

Junior Department

All communications for this Department should be directed to REV. S. T. BARTLETT, Box 218, Nanaimo, Ontario. He invites the co-operation of all Junior workers in making these pages both bright and profitable.

Five Little Sisters.

We are little sisters five,
That in any climate thrive.
Everywhere at home or sea,
On the land and on the shore,
Whoso'er in human speech
There our little voices reach,
Every moment, night and morn,
We are dying, we are born.
Well you know us, little man;
Guess our names now, if you can.
For you never speak a word
That one of us is not heard,
And our gentle voices meet
In each sentence you repeat.
A, E, I, and O and U,
Little sister vowels true.

Prize Bible Questions.

Fifty twenty-five Juniors, living in various sections of Canada, ought to be named for the good work done during January, February, and March. The answers sent in reflect credit on most of them, and the following are the leaders: 1st prize, Nellie Jones (14), Rosemount; 2nd, Jettie Carrick (10), Mandamain; 3rd, Adrian King (11), Wyoming; followed in turn by Vera Scott (14), Ottawa; May Carrick (11), Susie M. Moore, Nellie Carrick, Lillie A. Hale, Jean B. Richardson, Sarah and Ellen Canton, David and Anna McLellan, and others of varying success. Secretary Crews will send a nice book to each of the first three named above. Vera was very close to the leader, and but for a couple of forgotten references, and a pair of misspelled words, would have been a prize-winner. Nellie had no errors or omissions in any of her papers, and Jettie Carrick did remarkably well for so young a Junior. Adrian is a smart boy, and will make a good Bible student. Let none of the rest be disappointed, but keep on studying hard. The papers of the first four have been returned to them, corrected and marked.

N.B.—For June, the Editor is preparing a "John Wesley" number. Why cannot the Juniors share in the honors of the "John Wesley Bicentenary Celebration"? You can, and to help you, we call for prize essays and marked papers, life and work. Find out all you can, write it as clearly and well as possible on one side of the sheet; do not write more than 1,000 words, and send it in on or before June 10th next. A prize will be given for the best essay, even if only two come, and if six write, two prizes will be given. If ten write, we will give three. There are many more than ten among our Juniors who are well able to do this, and we hope for at least ten good essays. The best one will be printed in the July Era, and some of the others may follow in succeeding numbers. Go to work, study, write, review, condense, and when you have done your very best, mail your paper to Mr. Bartlett.

For any who cannot write the Wesley essay (and the essayists also if they choose to answer them), we give the following questions:

1. What marks could not be washed away with much soap?
2. What does Job say in different passages about clean hands?
3. When did God tell his people to wash their clothes, to make themselves ready for his coming?
4. What did David, and Solomon, and Jeremiah each say about making the heart clean?
5. What did Christ object to in the ceremonial washing before meals?

6. What did he wish to teach by washing his disciples' feet?
7. What servant of God said to another, "Wash away your sins"?
8. Explain in your own words what you suppose St. John meant when he spoke of Jesus Christ having "washed us from our sins in his own blood"?
9. What miracles in the Bible were done by means of washing?

Send in your answers to these questions before May 18th. April, May, and June answers will be judged together, as were those of January, February, and March, and the awards made known in due time.

Weekly Topics.

(Note: Owing to the special character of the June issue, the topics for both May and June are given here, as the space next month may be given to the "Wesley" number, for which there is superabundant matter.)

May 17th.—"Lessons from the lad with the loaves and fishes."—John 6, 9-13. (A union meeting with the older society.)

This topic shows the good use to which a boy may put his means, and how a little in the hands of the Lord may be made to go a very great way in blessing to others. Picture the gathering: A great crowd had been following Jesus, and they were very hungry. They have no food. Crly one boy has anything to eat. Andrew finds him out, and tells Jesus of him. Jesus takes the boy's meal, and makes it enough to feed all, and they are satisfied. Now ask such questions as the following: How did Christ give the multitude bread? By touching the loaves and making them more. Who helped Jesus to feed the people? His apostles and the boy. Was it strange that Jesus should notice the boy? No! for He had what was needed to give the crowd a good meal. What did Jesus say to Andrew about the lad and his basket? "Bring them hither to me!" So the boy was one to help Jesus. How many of you want to be helpers for Him? Then bring your "loaves and fishes" to Him for use in blessing others. What are our "loaves and fishes"? Words, money, prayers, hands, feet, hearts—all we have He wants to use. Were the five loaves and two fishes enough to feed the people? Not till Jesus touched them and blessed them. So our small possessions grow greater, and are useful when Jesus blesses them. How can we bring them to Jesus? We cannot see Him; but we can pray to Him. ERA—Gal Three phhsia He sees and hears us, and will accept what we bring to him. Make it clear that Jesus could not have done this miracle without the boy. He might have fed the people some other way; but He chose to use the boy and his dinner. So Jesus needs boys still. Name some boys whom God has used in his work, e.g., Joseph, David, Josiah, Daniel, Timothy, etc. To day the church needs boys, and your Junior League may have in it some lads whom in future days may be useful men in the work of the Kingdom of God. But enlist them now. Do not wait till they are grown men. While they are boys Jesus wants to use them, and Jesus plus a boy's scanty meal may provide food for thousands. (See "Boys of the Bible," farther on.)

May 24th.—"What Jesus teaches me about prayer."—Matt. 6, 9-13; 7, 7-11.

Rather than making an analytic study of the Lord's Prayer, seek to show clearly some of the teachings of our Lord concerning prayer, e.g.,

1. He bases all thought of answered prayer on the thoughts of Fatherhood and Childhood. (Matt. 7, 7-11.) We are to ask on the ground of our filial relation to God. He is our Father, He His children. So we come for bread. (Mark well verso

- 11.) Our heavenly Father will hear more quickly and answer more readily than any earthly father. Get the thought of God as Father clearly before your Juniors.
2. In whose name is prayer to be offered? (Jno. 14, 13, 14.)
3. In whose name is it answered? (John 16, 23, R.V.) By every answer to prayer, the Father honors the Son, the interposition of Christ on the behalf of sinners is recognized in every answer to prayer.
4. How does Jesus teach us not to be discouraged in prayer? (Matt. 7, 7, 8; Luke 11, 13-15; 18, 8-13.)
5. In what spirit should we pray? (Luke 18, 9-14.) By a thoughtful consideration of these passages you will be able to form an intelligent summary of our Lord's teachings concerning prayer. Evangelist Kennedy recently conducted a children's service in Nanaimo, at which he used the following suggestive outline on prayer:

Prostrate thyself. Prov. 3, 34.
Praise of your sins. Matt. 15, 19.
Ask God to forgive you. Matt. 7, 7.
Listen to Him fully. John 1, 12.
Expect His aid. John 5, 15.
Run with patience the race. Heb. 12, 1.

May 31.—"How every Christian may be a missionary."—Matt. 28, 16-20; Rom. 10, 13-15. (Missionary meeting.)

What is a missionary? One who is sent. What is a Christian missionary? One who is sent by Christ. Who did Christ first send? His disciples (John 17, 18). Why did He send them? To witness for Him (Luke 24, 48). Did the apostles go? They did (Acts 2, 32, etc.). Where did Jesus intend his disciples to witness for Him? Everywhere (Acts 1, 8). What is a "witness"? One who (1) knows (2) tells what he knows. Has the Gospel been preached everywhere yet? No. Why? Because the disciples of Jesus have not yet gone "to the uttermost parts of the earth." Are they going? Yes, many are. Can we all go? No! How may we help those who do go? By prayer and money for their support in foreign lands. Where can we all be missionaries? Among our own friends. How? By trying in every way to bring them to Jesus Christ as their Saviour. Can we all do something for Him? Yes! Every kind deeds in His name, every prayer, every testimony, every gift, count for the spread of His kingdom on the earth. By His use, "My kingdom come." Let us work for it. So every Christian may be a missionary by knowing Jesus, and telling what he knows to as many others as he can, and by using every opportunity for doing something for His "What is your favorite Bible promise, and why?"—1 Kings 8, 54-56; Ps. 37, 3.

June 7th.—"What is your favorite Bible promise, and why?"—1 Kings 8, 54-56; Ps. 37, 3.

It may prove interesting to your meeting to have an outline of the next part of Chapter XV. in Pilgrim's Progress. Christian and Hopeful are in Doubting Castle at the mercy of Giant Despair. Through the night they pray in the Dungeon, and towards morning, Christian remembers: "I have a key in my bosom called Promise, that will, I am persuaded, open any lock in Doubting Castle." Then said Hopeful, "That's good news, good brother; pluck it out of thy bosom, and try it." By its use, they were delivered out of the prison. Every prayer is founded on a promise, and as of old, so now, the Key of Promise opens the dungeons, and delivers the Pilgrims out of their prison. They go on their way up their pathway to the Delectable Mountains. Make this a promise meeting. Encourage the Juniors to recite, not read, promises for the penitent, the mourner, the hungry, the troubled, the dying, the tempted, and so on as the way opens up in your meeting. Promises of Pardon, of Peace, of Providence, of Power, of Plenty, of Paradise. They are all there, and if you arrange beforehand for your programme you will find this a de-

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