have not always material at their command for use.

When all that the juniors can do has been planned and arranged, there remains the superintendent's talk to them to explain the lesson thought and inspire them to put it into practice in every-day life. In this preparation the superintendent may use as aids short, pointed stories, a touching poem, a suggestive drawing, objects or separate letters printed on cards, grouped to spell a word, each letter being the first in the word or thought to be remembered. Such methods arrest the attention, employ the eye, and assist the memory. But each several method becomes commonplace if employed too often. Hence the need of variety.

The group of letters which helped fix the thought and

made the topic interesting at the last meeting may prove quite uninteresting the next, so perhaps a picture around which one could weave the lesson story, or some other means would do. Let no one fear the drawing, though not an artist. A few crude lines that might have to be named when finished will arouse interest and curiosity, and set the juniors studying for the point intended. These are best drawn in their presence when developing the topic, and for variety in this line one of the juniors might be induced to use the chalk.

The material for the talk having been chosen, the aim should be to bring the thoughts to children's level. Many a well-prepared topic has failed to awaken interest because it was beyond the juniors' comprehension. One who would talk to children must put himself in their place, try to think as they think, and speak in their language. Nor is it necessary to use stories constantly to keep children interested. Stories are useful only as a means to an end, and, like all good things, fail to be a treat when introduced too often.

When the topic has been carefully and prayerfully prepared, there are still a few essentials to be observed in order to insure a successful presentation; these are vivacity, cheerfulness and simplicity, united with a manifest love for the boys and girls. There should also be care in presenting questions, so as to lead the children to give as much information as they know instead of being told. For instance, if a picture of a pretentious house and a dilapidated one were used for illustration, it would be better to draw the facts from them than to tell them "This is a fine house and this a tumble-down one," especially when they are just bubbling over to say it. If a wrong answer be given, it should be made use of, if possible, the effort being commended, and the child made to feel that his suggestion was of value to the teacher.

To do all this it is not necessary to be "born" to the work, nor to be "gifted." Not all junior workers are either. It is necessary only to be willing to work, to be interested, and to enter into the thoughts and feelings of boys and girls. We read recently that junior workers were "made" not "born." But we would suggest that some are "born" and some "made," but others are neither, but just simply "lovers of boys and girls."

The Methodist Church

Its Constitution, Government and Institutions

By REV. S. J. ALLIN, PARKHILL, ONT.

HERE are nine things about the constitution, government and institutions of the Methodist Church that Junior Methodists ought to know:

1. THE INDIVIDUAL MEMBER.

The organization of the church begins with the individual member. Anyone may become a member who turns from all sin, confesses Christ and follows him.

2. THE CLASS.

The individual members constitute a class or classes. A class may be composed of any number. Our new Discipline says: "At least once a year all the young people who give evidence of true repentance and saving faith in Christ shall be received into the membership of the Church, furnished with rules and formed into classes." Each class has a leader, and, if necessary, an assistant leader.

3. THE SOCIETY OR CHURCH.

The members thus formed into classes constitute a society or church. Each church has its officers known as stewards, representatives, etc., who represent the members in the management of affairs. Each church, too, has a board of trustees, and a quarterly official board. Then there is the pastor or superintendent, who is the presiding officer.

4. THE CIRCUIT.

A number of churches within a short distance of each other form what is called a circuit, and may be under the care of one superintendent. If a circuit is too large for one minister, then an assistant is provided. The officers of the several churches forming the circuit constitute one quarterly board, with the superintendent of the circuit as presiding officer.

5. THE DISTRICT.

A group of circuits in one part of the country make up what is called a district. A district meeting, usually held twice a year, is composed of all the ministers within the bounds of the district, and a lay representative from each circuit. The presiding officer is known as the chairman of the district. There is also a financial secretary and a Sunday School secretary for each district.

6. THE ANNUAL CONFERENCE.

A number of districts united form a Conference. There are now twelve annual Conferences in Canada, including one in Newfoundland. There is also now one in Japan. Each annual Conference is composed of an equal number of ministers and lay delegates. The lay delegates to the Conference are elected by the laymen present at the preceding district meeting. The chief officers of the annual Conference are a President and a Secretary, who are both elected yearly by a general vote of all the members present. All the

pastors of churches and superintendents of circuits receive their appointments from the annual Conference each year. The task of making those appointments to the several circuits is often a difficult one and is performed by what is termed the Stationing Committee, composed of the Chairman of each district and one other minister elected to the committee by each district meeting.

7. THE GENERAL CONFERENCE.

The twelve annual Conferences all have representation in the General Conference. The General Conference meets once in four years. Delegates to this Conference are elected by the members of the annual Conferences in the ratio of one minister and one lay representative for every twelve members. Thus, the last General Conference held in September last in Montreal, was composed of 306 members, one-half being lay delegates. The one who presides over the General Conference is called the General Superintendent. The General Conference alone has power to make laws and regulations, and the legislation applies alike to all the conferences and all the churches. What is called the "Discipline"—a book containing more than 500 pages—contains all the rules and regulations that the General Conference authorizes, and by it all conferences and churches and meetings are directed in their deliberations.

8. CONNEXIONAL ORGANIZATIONS.

(a) Missionary Societies; (b) Sunday Schools; (c) Epworth Leagues, including the Junior League; (d) Men's Leagues; (e) Temperance and Moral Reform; (f) Deaconess Society.

9. CONNEXIONAL INSTITUTIONS.

Victoria University, Toronto—Rev. Dr. Burwash, Chancellor; Mount Allison University, Sackville, N.B.—Dr. Allison, Principal; Wesleyan Theological College, Montreal—Rev. Dr. Shaw, Principal; Wesleyan College, Stanstead—Rev. Dr. Flanders, Principal; Albert College, Belleville—Rev. Dr. Dyer, Principal; Alma College, St. Thomas—Rev. Dr. Warner, Principal; Wesley College, Winnipeg—Rev. Dr. Sparling, Principal; Alberta College, Edmonton—Rev. Dr. Riddell, Principal; Columbian College, New Westminster, B.C.—Rev. W. J. Sipprell, B.D., Principal; Methodist College, St. Johns, Newfoundland—S. G. Herrington, B.A., Principal.

In addition to the above list of our Educational Institutions it may be of some interest to junior Methodists to know that we have some other institutions of an educational character under direction of the Missionary Society, such as—Anglo-Japanese College, Tokyo, Japan—Dr. A. C. Borden, Dean; Mount Elgin Institute, in Middlesex County, Ont.—Rev. T. T. George, Principal; French Institute, Montreal—Paul Villard, Principal, and Industrial Schools at Red Deer, Alta.; Chilliwack, B.C.; Port Simpson and Morley. Then the Woman's Missionary Society support homes and Schools at Tokyo, Japan; Crosby Home, Port Simpson; Chinese Rescue Home, Victoria, and three French schools in Quebec province.

Boys

By REV. W. McMULLEN, B.A.

BOYS are not little angels, but we like them better than if they were. They are not even little girls, and we would not wish them to be. They are simply boys. We have known a good many of these chaps, and we never knew one who had not a lot of good in him.

What are the things we like to find in boys? Well, we like to find a boy with lots of sugar in him. Boys should be like the sugar-maple, with sweetness always on tap. The boy should have sugar on his tongue, sugar on his hands, sugar in his eyes, but he should not be sugar-coated only. If he doesn't have the sugar all through him, he will be like some very nasty pills we have tasted, sweet till you get to the real article, and then too bitter to be pleasant. If a boy has the

sugar all through him he will be full of smiles and cheerful words, full of kindness day and night—kind at home, kind at school, kind at work and kind at play. Boys should be living human sugar bowls, passed around to help sweeten other lives, not just kept on the shelf or in the china cabinet to look at.

Some boys have vinegar instead of sugar. Their looks are sour, their words are sour, their deeds are sour, they are sour inside and out, and you can detect the vinegar a long way off. There are many people who like pickles; but we never knew one that cared very much for pickled boys.

Then, boys should have grit as well as sugar. There are some boys who are the best rain-makers you ever saw. If any little thing goes wrong, the rain begins to fall from their

eyes at once, and sometimes it just pours down. The boy with the least grit has usually the loudest yell. Most boys must cry a little, but the less the better. Grit and groans don't agree.

When a boy has a hard task he should not begin to pity himself, nor waste his time inventing excuses to escape his work. The boy with grit has often hard things to do; but he does not drop his jaw and droop his eyes, and whine; but sets his teeth and braces his muscles and stiffens his back, and gets to work. The boy with grit does hard things: the other fellow sits still and grans.

Then, boys should play fair. Some boys will cheat and lie just to win; but such boys make poor playmates. Better lose a game fairly than win it by cheating. You can steal games as thieves steal money, but it does not pay. Lying and cheating will spoil the best sport. Fair play is the only good

play, and there should be no other. Winning or losing, boys should play fair. We like boys to "play the game" with all their might, and "play to win," too; but a boy loses more than he gains who is bound to win anyway—fairly if he can, falsely if he must. A game is never worth what it costs if it is dishonestly won.

But more than all else, boys should be Christian boys. This is the sure secret of both sweetness and strength, and will make a boy "the soul of honor" in either work or play. It isn't hard for a boy to get on the right track, and the Lord will help him stay there. Christ himself was once a boy, and He knows all about boys now. He is the boy's best friend and Helper in all that enters the boy's heart and life. Every boy should get to know Jesus and try to please Him always. It is that which makes right doing easy.

"The Child Problem"

BY MRS. S. J. HUGHES, ATHENS, ONT.

IF "in true education the first thing necessary for us, is to see aright the subject on which to act," it is imperative that we view the child before we try to solve the "problem." We must understand something of his individuality, his relation to the world around him and to God. Christ's attitude towards children and his teachings concerning them clearly define their relation to God and their place in His kingdom.

"Blessed be Childhood," wrote Amiel, "which brings down something of heaven into our rough earthliness." "As is the dawn to the day, so is childhood to humanity." In the individuality of the child lies the difficult part of our "problem." Of one thing we are assured. He is not like a sheet of pure, white paper upon which we can write what we will, neither is he like a bit of wax, which we can mould and shape to our liking. Impressible in his early years he certainly is and easily influenced for good or evil, yet every child born into the world comes bearing the imprint of the generations preceding him. With his senses all undeveloped, he is yet a creature of instinct, and dowered with faculties which differentiate him not only from the brute, but to a degree from his kind, for as surely as no two children agree exactly in face and figure, so do no two possess the same mental and moral characteristics. We must, therefore, study individually the faculties of the child and superintend lovingly and judiciously their proper development. The chief agencies by which this is to be accomplished are the home, the school and the church. The home is first in importance. There the mother is the strongest factor in the early development of the child. It is hers to see that he is warmed, clothed and nourished, to train him in those habits which tend to the formation of character, and to imbue him with reverence and love for goodness.

Training means culture, and culture is development along natural lines, though not necessarily along the line of least resistance. First in importance of the things which every child should learn is obedience to properly constituted authority, one of the basic principles which underlie every condition in life. Whether in the physical, social, moral or spiritual, he must learn conformity to the laws which govern in those realms, or suffer loss and pain. While the will is plastic teach him to be obedient.

Teach self-reliance.—Even the child requires the stimulus which is only obtained by overcoming difficulties. Life will call for the full use of his faculties, and he needs them developed.

Teach him self control.—It is as true to-day as of old that "He that ruleth his spirit is better than he which taketh a city."

Teach him to be thorough and dependable.—It was a fixed rule with one of the most successful teachers never to allow a child to do a thing badly who had once done it well. Slovenliness where excellence is possible, is a blemish in the character of child or man. The child in your home, or the friend by your side upon whom you can depend is a joy in your life.

Teach him self reverence, and from that, reverence for all

that is sacred in earth and heaven.—It may be that these habits cannot be perfectly acquired in childhood, but unless there is the beginning of culture in this direction there can never be the attainment of the ideal in the man. To do this it is necessary that we ourselves shall be living exemplars of our teaching, and then that we enlist the co-operation of the child's own will, for that is the key to the "Problem." "That the important thing is in directing the germinating will of the young child is easy to say but hard to carry out." The young tree must be bent—not broken. Make the child sure that justice and love are back of the command and usually he will readily and naturally yield to guidance and authority. But do not weary and disgust him by too close scrutiny or too many commands. Allow the active boy and girl considerable room for the free development of their activities.

Experience is a very faithful teacher.—A child sees things through a child's eyes, and if he has not the same conception of the meaning of words which we have, let us not blame, but patiently and lovingly seek to instruct. Never give a child to feel that the loving watchful care of his Heavenly Father, is as the merciless eye of an inquisitor. The thought of being always in God's sight ought to give the greatest assurance to the child. Let us be fair and not expect in a child an excellence of character which all the years of discipline have failed to develop in us. We can find no better methods than those used by the great modern educational reformers, Pestalozzi and Froebel. They held that the faculties or powers of the child could only be developed by exercise, and increased with use. When Pestalozzi was in charge of about forty destitute children, he learned that a neighboring town was burned and many children made homeless. He gathered his children around him, told them the sad circumstances, and suggested that they ask the Government to let twenty of the destitute children come and live with them. He warned them at the same time to consider well before they decided. "I still see," he writes, "the emotion with which they answered 'Yes, yes, we are quite ready to work harder, eat less, and to share our clothes, for we want them to come.'" Surely this was a lesson in benevolence and Christian charity better than a year of talk about them. "It was in this way," he says, "I strove to awaken the feeling of each virtue before talking about it."

In the development of the spiritual nature of the child the very first principle of Christianity is obedience. "If any man will do his will he shall know of the doctrine." The child who has been taught self-reliance makes an alert, resourceful Christian, and he who has learned self-mastery, best understands the Master's words: "If any man will come after me let him deny himself, take up his cross daily and follow me."

Hearten.

Don't scold.

Cheerfulness is catching.

Smile and someone will smile back.

Frown and all the world will look black.

"A merry heart doeth good like a medicine." Be Cheerful!

"The Kind of Minister a Boy Likes"

By M. D. M.

THERE has been lots of excitement at our house these last few weeks. Pa says they are going to invite a new minister. And I have heard Pa and some of the men of our church discussing the kind of minister we must have when Mr. K. goes. Then when the ladies call on Ma in the afternoon they talk of nothing else but the new minister and the kind of minister's wife that is needed to fill Mrs. K.'s place. And Pa and Ma have long talks together. But no one ever asks us boys what kind of a minister we would like. So an idea struck me the other day, and I asked Willie Moore if we could not have a meeting of some of the boys of our Junior League to talk over the kind of minister we would like. Then Willie and I would be a deputation, I think they call it, to wait upon father and ask him to look out for a minister that we boys would like. I guess our new preacher will have to be an awful good man to please us all.

Mother said we could have the meeting in our kitchen, and so we all gathered round the table. I told them that each fellow was to tell us one thing about the kind of minister he liked. I knew the boys felt a little strange so I told them I would start off, by telling them the kind of minister I liked. I liked one who knows a fellow when he sees him on the street, and calls him by his first name. Why, our minister has met me ten dozen times on the street and sometimes he would never notice me, and if he did, he would say: "Sonny, do you go to my church. Whose boy are you?" and I would tell him "I'm Mr. H.'s boy," and he would say, "O yes, I know your father." But he never seemed to know me. Some ministers treat boys as if they were no consequence; but they forget that we are what men are made of, and if it wasn't for us there would soon be no men in the world.

Earl Green, who is secretary of our Junior League, said we wanted a minister who would come to our meetings sometimes. He said when he lived in St. M. they had a minister, Mr. H., who came to their meetings and he would draw the funniest pictures on the black-board. Once he drew the picture of a man with a farm and house inside of him. We

all laughed and thought that would be a funny picture. But Earl said it represented a man who had spent all his money at the hotel and drank up a whole farm, while his little boys and their mother nearly starved. I tell you a talk like that makes a fellow feel like signing the pledge and fight whiskey all his life. I'm going to tell Pa that we want a minister who will come to our Junior League.

Tommy Brown said he liked a minister who carried a pleasant look, one who could laugh, and did not look glum and sour. Why, some ministers look most as cross as school-marms, and make a fellow feel like running round the block to get away from them. We want a preacher who likes to see boys have a good time, one who is jolly and can tell a good story. We like a minister who helps a fellow cheer up, and says "You'll be a man yet before your mother." A fellow feels an inch taller and a good deal better when he has a minister who takes an interest in him. We decided we wanted a minister who has not forgotten that he was a boy himself once, and who remembers that old saying "that all work and no play makes Jack a dull boy."

Then we Willie Moore, who is always telling us he is going to be a minister, said he wished we could get a minister who would preach a sermon to the boys sometimes. He said his cousin told him last summer that their preacher would sometimes give them a short sermon on Sunday morning before he preached to the grown people. The boys all shouted "Hurrah!" when they heard Willie's suggestion. We all agreed we wanted a minister who believed boys needed sermons as well as grown people. They say sermons are to make people good. I guess it would be easier to help a fellow to grow up good than to make him good after he has grown up bad. After our meeting was over mother gave us all a treat, and the boys went home.

I guess no preacher need expect a call to our church unless he is the kind of a minister the boys like, for Pa says he is going to see that the boys get their rights this time. He said he thought he would like that kind of a minister himself.

The Pastor and the Junior League

By REV. E. I. HART, B.A., SAULT STE. MARIE.

ONE day a sturdy little fellow ended a Junior League meeting. After looking around he asked, "Where is the preacher? I thought he was here." That question might be asked in the majority of our Junior Leagues—"Where is the preacher?" It is a lamentable fact that the average pastor, if there be a League in his church, seldom attends and if there is not a League, is indifferent to the organization of one. There is no work in connection with the church that offers such possibilities as that of the Junior League. The League presupposes boys and girls between the ages of six and sixteen. Statistics show that that is the golden age for conversions, so that the League furnishes the most promising and the most satisfactory field of evangelistic effort within the reach of the pastor, for more souls can be won for Christ in this field than in any other. Nowhere else are they found as accessible and as impressionable. How many pastors have conducted revival services, night after night, and have been disappointed in seeing only a few unconverted persons present, while at the same time in the homes of their people there were scores of boys and girls who by a little personal interest could have been led to decide for Christ, and by careful shepherding would grow up to be strong, intelligent and active workers in the church.

The minister's supreme opportunity is with the child. Would that every minister and probationer in our Connexion might grasp that fact! Shame on that man who considers it "infra dig" to be associated in work for the children, and imagines that it is only fit work for "petticoats." Such a man has not the spirit of Christ—"the children's great friend," and has forgotten the divine command, "Feed My Lambs."

If at all possible every pastor should have a Junior League in his church, and more than that, he should see that he himself has no small part in its management. In fact, the natural leader is the pastor. He can give the movement a

dignity and an influence that no other person can. "But I have not the time"—is the plea of a busy pastor. My brother, it is your business to so arrange your work as to find the time. Your purpose in entering the ministry was to win souls, and where they can be most readily and most successfully reached is the place for you to be. "But I have not the qualifications for such work"—is another ministerial excuse. It is wonderful how a man can be qualified and equipped for any work when he realizes that it is an important work and must be done. A little prayer, a little thought, an eye and an ear open for little suggestions here and there, a careful perusal of such periodicals as the EPWORTH ERA and the *Junior Worker's Quarterly* (published by the M. E. Church) and such hand-books as those that have been prepared by Amos Wells and our own Associate General Secretary of Epworth Leagues, will go a long way in equipping an earnest minister for the work.

Many a pastor has left a charge possibly knowing personally every adult member of his congregation, but only knowing a few of the boys and girls. Such a pastor has failed. The man who is working best for the church is the man who is doing the most for the children, who makes it his duty to become acquainted with them, to know them by name, to win their friendship, to gain their hearts for Christ, and to train them for Christian service. Children are always most responsive, and appreciate personal interest and attention. There will be no difficulty in securing their attendance at the public services on Sunday for they will want to hear the man who is interested in them through the week. Through many of these boys and girls, parents will be reached and brought into closer sympathy and fellowship with the church. Brother Pastor, Junior League work pays! Invest your capital in it and you will soon discover that it brings in the largest dividends!

Consecration Service

Prayer for Strength.

BY MISS IDELL ROGERS.

Speak low, to us, dear Master, low and sweet,
The month has quickly passed, and now we meet
To give into Thy hand our records each
Of bygone days, of good and ill, and reach
A hand out in the silence for a grasp of Thine.
In sweet compassion graciously incline
Thine ear to upward, listen to our prayer.
These pages, giv'n by Thee, once pure and fair,
We render back; but some are blurred and soiled,
For, missing Thee, at times we blindly toiled
Wearied, alone. Great Helper, take our sheet bedight
With good resolves, but incomplete and weak in deed.
Hallow and use the good. For Christ's dear sake we plead
Blot out the ill. 'Neath His uplifting cross we bow
To give ourselves into Thy keeping now.
Baptize afresh with pardoning grace to-night,
Arm us with faith and courage, Lord, to do the right.

Cobourg, Ont.

A Daughter Worth Having

TWO friends, gentlemen who had been parted for years met in a crowded city street. The one who had lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:

"Well, I'm off. I'm sorry, but it can't be helped. I will look for you to-morrow at dinner. Remember, two o'clock sharp. I want you to see my wife and child."

"Only one child!" asked the other.

"Only one," came the answer, tenderly. "A daughter; but she's a darling."

And then they parted, the stranger in the city getting into a street car for the park. After a block or two a group of five girls entered the car; they all evidently belonged to families of wealth; they conversed well; each carried a very elaborately decorated lunch basket; each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale-faced girl of about eleven and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain:

"I suppose those ragamuffins are on an excursion, too!"

"I shouldn't want to leave home if I had to look like that, would you?" This to another girl.

"No, indeed! But there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry. Just then the exclamation, "Why, there is Nettie! Wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood beckoning to the car driver. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"Oh, what lovely flowers! Who are they for?" said another.

"I'm on my way to Belle Clark's. She is sick, and the flowers are for her."

She answered both questions at once, and then glancing toward the door of the car saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitting gloves, she left her seat and crossed over to the little one. She laid one hand on the boy's thin cheeks as she asked of the sister:

"This little boy is sick, is he not? and he is your brother, I'm sure?"

It seemed hard for the girl to answer, but finally she said: "Yes, miss, he is sick. Freddie never has been well. Yes,

miss, he is my brother. We're going to the park to see if 'twont make Freddie better."

"I am glad you're going," the young girl replied in a low voice, meant for no one's ears except those of the child. "I think it will do him good; it is lovely there, with the spring flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, miss, we ought to, for Freddie's sake; but you see we didn't have any lunch to bring. Tim—his other brother—he saved these pennies so as Freddie could ride to the park and back. I guess, maybe, Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened; and very soon she asked the girl where she lived, and wrote the address down in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little one comfortless. Half the bouquet of violets and hyacinths were clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper:

"She said we could eat 'em all, every one, when we get to the park. What made her so good and sweet to us?"

And the little girl whispered back:

"It's because she's beautiful as well as her clothes," the gentleman heard her whisper.

When the park was reached the five girls hurried out. The gentleman lifted the little boy in his arms and carried him out of the car across the road to the park, the sister with a heart full of gratitude following. He paid for a nice ride for them in a goat carriage; he treated them to oyster soup at a restaurant.

At two o'clock sharp the next day the two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly, introducing a comely lady; "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, extending his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street car. I don't wonder at you calling her a darling. She is a darling and no mistake. God bless her."

And he told his friend what he had seen and heard in the street car.—*Farming World.*

The Very Least Qualifications

One correspondent asks for a list of these, saying: "Tell us in the ERA about the irreducible minimum of qualifications for a superintendent." By this, we presume the query is as to the very least necessary for a Junior League to be successfully conducted. Analyze the following little outline, and see if it does not contain the whole outfit for either a large or small League. Less than it suggests, we cannot catalogue; more is only a matter of quantity. The "irreducible minimum" is here. The maximum of excellence is hereby made possible. Looked at from the standpoint of the superintendent, the Junior League consists of:

MYSELF—The Important One. Know. Want to teach. ENDEAVOR—Many or few matters not. Interested. MEETING-PLACE—Convenience the first requisite. MATERIALS—The fewer and simpler the better. METHODS—Adapted to time, place, and members. Suitable. ONEY—Not much needed. Home-made materials best.

A Junior League may exist and do good work with just one adult, one child, and one Book. But the adult must seek to know the child, to know the Book, and know the best way to introduce the Book into the child. And all this for both character and service. To know, to be, and to do. If, therefore, you are willing to start with this "irreducible minimum" you will probably grow in both knowledge and usefulness. A Junior League superintendent does not need to know everything; but the few essentials must be known practically rather than theoretically, and be worked out in the child's life rather than merely stored away in the child's head.

WHICH is the greater triumph of Divine Grace,—the salvation of an old sinner's soul or the construction of a young disciple's character?

From the Field.

The Why and How of Our Junior League

BY MISS BESSIE H. FAIRWEATHER,
MONCTON, N. B.

1. WHY We Have a Junior League.

"A League of our very own; why, that would be great!" No wonder those who were anxious to start a "Junior League" among the boys and girls of Central Methodist Church felt "cheered" in the thought that, perhaps, soon would their hopes be realized. "More things are wrought by prayer," says the poet, "than this world dreams of," and so our prayers went up to God to teach us just what to do and say in order to get a Junior League started here in Moncton Central Methodist Church. We had never been to a Junior League meeting, but had been told about it, and questioned others about it, and when we read in The Era of the Junior Leagues of Ontario, of the "great things" attempted "in His name," and of the success which attended these undertakings, we just made up our minds, then and there, that we



JUNIOR LEAGUE, MONCTON, N. B.

would try to start a League for the boys and girls down here in New Brunswick.

You see their fathers had their "Men's League," their mothers had their "Wednesday Bible-class," there was the "Epworth League" for their older brothers and sisters, and so the idea of a "Junior League" appealed directly to the children and brought forth the question, "When can we start?" The answer was, "Right away—now."

Some of the older friends said, "What is the use of having another League?" "There is the Epworth League." Yes, but nine out of every ten of these possible Juniors had less to study, or for some reason or other could not attend the Tuesday night meetings, and why could we not secure these nine and the other one by having a Junior League on Sunday afternoons? We just decided then and there to have it, and, dear Leaguers, we are so proud of our Juniors, and we're the largest Junior League in the county.

"Why do you have a Junior League?"

(a) For the purpose of bringing the boys and girls to Christ and building them up in Him.

(b) To increase the interest in church work and that the boys and girls become better "Seniors" by being first "Juniors."

1. Bringing to Christ and Building up in

Him.—Is not the best reason for having a Junior League found in reading the record of how the Saviour took the children in His arms and blessed them? Is it not possible that by means of our Junior League its members may "in their youth remember their Creator," and help to win others for Him? Right here, is there not a glorious possibility of doing personal work for the Saviour?

2. To increase the interest in League and Church work.—Then came the thoughts that perhaps in working for "their League" our Juniors afterwards would take more interest in Senior League work and in that of the church, and that if the Juniors had a practical knowledge of League methods, we would have a preparatory school to train them in for later work "for Christ and the church."

2. The HOW of Our Junior League.

As a "beginner" we made out a sort of "canvassing" paper. "In the event of a Junior League being started here I would like to become a member of the League," and how many names do you suppose were signed? Seventy. Then we went to our pastor (Mr. Strothard), also to the superintendent of our Sunday-school (Mr. George Moore), and se-

Service is held, and sometimes a review of the books of the Bible, authors, etc., is given. In March the "Juniors of the Bible" were studied, while by our missionary "Trip Around the World" the study of missions is made most enjoyable.

The Juniors are "bound and held" unto the superintendent for the maintenance of good order and regular attendance by a written form of promise, which has been duly "signed, sealed, and delivered," in the presence of one of the honorary members. To this "indenture" the little promisers have subscribed their names and seals. (Den- nison's little blue stars being used.) This is to be framed and put up in the Junior room.

On the blackboards was written:

THE JUNIORS WANT YOU.

Join our League, boys and girls!

U are all welcome.

No, you are not too young.

Indeed, there are some younger.

O! you can help us so much by

Resolving to do what you can.

LOOK!

Early and late

And always, we are trying to

Get

U and others who as yet have not

Enlisted in our "Junior Army of Central Methodist."

In this "Junior garden" of ours, we find there is much to be done. First, the interest had to be aroused. Now, since they all are interested, the question is before us, "How to maintain that interest?" Mr. Bartlett suggested committee work, so we have divided the entire League into various committees. A chart contains the record of attendance and new members. Each Sunday when all members on a committee are present a gilt star is inserted on the chart opposite the name of the convener of that committee and an additional star is added for each new member brought by a committee member. At the end of our "league-al" year in June, to each of the members of the committee (or committees) showing the best record, a Junior League silver pin will be given.

The boys and girls enter into any plan readily in connection with their League. The First Vice-President lost no time in securing for her active members' pledge record a long list of names. The last Sunday in each month, the Second Vice-President has a good programme prepared for the Juniors on the missionary trip. The Third Vice-President looks after the scrap-books and collects missionary items, pictures, and anything about Juniors and Junior Societies. The social work of the League is in the hands of the Fourth Vice-President, while the captain of the "White Ribbon Army" is always on the alert for new "soldiers." The President (so we all think) is the "right boy in the right place," and his example is closely followed by the other officers of the League. They have made up their minds that in this "garden" of ours there shall be no time for "weeds to grow," and

"That the Junior League be
Brighter just because of me."

"Live in the sunshine, don't live in the gloom,

Carry some gladness, the world to illumine.

Live in the brightness, take this to heart,

The world will be better if you do your part."

Wise and Timely Counsel

BY CHANCELLOR BURWASH.

In common with many Methodists I have been deeply interested in the recent legislation of our General Conference on behalf of the children of our church. Decision Day, the catechumen class, and the Junior League are all important and significant movements in the right direction. If faithfully followed up they all mean that our churches will care for her baptized children more effectively than ever before. But while rejoicing in these evidences of improved and organized efforts, our fears have been awakened lest on one point we should fall into serious danger. One of the most distinctive characteristics of Methodism from the beginning has been the definiteness of her religious experience. "Ye must be born again" has been her watchword received from the lips of the Divine Saviour, emphasized by the experience of John Wesley himself, and forming the very heart of his evangelistic preaching. Both the old Catholic and the old Calvinistic theologies had relegated regeneration to the region of mystery, referring it either to baptism with its mysterious sacramental efficacy, or to the secret and mysterious call of the Holy Spirit given in God's own time and manner. It was a mysterious but effectual call which decided the sinner's destiny by placing him in the pathway to eternal life. Faith and assurance came afterwards as results of a progressive work. But in John Wesley's theology faith and assurance were made up of the emphatic experience without which we cannot be saved, and the

attainment of this was regarded as the New Testament regeneration. The reception of "the Spirit of adoption whereby we cry Abba Father" was the crucial test of a man's spiritual condition. And that this is still the faith of Methodism, was clearly evinced in 1891, when Bishop Gallwey opened the Ecumenical Conference with the clear and earnest proclamation of this doctrine, and found a hearty response from the representatives of world-wide Methodism there assembled.

But are we living up to this doctrine? Do the great body of our church members to-day know by the witness of the Spirit that their sins are forgiven? Or are we, to use John Wesley's language, servants rather than sons. And if so then we are largely shorn of our evangelistic powers, for the church that is not in possession of this gift of the Spirit will fail to bring her children into possession of the same gift. Decision is necessary, instruction is necessary, and the pledge of consecration is necessary. But all these will fail of the high watermark of Methodism if we rest there and do not insist and press and pray night and day, until every child gathered into our church knows by blessed personal experience that his sins are forgiven for His name's sake. Rather would I fall back on the old-fashioned revival methods, imperfect and unsatisfactory as they sometimes were, than fall into a method which failed to reach the fulness of the Christian's privilege.

A Topic Study Practically Presented—How to Win Honor from God and Man

BY MRS. A. W. COONE, MILFORD.

(Scripture references—2 Tim 3 14, 15; Luke 2 40, 52; Rom 2 10)
(Objects for illustration—1, a medal; 2, a large rosy apple, rotten at the core; 3, a smaller plain-looking apple, but sound and good.)

What is it to be honored? (Reward, ed, praised, respected.) Yes—who knows what this is I hold in my hand? (A medal.) What is it for? (A reward.) Yes! After Queen Victoria's brave soldiers returned from South Africa she presented many with medals, which she pinned on their breasts. And how proud they were to possess them! Name an example of a person who was ever rewarded in any way. (General Wolfe.) Another example, Edna? (Lord Roberts.) Another, Tom? (Tom Longboat.) These are honors from men. Sometimes men do not judge wisely, but God's judgments are always right.

I have read of a boy who was sold by his brothers one day, and taken as a slave into Egypt. But wherever he went he served God, and was so faithful to his masters that he was again and again promoted. Once he was wickedly cast into prison; but God remembered him, and caused him to be set free. Do you know to him the meaning of the king's strange dreams. Because he told the meaning of these dreams the king made him the highest man in the kingdom, next to himself. Who was this man? (Joseph.) How did he gain God's honor? (By being tried.) Do you know another person in the Bible honored of God? (Daniel.) Another? (David.) Another? (Paul.) Yes, who can tell how these persons gained God's honor? (By doing right.) (By obedience.) Then how do you think we might gain it? (In the same way.) Yes!

(Presenting the rosy apple.) I have here what kind of looking apple? (Red.) (Fine looking.) Let us cut it and see (cutting it); what do we find now? (It is rotten.) Judging from outward appearances we might have been mistaken and have thought the apple good. So some people seem to be good when they are not? God never makes mistakes. If our hearts are not right he knows it.

(Presenting the plain looking apple.) Judging from the outside, which apple seemed the finer one? (The other.) Yes, but (cutting it) how is this one inside? (Sound and good.) Which apple do you think our hearts should be like to win God's honor? (The second.) Then how should our hearts be? (Good.) Yes, or pure, so we may win God's honor by having pure hearts. We shall write it on the board. (Writing):

—We may win honor from God
1:—By having pure hearts.

"'Twas a brown little, plain little, thin little book,

In passing you hardly would give it one look;

But the children all loved it, 'because,' they all cried,

'Tis full of nice stories, 'tis lovely inside."

"'Twas a brown little, plain little, thin little girl,
Her nose was a failure, her hair wouldn't curl;

But the children all loved her, 'because,' they all cried,

'She's so kind and so bright, and so lovely inside."

So this little book and this little girl were honored because they were good "inside" or good at heart.

But, like Jesus, we cannot be good without doing good; so what would be

a second way to win God's honor? (By doing good.) We shall write it, "by serving God." (Writing underneath 1 on the blackboard.)

What is the meaning of serving? (Working for.) Yes. We were speaking a few minutes ago about Queen Victoria honoring her returned soldiers by giving them medals. Why did she honor them so? (Because they had done something for their country.) Yes. They had worked for, or fought for, or served their country and Queen. Now, we Juniors have promised to serve not only King Edward, but a greater King than he; who is that? (God.) Name some ways in which we may serve God and for which we may expect Him to honor us? (By fighting.) Fighting what? (Sin.) Who can tell ways in which we may serve God? (Going to church, praying, helping our parents, etc.) Yes, these are some of the many ways in which we can do things for God, or serve Him. And what shall we win by serving Him? (His honor.) How do we win His honor? (By doing good.) Who can tell ways in which we may win honor from God—by being and doing right; and if we win God's honor we shall also win that of good men, as it says of Jesus in our lesson to-day. Turn to Luke 2: 52 and let us repeat it together: "And Jesus increased . . . in wisdom." If we follow God by having pure hearts and by serving Him, this shall also be true of us.

The Lions

Brave Christian, in his journey, found
Two lions in his way;
But, hero-like, he stood his ground;
And, never even turning round,
Made ready for the fray.

Then, looking closer, he descried,
Along the narrow way,
The lions both were safely by;
And Christian thus was satisfied
His foes were held at bay.

So, bounding forward up the hill,
And looking neither way,
He passed them with no fearful thrill
And faced his duty with a will
To win another day.

—Frank Walcott Hutt.

Barnum was probably never more sincere than when he wrote what he was pleased to call his "Philosophy," which was printed in the appendix of his book. It consists of the following epigrammatic sentences:

If you would be as happy as a child, please one.

Childish wonder is the first step in human wisdom.

To best please a child is the highest triumph of philosophy.

A happy child is likely to make an honest man.

To stimulate wholesome curiosity in the mind of child is to plant golden seed. I would rather be called the children's friend than the world's King.

Amusement to children is like rain to flowers.

He that makes useful knowledge most attractive to the young is the king of sages.

Children's laughter is the echo of heavenly music.

The noblest art is that of making others happy.

Wholesome recreation conquers evil thoughts.

Innocent amusement transforms tears into rainbows.

The author of harmless mirth is a public benefactor.



Our Experience Meeting



"WELL, I am very pleased to greet you from all parts of our Church, representing the Junior Division of our Epworth League Army.

This is an open testimony meeting for all Junior League workers. Tell us where you are from, what you are doing, what you have in prospect; in short, say anything that will make this a very suggestive and helpful meeting to us all, and to the rest who may read about it. The meeting is open. Go ahead, brother.

"I represent Westmoreland Avenue, Toronto. We have 116 members; average attendance, 80. Our Cradle Roll has 160 more, from which we shall draw our recruits, as the older ones are advanced. We meet on Sunday morning. Nearly all our Juniors are members of the church and pronounced Christians. A deep spiritual tone characterizes our work. We are also giving \$60 to missions."

"That's good. Make a note of the Cradle Roll Department. You cannot get the babies too early. What did you remark over there, brother? Proceed with the idea that the babes belong to the devil and he will make good his claim. Start right out with the thought that they belong to God, and he will help you prove his ownership. Yes! That's sound sense and good scripture, too. Thanks. Next?"

"I am from Simpson Avenue, Toronto. We have been making a special feature of Bible study. Have had some written exams. The papers show that the Juniors have done good, honest study. We have about 35 of them. We hold our meetings on Monday, after four. We are giving \$50 to our new church."

"Mark that Bible study plan, friends. If our Juniors are to become strong and useful Christians they must have a good working knowledge of the Bible."

"I speak for Unionville. Our League is nine years old, and I have had charge for seven years. Many have been advanced to the Senior League in that time; but we keep adding the little ones. We have 47 members. Our League is called 'Buds of Promise.' There is a Mission Band within the League. They make and send clothing to the Fred Victor Mission and to the Deaconess Home. Sometimes I feel that I am getting too old to be superintendent any longer; but I love the work too well to give it up and see it drop. We live out in the country and it is hard for me to be present every Sunday afternoon. Tell me how I can keep the boys interested?"

"Well, sister, if you don't mind my referring to your age, I would say that you are not a bit too old for this work. You are keeping a young heart, and that, after all, is the test of age. Now, what do the rest of you say about the boys? Speak up, please. 'Give them something to do?' 'In the meetings.' 'Between the meetings.' 'Something they like to do.' 'Alone.' 'Together.' 'At home.' Yes, but what? Boys cannot sew like girls. What have you actually had them do? 'Arrange the room differently for every meeting.' 'Put on the blackboard outline in turns.' 'Grow cabbages for missions.' Who did that? Your boy? Tell us about it. 'I gave him five to interest him. I bought a package of cabbage seed; his father gave him the use of a corner of a field back of the barn; he grew his plants

and vegetables, and that fall had \$6 for missions. He was an ordinary farmer's boy—but a worker.' 'Let the boys make scrap-books and fashion toys while the girls sew quilts.' 'Some of my Juniors are messenger boys for the pastor and Sunday-school superintendent.' 'Some of mine help the sexton light up.' All of which goes to show that you must study your circumstances and boys, and do the best you can where you live to keep them busy. Give them something practical to do and they will surprise you by their readiness. Another?"

"Just a good word from the Aurora League. It has 125 members and is divided into four divisions. These sit by themselves in the meetings, and in



OFF TO SCHOOL

this way we have good order and do thorough work. We are intensely interested in 'Child Life in Japan,' and of the \$75 raised so far this year have given \$60 to missions. We have a catechumen class, and at the end of the year a reception service is held and the catechumens are received into church membership. This we consider the very soul of the League. Some of the best workers in the Senior League and the Sunday-school are those who a few years ago were training in the Junior League to work for Christ."

"That is a fine testimony. That yearly reception into church membership is a grand plan. Bring them in as they give evidence of a real desire to serve Christ. The church is their proper place, and they should be gladly and warmly welcomed there."

"Out in Kamloops, B.C., we are trying to do our part. We have only about 25 members, and mostly small children. But the missionary trip is giving a splendid education. Our people are not rich, but they give. How can we increase our givings?"

"Who has a suggestion on that point? 'Train the Juniors to give systematically.' 'Teach them to give their own money.' 'If they have none help them work and make some.' 'Give them the idea that the church's one business is the salvation of the whole world and the money will come.' 'Give them mite-

boxes.' Who can illustrate any of these points? There is a lady up over there."

"The reference to mite-boxes prompts me to tell you that away out here in the little prairie town of Antler, Sask., we have a small League of 24 members. Last year we gave out 15 mite-boxes and they brought in \$17. This year we had 20 and the returns give \$26 for the Chentu Hospital and \$11 more for the Japanese Orphanage."

"Splendid. Tell us, please, where you got the boxes?"

"Why, we made them. We got a lot of yeast-cake boxes, cut a slot in the lid, covered the boxes with a couple of verses of Scripture, or a verse of a hymn, and they were complete. Of course, the children will give. I love the children, I love the work. God bless all Junior Leagues. 'Lord, if at thy command, The world of life we sow, Watered by Thy Almighty hand, The seed will surely grow.'"

"Where there's a will there's a way. With God's blessing the seed is not lost. Let us sing that verse. Another to the point?"

"Here at The Grove on the London District we have given out talents for use in earning money for missions. Each one has 10c, and is increasing it as much as possible in any proper way. They are very enthusiastic. I believe the very first step in successful Junior work is a Superintendent who is thoroughly in earnest, desires to understand the work, will do that for the boys and girls, makes the most of what they do, and keeps in full sympathy with them all the time."

"Correct, and when the superintendent does this there is little trouble in working out the details successfully."

"I was sent down here to Yarmouth, N.S., by the bank. I found no Junior League. Knowing the value of it to me when I was a boy in Nanapan, Ont., I organized one here. The work is in the hands of a committee. The bank will not leave me here long, and I want them to take full charge. When I am removed they will be able to carry it on. The Missionary Trip is awakening an interest in missions, and we are going ahead."

"That's the right course. Here is a young man who goes out from his own home town and starts right in to organize for the Juniors where he is located by the bank he serves. This is what the only League he has set on its feet. Good! We want bank clerks of this type all over Canada. Don't you think so? 'Yes.' 'We do, sure.'"

"Please come back to the West again. As 5th Vice-President of the Manitoba Conference I can tell you just a little of our Leagues. Swan River, in a comparatively new district, says, 'We have one of the finest Junior Leagues possible.' They have 40 members and have just finished a quilt for the All People's Mission. Fort William has nearly 100 members and is growing. They 'scatter sunshine' by visiting the sick and distributing flowers and fruit among them. Some of the older Leagues are doing a charge of a meeting in a very creditable manner, and will make splendid Senior Leagues in a short time. Our Conference comprises 10 districts, and I am persuaded that a great many more Leagues might be organized if the right

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"What do you say to that? Who are the right persons to lead in this, and how can we get them? Give us your suggestions quickly. The pastor must lead. The church must feel its grave responsibility in shepherding the lambs. The people who admit the duty in theory decline the doing of it. Many of them are too indolent to make the preparation for it. Too many pastors begin at the wrong end of the line, among the adults and work back, instead of beginning at the beginning and working forward. Well, friends, about all we can do for it is to fill well our place and pray the Lord of the harvest that He will send forth laborers into the harvest. There is some danger that people may become so very enthusiastic about the children of the heathen that at the same time their own are becoming such."

"At Dauphin we have organized 40 members. The Birthday Committee is preparing a birthday book, and each one on his birthday is asked to put as many cents into the birthday box as they are years old. Our members give 5c. a week in preference to giving collections. We take the regular topics of the N. T. Studies as given in The Era, and find them very helpful. At each meeting we divide into three classes, and find that thus we can do more thorough work than if all remained in one. We are striving to rise higher and higher." "The grading of the League is certainly a good plan, and allows the superintendent and assistants to come into much closer intercourse with the members."

"At Roland we have between 20 and 30 at our meetings. An encouraging feature is the increasing number of boys who are attending. Our Missionary Department is connected with the W. M. S., and the money will be forwarded through that Society. I find it easier to get the Juniors to take part in any other exercise than in public prayer. How can I help them?"

"There is a very important question. Who will answer it? Do not try to make them pray in public. Public prayer is a very serious matter to many sensitive young persons, and they should not be hurried into it. Begin by teaching some of the Bible prayers. Have these repeated, first in concert, and after a while, individually. Follow up the topic study by personal petitions bearing upon it. Give us an example, please. Recently the topic was on Wisdom. We had learned that we must ask God for it. After the study, at my request, we all knelt down, and those who desired to have this heavenly wisdom, repeated the little prayer with which I started, 'Lord, teach me how to be truly wise each day.' The effect was very gracious and helpful. We must use discretion in this exercise. If we teach the Juniors thus, little by little they will learn to frame the petitions in their own words. But they must not be hurried or forced. It was not an easy thing for some of us to make a start in public prayer."

"Birtle League has 43 members and meets every Wednesday after 4 o'clock. Every member who is old enough to help does so. Our missionary meetings are always attended by some of the parents. Just now we are collecting for the Japanese Orphanage. We are confident of a large enrollment."

"I am from Maryland Church, Winnipeg. Am glad to tell you that at our last consecration meeting thirteen boys and fourteen girls rose for prayer. Our League is in a very prosperous condition, and the spiritual interest is remarkable.

The fact that the boys and girls of to-day are the men and women of to-morrow prompts me to do my best for them now in hope of the future."

"You have touched the vital point, brother, and if we make sure of the boys and girls of to-day, the men and women of to-morrow will bless us."

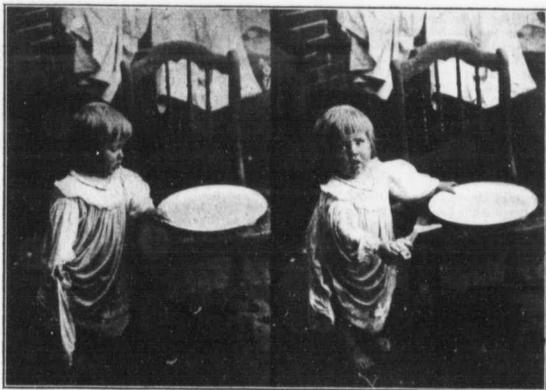
"Will you let a preacher speak. I am from the 'Soo.' Three years ago I formed a class of young people after special services. Our League grew out of this. I have superintended the work since the beginning, and have taken more real pleasure and satisfaction in it than in any other work in which I have ever engaged. I long since found that time and interest and energy devoted to the boys and girls of the congregation is the best investment that a pastor or a church can make. The Missionary Department has been merged in the Mission Band, which is under the wing of the W. M. S. The Band and League meet on alternate Monday afternoons after 4 o'clock. We have 70 members, and every quarter we have a social meeting to which the parents and friends readily come."

"Don't you think that if our brother, who is a busy pastor over a large and growing church, and has the oversight of an important district as well, can give such a testimony as this, some of the rest of the preachers ought to wake up to the Junior work? We certainly do. Yes. May they wake up soon."

"I am another preacher. Have always been interested in work among the children; never more so than at present. Had catechumen classes before there were Junior Leagues, and have had the

more time than the most of you have had. He will say something good, I am sure."

"If I were bashful I should not like to be called out in a meeting like this, but you have asked me, so allow me to say that I believe there needs to be a great awakening among those who are asleep, and a resurrection of those who are dead to the importance of this work. Our League at Arrhur is well officered, and is working the same departments as the Senior League. We take up the Senior League topics. They are chopped up fine and well cooked for the Juniors, who thrive on them. As proof that our members are well trained in missionary information, I may say that at the 'Who am I?' meeting of the adult League, two Juniors took the first and second prizes for recognizing the greatest number of missionaries. The mite-box plan works well with us also. On the Mt. Forest District we have two other much alive Junior Leagues. Durham is the largest and oldest and meet after 4 on Mondays. This League is unique in having grown and trained its own superintendent. Seven years ago he was received into membership. To-day he is beloved by the Juniors he has in charge. The annual rally here is a time of great interest and enthusiasm for the whole church; the building sometimes being filled to its utmost capacity. The Kenilworth League, in a purely country neighborhood, was organized two years ago. They have 35 members and have only missed one service since organization. In our district conventions the Junior service has been one of the largest in point of numbers, and certainly so in enthusiasm. Still there is great



satisfaction of seeing some Junior Leaguers go forward to positions of usefulness. I have a large circuit, six appointments, with families in five townships. I drive on an average about 65 miles a week, and have some kind of a meeting nearly every night. We have had two Junior Leagues for some time past, and have recently organized two more. I visit them all when I can, although not wishing in any way to interfere with the work of the superintendents. I feel that this is the work that especially needs attention. I live at Burford, Ont."

"Good for a country preacher. Yes, it can be done if the desire is deep enough. I see Bro. Wray R. Smith over there. He is one of our most experienced workers, and we will give him

room for the development of Junior League work generally."

"Bro. Smith, will you kindly give the meeting the benefit of some practical points that you have learned by experience? They will be glad to hear you."

"I have learned by experience, among many other things:

"That songs on sheets hung on the wall in front are better than books in the hands of the Juniors."

"To have variety in the song service. When a new piece is introduced, learn it, do not merely run through it. Sing it over and over and the boys and girls will sing it at home."

"When I open a meeting, to know what I am going to do and do it. Keep at it till done. Be busy and keep the Juniors busy, for if you do not, they will

keep themselves busy at something else.

"If you give tickets, badges, buttons, diplomas, or other things as marks of merit, let them be honestly earned always. Do not demoralize the Juniors by giving them something for nothing at any time.

"Do not address the Leaguers as little children. Call them 'Juniors,' if you will; but remember that the boys and girls most difficult to whip, but most desirable to hold, do not relish being called 'little children,' or even 'children,' with the adjective understood.

"While the Sunday schools are emphasizing what we ought to know, and what we ought to be, the Junior League should put emphasis on what we ought to do. It should be a manual training school for workers. Juniors like to do things, and it is our work to make them intelligent and skilled in the doing. God and the church do not want bunglers, no matter how willing they may be.

"When the meeting is over, it is much better not to let the members scatter. March them out to music in a quiet and orderly manner. This will prevent confusion. Begin with order, continue in order, and finish with order."

"Thanks! You have given us some good practical hints for our meetings."

"I speak for the Montreal South Juniors. There are 35 of them who meet on Sunday afternoons. The League was organized ten years ago, and I was placed as superintendent. What blessed and happy years they have been. How my own soul has been blessed! I have been privileged to see many of the Juniors advanced into the older Society and the church. I am glad the boys and girls are being brought to the front."

"I am from Deseronto. Although engaged in almost every branch of church work, the labor among the boys and girls is the most encouraging and helpful to me. This has led me to wonder why the work, which comes with the force of Divine command, is so neglected as to show but two or three Leagues on a district. In Deseronto we have 88 Juniors. We always prepare the programme ahead and stick to it on the wall that all may become familiar with it beforehand. Our pastor seldom misses a meeting, and is always ready with words of encouragement and counsel. He has charge of the temperance meetings. All the boys have signed the pledge. If we had more such pastors we would have more boys and girls enrolled under the banner of the Junior League. For four years past we have given \$25 a year to the support of Bro. Emberson in Japan. The Juniors give systematically from 5 to 10 cents a month. We believe this is the best way."

"Doubtless it is the correct Scriptural principle of giving."

"In the Brant Avenue League, Brantford, we have the largest attendance in the history of our League. We have the League divided into two sections—the 'blue' and 'red' ones. They are engaged in a contest as to which shall secure the largest number of members. They sit together. Besides new members, regularity and punctuality of attendance count. The winning side at the end of the League year will be given a picnic by the losers. We use the magic lantern largely at our social evenings and find it a great help."

"In the Wellington Street Junior League, Brantford, we have 66 members. Our League is also held on Sunday mornings. One of the greatest helps I have is a ten-minute prayer-meeting before every regular League meeting. We hold this in a classroom. The Juniors are not pressed to come, but those who are free to do so, attend. We have had some Bible contests with the Seniors

with profit to both. Occasionally we have marched the Juniors in a body to the church service. We try to keep out of ruts, and make a great deal of singing in the League."

"The Welland Avenue Juniors, St. Catharines, have been doing well, and have made the largest contribution of any Junior League in the Hamilton Conference to the Forward Movement, \$66.12."

"Our little League out in Dalrymple has to meet in the school-house on Fridays, after four. We take the League topics and systematic Bible studies. The Juniors are encouraged to form during the week questions for themselves to be asked in a match of sides on Bible facts."

"You see, while in some respects the city Leagues have the advantage over the country places, the latter are not lagging behind. Persons, not places, are the greatest factors in our work."

"At Norwich we have 41 Juniors. They are very much interested and good

the importance of our work before their congregations oftener, it would create greater interest?"

"From what has already been said, we certainly do think so, sister. How would it do for you to ask your pastors all to preach a sermon on child conversion and culture? Let the League attend in a body, and make the whole service full of interest, as Bro. Smith has told us they do at Durham. Try it!"

"Our Junior League of C. E. in Wall St. Church, Brockville, has for four consecutive years won the Ontario C. E. Union Banner for the best all-round work. So we are awake and working. We have 82 enrolled members and an average attendance of 80. All our seven committees are doing well, but the Sunshine and Missionary Committees particularly so. Everyone of our members is a systematic giver to missions. We contribute \$45. A bright earnest type of young Christian is being developed among us."

"The George Street Junior League of



JUNIOR LEAGUE AND MISSION BAND, COLBORNE, ONT.

work is being done. Several have recently given their hearts to the Lord. We frequently have a social evening at the parsonage, and all enjoy it."

"Good use for a parsonage, isn't it? When pastor and pastor's wife are agreed in this work, as at Norwich it is bound to make headway."

"Let me tell you, that in my opinion we have a fine League at Bridgeburg. In all we have some 130 members, 40 being on the Cradle Roll. We have a workable system of rewards. Each Sunday a check is given to all in attendance. When ten checks are returned a button is given. This is illuminated with a text on it. For four buttons a medal is given, having the Lord's Prayer on one side, and 'J. L.' on the other. And so we go on step by step. We also make our Juniors fishers. Each new member brought means a fish added to the string of the fisher, and the ones having the longest string at the end of the term are rewarded."

"All these plans give zest to the meetings and increase the interest of the Juniors in the success of each meeting."

"At Oakville we are doing nicely. So far this year we have \$15 for the Forward Movement, and \$6.50 for the Japanese Orphanage. Our Sunshine Committee deserve credit for their good work in looking after the sick and aged. At Christmas we always remember the poor with a gift of good things. Don't you think that if our pastors would bring

Brockville has 48 members of varying ages, and we think we have a very nice League, indeed. Our chief aim is to train the Juniors, so that when they graduate from the Junior branch they will be ready for any kind of church work in which they may be needed. We have our own library, which is carefully kept track of by our librarian. We follow the general lines of study and work, and several times have conducted the Senior League meetings for them. Last fall we had a very successful 'At Home'—the Juniors doing the entertaining themselves. We spend much time in memorizing Scripture, believing that it will be a safeguard in after years."

"Brockville is evidently alive to the needs of the youth. The average attendance of the Wall Street League is the most nearly perfect that we ever knew of. The meetings must be of a very high class to bring out so nearly all the members every time. And we should aim to make them so everywhere and always."

"In Ottawa, McLeod Street, we have 57 in our League, and 30 of them are members of the church. Twice a year we take full charge of the Senior League programme, and bring our work to their attention. All our money is raised by tree-will offerings also, no admission fee ever being taken. Interest is well sustained throughout, but especially in the Missionary Department."

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"The Hintonburg League was organized two years ago and has now a membership of 52. The meetings are held on Sunday mornings, and the Missionary Trip is increasing the interest to a very marked degree."

"Out here in Wolesley, Sask. owing to the very cold weather during the winter, and the scarcity of fuel, the public schools and Junior Leagues were of necessity withdrawn; but we hope to do better work for the Master next year than we did last. The boys and girls are very anxious to have the League meetings. At every meeting the pledge is repeated, and we try to be faithful all week. We took a collection for missions, which amounted to \$7, and we also bought a hymn-book for the church."

"Those western Juniors deserve great praise, don't they? Think of the hardships they have had this past winter, and their grit in coming through so well and taking a treat. Did you notice what the superintendent said about the pledge at every meeting? Do not fail to bring it so frequently before the members that it will be a living fact in their minds and lives, as well as exist on the constitution. We hardly make enough of the pledge, I think. We shall sing hymn 838 in the Church Hymnal, 492 in the Canadian Hymnal, and be dismissed."

(Will be continued in July number. Look for your testimony then if it is not given here. We have far too many for this paper. If you have not sent yours, do so please.)

Prevention Better Than Cure

BY WM. M. KETCHUM.

This old maxim is particularly true of Christian work. The church, which takes care of the youth, so as to prevent their drifting away, is the one that succeeds. When we see how large a percentage of older Christians joined the church in youth, and also how few of those who have grown up without Christ, ever come to Him in later years, we should realize the great value of the work our Junior League is trying to do. The League should have our best attention, as it is supplying a need that is not met by any other church organization—that of practical training of the boys and girls in active Christian work, that they may learn to find their greatest joy in life by unselfish service to others.

The home influences do not meet every requirement of the child. Neither is the Sunday-school hour sufficient to educate and train him. The League seeks to follow up the home work and supplement the instruction of the Sunday-school. If this purpose be accomplished, who can estimate the amount of good effected, if only by preventing sin? Prevent sin in a child and there will be no need to cure him when he grows. The very age of the Juniors gives us great influence in doing this. Between the years of six and sixteen impressions are made either for good or evil, to make or mar the whole future life. As it is often harder to cure a disease than to prevent it, so it is harder to get young men and women to accept Christ than it is to enlist the affection and will of the children. Every boy or girl who is won to Christ means a life given to God's service, as well as a soul saved from death. The saving grace of our Lord is sufficient to pardon the sins committed; but, after all, prevention is better than cure, and we should act on this principle from the very first in dealing with God's little ones.

Brighton, Ont.

The Order of the Smiling Face

We've formed a new society—
"The Order of the Smiling Face";
An honored member you may be,
For everyone may have a place.

The rules say you must never let
The corners of your mouth drop down,
For by this method you may get
The habit of a sulky frown.

If playmates tease you, let your eyes
A brave and merry twinkle show;
For if the angry tears arise,
They are very apt to overflow.

If you must practice for an hour,
And if it seem a long, long while,
Remember not to pout and glower,
But wear a bright and cheerful smile.

The rules are simple, as you see,
Make up your mind to join to-day,
Put on a smile—and you will be
An active member right away.

—Unidentified.

The Purpose and Place of Singing in our Meetings

BY MRS. A. E. FAUL.

In early history we find music associated with two conspicuous elements of life—war and worship. For the soldier there is martial music to cheer him on the march, to excite him to victory, or to celebrate his triumph. Shall the music of the church be less adequate to its consecrated purpose? Since Moses and the children of Israel on the shore of the Red Sea sang of their deliverance from the hand of Pharaoh, there has never been a great religious movement without the use of sacred song. Luther set all Germany ablaze with religious enthusiasm by his singing. Our hymn-tune of to-day is a musical form introduced by him at the time of the Reformation for use in the early Protestant Church. Our tune, "Old Hundred," composed by Wilhelm Frank, is one of a collection made by Luther and his friends at that time. In later years the church of God was thrilled by the sermons of John Wesley and the songs of his brother Charles. After the Wesleys came Charles G. Finney; later, H. P. Hammond, "the children's evangelist," who gave the praise service an especially important place in his work. In 1873 God sent Ira D. Sankey, in connection with D. L. Moody, to Great Britain, where a great work of grace was begun. Contemporaneous with Sankey was F. P. Bliss, one of the greatest song evangelists of that time. For the last few years the splendid campaigns of Torrey and Alexander, have made prominent the use of inspiring praise. Dr. Pentecost has said regarding the power of sacred song: "I have known a hymn to do God's work in a soul when every other instrumentality has failed. I have seen vast audiences melted and swayed by a simple hymn, when they have been unmoved by a powerful presentation of the Gospel from the pulpit." Music has by no means, as yet, taken that position in our young people's services that it should have. The minds of many people still cling to the notion that music is a mere ornamental accessory of worship. They have not yet come round to the view that it is the highest, deepest, truest, expression of devotional feeling. As young people we should first realize that music is for a purpose, that it is a means through which we can praise God, thank Him for past blessings, ask Him for what we need, and clinch the truth

of the day's topic. To do this have words appropriate to the topic, and music suitable to the words. Let the leader draw the young people's attention to the words of the hymn, tell them something of the author, and, if possible, of the circumstances under which it was written. For instance, take Toplady's "Rock of Ages." When a lad of sixteen he was visiting in Ireland, and attended an evangelist's meeting in a barn. He was there converted. "Strange," he writes, "that I, who had listened to many sermons in England, should be brought right unto God in an obscure part of Ireland, and by the ministry of one who could hardly spell his own name. Surely it was the Lord's own name." "Rock of Ages" was first published in 1776 in the Gospel Magazine, of which he was the editor. It was to this hymn that Albert, the Prince Consort, turned, repeating it constantly on his death-bed. "For," said he, "if in this hour I had only my words, honors and dignities to depend upon I should be poor indeed." The history of many others of our hymns would make the praise service very interesting and helpful. To arouse interest let the leader ask the young people to name a hymn that the topic suggested.

Sing church hymns so that our young people may get familiar with church music, and be able to take part therein. No other nation can show any parallel to the treasure embedded in English and American popular religious poetry. This fact is certainly not known to the majority of church members. The average church-goer never looks into a hymn-book except when he stands up to sing in the congregation, and in consequence has very little information in regard to the artistic, or even the spiritual value of the book which he holds in his hand. Let him read my book, the private, as he reads his Tennyson. He will be surprised at the number of lyrics whose delicacy, fervor, and pathos reveal the gracious elements that pervade the minor religious poetry of the English tongue.

Napanee, Ont.

The Drunkard's Alphabet

A stands of Alcohol; deathlike its grip;
B for Beginner, who takes just a sip;
C for Companion who urges him on;
D for the Demon of drink that is born;
E for Endeavor he makes to resist;
F stands for Friends who so loudly insist;
G for the Guilt that he afterwards feels;
H for the Horrors that hang at his heels;
I his intention to drink not at all.
J stands for Jeering that follows his fall;
K for his Knowledge that he is a slave,
L stands for the Liquor his appetites crave;
M for convivial Meetings so gay,
N stands for No that he tries hard to say;
O for the Orgies that then come to pass,
P stands for Pride that he drowns in his glass,
Q for the Quarrels that nightly abound,
R stands for Ruin that hovers around,
S stands for Sights that his vision bedim,
T stands for Trembling that seizes his limbs;
U for his Usefulness sunk in the slums,
V stands for Vagrant he quickly becomes;
W for the waning of life that's soon done;
X for his Xmas, that is a none.
YOUTH of this nation, such weakness is crime;
Zealously turn from the tempter in time.

Among the Galician Juniors

BY MISS EDITH A. WEEKES, B.A.

The little Bukovinians who compose our school and Sunday-school are some bright-eyed, mischief-loving, teasing, affectionate and lovable little mortals that we find in our old Canadian homes and schools. The same, and yet different—different because in the homes their outlook on life is limited indeed in comparison with that of the ordinary Canadian child. The parents are to a very great extent illiterate. No books and papers, nor magazines, no dainty pictures, nor attractive furnishings, the



little lives seem sadly stunted. Holiday visiting among the parents, an annual visit from the priest of the Greek Church, a rare visit to the church itself by a few, seems to constitute the recreations, and in these the children are seldom included.

Our methods in school work differ according to the stage of advancement of the pupil. Those who have reached the second book have their regular lessons, as in any school with more detailed explanations to bring out the meaning of English expressions, more attention to simple composition, and with considerable practice in ordinary conversation. But with the little ones, the first lessons are different from those among children whose native tongue is English. They must first learn the names of objects with which they will first have to do—pencil, book, slate, ruler—and the different parts of the body—hand, head, eyes. The first verb is usually taught along with the pronoun, "I see," and they learn to answer, "I see a book," in answer to "What do you see?" This is followed by, "Where is the book, bell, box?" and the answers, "On the table, under the table," teach the ordinary prepositions. A few words are learned by sight on the blackboard, and the ordinary phonetic teaching of "cat, rat, hat," follows in due course.

In Sunday-school the methods are similar. Until the child has progressed enough to look intelligently at simple words, we use a strange combination of the "cat, rat, hat" principle, Bible pictures, Sunday-school hymns, and verses on tickets. The older children read from their own Testaments, and listen most intently to the explanation of verse after verse. They have no lesson leaves, no fantastic methods to hold attention; they give it unceasingly for forty-five minutes of uninterrupted work. During the past winter, more than before, we have been using pictures for the least

advanced class; not necessarily the youngest, for there is a boy of nine in the highest class, and a girl of thirteen in the lowest. We frequently attempt a story from the picture in Russian. It is interesting to note that even when the story in Russian is understood, a reply will be given in English if a familiar English word happens to be involved, such as "man," "woman," "king," "Jesus."

More important than the acquiring of English, more important than learning to read and write, is the awakening of the child life. "I am come that they might have life, and that they might have it more abundantly"—so spake our Divine Master, and it seems that with the school and Sunday-school, the child awakes to a "more abundant" life. The listless, apathetic air of many a girl in first-school days disappears and she runs and plays merrily instead of sitting in a corner by herself. With this new life, too, much of the quarrelsomeness so evident at the opening of the school has vanished. When they knew no games, were unacquainted and seemed disposed to make acquaintance through the medium of fists.

As a class these children are attentive beyond the average, industrious, eager to learn, and are possessed of great powers of concentration. They carry to their homes many new thoughts and ideas. Especially do they take home the Gospel, as it is contained in the Sunday-school hymns. Not only the children, but the whole people are very fond of music. When we go to their homes we sing, and when they come to our home we sing. Many hymns and songs, too, are popular in the school, and at one session of Sunday-school we frequently make use of from six to eight hymns. We ask them, "What shall we sing this morning?" and several numbers will be at once suggested.

The problem of "the strangers within our gates" must be solved largely by educational work of the right type among the children.

The domestic life and social must be influenced, as the big boys and girls go away to work and imbibe Canadian ideas. They will, we believe, cease to regard fourteen as a marriageable age for girls, and the marriage relationship as a matter of convenience and business. The wife will no longer be looked upon as the servant of her husband, to obey his command and submit to whatever treatment his humor sees fit to mete out to her. There will be less thought of gold, more thought of God, and our loved Canada will not be sorry that she gave a home and a welcome to these, our brothers from foreign shores.

Washtao, Pakan, Alta.

Blue ribbons may be as pretty as white; Dark hair may be as pretty as light; But a cross little girl who frowns all the while, Can never be as pretty as the girls who smile.

"Why, that's nothing wonderful!" may be you'll say;
"I do without things I want every day!"
Quite likely you do, but how do you do it—
With good grace, or a face that's as blue as a bluet?

The Music of Life

BY REV. W. H. SMITH, ARCHD.

"I am their music."—Lam. 3. 68.
(*Object:* A violin with a broken string, and out of tune. A violin in tune. A musical text-book, and a piece of sheet music.)

Holding up a piece of sheet music, "What is this? How many of you can play music? How many would like to be able to play? I am glad so many of you love music, and would like to be able to interpret the harmony for others. 'I am their music.'"

Jesus is music! He is harmony.

"Jesus the soul of music is,
His is the noblest passion;
Jesu's name is health and peace,
Happiness and salvation."

One time W. H. Doane had composed a piece of music. He was enamored of the tune, but he had no words to express it. He went to Miss Fanny Crosby and played the piece over a few times until she caught the air. Then he said, "Fanny, what does this music say to you?" She replied, "Call to-morrow morning and I will tell you." Next day when Mr. Doane called Miss Crosby sat down and played and sang, "Safe in the Arms of Jesus," Genesis 16. "Mr. Doane, that is what your music said to me." Juniors! Jesus is music; what does he say to you? To interpret the music you need an instrument. David wished for an instrument of ten strings. Psalm 33. 2. You have an instrument with five strings. The body, with its five senses, which may be tuned to play in work, worship, and recreation. Paganini could play difficult music on one string. But he is a ninny and not a Paganini who tries to play the music of life on one string, either work, worship or recreation. To learn to play well you need a text-book (sheet music), and what part of the book shall we begin our study? At the beginning. Why? Because that is the easy part. Just so, to interpret the music of Jesus we need an instrument (the body), and a text-book (the Bible). Begin at the easy parts, not necessarily at Genesis; but, say, the 23rd Psalm, the Beatitudes, the Ten Commandments, etc. Here you will find the scale with its seven notes; and the Lord's prayer. Name the notes: 1. Reverence; 2. Loyalty; 3. Submission; 4. Food; 5. Pardon; 6. Guidance; 7. Protection. A scale with a scope sufficient for the wisdom of a sage, yet simple enough for the youngest Junior Leaguer. But with the possession of the best music (Jesus), a good instrument in tune (the body), and the best text-book (the Bible), we need a teacher, one who will lead us into the knowledge of the music, making us enabling us to interpret the divine harmony correctly. The Holy Spirit is that teacher. He is sympathetic with his pupils, "the comforter." He is a helpful teacher, "bringing all things to our remembrance." He is an efficient teacher. "He shall teach you all things." John 14. 26.

When is the best time to learn to play? When we are young.

Why should we learn to play? For personal enjoyment. "Blessed are the people that know the joyful sound." Psalm 89. 15. "Be glad, O ye shepherds. 'No man liveth to himself.'" Rom. 14. 7. To praise God. "Let all the people praise him." Psalm 67. 5. And remember that though we have the best music, a tuned instrument, the best text-book, and the best teacher, we must keep up our practice, or we shall fail to interpret Jesus, the divine harmony, correctly. Our theology must become a doxology. We should practice every day, for only by keeping at our study regularly can

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we become efficient musicians. And if we learn the glory of this heavenly music on the earth we shall be able to take our part in the heavenly choir who praise God for ever and ever in His eternal kingdom."

Dorothy's Mustn'ts

"I'm sick of 'mustn't,'" said Dorothy D; Sick of 'mustn't,'" as I can be. From early morn till the close of day, I hear a 'mustn't' and never a 'may.' It's 'You mustn't lie there like a sleepy head.' And 'You mustn't sit up when it's time for bed;' 'You mustn't cry when I comb your curls.' 'You mustn't play with those noisy girls;' 'You mustn't be silent when spoken to;' 'You mustn't chatter as parrots do;' 'You mustn't be pert, and you mustn't be proud.' 'You mustn't giggle or laugh aloud.' 'You mustn't rumple your nice, clean dress.' 'You mustn't nod in place of yes;' So all day long the 'mustn'ts' go. Till I dream at night of an endless row Of goblin 'mustn'ts' with great big eyes. That stare at me in shocked surprise. O, I hope I shall live to see the day When some one will say to me, 'Dear, you may;' For I am sick of 'mustn'ts,' said Dorothy D; Sick of 'mustn'ts' as I can be.

—Ella Wheeler Wilcox.

A Dream, Yet Not a Dream

Not long ago I had a dream. Perhaps I was not asleep, but only drowsy. However that may be, I thought I was above the earth, and looking down upon it, I saw a great army of men away below Quebec. They swarmed almost everywhere, and behind them was a smaller army of boys. Every man and boy had some kind of a load to carry. As I watched and wondered, they started off in single file, each one walking behind the other, and away to the westward they travelled. I watched the procession till it had passed through Cornwall, Brockville, Belleville, Cobourg, and the head of it had entered Toronto. "Surely," I said, "they are all away now." But when I looked back to Quebec the crowd there waiting to start seemed almost as large as ever. I noticed that they kept moving on, and by and by the long string of tramping men had reached through Hamilton, Brantford, Woodstock, London, Chatham, and the head man had got to Windsor. "Why," I said, "what does it mean anyway?" I looked away back to the starting point and there I saw the host of boys, not one of them yet on the march. I was curious to know more about the procession, and what it meant, so I quickly counted the line and found over 300,000 men with sacks on their backs; 350,000 more with bundles on their shoulders, and 10,000 boys each with quite a parcel in his hands. I was bound to know what it was, so it seemed to me that I just dropped down quietly from the clouds and took a peep into the bags and bundles. What do you think I saw? In every sack there was fifty pounds of tobacco. Every man's bundle contained ten boxes of cigars, with fifty in every box, and every boy had a bundle of five hundred cigarettes to carry. I said to the marshal of the first division, "What do you mean by all

this tobacco?" He smiled and said, "This will not last your Canadian men one year." Then I asked the leader of the next division, "Where are you going with all those cigars?" He smiled, too, and said, "It won't take many months before they will be all used up." I was so nervous anxious about the boys away behind, so went back and said to their leader, "Tell me, sir, how many cigarettes you have there, and what is to become of them?" He said, "We have something over five millions of them, and they won't last a year." Then I started at this that I awoke. Then I said, "Surely this was 'just a dream,' and cannot be true to fact." But when I looked into the figures I found that I was not far astray after all, and that Canada uses about fifteen millions of pounds of tobacco, some one hundred and seventy-five millions of cigars, and more than five millions of cigarettes every year. When I awoke from my drowse I said, "Such a horrid dream." But when I counted the figures, wide-awake, I said, "What a horrid fact."

What Bessie Found

"Oh, I wish I were all grown up!" exclaimed Bessie, coming in from school and dropping down before her mother in a dejected mood. "You are doing a little toward that every day," said her mother. "But why?" "Well, school is so hard. Now what do you suppose we have to do?" "What?" "Notice something. Some bug or flower, and come to school and tell all about it." "That is not hard," said mother, smiling. "Why not take some cookies down by the brook, and perhaps there you will see something interesting. Watch the toads and frogs." "Billy Jackson is going to choose frogs, but I might choose grasshoppers." Cheered by the cookies, Bessie strolled away, and after playing about the brook a while, she thought she would return to the piazza. Her mother was entertaining a caller; she kept close to the side of the house. She heard her mother saying that she wanted her to see Bessie, she had grown so tall. Not wishing to be found, and prove this statement, Bessie crawled farther under the vine, and found that she could get entirely under the piazza, where there was a cozy place—almost like a playhouse. She sat here some time, listening to the voices overhead.

It was a nice place to play "enchanted palace"—her favorite make-believe.

The next thing she knew she was feeling chilly, and it was dark. She tried to think whether she were in bed, when a queer little spark flashed beside her. It shone brightly enough to tell her she was still under the piazza, but she was not wide enough awake to realize that it was night. She wondered if mother's caller were gone. Again the little flame passed her face, and she began to grow timid. Now it was on her hand, and now upon her dress. Just as she was about to call for her mother a light flashed in her eyes, and she saw her father come with a lantern. Several men were with him, and her mother came behind, bringing her jacket. "She must have gone to the hill and lost her way," she heard some one say.

"Papa, here I am!" she cried, for she knew in a flash they were hunting for her. Some one parted the vines, and she came crawling out. Mother rushed up and took her in her arms.

"We thought you had gone to grandma's," she said, "and father was just going after you," and then there was general questioning and surprise from every one.

Mother took Bessie in and gave her some bread and milk, but when she was eating it she suddenly stopped. "Mother, where is the little candle," she said, "the one under the piazza?"

No one could understand her for some time. Then papa went out, and after a while returned with a little firefly held in his hand; and without crushing it at all, he showed Bessie how it glowed like a little lamp, and told her all about the habits of the lightning-bug. She listened until she felt she could tell her teacher all about it. "I didn't know there were any bugs that carry lamps round with them!" she exclaimed.

Every bug and every flower is made in a wonderful way," said her father. "I am sorry I lost myself," she said, sleepily, as she went up to bed, "but it was nice to find something to notice for the nature class."—Youth's Companion.

The Bump Boy

He had a bump here, and he had a bump there, There were little and big bumps—and bumps everywhere; There were strange bumps of one kind, and bumps of another, But never a bump had his one little brother! There was bump of not-talk-back, and honesty bump, And bump of unselfishness (quite a big lump), There was never-put-off bump (one splendid to see), And bump of unselfishness (quite a big lump), There were other bumps big, and other bumps small, I don't think I ever could name them quite all! And how did it happen? Why, this is the way: He wasn't the same, don't you see, every day! He'd be at times loving, a most helpful lad, And then he'd forget and be—often quite bad! Some days he'd be happy, unselfish, and kind, A better boy, truly, 'twould be hard to find! And then he'd be cross, and get into the "dumps"— And that is the secret he grew so in bumps.—Adelbert F. Caldwell.

"Hearts, like doors, open with ease To very, very little keys;" And don't forget these two of these Are: "I thank you," and "If you please."

A dreary place would be this earth Were there no little people in it; The song of life would lose its mirth Were there no children to begin it.

A little thing, a sunny smile. A loving word at morn. All day long the sun shone bright, The cares of life were made more light, And sweetest hopes were born.

A little fellow stood, one day, Counting his buttons in this way:—"Rich man; poor man; beggar man; thief!" Here he stopped with a look of grief. Poor little chap, he had no more! His tiny jacket held but four. Surely something must be done. The scissors! "Snip, snip! All but one. 'Rich man!" then the youngster cried. "I knew I could fix it if I tried."

The Fifth Vice-President

THE Conference, District, and Local Epworth League Constitutions all provide for five departments of work. In each instance the Fifth Vice-President has charge of the Junior branch. It should be borne in mind that no local League is fully organized without a Junior Department. Let us not talk of our League work, as if there were two different Leagues. It may be carried on in two, or even three, branches (for the last General Conference made provision for intermediate divisions organized and managed on the basis of the Junior), but the work is one in aim and purpose, whether the ages be from seven to fourteen, or from fourteen to forty. And as far as practicable, the methods should be the same. There should be no break in the League life of any of our members. Growth is desired and expected; but the Junior should feel that when he is old enough to advance to the adult League he is not joining another society; but simply being advanced a step in the same.

What will become of the Epworth League in the course of a few years if the children are not enrolled? Junior

any of your members are old enough for promotion, see that they are properly introduced into the adult branch. Keep your eye on these promoted Juniors, and see that they are given something to do, neither overlooked or frozen out. You are the official representative of the Junior Division on the League Executive. Therefore, guard their interests. Seek to have associated with you some of the best of your regular League workers that your Fifth Department may receive as much and as systematic attention as any other department. Frequently consult your pastor. The pastors and Junior League workers ought to be in full accord. They must work together. The pastor dare not ignore the little ones. The Junior superintendent does not know it all. Nor can she do it all. Some pastors "don't bother." They ought to be bothered. Some superintendents do it all, sometimes because they prefer to, but often because they simply have to. If your pastor does not come to you, go to him. If he is asleep to the needs of the children, wake him. You need not fear to take the initiative. For the most part you will find Methodist ministers alive to the claims of the



BABY'S BODYGUARD

work is vital to the League. Hence, if you are a Fifth Vice-President, do not think your place a sinecure. You are the recruiting officer of the League army. The relation of the various Fifth Vice-Presidents to one another should be studied more and observed better. The Conference officer should be the Field Marshal, having careful oversight of all the divisional commanders. These district officers in turn should study the plan of campaign on the various circuits, and report to the officer next above in rank. In this way the General Secretaries could know immediately the condition of the Junior work anywhere and everywhere, promptly and fully. But as it is now, few of the Fifth Vice-Presidents keep in touch with one another or with the General Officers. We give, therefore, a few hints as to what is reasonably expected of our Junior League superintendents.

THE LOCAL 5TH VICE-PRESIDENT.

Take your position on the regular League Executive. See that your report is made at every business meeting of the League. Allow no side-tracking of the interests of the Juniors. When

little ones. Report to your District Superintendent. Some of them need waking up. But above all, be sure you are wide-awake yourself. And do not be discouraged. Whoever else fails you, be sure He will not, who said, "Feed my Lambs."

THE DISTRICT 5TH VICE-PRESIDENT.

It is your duty to keep in constant correspondence with the League already organized. You are the supervisor of their work. Consequently you should be well informed as to ideal conditions, and should seek to secure them in your territory. You should thoroughly know the constitution, be well versed in the most approved plans for committee work, and endeavor to keep the Leagues out of old ruts, so fatal to sustained interest and healthy growth. It is for you also to ascertain just where Leagues should exist throughout the District, and endeavor to secure organization there. Write the pastors and Sunday-school superintendents. Even if there is no adult League at the appointment you may start a Junior going. The constitution makes provision for that. "Where there is no Epworth League, the local

Sabbath-school Committee may make provision under the pastor and exercise control." So it reads! . . . Wherever possible, visit personally these points and interview those most concerned, or who ought to be. This may take some time; but you are not expected to do it all at once. It will cost a little money; but your expenses are as legitimate as any other, and the District Executive will pay them. . . Report to your Conference Fifth Vice-President. Your district is but a part of the whole Conference. Your Conference is but one of a dozen. There ought to be a hundred such officers as you in Canadian Methodism. Given that number of alert, active, devoted district superintendents, what glorious results would soon follow. Never mind the ninety-nine. Look well after "number one."

THE CONFERENCE 5TH VICE-PRESIDENT.

Next to the Fifth Vice-President of the General Sunday-school and Epworth League Board, you are the most important officer in the Junior League army. Do you realize it? What opportunities are yours! To so influence, guide, and direct the various district officers that the whole work throughout the Conference should be as well done as possible, is your privilege. The subordinate officers have a right to look to you for suggestions, help, plans of work, convention programmes, etc. Would it not be a splendid idea if you were to communicate with every District Fifth Vice-President, ascertain what is being done, say, in view of the next coming District Convention? Too often scarcely the crumbs from the table are given to the Juniors in convention programmes. Cannot you see to it that better fare is provided? It would be a good thing, too, if you wrote a letter to all the chairmen of districts in your Conference, enlisting their sympathy and help on the various circuits under their supervision. Some might not answer you. What of that? Write again. Remember that this Junior League work is as much by authority of discipline as the Sunday-school or any other work of the church. You need make no apology for it to any one. . . Write the General Secretaries; or, more properly, write the one who has oversight in your Conference. If you are in the Eastern Conferences, write Mr. Bartlett, Sackville, N.B. If you are in the Central Conferences, write Dr. Crews, Toronto, Ont. If you live in Western Canada, you will find Mr. Doyle, Regina, Sask., your adviser and friend. But, whatever it is, do something! Don't take anything for granted.

"Up to you," to be so earnestly concerned for the utmost possible success of the work in your Conference. You will surprise yourself at results obtained in a year if you do your best, and stimulate your co-laborers in your Conference field to do likewise.

See now, what an unbroken list of officers we have! From the General Board, with its secretaries, through Conference, district, circuit bounds, there is abundant provision made for thorough official oversight. But as "the man behind the gun" is more important than the weapon he carries, so the character, spirit, devotion, and hearty co-operation of all these various Fifth Vice-Presidents are essential to success. . . Let there be a general awakening of concern for the salvation, education, and employment of all our children, and there must of consequence be a mighty increase of power and efficiency to the working forces of the church. We are working for twenty years hence. Under our present guidance are thousand of boys who will be men then. What kind of men they shall be depends very large-

ly on our future in the pations. will be our wor are, the future,

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ly on our use of them now. We have the future mothers of Canadian Methodism in the present little girls of our congregations. What a coming generation will be is being largely determined our work to-day. The children that now are, the church of the present and the future, the demands of good citizenship

in the coming days of this great Dominion, and above all the expectation, desire, and command of the Master, all combine to press us to intelligent and united co-operation for the enlistment of the little ones in the membership and work of His kingdom. Let us not fail to do our whole duty.

Children are naturally religious. They grasp the conception of a Heavenly Father so intuitively, and their faith is so strong and so simple that a mother can keep her children in wonderfully close touch with God. She can teach them to measure everything by the standard which Christ has set up for our lives and to take to Him all their perplexities. So they will feel His presence near each moment of the day and they will choose Him as Saviour and Lord forever. With Christ as the standard for conduct, with the consciousness of His Presence in the life, the boys and girls of our homes must grow into noble men and true women, and must be a power for good in the coming years.

How great is the responsibility of motherhood! Some mistakes seem almost inevitable in the fulfilling of so great a task. Surely it were impossible to fulfill it unless the mother share her task each day with the great Burden-bearer, unless she be so dominated by His Holy Spirit that each thought and word and act reflects the spirit of the Christ-life which she must bring her children to know. Surely this is the most difficult and most necessary part of the mother's share in influencing her children's lives.

"While God and the Mother have the Child to Themselves"

A Paper for Mothers

BY MRS. W. J. M. CRAIG, B.A.

There are times in life when one is brought in close touch with the Infinite, when the vision of God is clearer and the aspirations of the heart truer than ever before. Surely the coming of a little babe from the hand of the Heavenly Father brings such a crisis into the life of a Christian woman.

What mother is there, whose heart-strings are not swept by a new and strange tenderness as she holds her tiny babe close? Her vision of life is enlarged, her faith stronger, and her hopes purer and better, as she realizes that God has given to her the most sacred trust which he has to bestow. If the mother would but be true to the vision, what noble possibilities for development and usefulness would lie before her babe, and to what a height of glory might her own character be lifted.

What is this great task which God grants the mother? It is not only the care for the physical growth and mental development of her children. These are necessary that they may be strong to do the work and bear the burdens of life, and mentally capable of coping with its problems; but the most important part of the mother's work is the awakening and nurturing of the religious life. God expects her to be a builder of character. He requires of her that she lay the foundations of strong and noble manhood and of true, pure womanhood.

It is said that the builders of the great cathedrals of Europe "came to their tasks under great impulses and divine inspirations." They built for God and not for man. So they did their work, from least to greatest, as consummately as possible; and their completed tasks have stood for centuries in their perfectness and exquisite beauty, proclaiming to the generations that have come and gone, that work wrought in God is full of grace and strength.

How much more permanent and full of beauty the mother's completed task, if she work for God and not for man, in the moulding and shaping of her children's characters!

In the little lives placed in her care, God gives her materials with which to work, that yield as wax to each touch, but which retain the impression just as surely as the marble retains the mark of the sculptor's chisel. Unless she build character under divine inspiration her work is vain. She must keep the children to God and herself during the early years, when growth is so rapid and impressions and ideas are acquired with such miraculous facility. Only thus can she have any assurance that they will be dedicated to the service of God in the years to come. But if she neglect any detail in the training of these little ones, the work of her life will inevitably be marred, and her failure can never be atoned for.

In order to neglect no detail the mother must begin her work from the very first. Only by thoroughly understanding the child can she deal wisely in guiding the life. From the time when she holds the tiny babe in her arms, she must sedulously and lovingly watch each step of progress. She must know of each pecu-

liarity and learn how to deal with it. No weakness may go unchecked, no source of strength unemployed. This is the blessed privilege, which God grants to her—of watching the little life unfold, and of studying it so closely that she may know how to adapt the training to the individual need. Soon will her child appreciate the fact that she knows best, if she enter sympathetically into his life. He will trust her entirely, for he will learn that in her he has found a refuge and a shelter. To her he will bring all his joys and sorrows, sure always of ready sympathy and help. When the child's love and confidences have thus been won, it is not a difficult matter to



teach obedience. Indeed obedience would follow as a natural sequence. A wise mother, to whom the characters of her children are of utmost and absorbing importance, teaches them to obey lovingly and continually by sweetness and firmness.

Then how easy it will be to bring into the little one's life a Christ—a Christ of love—a Christ who will understand all perplexities and doubts just as mother understands them, a Christ who will never fail and who has endless stores of comforts and love—a Christ who has given him a mother. To such a Christ, it is an easy and natural thing for the little heart to give allegiance.

Of what avail is it to teach the little one's definition of the Christ life, to tell them the wonderful story of the Babe born in a manger, if she, herself do not live this life and show the results of this story in such a way that the children will believe it, and will fashion their own lives according to its teachings.

It is only as the mother shows in her own life reverence for all that is right, calmness, and self control, that she can influence her children to strive for strength of character. It is only by living, that she can inspire them with a longing for the pure and noble and true. Frankford, Ont.

Devotional Service

JUNE 16.—WHO ARE SLAVES AND WHO ARE FREE MEN?

ROM. 8. 12-23.
(TEMPERANCE TOPIC.)

OUR LESSON.

One of the grand benefits incident to the new life in Christ Jesus (and quite necessary as an evidence of it,) is the destruction of the immoral dominion of the body. The believer into whose heart has come the witnessing Spirit finds that there has also entered into his being an enabling Spirit through whom he has 'power over sin. His flesh had hitherto responded to the motions of sin as its animating principle working out what it would, but with the advent of the regenerating, guiding, conquering Spirit of Jesus, which within his life lifted up the cry of filial confidence, saying, "Abba, Father," the fetters of sin were felt to snap and he realized his relation, his heirship with Jesus Christ in the purity and strength of Christian sonship. "Old things are passed away; behold, all things are become new."

Now, while faith in the risen Jesus has brought this victory over sin, a debt has been contracted, which lays an emphatic obligation upon the believer to be led by the Spirit, which involves the most thorough and alert and vigilant obedience—freedom lies this way and final victory, namely, the glorious liberty of the children of God.

"Who, then, are slaves, and who are free men?" This question, if answered under the restrictions of a temperance lesson, is solved by the fact that the child of God, who proves his relation by being led of the Spirit, has power over the sins of the flesh. He, therefore, cannot be the slave of appetite—the victim of drunkenness—the devil-driven creature of his own lusts. The power of such has been slain. It is dead, if Christ be in him. The free men are the obedient men. Obedient, as children of God. Obedient, as led by the Spirit. Such are free men in Christ Jesus; free to lead and live happy, useful, victorious lives in the formation of Christ-like character, in the grandeur of the service of the truth and in full view of the rewards of righteousness. As Lyman Abbott says: "The whole object of law and obedience in the divine economy is to work out a Christ-like character—a character which knows no will but God's will, because it has no will but God's. As the organ answers to the touch of the organist, so the soul, in whom God has been formed by the divine process, which produces a reconstructed manhood, is the instrument and agent of a divine indwelling; and knows absolutely no master, except the God who dwells within, co-working with the will of man, and becoming the player, whose lightest touch the keys obey."

ABBOWS.

"You cannot sin in the body and escape the sin, for it goes inward, becomes part of you, and is itself the penalty which cleaves for ever and ever to your spirit."—F. W. Robertson.

The Japanese say: "A man takes a drink; then the drink takes a drink; then the drink takes the man."

"In New York City a drunken policeman killed his wife. When he was sobered he was filled with remorse, and exclaimed: "Whiskey did it!" It was the devil's joke. She was the best

woman that ever lived.' The devil's jokes are humanity's galling jokes. The devil's comedy always ends in bloody tragedy."—C. E. Locke.

Passing through an opium-joint in an American city, a gentleman said to a Chinaman who lay on a bench smoking the deadly drug: "John, do you like it?" To which John replied: "I got to like it. I been smoke forty years." So it is with all sinful practices. The time must surely come when the victim has "got" to practice whether he will or no.

Temperance in everything
Merits praise,
Moderation's prudent ways
Honor will bring. . . .

Poverty will ne'er enthral,
Nor will vice
With its blandishments entice
Him at all,
Who has kept in firm control
His passion's fire;
But indulgence of desire
Robs the soul.

—Spanish poem.

Said a French king when solicited to consent to a dishonorable treaty: "The blood of Charlemagne is in my veins,

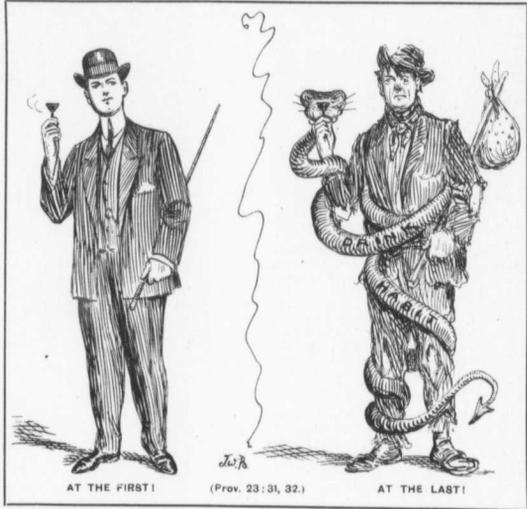
FACTS AND FIGURES.

The total national debt of the Dominion of Canada was in 1904, \$364,962,512. If the money wasted annually on liquor were applied to our national debt we could in two years and five months see the unique spectacle of a nation without a debt.

The public and high schools of Canada cost in 1904 the sum of \$25,225,887. Liquor cost six times as much. How does this look for a Christian land? For every dollar spent to educate the children into good citizens, six dollars are wasted on liquor.

The Methodist Church property in Canada is worth \$16,802,438. Our whiskey costs us that much each and every six weeks clear around the decade. We destroy in drink the value of every Methodist Church and all Methodist property in Canada every six weeks.—Selected.

The plea and the attraction of evil usually is that it comes disguised to us as freedom. We break a law, think that in so doing we assert our freedom. On the contrary, we impose upon ourselves a bondage. It is not long before we discover that we are the slaves of our iniquity. The thing we would not, that we do, and we cry in our misery, "Who



and who dares propose this thing to me?" Let the Christian remember who he is and what he is, and disdain to live the mean, low, fleshy life.—Hoyt.

"We do not want to curtail your liberty, but is it right to stand by and see young men supplied with the means of self-destruction? I will do anything to-day, or any other day, to advance temperance. When so many are manacled by their accursed passions, we should do something to help them."—Bishop Baldwin.

"Think'st thou there is no tyranny, but that
Of blood and chains? The despotism of vice,
The weakness, the wickedness of luxury,
The negligence, the apathy, the evils
Of sensual sloth, produce ten thousand tyrants."—Byron.

will deliver me from the body of this death?"—W. J. Dawson.

"What is the progress of science but the discovery of God's laws? And what is wisdom but their application to life? What we call our conquest of nature is only obedience to nature's laws. Here is a paradox: disobey nature's law, and you are a slave; obey, and you are her master; and the more laws we obey, the freer and more masterful do we become."—Josiah Strong, D.D.

Self is the only prison
That can bind the soul;
Love is the only angel
Who can bid the gates unroll:

And when he comes to call thee,
Arise and follow fast,
His way may lie through darkness,
But it leads to light at last.
—Henry Van Dyke.

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"The slavery-making of the drunkard-maker is the most detestable, hateful and deadly that is known. Liberty? Liberty forever—the liberty of the man; the liberty of the citizen; the liberty of conscience; the liberty of religion; always, forever; more of it, in greater and deeper draughts, that liberty may enter into our very blood, that there may be less restraint upon the free limits of every man born in the image of God, but no liberty to do wrong, deadly wrong; no liberty to make slaves; no liberty to poison liberty; no liberty for the liquor traffic."—Campaign Leaflet.

JUNE 23.—LESSONS FROM THE PATRIARCHS. V. MOSES.

Heb. 11, 23-29.

WHAT MOSES RENOUNCED.

1. Rank and royalty—the highest honor and the greatest power that earth so lofty as Moses—in his dying song for can give, the very prizes for which men toll most earnestly and pay most largely.
2. Temporal riches. Let any man measure, if he can, the influence which the desire for a competency of worldly good has upon him, and he may better judge how great was the sacrifice that Moses made.
3. And then, too, there were the pleasures of a life amid courtly splendors. Within his reach were all the enjoyments that the mind could devise or the heart desire. All honor, and certain reward to every youth who, like Moses, will spurn the sinful pleasure and choose the higher, though hidden good.
4. With Moses, to reject these things was to accept their opposites. He is to be honored, not merely because of what he renounced, but because of what he accepted. "He chose affliction with the people of God." What a rebuke in such a choice to the young man who refuses to become a Christian because of a few ungodly associates! The afflictions of the people of God are not heavy now.

A CHOICE TO BE ADMIRER AND FOLLOWED.

1. It was a Wise Choice.—Moses despised present pleasure for the sake of an eternal gain. Believing that the soul outweighed in value the whole world, the evanescent pleasures of Egypt were worthless in comparison.
2. It was a Noble Choice.—In his elevation he did not forget where his true obligation lay. He could not live in luxury and enjoy the fruits of a life tyranny under which his parents and brethren groaned. To be right, and to have the approval of his conscience, even though he suffered for it, was better, in his estimation, than to enjoy the pleasant wages of unrighteousness. To choose the reproach of Christ is still the nobler choice.
3. It was the Choice of Faith.—He threw in his lot with the oppressed Hebrews, because he believed that they were the people of God. He had assurance that the promises of God on their behalf would be fulfilled. Faith must guide our choice now.

If the advantage does not seem to be on the side of piety now, rest assured that it will be. Look beyond the present world. Take in the whole of life, remember that it belongs to both sides of the grave.

MOSES' STRONG CHARACTER.

The following outline of the life and character of Moses is from Dr. Guthrie's "Studies of Character."

regards Moses as the greatest character

1. As a writer he takes precedence

of the most venerable authors of antiquity, as his are the oldest books extant. He occupies himself with themes of surpassing grandeur. What other poet rises to heights or sustains a flight so lofty as Moses—in his dying song, for instance, his parting words to the men of Israel, ere he ascended Nebo to wave them his farewell?

2. As a divine, how pure and comprehensive was his estimate of the Divine character. How clearly he stated what we are to believe concerning God, and what duty God requires of men.

3. As a leader and legislator Moses occupies a place no other man has approached, far less attained to. History records no such achievements as his, who, without help from man, struck the fetters off a million and more of slaves, placing himself at their head, led them forth from the land of bondage, reduced them to order, and formed a great nation. Moses established in Israel a form of government, and a code of laws which neither time nor experience has been able to improve.

4. As a patriot he was remarkable. Neither his rank as the adopted son of Pharaoh's daughter, and probable successor to her father's throne, nor his education as a prince of Egypt, nor the pride, and pomp and pleasures of a palace had made him ashamed of his race or indifferent to their cruel sufferings. He gallantly embarked in the cause of his brethren, resolved to sink or swim with them. From him we may learn how patriotism, like all other virtues, has its true roots in piety.

SUGGESTIVE THOUGHTS.

It is nobler to be a son of God in poverty and disgrace than to be the master of untold wealth without God and without hope in the world.

Both the worldling and the Christian look for a reward; but the one must have his at once, and the other can wait.

It has been said that no hero of history owed as much to his mother as Moses. Does not every good and great man owe much to his mother?

The promises on which the Christian hope is built are as sure, to say the least, as those on which Moses based his anticipations of an unseen future, and he was not disappointed.

There is no earthly pleasure, however innocent in itself, that is worth purchasing at the expense of injuring the soul.

God liveth yet; and often He Hath traced the path of history Through many a deep and dark Red Sea.

As an athlete must strip off his clothes before he can contend for the prize, so Moses left the court of Pharaoh, and thereby assumed his crown.

Even in Midian Moses was delivering Israel; he was being trained in the school of solitude and silence; to efface himself, to trust wholly in God, and to conquer his passionate nature.

PRACTICAL APPLICATIONS.

Show how important it is for young people to make right choices.

Point out how necessary it is to look to the future.

Moses was noted for his courage, his self-denial, his loyalty to God. What place have these qualities in strong, successful character to-day?

How many promising young lives are being ruined by the "pleasures of sin."

JUNE 30.—MISSIONARY MEETING.

Subject—"Our Missions to Foreigners in Canada."

Hymn, 420.

Prayer—For our missions to the foreigners in Canada.

Reading of the Scripture—Psa. 24.

Map talk—Point out our missions to the foreigners, which are: Italian, Toronto, Ont.; All Peoples' and Slavic, Winnipeg, Man.; Galician at Pagan, Alta.; Chinese and Japanese in B.C. (for stations see the Missionary Report); the Scandinavian Mission, Vancouver.

Address—The Italian Mission, Toronto; the Slavic and All Peoples', Winnipeg.

Hymn 715, Methodist Hymn Book.

Address—Our Missions to Foreigners in British Columbia.

Discussion—Should foreigners become Canadian citizens? How should they be prepared for the responsibilities of citizenship? The foreigner and the Church.

Announcements. Doxology. Benediction.

Helps in preparing the above programme: The Italian Mission, free; The Story of China in Canada, 15 cents; The Missionary Outlook, June number; The Missionary Report; The Missionary Bulletin. Miss Weekes' article in this number. Order from F. C. Stephenson, Methodist Mission Rooms, Toronto.

COMING CANADIANS—SHALL THEY BE CHRISTIAN CITIZENS?

The burdens of the churches and the duties of the State are growing with the rapid influx of settlers into the Dominion, and when we learn that 300,000 more immigrants are coming this year, we may well ponder, and betake our selves seriously to the great task of our new missions. In a recent report of the Canadian Bible Society, the General Secretary, the Rev. R. E. Welsh, M.A., puts in concise form the immigration of last year, as follows:

The arrival of 215,912 immigrants during the calendar year 1906, speaking many languages and coming from all parts of the globe, lends commanding importance to the Society's agencies for circulating the Scriptures among the heterogeneous community. Of that number, 152,130 entered by the open ports, and 63,782 crossed the line from the United States. From the Continent of Europe came 47,156, and from Great Britain 97,757—making a total of 144,923 from all Europe.

The significant fact of these statistics, supplied by the Department of the Interior, is that the less civilized races of Europe, in its eastern and southern countries, contributed three and a half times more immigrants than the more progressive nations. Of the latter—German, French, Belgian, Swedish, Norwegian, Danish, etc., there were 16,627; Slovians, Slovaks, and Austrian Poles, 13,073, including 8,415 Russian Jews, from Italy (9,217), and from the Austrian Empire (10,754), including Galicians (5,868), Buckowinians (1,424), Magyars (446), Bohemians, Croations, Slovenians, Slovaks, and Austrian Poles, of Asiatics, 2,930 came from Japan, 2,317 from India, 68 from China, while the Armenians, Arabians, Syrians, Persians, and Turks amounted to 787—in all 61,602 from Asia. Others hailed from Brazil, Africa, and the ends of the earth.

The Bible in whole or in part is in the native tongue of all these polyglot immigrants, and of all who arrived in

previous years. It is used or called for in sixty versions in Canada. In a number of cases it can be had with the English and the foreign versions side by side; and it can thus be the means of assisting foreigners to acquire the language which they and their children must learn, and at the same time the means of teaching the words of the everlasting life. Large numbers of the forty thousand who have come from the backward regions of Continental Europe and from Asia are without a copy of the Bible; many of them never had a copy in their hands. In view of all such facts the dissemination of the Scriptures in all the tongues spoken receives a new inspiration. Here is the manifest and urgent mission of the Canadian Bible Society. And here, too, is the ever-increasing burden of all the churches.

JULY 7.—HOW OUR LIVES MAY BE CONSECRATED TO OUR COUNTRY.

Isa. 62. 1-12.

THE AGE OF DEMOCRACY.

Our country is morally what its people make it. The ruling powers are a not very inaccurate reproduction of the ideals of the masses. The king no longer dominates; Parliament is not an independent of the great body of the people as it once was. The extension of the franchise has given the sovereignty to the people.

WHAT SHALL WE DO?

1. Let us try to fit ourselves for our electoral responsibilities. When the franchise was extended to a large section of the English people a haughty politician said, "We must now educate our masters." Ought we not to educate ourselves? It is a question whether a man has a moral right to vote on any question which he has not studied. How would most Christian men care if the poll it all which could not stand this test were rejected? The consecrated patriot will seek to keep in touch with his country's affairs, and from the data gathered form his judgment as the occasions arise. The net result of his study will be expressed calmly and deliberately at the ballot box next election day.

2. Let us seek to elevate the moral tone of our country's public life. We need not believe all the bad things that are said about it to feel sure that there is need of a great uplift. We must teach that politics is not a "dirty game," but a noble science. "A statesman," in the true sense of the term, is a servant of God as truly as a Gospel minister. It is not priggishness, but sound policy to insist that public men be persons of lofty character.

3. We must labor to replace blind partisanship by electoral independence. Under our form of government parties are inevitable. Whenever a number of men agree as touching a certain line of policy and unite for the purpose of advancing or defending that policy, you have a party. The Christian patriot will hold himself free to unite with any party that represents his opinions, and to leave any party that departs from the principles on whose account he joined it. No Christian will degrade himself by receiving his opinions ready-made from any body of politicians when he has the ability and the privilege of independent investigation and independent action. The submissive partizan allows himself to be disciplined by his party; the independent elector disciplines his party.

4. We must see to it that the moral

interests of our country are not sacrificed to its alleged material interests. Permanent prosperity is not to be had at the cost of moral principles. But at the present time Canadian thought is centred on things that we can buy and sell, weight and handle.

5. We must recognize the function of the Church as a nation builder. When the real history of our land comes to be written it will be found that the home missionary counted for as much as the prospector and pathfinder. The money invested in home mission churches and parsonages yields a rich return to the country in dollars and cents; but it yields an untold value in the character of the people who make our country.

ADDED POINTS AND DATA.

There are three types of partizan that menace the welfare of our country. The ignorant partizan, who inherits his opinions as men inherit entailed estates, or who swallows political dogmas as men swallow medicine. The blind partizan, who can see no fault in his own party, and no merit in the other parties. The unscrupulous partizan, whose ethics are ignored by the American orator, who proposed the toast, "My party in her platform and administration, may it always be just and wise; but I'll stand by her be it right or wrong."

A significant sign of the times is the growing power of the Canadian West. Once our centre of population was near Quebec. Then it moved up to about Montreal. Now it is west of Ottawa. In a few years it will be in the region of Port Arthur and Port William. In 1881 there were less than 175,000 people west of Lake Superior. Now there are nearly, if not quite, a million. This means that, more and more, western members will influence the parliamentary chambers, and western ideals will influence our public life. Ontario has long been called the premier province. Possibly she will long remain such. But one thing is sure—her influence in parliament is destined relatively to decrease, while the influence of Manitoba and Saskatchewan and Alberta and British Columbia is destined relatively to increase. What is true of Ontario in this respect is true of all the older provinces.

"The cask will long retain the odor of that which has first been poured into it." What spirit shall be poured into our young country? The spirit of mammon, or the spirit of Christ?

The ancients told of a certain island whereon grew a very sweet honey. Whoever tasted of that honey straightway went mad. Canada has tasted of the honey of prosperity, and her people have gone mad with desire for wealth. Nowhere, perhaps, does this madness rage with fiercer malignity than in the golden west. How great the need of the prophet, who is not after money, to stand up and tell the people that "a man's life consisteth not in the abundance of the things that he possesseth."

Three hundred thousand immigrants are expected this year. How shall this vast army be fitted for citizenship in this golden new home? Dr. Robertson used to say that he had no fear as long as the School, the Mounted Police and the Church did their duty. Surely the Church's duty is not the least important. But think of it! Three hundred thousand souls are equal to three hundred new congregations, with three hundred people in each congregation; work for three hundred new ministers or missionaries landing in Canada this year. "Pray ye, therefore, the Lord of the harvest that He would send forth laborers into his harvest."

"He serves his party best who serves his country best,"—President Hayes. "The finest fruit earth holds up to its Maker is a man." If this be true our nation's greatest treasure is her boys and girls. Nothing that hurts the manhood or womanhood of the oncoming generation must dare to ask for a place among us. Therefore, in the war against the saloon, the cigarette counter and the gambling we must give no quarter.

The Boys' Own

REV. R. D. HAMILTON.

The supreme importance of the boy problem is being felt by the church. "He is only a boy," belongs to the past. The boy must be reckoned with in the life of to-day in all its departments. He is the key to the solution of many questions that are to the front. And here is the church's opened door of opportunity. Youth, plastic and trusting, waiting wide direction the way, offering the effort with a life of intelligent, devoted service, according to the gifts and graces of a Divine endowment, calls for our most careful study. We are trying to work out the problem here in Petrolia, in our "Boys' Own Society." Our motto is, "Onward and upward." We are the cultivation of habits of obedience, reverence, self-respect, and all that tend towards a true Christian manliness. All members are abstainers from profanity, tobacco, and intoxicating liquor, and are to read the Bible and attend church and Sunday-school regularly. A small fee is charged monthly. The Society's colors are white with royal blue background. The military salute is used when meeting each other on the street. The pastor is hon. president. The other officers are elected from among the boys at the annual meeting. Each meeting is opened by singing, Scripture reading and prayer. The lines of work comprise music, debating, parliamentary practice, lectures, travel talks, nature study, camera work, drill, camping, athletics, etc. Last summer the boys camped for a week at the lake. In the winter they held a banquet. These attractions maintain the interest and add zest to the boys' efforts. "Is it worth while?" Yes it pays. We are sowing the seeds of harvests yet to be. The boys are worth taking care of. God wants them, the church needs them. Tact, patience, perseverence, and God's blessing over all give rich reward. When we mould a boy's character we save a life.

Ho! for Seattle

The Canadian delegates to the International Christian Endeavor Convention will leave Ottawa, July 2nd, at 11 P.M., and Toronto, July 3rd, at 1:25 A.M., by the Canadian Pacific Railway.

Rates from points outside of Ottawa will be quoted on application. Special party may be joined at Ottawa or at any point west thereof, on line of Canadian Pacific Railway. All persons in the Province of Ontario, living outside of Ottawa, desiring to take our special should apply to V. H. Lyon, Transportation Manager, Ottawa, Ont., for rates from their home town, and C. E. rates will be quoted, also instructions as to how to reach our train. Remit in full, and ticket will be sent you, giving you full benefit of the C. E. reduced rates from your home back to your home.

Write Mr. Lyon fully in regard to your requirements, and he will see that all questions are answered. Remember this is the only Ontario C. E. official train. Join hands and all pull together for the largest train to Seattle.

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"All Aboard" for the Missionary Trip!



Junior Missionary Meeting—William Carey, the first Protestant missionary.

Hymn, 318.

Prayer—For India and its missionaries.

Reading of the Scripture, Psa. 23.

Address—"What We Know About India."

Address—"How William Carey, the Shoemaker, became a Missionary."

Hymn, 263.

Address—"Carey's Motto was, 'Expect great things from God; attempt great things for God.' Tell some of the great things Carey attempted.

Hymn, 193.

Mizpah Benediction.

NOTES.

Read the May Epworth Era, it is the Special India Number.

Carey became interested in mission lands through reading Cook's voyages.

£13 2s. 6d., or less than \$65.00, was the amount of the first missionary collection for India. It was given at a prayer-meeting in Kettering, England.

"The Life of Carey," by J. J. Ellis, is suitable for boys and girls. Price, 5c. Order from F. C. Stephenson, Methodist Mission Rooms, Toronto, Ont.

WILLIAM CAREY—THE FIRST PROTESTANT MISSIONARY IN INDIA

On our recent trip through India you will remember we spent some time in the great city of Calcutta. This, as we noticed then, is one of the great student centres of the world, and here are to be found colleges and Y. M. C. A. buildings, just as we have in America. Now today we are going to talk of a man who landed in Calcutta in November, 1793.

His name was William Carey, and he has been called "The father of modern missions." He was only a shoemaker, but, though reading and studying missionary opportunity, he had come to believe that God wanted him to preach the

Gospel in India. He took as his motto, "Expect great things from God; attempt great things for God," and leaving home and friends, he sailed for Calcutta. Here for many years he labored, faithfully preaching the Gospel to the natives, and laying the foundations for the wonderful work that is being done in India by hundreds of devoted missionaries at the present time. He died in 1834, and was buried in the mission cemetery.

The life of this missionary is full of interest. If you would like to read more about him, you will find in the *Onward* for May 11th an interesting sketch of his life, or a little pamphlet, "The Life and Work of William Carey," deals with it at greater length. Would not the heart of this great missionary rejoice if he could see to-day the wonderful work that is being accomplished among the people of India, for a great revival is in progress and hundreds are being baptized.

In 1898, at a great convention of students, many of them volunteers for mission work in India, John R. Mott, the chairman, called the meeting to order by rapping on the desk with an old shoemaker's hammer. And this old hammer, more than one hundred years before, had belonged to William Carey.

Lines from Shakespeare

(We believe many of our Juniors will appreciate some of the great thoughts of great men, and so shall give them such to think about from month to month.)

"The better part of valor is discretion."

"Defer no time, delays have dangerous ends."

"He is but the counterfeit of a man who hath not the life of a man."

"There was never yet philosopher That could endure the toothache patiently."

"Cowards die many times before their deaths; The valiant never taste of death but once."

"Her voice was ever soft, Gentle, and low, an excellent thing in woman."

"I dare do all that may become a man, Who dares do more is none."

"How sharper than a serpent's tooth it is To have a thankless child."

"A friend should bear a friend's infirmities, But Brutus makes mine greater than they are."

"There's a divinity that shapes our ends, Rough-hew them as we will."

"What, courage man! What tho' care killed a cat, thou hast mettled enough in thee to kill care."

"How far that little candle throws his beams! So shines a good deed in a naughty world."

"O beware, my lord, of jealousy, It is the green-eyed monster which doth mock The meat it feeds on . . ."

"His life was gentle, and the elements So mix'd in him that Nature might stand up And say to all the world, 'This was a man.'"

"Our doubts are traitors, And make us lose the good we oft merit with
By fearing to attempt . . ."

"By how much unexpected, by so much We must awake endeavor for defence; For courage mounteth with occasion; Let them be welcome, then, we are prepared."

"All places that the eye of heaven visits Are to a wise man ports and happy havens. Teach thy necessity to reason thus; There is no virtue like necessity."

"What stronger breastplate than a heart untainted! Thrice is he armed that hath his quarrel just, And he but naked, tho' locked up in Who's conscience with injustice is corrupted."

"All that glitters is not gold; Often have you heard that told; Many a man his life hath sold But my outside to behold; Gilded tombs do worms infold."

"All the world's a stage, And all the men and women merely Players; They have their exits and their entrances; And one man in his time plays many parts, His acts being seven ages . . ."

"'Tis better to be lowly born, And range with humble livers in content, Than to be perked up in a glistering grief And wear a golden sorrow. . . Our content Is our best living."

"Neither a borrower nor a lender be; For loan oft loses both itself and friend, And borrowing dulls the edge of husbandry. This above all: to thine own self be true, And it must follow as the night the day, Thou canst not then be false to any man."

"Mark you this, Bassanio, The devil can cite Scripture for his purpose. An evil soul producing holy witness Is like a villain with a smiling cheek, A goodly apple rotten at the heart; O, what a goddy outside falsehood hath!"

Care is like a bubble, Melts in mist away; Here's a world of trouble, But a laugh for every day!

Solemn, sighing sorrow, But what's the odds to-day? Joy will come to-morrow— A laugh along the way!

Live in the sunshine; God meant it for you. Live as the robins, And sing the day through.

I hold that Christian grace abounds Where charity is seen; that when We climb to heaven, 'tis on the round Of love to men.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in the Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist, Titian.

Be a Good boy! Good-bye.

How oft in my dreams I go back to the day,
When I stood at the old wooden gate,
And started to school in full battle array,
Well armed with a primer and slate;
And as the latch fell I thought myself
free,
And gloried, I fear, on the sly,
Till I heard a kind voice lovingly calling
to me—
"Be a good boy. Good-bye."

"Be a good boy. Good-bye." It seems
They have followed me all these years;
They have given a form to my youthful
dreams,
And scattered my foolish fears,
They have stayed my feet on many a brink
Unseen by a blinded eye;
For just in time I would pause and think:
"Be a good boy. Good-bye."

Oh, brother of mine, in the battle of life,
Just starting or nearing its close,
This motto aloft, in the midst of the
strife,
Will conquer wherever it goes.
Mistakes you will make, for each of us
errs,
But, brother, just honestly try
To accomplish your best. In whatever
occurs
"Be a good boy. Good-bye."
—Zion's Watchman.

Just for Fun

Teddy Tumble fell overboard while
watching the boys on the fishing-pier.
Old Captain Tyke gathered him up, and
brought him safely ashore in his row-
boat. The next morning Teddy awoke
rather the worse for his cold bath,
"Both my eyes leak," he said hoarsely,
"and one of my noses won't breathe."

It is said of a noted Virginia judge
that in a pinch he always comes out
ahead. An incident of his childhood
might prove this. "Well, Benny," said
his father, when the lad had been going
to school about a month, "what did you
learn to-day?" "About a mouse, father."
"Spell mouse," his father asked. After
a while Benny answered, "Father, I
don't believe it was a mouse after all;
it was a rat."

The study of definitions presents many
obstacles and difficulties to childish
minds.
"Spell ferment and give its defini-
tion."

"F-e-r-m-e-n-t, ferment, to work," re-
sponded a diminutive maiden.
"Now place it in a sentence, so that I
may be sure you understand its mean-
ing," said the teacher.

"In summer I would rather play out
of doors, than ferment in the school-
house," returned the small scholar with
such doleful frankness and unconscious
humor that the teacher found it hard to
suppress a smile.

The train was crowded. In one com-
partment, a dignified, middle-aged gen-
tleman was trying to read. Among the
passengers was a lady with a very
sprightly little girl who had blue eyes,
a head of glistening gold, and an inquisi-
torial tongue. She asked the dignified
gentleman innumerable questions and
played with his watch chain.

The mother fairly beamed upon him.
He was becoming nervous, and, turning
to the lady, said:

"Madame, what do you call this sweet
child?"

The mother smiled, and replied:
"Ethel."
"Please call her, then."

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