

## Junior Department

All communications for this Department should be directed to REV. S. T. BARTLETT, Box 216, Napanee, Ontario. He invites the co-operation of all Junior workers in making these pages both bright and profitable.

### The Pigeon and the Owl.

There was once a Pigeon, as I have heard say.

Who wished to be wise;  
She thought to herself: "I will go to the Owl,

Perhaps he'll advise;  
And if all he tells me I carefully do  
I'll surely get wisdom." Away then she flew.

When Little Miss Pigeon arrived at the barn  
She found the Owl there.

Most humbly she cooed out her wish; but

Did nothing but stare.  
"Well, well!" thought Miss Pigeon, "of course I can wait;  
I won't interrupt him; his wisdom is great."

She waited and waited. At last the Owl blinked

And deigned a remark:  
You'll never be wise, foolish Pigeon, unless

You stay in the dark,  
And stretch your small eyes, and fly out in the night,  
And cry, "Hoo-hoo-hoo!" with all your might."

So little Miss Pigeon to practice began;  
But all she could do

Her eyes would not stretch, and her voice  
would not change

Its soft, gentle coo;  
And she caught a sad cold from the night's damp and chill.

And, lacking the sunshine besides, she fell ill.

So little Miss Pigeon gave up being wise:  
"For plainly," said she,

"Though owls are the wisest of birds,  
Theirs is not  
The wisdom for me;  
So I'll be the very best Pigeon I can."

And what do you think? She grew wise  
on that plan!  
—Wide-Awake.

### Home Bible Study Prize Exercise.

#### ABOUT NEEDLEWORK.

1. Who said that there is a time to sew?
2. What prophet condemned women who sewed foolish finery for themselves?
3. What good woman's needlework for others was shown to an apostle after her death?
4. What lesson did Jesus teach from what was called the eye of a needle?
5. Of what kind of a woman are we told that she made tapestry?
6. What do you suppose Job meant when he said, "Thou sewest up mine iniquity?"
7. What was the first sewing we read of in the Bible?
8. When was needlework first used for God's service?
9. What father made a coat of many colors for the son of his old age?
10. What mother made a new coat every year for her little son?
11. What woman's patriotic song is recorded describing the return home of conquerors adorned with many-colored needlework, part of their spoil?
12. What religious use on the part of his disciples did Jesus say would be like patching an old garment with new cloth? What do you think he meant to teach?

Answer the questions by number, giving chapter and verse of your refer-

ences. Send your replies as a letter to Mr. Bartlett, by the 15th of March. If you do not do so before, state your age in writing. The prize for January, February and March will be announced in our April number.

### Weekly Topics.

March 15th.—"What can we learn from Jesus' home life?" Luke 2, 40, 51, 62.

Before summarizing moral or social lessons, make sure that all your juniors know the historical facts, e.g., ask such questions as follows: The names of Jesus' parents. The town where they lived. To what family did they belong? Who was David? Why did the Jews not have a king of their own when Jesus was born? Who was Roman Emperor? Who was Governor of the Jews? Why did Joseph and Mary go to Bethlehem? How was it from Nazareth? To whom was the story of the birth of Jesus first told? Where did Jesus' parents first take him? Why did they flee into Egypt with the child? Etc. Coming to the home life and its lessons, note such points as:

Reverence for parents.—"He was subject unto them." (Eph. 6.)  
Industry.—He was called "the Carpenter's Son." (Matt. 13, 55.)

Constancy.—His brothers did not believe in Him. (John 7, 5.)

Humble poverty.—(Matt. 13, 54) He was not worldly wise.

These points show that in a home of humble poverty, without the advantages either socially or scholastically that come from much money, Jesus was rich in wisdom. Though distrust and unbelief concerning him were in the minds of his own brothers, Jesus was constant, and true in his loyalty to God. As son of an industrious mechanic, Jesus learned to labor and help in the daily duties of home and workshop. And in all he obeyed the fifth commandment implicitly. So the poor home was made rich! Such homes we need to-day, and as children at home it should be the desire of all Junior Leaguers to do as Jesus did, try and make home rich in love, sympathy, and daily help.

March 22.—"What can I learn from the healing of the nobleman's son?"—John 4, 46-53.

Get one of your more advanced Juniors to tell in original statement the story of the lesson. Then collect the lessons, e.g.:

1. Greyness is no protection from distress or afflictions come upon all, whether rich or poor, high or lowly.

2. Sickness and trouble often drive us to Christ.

3. The case was desperate. Death was near. So our sins have made our case pressing, and if Christ does not save us, we have no hope.

4. Christ's word alone was sufficient to cure.

5. The word that healed the son, also assured the father. The father's faith in Christ's word was full and complete. He "believed." He "went his way." He knew Christ was true.

6. The word of recovery was a glad message. The servants were happy and knew the father would be also. So the greatest joy comes with soul health. Disease (sin) means misery; suffering, death. Health (forgiveness) brings comfort, rejecting life.

7. The example of the father had much influence in bringing his whole house to believe Christ. Happy homes are those where all believe on the Lord and enjoy his blessing.

Note.—It will be well this week to teach the following facts recorded concerning the miracles of our Lord. His mighty works were miracles of mercy and loving kindness. In all thirty-three are recorded. Two of these are found only in Matthew. Two more are found

Mark. Six are given only by Luke, and six others by John only. That is about one-half are recorded by only one of the Evangelists. Ten are found in Matthew, Mark, and Luke, while only one (which?) is given by all four writers. Twenty-four of the forty-three were performed to heal the sick or raise the dead. He "went about doing good."

March 29.—"Bible teaching about eating and drinking." Prov. 23, 20, 21; 1 Cor. 10, 31. (Temperance meeting.)

Give an example of gluttony.—Num. 11, 4, 5, 13.

What goes with gluttony? (Leanness of soul).—Ps. 106, 15.

What O.T. advice is given about gluttony?—Prov. 23, 20.

What O.T. advice is given about eating?—Prov. 25, 16.

Who followed Jesus because they thought they would get all they could eat, without working for it?—John 6, 26.

Give an O.T. text condemning wine-drinking.—Prov. 23, 31.

A N. T. one of similar import.—Ephesians 5, 18.

What is said of one who makes another drunk?—Hab. 2, 15.

What doom threatens the drunken?—Nahum 1, 10.

How can we eat and drink to the glory of God?

1. By thanking him for daily food.

2. By eating and drinking only wholesome things.

3. By avoiding all excess and so setting a wise example.

4. By using our strength in God's service.

These short rules will help us, our families and friends, and others about us to live both "soberly and righteously," and as "children of the day," and "not of the night nor of darkness."

April 5th.—"What the Tabernacle Builders teach me."—Ex. 35, 4-10, 21, 22; 2 Cor. 9, 6, 7.

Before trying to find the lessons we may learn from the builders of the Tabernacle, let us try to form some idea of the Tabernacle itself. The following is a short summary. The Tabernacle was a place of public worship. It was a movable sanctuary. It was carried from place to place by Levites, whose duties were to wait on the priests. The Tabernacle was used first by the Israelites in the wilderness. When they took possession of the Promised Land it was set up first at Shiloh (Josh. 18, 1). It remained there during the times of the Judges. It was afterwards at Nob (1 Sam. 21, 1). Then it was at Gibeon (1 Chron. 21, 29), and afterwards it was brought to Jerusalem by Solomon (1 Kings 8, 4). It was made throughout according to divine orders (Exod. 25, 9, 40). It consisted of a tent composed of a wooden frame-work, on which was hung a rich and costly cloth. Over this was spread another covering of black goats' hair, and this was again covered by two cloths, one of rams' skins, dyed red, and a narrow one of badgers' skins to protect the ridge (Ex. 26, 14). This building stood within an oblong court or enclosed space, 150 feet long by 75 wide. It was divided into two, that nearest the entrance was called the Holy Place; the inner space, curtained off by the "veil," was the Holy of Holies. The former was thirty feet long, the latter fifteen, the breadth of the whole being the same, fifteen feet. Each part, the outer court, the Holy Place, and the Holy of Holies, had each furnishings peculiar to itself. 1. In the outer court (open to the sky) stood (1) the Altar of Burnt-offerings; (2) the Brazen Laver. 2. In the Holy Place were (1) the Altar of Incense, in the centre; (2) the Shewbread Table, to the right of the Altar; (3) the Candlestick or Lamp, to the left.