

## Junior Department

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### Johnny's Happiness

Little Johnny on the corner,  
With his papers 'neath his arm,  
Looked this morn so bright and happy,  
That I said to him, "What charm

"Have you found, my little laddie,  
That you look so bright and gay?"  
But he only looked more happy  
As he answered, "Mister, say,

"Don't your preacher tell you Sundays  
What you ought to do each day?  
'Cause our preacher at the mission  
Tells us we must watch and pray

"For a chance to help somebody,  
For a chance to make them glad;  
Then our days will not be wasted,  
Nor our hearts grow hard and bad.

"Now, I haven't any money,  
But I helped poor Nanny there  
Carry home her load of washing  
Over yonder 'cross the square.

"And I told poor little Tommy,  
When I saw him crying so,  
'Cause he hadn't sold his papers,  
Not to cry, but let it go;

"And I'd help him, if he'd let me,  
After I had sold my line,  
You jest oughter seen him laugh then,  
And his eyes begin to shine.

"So no wonder I feel jolly;  
Do you think you'd be sad  
If you'd make two people happy?  
Don't you think you would be glad?"  
—Christian Advocate.

### Weekly Topics

(Abbreviated Suggestions.)

May 14.—"A cord of blue: the value of reminders." Num. 15. 37, 38, 39; first clause.

It is easy to forget. We need to be kept in remembrance. Especially is this true of our duty to God. The Israelites by the blue ribbon of the text were reminded of their obligations to Jehovah. The particular value of the ribbon was in its suggestiveness. It stood for something. That something was God's commandments. So, if when they saw the blue they knew that they were not obeying God, it became a rebuke, or a reproach to them. We need to be reminded. Our pledge card is meant for such purpose. Keep it where you can see it every day. It stands for your promise to God, and you cannot look upon it with an easy conscience if you are not keeping it. . . . The blue ribbon of the Temperance Reform, the white ribbon of the W.C.T.U., and the various colors and emblems of other societies all are intended to remind their wearers of their obligations to their promises or pledges. They are "reminders" to them. What do we particularly need to remember? Here are some things, e.g.: Our Creator, Eccles. 12. 1; His past mercies, Eccl. 12. 3; His divine leading, Deut. 5. 1-5; His Holy Name, Ps. 20. 7; His daily benefits, Ps. 103. 2; His wondrous works, Ps. 77. 11; His Holiness, Ps. 97. 12; His Redemption of His people, Deut. 15. 15-24. 18; The words of Christ, Luke 24. 6-8; The sufferings and death of Christ, Isa. 22. 19-1 Cor. 11. 24; 25; One another in thankfulness and with prayer, Phil. 1. 3-1 Thes. 3. 6-2 Tim. 1. 3. (Let these

passages be read in your meeting and from them draw the lessons of the day.) Summarize as follows:

Recall God's mercies.  
Express your thanks.  
Make a joyful noise.  
Exalt His Name together.  
Meditate on his loving kindness.  
Be studious of His Word.  
Examine your hearts frequently.  
Remind one another.

May 21.—"Growing up for God (union meeting with the older society)." Eph. 4. 13-16.

Christ is here called "the head." The Church is "His body." The head and the body are vitally connected. The Church cannot exist apart from Christ. He is called "the head of the Church" in various places, e.g., Eph. 1. 22, 5. 23; Col. 1. 18, 2. 19, etc. The connection between our physical body and head is not more vital than that between the Church and Christ. (1) It is the connection of life. (2) Of mind. (3) Of power. (4) Of sympathy. We can neither live, think, act, or love as Christians without being in Christ. So let us see to it that we are in him. Then we are to grow up into him in all things. Our life is to "increase." If it does not soon lose it altogether. Keeping alive is not enough. We must not always be "children." Our intelligence must be enlarged, and our wisdom increase, our power to do God's will and serve his cause must become more and more evident by our works; our love for him and his must expand and grow so that we serve him with all our heart and mind and soul and strength. We are to become men and women "unto the measure of the stature of the fulness of Christ." This growth is gradual. We do not pass from childhood to manhood instantly, but by a process of development. So in nature. The ripe grain of harvest does not come at once from the seed sown in spring-time. "First the blade, then the ear, then the full corn in the ear." If we as Christians are ever going to be matured, we must grow. As in nature, so in grace, nourishment is needed. God sends sunshine and rain to produce the crops, and he says, "Their soil shall be as a watered garden." But when he has done all he can for us, there is much for us to do, and we must remember that as far as our part is concerned the best way to grow is to

Go Right On  
Working with Him.

May 28.—"The story of the riven rock." Num. 20. 1-13; Ps. 106. 32, 33.

This story, interesting in itself, can be properly understood and interpreted only as read in the light of 1 Cor. 10. 4. While there are many lessons to be learned from the scene in the wilderness, it is not only with the historical setting of the narrative we have to do, but with its deeper spiritual meaning. Apart from the water from the rock, it was to the thirsty Israelites, Christ is to every pilgrim through earth to the heavenly Canaan. Point out (1) the water was given in answer to the urgent need of the people. So with Christ. Our need is never supplied except in and by him. (2) The water was just what the people needed. So Christ is suitable for all. He is appropriate to all. (3) The water was sufficient. So in Christ there is "enough for each, enough for all, and enough for evermore." (4) The "water" was free. So it is "without money and without price" that we are invited to come and drink of the "living water" given by Jesus

Christ our Lord. . . . How thankful we all ought to be! And yet how often we are like the Israelites. (Ps. 78. 15-17.) By our ingratitude and disobedience we show how unworthy we are of God's continued mercy. Yet, he is kind and merciful, and as in Ps. 78. 72, it is true of us, he feeds and guides still. To make the story "stick," study it around the letters of the most important word "water," thus—

Weariness Wilderness Way = v. 1, 2.  
Angry Appeal = v. 3.  
Thirsty Thousands = v. 4, 5.  
Earnest Enquirers = v. 6, 7.  
Riven Rock = v. 7-13.

Then complete the study by showing that Christ, our "Water of Life," is

Love-given.  
Invigorating.  
Free.  
Everlasting.

In this way the Old Testament story will be both illuminated and applied.

June 4.—"The fiery serpents." Num. 21. 4-9; Jno. 3. 14, 15.

As in our last week's Topic, so today, the true exposition of the Old Testament incident must be sought in the New. The spiritual and universal significance of Numbers 21 is given by Jesus himself in his conversation with Nicodemus. Review the Old Testament story: (1) A discouraging journey. (2) A disheartened people slinking. (3) A divine punishment, teaching. (4) A sorrowing multitude, praying. (5) An effective remedy, healing. . . . The application of this story to the salvation offered from sin in Jesus Christ may be seen thus: (1) It was a needed way. The people were dying and a cure must come. (2) It was a divine way. So with Jesus given by God to cure us of the deadly poison of sin. Sin is death. We need a remedy. Only God can give it. And he has sent his Son to save us. Jesus Christ came from God to bring salvation to a dying world. (3) It was the only cure for the serpent's bite. There was no other. So with Jesus. "There is no other name," etc. (4) It was a personal way. Each bitten Israelite must look for himself. So God saves us one by one, not by thousands or hundreds or tens. "When he beheld the serpent of brass he lived." Notice the form of the pronoun "he"—not they. (5) It was a simple cure. "Look" and live. The look showed desire, faith, entreaty and God did not disappoint any. So with us and Christ. "Look unto me and be ye saved." (6) It was a sufficient way. All that was needed was there. So Christ is a sufficient Saviour from sin "able to save unto the uttermost." Hence consider—

Just as we are.  
Everybody who looks to him.  
SAVES  
Unto the uttermost.  
Soon as we trust him.

As a sample of the work possible in the Junior League Bible Study Department, we give a couple of short essays written by two bright Juniors of the Colborne League. The pastor, after a few short, progressive lessons on the books and authors of the New Testament, asked the members to write at home within a space of 200 words, as much as they could of the matter learned in League. About a score of short papers resulted. The two were adjudged the best by A. M. Peterson, B.A., Bible class teacher of the Sunday school, and are given here as a stimulus to other League workers to continue to give a good intelligent foundation for faith to their Juniors.