

Junior Department

Conducted by REV. S. T. BARTLETT, Napane, Ont., Vice-President in charge of the Junior League section of the General Sunday School and Epworth League Board. He invites correspondence from all Junior League workers to add interest to this Department of the Era.

What the Lit 13 Shoes Said.

I saw two little dusty shoes
A-standin' by the bed,
They suddenly began to talk,
And this is what they said

"We're just as tired as we can be,
We've been most everywhere;
And now our little master rests—
It really is not fair.

"He's had his bath, and sweetly sleeps
'Twixt sheets both cool and clean,
While we are left to stand outside;
Now don't you thing it mean?"

"We've carried him from morn till night;
He's quite forgot, that's plain;
While here we watch and wait and wait,
Till morning comes again.

"And then he'll tramp and tramp and tramp
The livelong summer day!
Now this is what we'd like to do:
Just carry him away.
"Where he could never go to bed,

But stay up all the night,
Unwashed and covered o'er with dust—
Indeed, 'twould serve him right!"
—Our Little Men and Women.

Weekly Topics.

Nov. 22.—"Which one of Jesus parables do you like best, and why?"—Matt. 25, 1-13.

(It will be beneficial to teach the Juniors the titles of our Lord's parables by way of supplementary study. If you care to do this, see "List of the Parables" as given in another column. Taking, say eight titles for a week, the list may be learned in one month. Constant review will make the pupils familiar with the list. They ought to know it well. How many of our Sunday-school teachers, think you, are acquainted with the titles? Not many, we fear.)

This is the parable of the ten virgins. It is number twenty-nine on our list, and is one of the eleven parables that are given only by St. Matthew. (That is, there are eleven parables found in Matthew that are not recorded elsewhere. This is one of them.) "The kingdom of heaven" doubtless refers to "Christ's coming in the day of judgment." "Ten virgins" represent the church—so used because the church is pure and holy. The coming of Christ to receive his people to himself is often represented by a marriage—the church being his bride. Marriage ceremonies in the East were occasions of great pomp. When the bridegroom was to conduct his bride to his own home from her father's house, the procession would be met by a company who went out to greet and welcome them. Not knowing exactly the time of his coming, these people (represented by the virgins) would go out early and wait his approach. Then, when the cry came, "Behold, the Bridegroom cometh," they would light their "lamps" (torches) and "go forth to meet him." The parable tells us that some were "wise" and some were "foolish." These words refer to their conduct in regard to the oil. One part was "wise" in taking oil, the other "foolish" in neglecting it. Those who have real piety (the oil) are prepared for Christ's coming. Those who only profess to be his disciples but

do not truly love him, are unprepared to meet him. . . . The wise virgins knew that the time of the Bridegroom's coming was uncertain, so they took oil. The foolish virgins were not so thoughtful, and when "at midnight" the Bridegroom came, they (the "foolish" were not ready. When the gates of heaven moved into the house and "the door was shut" the poor, thoughtless ones were busy trying to prepare. But it was too late. The opportunity was passed, the feast was on, the company was complete, and they (the foolish) were outside The great lesson is "Watch!" Like the virgins, many profess to be waiting for the Bridegroom—the Lord Jesus. . . . Like the coming of the bridegroom, his advent will be sudden. It will be to many, unexpected, and will find them unprepared. After he has come, it will be too late to get ready. . . . Those who are ready will enter in. . . . Those who are not, will be shut outside, and their lot will be a very sad one. Be ready! After some such simple exposition of the parable as above, write or print on the blackboard the following summary, which teaches us that wakeful eyes, attentive ears, thoughtful hearts, clean lamps, will give a happy welcome to the Bridegroom and assure us of a place at his feast. So watch!

Wakeful eyes!
Attentive ears!
Thoughtful hearts!
Clean lamps!

HAPPY WELCOME!

Nov. 29.—"How we may help send the missionary light."—Matt. 4, 16; 5, 14-16. (Missionary meeting.)

Christ is the only "light of life" (John 1, 4; John 8, 12.) Without him all is "darkness," and darkness means ignorance and death. "We are sometime darkness; but now are ye light in the Lord" means that the truth in Christ gives us knowledge of pardon here, and a good hope of heaven hereafter. This is the "missionary light" we are to spread. Notice, Christ is the "light of life." This light illuminates the mind and gives knowledge. Pardon, peace, happiness, heaven are all in it. "We know that we have passed from death unto life." It is such knowledge that the heathen need. Christ is "light of life" for all who know him; but the heathen sit in "darkness" (ignorance) because they have never heard of the Saviour's mission. We have the intelligence of God's love in his Word, and in our hearts we know his power. What we know we are to tell so that others may also know. . . . This life also means growth. "Up into these our living heights let us in all things grow," we sometimes sing. And we need him for this, because just as nature needs the light of the sun to make the seeds sprout, the flowers bloom, and fruits develop, so we need Christ's light that we may bear "the fruit of the Spirit"—love, joy, etc. Growth in goodness cannot be except by God's grace in us. The world knows this, and history shows it. Without this light, all is cruelty and savagery. So the nations not only need to come into the light for knowledge of God's love in salvation; but to live in it that they may grow in kindness and justice among one another. . . . Christ's light also means holiness. Light is necessary to health and holiness is health. Sin and disease go together all over the world. Where Christ is found and loved purity of morals is found, and men and women seek to be and do good. Light exposes and drives away the fogs and mists that sometimes hang low over the ground in the early morning. The sun shines and they disappear. As deadly fevers rage where the wholesome

sunshine never goes, so sin and impurity abound where the "Sun of Righteousness" has never "risen with healing in his wings." . . . And this "light of life" means testimony. How do we know that the sun has arisen in the morning? Because the light shines. "Let your light so shine," says our Scripture lesson. My light is my knowledge, my growth, my goodness, my "life in Christ. I am to "shine." That is the best testimony I can give. A lamp may be very ornamental, but it is useful only when it is lit. So with us! Christ wants us not just to look pretty; but to be of use in his kingdom. So we have some very important lessons before us, e.g.:

LIFE

Intelligence.
Growth.
Holiness.
Testimony.

"The light of life" means all these. We can best "help send the missionary light" by having this life and by letting others know of it and see it by our shining for Jesus. . . . The Bible contains the record of our Saviour's love in bringing this life to earth. We must love it, study it, spread it, and above all, live it. The heathen world needs this Book, and missionaries to teach and preach its "good tidings." We must pray for them in their work and give of our money to support them in their labors.

Dec. 6.—"How to get sweet tempers."—Col. 3, 8-15.

The Scripture lesson to-day tells us how! Read it over carefully and notice how it advises us in two ways—first, it tells us about what we are to "put off," and then it names for us a lot of things to "put on." Arrange these in a double column. The "put off" things belong to Satan's kingdom of evil, the "put on" things to Christ's reign of good in the soul. Thus—

"Put off." (Satan's)	"Put on." (Christ's)
Anger.	Mercy.
Wrath.	Kindness.
Malice.	Humility.
Blasphemy.	Meekness.
Bad Talk.	Longsuffering.
Lying.	Forbearance.
	Forgiveness.
	Charity.

The first column added up gives "the old man with his deeds." The second gives us "the peace of God." Nothing in the first list is good to have in our daily lives; but everything in the second column will bless us and make us a blessing to others. "Put off" the first "off" the bad and "put on" the good. By knowing Jesus Christ, Paul says (v. 10) we must be "renewed in knowledge," and in (v. 11) that "Christ is all and in all." Jesus was all that the second row calls for, and he will help us to be good like him. (Let the leader arrange beforehand for illustrations from our Saviour's Life e.g. "When was Jesus merciful to others?" "How did he show his kindness?" "What incident showed his humility?" "When did he pray God to forgive his enemies?" etc. . . . Where he did, he wants us to do. . . . It is not an easy thing to be always merciful, kind, etc.; but if we pray for grace and try hard it will not be so hard after a while. Some of us need to pray very much, because we are sometimes like the first list than not. It becomes easy to get angry, to bear malice, to say bad words, to tell lies, if we do not "watch and pray." . . . Let us not be discouraged if we find it hard. Good men have found it so before us and "if at first you