

Junior Department

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

Books of the Bible.

Church-going people sooner or later learn the names of the books of the Bible, but even they, as well as the literary person looking for historical facts, finds it difficult to repeat them in order unless some thread of interest holds them together. Here is a set of rhymes which may be used with success:

OLD TESTAMENT.

The great Jehovah speaks to us,
In Genesis and Exodus;
Leviticus and Numbers see,
Followed by Deuteronomy;
Joshua and Judges rule the land;
Ruth gleaneth the sheaf with trembling hand;
Samuel and numerous Kings appear,
Whose Chronicles we wandering hear,
Ezra and Nehemiah, now,
Esther, the beautiful maiden, show;
Job speaks in sighs,
David in psalms,
And Proverbs teach to scatter alms;
Ecclesiastes then comes on
And the sweet songs of Solomon;
Isaiah, Jeremiah, then
With lamentations takes his pen;
Ezekiel, Daniel, Hosea's lyres
Swell Joel, Amos, Obadiah's;
Jonah, Micah, Nahum come,
And lofty Habakkuk flutters room;
Zephaniah, Haggai calls;
Rapt Zachariah builds his walls,
And Malachi, with garments rent,
Concludes the ancient testament.

NEW TESTAMENT.

This is the way the Gospels run
Matthew, Mark, Luke, and John;
Then come the Acts, inviting you
The apostolic church to view;
The Romans and Corinthians are
To cities sent, renowned afar;
Galatians and Ephesians then,
Write by the same inspired pen;
Philippians and Colossians stand;
With Thessalonians near at hand;
Timothy leads to Titus on,
This brings us down to Philemon;
The Hebrews then we gladly find,
And that of James comes close behind;
To Peter then our thoughts we give;
With loving John we wish to live;
Pious Jude will pierce the soul,
And Revelation close the whole.

—Chicago Journal.

Weekly Topics.

Oct. 18.—"How to praise God."—Ps. 145.

Last Thursday was our National Thanksgiving Day. How many of us truly celebrate it by giving thanks to God for the blessings he has bestowed on us throughout the year? It is proper that to-day's studies shall help us praise God. Let us look at our Psalm, and find out the Who? What? Why? When? and Where? of Thanksgiving.

1. Who should praise God? Verse 1 says "I"; verse 4 says the "generation"; verse 6 says "men"; verse 10 says God's "works"; verse 21 says "all flesh" shall praise him. So it is sure that David meant everybody to be thankful. But the most important person of all is "I." Whether others are or not, it is my duty to be thankful. Other people may forget God; but that is no reason why I should do so. Yet we are apt to excuse our own failings because our neighbors seem to us to fail. This should not be so. . . . No one can be thankful for me. That is, no other person's thankfulness makes up for my ingratitude. My blessings call upon me to

thank God for myself. Remember the

capital "I." What is thanksgiving? Verse 1 says it is to "bless God's name; verse 2 says it is to "praise"; verse 4 says it is to "declare thy mighty acts," and so on. Perhaps the best verse of all is the seventh. Read it. It bids us to "remember God's mercies." "The memory of thy great goodness" means that we are never to forget God, that we are to think about him and his gifts to us. When we think, we learn to thank. To forgive means to grow ungrateful. Try to remember. You are not very old, but you have lived long enough to enjoy many mercies. Thanksgiving is remembering, and then saying, "I thank you." Thus we "bless" God. That is, we speak well of him. Think and you will thank.

3. Why should we join in thanksgiving to God? Our psalm gives many reasons. See verse 7—"His 'goodness,' his 'righteousness';" verse 8—"His 'gracious compassion and great mercy';" verse 9—"His 'tender mercies';" also verses 14, 15, 16, 17, 18, 19, in which his nearness to help and deliver are often spoken of. Because all we have is ours by God's mercies, we should give him our thanks. Our land owes its prosperity to his blessing, our crops are the gifts of his kind providence (verses 15 and 16), and hence as a people we should "be thankful unto him and bless his name." Canada cannot afford to forget God.

4. When should we thank God? Verse 1 says "for ever and ever"; verse 2 says "every day." Surely these verses take in all our lives. Each day brings new mercies, and should find us thankful. All life is a succession of such days of grace, so we should never grumble or complain. Not only once a year, but every day in the year we should find reasons for praise. (See Ps. 34.) Do not put off thanksgiving for only great occasions. Be thankful all the time. Thanksgiving is thanksgiving. Let us live our thanks every day.

5. Where should we thank God? In church. Yes; but not alone. In home, school, shop, store, factory, wherever our daily duty calls us, we should tell of his loving kindness. By life, by deed, by word, in big things and little, through all the daily mercies wherever we go, let us try to cultivate a thankful spirit to our heavenly Father. . . . Thankfulness helps us to contentment. It increases our cheerfulness, and so makes us and others happy. A persons who is always grumbling is always unhappy, and makes others so, too. Thanks are "catching," and if our friends see in us a contented, cheerful, thankful spirit, they will be more apt to feel the same. So we may both please God and help his kingdom by being thankful. Do your best to fill this beautiful land everywhere with the sunshine of thanks to God.

Oct. 25.—"What Blind Bartimeus teaches me."—Mark 10, 46-52.

This is a beautiful story of Jesus and a poor blind beggar. Jesus was going to Jerusalem. A lot of people were with him. His disciples were very anxious for Jesus to become a king. But Jesus never intended to be such a king as they hoped for. His throne is in the hearts of all who love him. He would sooner help people in need than sit on the highest throne of human glory. Poor blind Bartimeus, sitting by the roadside, heard the people telling of the coming of Jesus. He knew Jesus could heal his blindness. He believed he would. So when the great crowd came by, "he began to cry out, and say, Jesus, thou son of David, have mercy on me." Many told him to be quiet. But he would not stop calling. Jesus heard him. He stopped and called him. When Bartimeus came, he asked him what he

wanted. The blind man asked for sight. Jesus gave it to him. He joined the crowd following Jesus, and we may be very sure, with a glad heart joined in the praises of the Lord. . . . What does the story teach us? Learn some lessons: 1. Bartimeus was blind. . . . Sin blinds our hearts and hides us from truth. We are all morally in the dark. 2. Blindness means helplessness. One who cannot see his way must depend on others to assist and guide him. 3. A blind person is in danger. He stumbles as he walks, and very likely wanders from the path. 4. "The light of the world is Jesus." He can lighten our moral darkness, guide us aright, and keep us safe amid all dangers. 5. If we want to see the light of truth, like Bartimeus, we must call on Jesus in faith. 6. If we do, our Lord will hear and answer us, and give us sight. 7. When he has, it is our duty to follow him, and let others see and know our gratitude to him.

Nov. 1.—"Why I will never use strong drink."—Dan. 1, 8-18. (Temperance meeting.)

Encourage some of your Juniors to tell the story of Daniel, or falling anything better, let one of them read the story as he believes it should be told. When King Nebuchadnezzar laid siege to Jerusalem, he caused to be taken captive to Babylon four youths—Daniel, Hananiah, Mishael, and Azariah. They were to be specially named and educated to wait upon the king. He had given orders that they should be treated with great care and honor; tenderly brought up and fed with food and wine from the king's own table for three years, at the end of which time they were to stand before the king. Daniel, a brave and faithful servant of God, made up his mind that he would not eat and drink the rich delicacies thus offered them, because for a Jew, it would be unholily before. Therefore he asked the great officer who was set over him and his three friends that they might be allowed to eat instead such simple fare as was lawful and wholesome for them. Daniel had become a great favorite with the officer of whom he asked this favor. The prince would have granted his request only if he had feared his master, King Nebuchadnezzar, who, when he saw them by and by looking less comely than the other youths who had been better fed, would very likely take vengeance on him for his disobedience, by putting him to death. Daniel, however, trusted in God, so he asked the prince to try him and his friends for ten days; he believed that simple food, eaten in obedience to God, would bring a greater blessing than royal fare taken in disregard of God's will. The officer accordingly tried the four young nobles for ten days, and at the end of that time he saw them looking fairer and better nourished than all their companions who had partaken of the king's food and wine. After that they were allowed to go on as they had begun; and the Lord blessed them for having trusted in him, and refused to dishonor his laws, and he gave them knowledge and skill; while to Daniel, who had been the leader of the band in faith and obedience, he added the great gift of understanding all visions and dreams. At the end of three years, the time allotted by the king, all the young nobles were brought before him, and the king examined them all; but among the whole of them none were found like these four young Hebrews, who were so beautiful, or so clever, or so wise. So wise, indeed, were they, that through all the kingdom of Babylon they were famous for their learning and skill. This beautiful story of a boy's savior teaches the boys of today to say "No!" It shows the value of a religion of principle. Daniel said "No!" because it