

## Junior Department

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### The Snapshot

"Come on, all ready. Stand right there, I'll tell you when I'm taking. Wait, I've got to focus. Now! Prepare! No, no—the camera's not straight. How far is it, do you suppose? I'm focussing at twenty feet. No, papa needn't change his clothes, And doesn't baby look too sweet!"

"Now! Wait a minute—I can't get You all in, somehow. Mamma, please Move closer to papa—closer yet; Or sit, with baby on your knees. I'll move back, too, a little bit."

Now! Wait—You're partly in the shade.

I guess that mamma'll have to sit, Or else she won't show, I'm afraid.

"And, papa, you sit, too. Let's see—No, that won't do; your feet are out of focus; they would look to be As big as ferry boats, about!"

Turn catt' corner—there! Now! No, There's won't do. Wait. I guess we planned.

Best way at first. You seem so low. Perhaps you all had better stand.

"No! Wait!—until the sun is bright. How mean a cloud should interfere! You're all three now exactly right! Just fine! And baby's moved! Oh, dear!"

But, there—it's coming out! Now, quick!

Here, baby! Look at sister—look! Just look at sis—I'm eaking!" (Click!) "There, now! It's over with. You're 'took'."

—St. Nicholas.

### Weekly Topics

May 13th.—"Service of the Lips." James 3.

See v. 5, "The tongue is a little member." Yet it may be used for either blessing or cursing (v. 10). Its influence is very far-reaching and great (v. 6). Envy and strife in the heart often give rise to evil speech (v. 14). To use our speech wisely we need a spirit of wisdom within (v. 13, 17). Now, from such a start as this, it is easy to proceed to some of the most common forms of evil in the speech of the young. "Boasting" (v. 5) is one. Many boys and girls are given to this habit. It comes from a spirit of pride in the heart, and often leads to untruthfulness in word. We must have a clean heart or our words will be wrong (v. 11). Show, too, how one wrong word will soon grow into many. "A little fire" will kindle a great blaze. How often a hasty word spoken in unkindness, will cause almost endless trouble. We should, therefore, cultivate a kindly form of speech. The best way to do this is to have a kind heart. ("Out of the abundance of the heart the mouth speaketh.") Very often, too, an untruthful word will bring disaster. A lie is any attempt to deceive another. It may be "just for fun," but such "fun" is wrong. Slang words, too, are common among the young, and are often the beginnings of a bad habit that is hard to break. When once the tongue has "run away" with us in this way, it is hard to "tame," and v. 8 is as true to-day as when St. James

wrote it. Where is the remedy for all wrong habits of speech? It is not in the tongue itself. The tongue is only an instrument we use to express our thoughts. Words are only outward evidences and audible sounds of our inward thoughts. It is a good thing to think before you speak, and sometimes it is a better thing to think and not speak at all. Many an unkind word would never have been spoken had the speaker first stopped a minute to think what he was going to say. We should also pray for grace to speak aright. "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight," is a good prayer for us all to put up to our Heavenly Father daily. Then, when the heart is right, and the mind thoughtful, the speech will be sweet to the ears of both God and our fellows.

May 20th.—"Service of the hands." Acts 6. 1-6.

Our lesson speaks of men who were expected to do something. The service of the Lord is very practical. It is for people who know what is to be done and who are willing to do it. There are different things to be done. The lesson deals with caring for the bodies as well as the souls of the early Christians. So today, there are works of mercy and help to be done in every neighborhood, and doubtless in yours there are some poor people who would be the better for a kind visit and a little cheer from your members. There are "widows" who are old and afflicted to whom the cheerful presence and sweet songs of some of your girls would be a blessing. Do not "neglect" them. One of the very best ways to develop a spirit of lovingkindness and liberality in the young is to set them to some such work as is here suggested. The poor will appreciate a kindly gift, and the more well-to-do will enjoy an occasional visit. This is the "opportunity" for you to organize your Sunshine Committee. The sweet and bright beams of the sun are making everything beautiful and fruitful in nature around us. Why not try to imitate him in the neighborhood in which you live? So you may see how the topics for the month have grown in their application. Think, speak, do. These words express the order. Make application to-day. Get a list of your aged people ready before the meeting. Seek out some of your members to go two-and-two to visit them through the week. Spring flowers are plentiful now. The woods are not far away. Arrange a number of bouquets to be distributed. And if there are some old and "shut-in" ones in your community let the best singers among your girls go to them and gladden them with a song. Remember that you are making a difference in their lives. Let your words continue later in life when the natural abilities are greater and abilities larger. SERVE.

May 27th.—"Service of money." 2 Cor. 8. 7-9; 9. 6-8. (Missionary Meeting.)

Notice first the words "this grace also." What does "also" mean? Make it plain that Paul puts the giving of money in the same list as faith and love. Christian giving is a "grace" to be cultivated by all. It is spoken of as a test of love. See v. 8. "To prove the sincerity of your love." It follows, therefore, that if we love we will give, and if we do not give we do not love. And then Paul speaks of the great example given by our Lord Himself (v. 9). If we want to be like him we must be liberal in mind and hand. Now show that the proper way is to begin as in v. 5, where Paul says they "first gave their own selves up to the Lord." If the Lord

owns us, he must own what we have. We do not own it. We hold it to use for him, that is all. The giving of money is a hard thing with many people because they do not see this fact. All we are and have belongs to Christ. Therefore, when we are using money for his cause we are not really giving anything, but using what is already his for the spread of his kingdom. This must be taught the young early, or they will form wrong ideas of the ownership and use of money. The second lesson in the 9th chapter deals with the law of bounty. As in the spring the farmer does not try to make a little seed go as far as possible, but rather uses enough to make a full crop as sure as he can, so it ought to be with us. We should not try to know just how little we can give to the cause of God; but how much is required to assure of abundant harvest. How much is needed to send the Word of God to China, to Japan, and the other mission fields of Methodism? How much of that can I give? Too often the question asked is the reverse and really means "How little can I give?" It is a matter for prayer. God is able to make you abound "in this grace of liberality. Now, do not fail to impress on the child that we must not wait until he has "a lot" before he gives anything (ch. 8. 12). But the giving, though small as a matter of finance, may represent a great heart before God, and if we give while we have but little, the will to give will stay with us when we are older and have more. Giving is a habit to be intelligently and prayerfully cultivated, and the giving is to be performed for the glory of God (ch. 9. 13). Children may give cheerfully, liberally, systematically, prayerfully, for God's glory, etc., as well as their elders.

### JUNE.

Topic for the Month—"All for Christ."

June 3.—"Growing in stature." Luke 2. 52; Rom. 12. 1.

The picture of the first text is one in which the boy Jesus is seen to be growing. A growing boy! How interesting to the boy himself and his parents. Jesus was in every way a nature boy. He is represented in few words as developing in body, mind and spirit, and it should be the study of every parent to ensure a healthy growth, such as he made, in their boys. How can this be done? Don't you think that the boy Jesus was a "study" to his mother? We are sure he was. She did everything possible to preserve his beauty and to develop his strength of body. But while it is the duty of parents to do likewise, our topic deals particularly with the boy's own side of the question, and we have to ask the question, "How as Jesus did in caring for their bodies. First, the appeal and advice of Rom. 12. 1 must be followed. Every boy must early know that his body is to be kept "holy" and that if he keeps it clean, both outwardly and inwardly, it will be acceptable to God." Who can say a text that says that he that hath clean hands shall grow stronger and stronger? There is such an one. Cleanliness and strength go together. Outward washings are good; but the washing by the Holy Ghost in regenerating the heart and making us clean is better. Every Christian boy should hate dirt. Whenever it is he should get rid of it as quickly as possible. Outside or inside, to be unclean is to be unhealthy. Health is wholeness. So is holiness. Grow! Grow as big as you can; but be sure you grow well. Every habit that will defile the body is evil. You can't think of the boy Jesus with unclean face or hands, much less with unclean speech or