

Junior Department

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 General Sunday-School and Epworth League Board. He
 invites correspondence from all Junior League workers to
 add interest to this Department of the Era.

The Man in the Bay

In the acorn is wrapped the forest,
 In the little brook, the sea,
 The twig that will sway with the
 sparrow, to-day,
 Is to-morrow's sturdy tree.
 There is hope in a mother's joy,
 Like a peach in its blossom furled,
 And a noble boy, a gentle boy,
 A manly boy, is king of the world.

The power that will never fail us
 Is the soul of simple truth;
 The oak that defies the stormiest skies
 Was uprooted in its youth;
 The beauty no time can destroy
 In the pure young heart is furled;
 And a worthy boy, a tender boy,
 A faithful boy is king of the world.

The cub of the royal lion
 Is regal in his play;
 The eagle's pride is as fiery-eyed
 As the old bird's, bald and gray.
 The nerve that heroes employ
 In the child's young arm is furled,
 And a gallant boy, a truthful boy,
 A brave, pure boy, is king of the world.

—Anon.

New Testament Study for Juniors at Home

St. Paul

(I.)

The first Essay on our first Study (given in the May Era) to reach us was that of Laura Rorke, the nine-year-old daughter of Rev. S. G. Rorke, of the Salem Circuit, Bay of Quinte Conference. Laura wrote very nicely for so young a student. Her paper reads as follows:

"Saul was born in Tarsus, and went to school in Jerusalem. He learned the trade of tent-making. Saul hated the Christians, and killed them whenever he could. Stephen was the first person he killed. On his way to Damascus to kill more, he heard God calling: 'Saul, Saul, why persecutest thou me?' A little while after he was converted, and started to preach."

Laura used only about sixty words, you see; but she has told the story nicely. Have you studied the twelve facts in No. 1, yet? Do so! Then try the one following. Learn the facts, write them out neatly from memory in 300 words or less, and mail your paper to Mr. Bartlett, Colborne, Ont.

II.

13. After his conversion at Damascus, visits Arabia, and then goes back to Damascus. Gal. 1, 17.

14. The Jews at Damascus try to kill him. Acts 9, 23, 24.

15. He makes his escape by night. Acts 9, 25.

16. Goes to Jerusalem. Stays there two weeks. Acts 9, 26; Gal. 1, 18.

17. The apostles there fear him. Barnabas his friend. Acts 5, 27; Gal. 1, 19.

18. He preaches at Jerusalem. Acts 9, 28, 29.

19. The Jews try to kill him. Acts 9, 29.

20. The Lord tells him to leave Jerusalem. Acts 22, 17-21.

21. He goes to Tarsus. Acts 9, 30.

22. He preaches in Syria and Cilicia. Acts 26, 20.

23. Revival at Antioch. Brought from

Tarsus to Antioch by Barnabas, to help. Acts 11, 25, 26.

24. Famine at Jerusalem. Saul and Barnabas sent from Antioch to Jerusalem with relief for the famine sufferers. Acts 11, 29, 30.

Follow up these Bible Facts from month to month and you will get a clear outline of the Life of St. Paul. It is worth your while.

It is with pleasure that we note the place given to the Junior League and its interests on the Toronto Conference Programme. Too long has the consideration of the Junior problem been delayed. We trust that a great awakening of interest will follow in the Toronto Conference, and that next year the other Conferences will not overlook the Juniors in arranging their public meetings.

The various Summer Schools to be held throughout Canada this year should not fail to give due prominence to the Junior League. If constant additions of new members to the ranks of Leaguers are needed, there is no better recruiting field than the Junior League. Start very early to interest the child in the Bible and the enterprises of the Church, and he will not be "so hard to reach" when a young man. "The young man problem" is generally delayed too long. It should never develop beyond the juvenile stage. Solve the child problem and the young man problem will not exist. Every Summer School programme should devote one whole session at least to the Juniors, and every student at the Junior League should help work out its problems practically and promptly.

"I cannot interest children" is frequently said by Christian ministers. Why? Is it because the vital importance of childhood in its relations to the Kingdom of God is undervalued? Is it because the speaker has an altogether wrong idea of his own responsibility to the little ones? Is it because he will not take time and give the attention necessary to prepare to talk to children? Is it because he has lost (if he ever had it) his sympathy with the very young? It may be that in some cases all these reasons will apply. It is a certain fact that properly prepared "children's talks" are both acceptable and profitable to the adults in the audience, and it is equally true that certain preachers would be more effective in public address if they but kept in touch with the youngest of their congregations, and spoke with the plainness and simplicity that make it possible for even the children to understand them. The writer esteemed it as the highest possible compliment when preaching Sunday-school Anniversary sermons on a certain occasion the twelve-year-old daughter of his host said to her mother: "That was the first sermon I ever listened to all through." How many get far beyond the text, even if they remember that? We plead not for more childish preaching; but for more preaching that children can understand and appropriate. Then we shall see more of the Juniors in public church services. Their absence now in the majority of congregations is a matter of grave concern, and the pastors in charge cannot awake to its importance too quickly. Let a boy form the habit of non-attendance at public worship, and he will not be apt to mend it as a youth. "Gather the children," is an old command that needs to be repeated in many modern churches. Neither the Sunday-school nor Junior League can supplant the public worship of the Sabbath Day. Your children may

attend them; they must go to church. If they do not, let parents and pastors remember that neglect of this duty will cause many bitter and vain regrets in coming years. "Feed my Lambs!" The sheep will come as the result of growth under intelligent, devoted shepherding thus suggested by our Master.

Weekly Topics

June 10.—"Growing in Wisdom." Lu. 2, 52; Phil. 4, 8.

1. What is "wisdom"? It is generally spoken of as if the same as knowledge. But knowledge and wisdom are not just the same. Knowledge tells us about things, while wisdom tells us how to use what we know. Wisdom is larger than knowledge. It is the possession of knowledge and the ability to do what we know. We need to be wise. Only by wisdom can we make good use of our knowledge. A boy may learn a lot about mathematics, but he would not be wise if he mis-spent a dollar. We may learn a whole lot of facts about the Bible, but unless we live aright our knowledge will not profit us. Jesus knew what to do, how to do it, and he did what he knew he ought. We must know what, and how, and then do what we know in the way we ought. That is wisdom—making the best and proper use of what we have and know in the duties of every day. 2. How to grow in wisdom. We must study, of course. Only so can we know. But study is not enough. We must practise. We must learn to do by doing. We grow by use and exercise. In studying music, the printed score is not all. The piano or organ keyboard is the very important thing. "C" on the music page will never make sound. You must know what the note means, where the note is on the keyboard, and that note must be struck. The proper combination of notes in right time makes the tune. You become wise in music by playing what you already know, and thus learning more proficiency and laziness never go together. Study, work, know, and do what you know if you would know more. Jesus did his "Father's Business" when twelve years old, and was better able to do it than thirty because he started while a boy. . . . We must also pray. This wisdom is not only of the head. It is of the heart also. It is not learned in books alone. It "cometh down from Heaven." God giveth it to all who ask for it. The Scriptures teach the need of prayer. But prayer is not enough while a boy. . . . We must pray as well as pray, and by the hardest work we are best prepared to go and pray again. A wise boy is one who knows what God wants him to do and does it in the best way he can. This applies to all daily duties, whether at home, at school, or at church, and wherever we may be. And a boy because he is wise is making the best possible preparation for becoming a wise man. Thus Jesus grew, and we must grow in the same manner. Now you will see how our next Topic follows

June 17.—"Growing in favor with God and man." 2 Tim. 3, 14, 15.

There is nothing that is of such value in child or man as personal goodness. As this is shown by us do we impress others. As they see evidences of a wise and reverent spirit in us are they drawn to us. Jesus was a lovable boy because he was a loving boy. He loved God, his earthly parents, his religious and some duties, his companions and friends, and because he loved he was loved in return. Nothing is so attractive as a loving heart that shows itself in a good life. If we show a reverent and obedient spirit towards God, we shall enjoy his favor.