

Our Young Folks.

Personal Beauty.

How to be beautiful when old? I can tell you, maidens fair— Not by lotions, dyes and pigments, Not by washes for the hair.

Mr. Choate and the Ambitious Plough-Boy.

A great many boys mistake their calling, but all such are not fortunate enough to find it out in as good season as this one did. It is said that Rufus Choate, the great lawyer, was once in New Hampshire making a plea, when a boy, the son of a farmer, resolved to leave the plow and become a lawyer like Rufus Choate.

How to Understand Poetry.

Sometimes a boy or girl says, "I should like to understand poetry; I do like to read it and repeat it, but I cannot always tell what it means." Dear children, some things go under the title of poetry which are incomprehensible to young and old, to wise and foolish alike.

Queen Elizabeth.

When the unhappy, bloody, fiery, heart-broken Mary died, everybody was glad. Was there ever so sad a thing? Instead of weeping, the people rang joy-bells and lit bonfires, to show their delight. How glad they were to be rid of her! and not much wonder. The name of Elizabeth rang joyfully through the London streets and all over England as soon as the breath was gone out of her sister's worn and suffering frame.

Elon (which, as I have already told you, is close to Windsor), the boys and masters all came out and made Latin speeches to her, and presented her with books full of verses, all beautifully written out in Greek and Latin, for which you may suppose all the sixth form had been outdoing their brains for weeks before, and in which the praises of the great Elizabeth were sung till words could go no further.

Abraham.

In how many varied and striking attitudes, each worthy of the artist's pencil, does Abraham present himself in the course of his eventful life—leading out the migration from Haran, crossing the Euphrates, pitching his tent at Sichern, kneeling before the altar at Bethel, standing silent before Pharaoh, heading the midnight assault, prostrate before God moaning out his prayer for Ishmael, waiting on his three mysterious guests at the tent door under the oak at Mamre, putting at early dawn the bottle of water on Hagar's shoulder, bowing to the Hittites in the gate, bending with a knife in hand over Isaac.

Holding his own peculiar faith with a grasp of unrelaxing firmness, there is not a tinge in him of narrowness, moroseness, or fanaticism; all is broad, open and humane. By prospects of a name so great, a seed so numerous, an influence so wide upon this earth, pride might have been inflated, desires confined, and hope concentrated on earthly blessings.

Mental Dyspeptics.

There is the dyspeptic croaker. He grumbles by rule; murmuring is his daily food. He is out of all patience with Providence, and with the mass of humanity around him. He has no word of praise for any one, no complacent wish for either relative or friend.

There are others whose mental dyspepsia assumes the form of despondency. They do not croak; they sigh. They do not find fault, but pine in silence. They are servants of their fears. When they lie down at night they have some doubt about the rising of the sun. Their whole life is tinged with darkness.

The despondent should remember that God is not disposed to make war upon them. He is abundantly able and willing to help and bless them, and wants them to hope, and not fear. The weakling—the man who lacks will-power—should throw himself upon a stronger will than his own, and set himself to work under the inspiration of the sentiment expressed by St. Paul, "I can do all things through Christ, which strengtheneth me."

THERE is no need that the man in a skiff amid Niagara's rapids should row toward the cataract; resting on his oars is quite enough to send him over the awful verge. It is the neglected wheel that capsize the vehicle, and maims for life the passengers. It is the neglected leak that sinks the ship. It is the neglected field that yields briars instead of bread. It is the neglected spark near the magazine, the tremendous explosion of which sends its hundreds of mangled wretches into eternity.

Sabbath School Teacher.

LESSON XXXIV.

THE VALUE OF WISDOM. (Prov. iii. 1-19.)

COMMIT TO MEMORY vs. 3-6.

PARALLEL PASSAGES.—Isa. xxxii. 17; 1 Pet. i. 6-8.

SCRIPTURE READINGS.—With vs. 1, 2, read Rev. xxii. 14; with vs. 3, 4, read Pa. lxxxix. 14; with vs. 5, 6, read 1 Chron. xxviii. 9; with vs. 7, 8, read Isa. i. 10; with vs. 9, 10, read 2 Cor. ix. 6; with vs. 11, 12, read Pa. cxxx. 67, 71; with vs. 13-16, read Matt. xiii. 44-46; with vs. 10, 17, read Matt. xi. 20, 28; with vs. 18, read Rev. ii. 7, and with v. 19, Pa. civ. 24.

GOLDEN TEXT.—It cannot be gotten for gold, neither shall silver be weighed for the price thereof.—Job xxviii. 15.

CENTRAL TRUTH.—The testimony of the Lord "makes wise the simple."

One may study the rules in grammar and not apply them. We learn the lesson of arithmetic that we may be accurate in accounts. Students work in the elements of things in chemistry, that they may know how to compound drugs, make colors, gas, steel, and other necessities of human life. We learn religious truth that we may do it. A true life is applied Christianity. Our lesson to-day magnifies the use of it.

We are to study two of the three divisions of this chapter, each beginning with the kindly oriental form of address, like "beloved," in a sermon, or "dear friends" in an address. Two verses describe the benefits of wisdom or true religion, in a very orderly and winning way, a counsel and a promise being linked together; and this prepares for an eloquent eulogy—summing up and enforcing the advices given. The connection is not very close—it is the Book of Proverbs—but it is close enough to warrant our helping our memory by this order.

Our one may follow another order, and study:

(a) THE RELIGION OF CHILDHOOD (vs. 1, 2). It is the period for learning. God's law is the lesson. The memory is to be put to its highest use in remembering it. The tendency to forget is suggested by the form. "My son forgot not." It is a caution. The mind is to be stored with truth. The Hebrew parallelism, in which a thing is said twice, with a little variation—a new idea suggested—is here. "Lay" corresponds with "commandments," and "keep" with "forget not." We keep things in places adapted to their nature—a coach in a coach-house, money in a purse, the memory of our friends in our hearts. We do not keep books in the field. So the heart is the fitting place for the commandments. (See Jer. xxxi. 33.) The heart is the seat of affection. As the heart is the child is. One may recollect what God says, as he recollects what the devil said (Gen. iii. 4; Job i. 9, 10); but God's commandments are to be in the "heart" like a mother's last words, to be treasured and acted on. Mark the promise (v. 2). One may have a beautiful view, with meadows and corn-fields lying near, and beyond the hills rising one above another. The eye, as it travels to the hills, first ranges over the nearer corn-fields. So here. "Long life and peace" are the benefits close to us, as we look away and up to the heavenly Jerusalem. Keeping the commandments tends to these—break them in vice and sin, to ruin. Children I hear God speak to you here. See how He loves His children in Isa. xlviii. 17, 18.

(b) THE RELIGION OF EARLY YOUTH (vs. 2, 3). It is the time when we see beauty, love ornaments, feel the charms of what is lovely. Yet the taste is not formed. The judgment is unripe. Mistakes are easily made. The fitting counsel is, "Let not mercy and truth—the same cautionary form—"forsake these." The eastern youth bound ornaments on neck and arms. Here are the best "mercy and truth," either God's mercy and truth, as in Pa. lxxxv. 10, or the gentleness and sincerity which the young should study, and which we gain as we become like our Saviour. In Him these graces are perfectly embodied. This is the way to favour and good understanding before God and man, as the history of Joseph, Samuel, David, Solomon, when young, so well shows. But the mercy and truth must not be, in form only. It is not enough that we are good-mannered and polite. As the ancients wrote on tablets, as God's finger wrote on the tables of stone, so must these be on the heart (2 Cor. iii. 8). He reaches the heart, and his writing stands.

(c) THE RELIGION OF LATER YOUTH (vs. 5, 6). There is apt to be self-confidence. The young man rejoices in his strength—the young woman feels the influence she can exert. He can do—she can persuade. But "trust in the Lord" is the best truth. (Study Jer. i. 8-3; Moses, Ex. iii. 12; and Pa. xxxvii. 3.) Learn caution from Eve (Gen. iii. 5, 6). She leaned to her own understanding. Young men! you can do much—you are strong. So is the "horse or mule" (Pa. xxxii. 8, 9). Learn "by heart" (Pa. cxlvii. 10).

This is the time for making decisions as to pursuits, interests, associations. "In all thy ways acknowledge—direct thy path." Consult His word; think of His preferences; plan for His glory; so He will direct.

(d) NOW we come to THE RELIGION OF MEN AND WOMEN (vs. 7-10). They want two things—health and prosperity. Sickly and rich, or in health and poor, will not satisfy. Here is the double prescription. Remember we are studying "Proverbs," in which the "naval" may well stand for the body, and the marrow for its utmost powers (see the phrase "feel it in my bones"). For all this—be not wise in thine own eyes, but defer to the Lord. Self-wisdom and evil are together on the one side, God is on the other.

Then as to prosperity. "Honor the Lord," etc. (v. 10). "Sow bountifully." Give proportionately, in the right spirit, to the Lord, not for the newspapers, or the reports, or the compliments, or the credit, but for Christ's sake. (See Matt. vi. 1, and 2 Cor. v. 14.) This course leads to abundance. "New wine" was to Orientals as tea and coffee to us.

(e) THEN we have the RAZOR OF THE SURNAME (vs. 11, 12). A man may say,

"Shall I on this plan escape all pain?" No. In love God may afflict, and here is the proof (v. 12), with loss of health, means, favor of friends. And here are two dangers—making little of it and sinking under it. "Oh! it is nothing," says a man under God's hand. That may mean, "I did not need discipline." That is one danger. Take it for what it is—God's voice, God's needed rod. "Oh! it is of no use to try or hope"—that is, "being weary," "fainting," as it is rendered in Job. xii. 5. (See Pa. lxxvii. 2, and the better thought of v. 10). That is the other danger. We "go astray," like the silly lambs, and the shepherd's crook is at once on our necks; or we trust in our own power, or we are in danger from pride (2 Cor. xii. 8-10), or we need purifying and patience, or God is to be glorified in our submission. But all he does is as a father—"my son." (See meaning of again in Heb. xii. 6.)

This is practical godliness—the "wisdom," the "understanding," of v. 13, which Paul found to be better than even Jewish birthright and Pharisaic virtues, and which, in his language, Job praises (Job xxviii. 12-19), and Christ exalts as treasures and goodly pearls (v. 14, 15). Then, as the end of a sermon gathers up and enforces the points made in the beginning, so do the next three verses—"Length of days" (v. 10) is found on the plan of vs. 1, 2, riches and honor of vs. 9, 10, ways of pleasantness in vs. 7, 8, and paths of peace in vs. 5, 6.

Remember (1) Wisdom is identified with Christ (see Lesson VII.). To have Christ is to have this wisdom, or true religion; to be without Him is to be without it. Believing in Him we are one with Him in His death (Gal. ii. 20); in His place of favor before God (Eph. ii. 4-6); in His confidence before God (Eph. iii. 12); and we shall be with Him in heaven (John xvii. 24).

(2) This godliness is profitable for all things (1 Tim. iv. 8). This is made sure by Rom. viii. 28, founded on Ps. lxxiv. 11. Life cannot be a failure with it.

(3) Nothing, therefore, can make up for the want of it. If we have not Christ we have no true righteousness, no life, no peace, no safety. We are without God and without hope in the world (Eph. ii. 12).

(4) Wisdom, therefore, is the "principal thing" (Prov. iv. 7). All life is well laid out in getting it. A man is lost for time and eternity who dies without it. And it does not grow naturally in us. It has to be "found" (v. 13). (See Isa. lv. 5, 6).

SUGGESTIVE TOPICS.

Meaning of wisdom—object for learning divine truth—duty of childhood—use of memory—of youth—meaning of heart—religion of men and women—way to health and peace—way to wealth—uses of affliction—sent by whom—two-fold dangers—benefits of true religion—penalty of lacking—and responsibility on us.

How to Study the Lesson.

BY THE REV. H. A. HARLOW.

The lesson is a portion of the Bible, "given by inspiration of God." To study it, is to try to learn the mind of the Spirit in that place. How to study is determined by the object in view.

There are four classes of students, each having its own object. Scholars, teachers, superintendents and pastors. The scholar studies for his own benefit. The teacher for his class and himself too. The superintendent for the whole school as well as himself; and the pastor for the congregation, in which is merged the interests of all.

THE SCHOLAR.

The scholar should first of all commit the lesson to memory—a verse or two each morning. Then try to understand it, or what is better, find out and mark each word and sentence that he does not understand, with the determination to ask his teacher about them in the class. He should cherish the belief that it contains truth which is "able to make him wise unto salvation, through faith which is in Christ Jesus." If the scholar's object is to benefit himself, he should study the lesson so as to store his memory, inform his mind, and impress his heart with that which the Holy Spirit reveals.

THE TEACHER.

The idea of benefiting others raises us immensely in the scale of being; we become workers together with angels and with God. The Sunday-school teacher occupies this exalted position. His object is to benefit his class. That benefit is three-fold. He instructs, he impresses, and he moulds. One hour of one day in seven is his opportunity; his own mind and heart and example are the means; the lesson is his instrument. The problem is, how to make the instrument most efficient.

To impart sound religious instruction, he must commit the lesson to memory. Then anticipate the scholars' questions in respect to the general and special meaning of words, the situation of places, the relations of persons, customs, manners, promises, predictions, and other circumstances which concern the events of the lesson. Marginal references, Concordance, Bible Dictionary, etc., faithfully used, will furnish satisfactory information on all these.

This merely intellectual preparation, however, is but setting the types and figures and spaces, that the truth may make a clear impression. To produce this impression, the teacher must bring his heart to sympathy with the Holy Spirit, imploring Him to guide into all the truth concerning God and the soul, and the way in which they may be reconciled. As the heathen mother folds her infant's hands before her idol, so the teacher must impress the idea that "my teacher's Saviour must be my Saviour, and his God my God."

To do this, his example as well as his mind and heart must be enlisted. He must therefore study the lesson with a view to its reaction upon his own life. His power of forming correct religious habits in his scholars will be proportioned to the extent to which his own habits are moulded after the pattern shown in the lesson. The odor of a teacher's breath may confirm a bad habit which the words borne

upon it are impotent to change. To have mind and heart and life in suitable condition to make the lesson efficient in instructing, impressing, and moulding his class, the teacher will be compelled to use all the helps he can get, to warm his heart in the glowing radiance of the Mercy-seat, and to examine himself, lest his example contradict his teaching.

School, scholars and teachers thus prepared, surely our Sunday-schools would flourish, and "how to retain the older scholars," "how to make the Sunday-school interesting," and "how to insure regular attendance of teachers and scholars," would cease to be problems.

THE SUPERINTENDENT.

The superintendent's opportunity, means and instrument are the same as the teacher's. His method of study, however, should correspond to the different object he has in view, which is, to benefit the whole school.

He must seize the leading thought, and make it the key for opening and closing the school. The hymns should present it as praise or thanksgiving; the Scripture read should shed fresh light upon it, and the prayers embody the same mind of the Spirit revealed in the lesson. He must study to be able to respond to every call for aid from the teachers. Moving on a higher plane, and free from the confusion incident to teaching, he can more readily see the true relation of the word, incident, prophecy, or purpose of the sacred writer, and catch the thought which may elude the teacher. He must also study to find some simple practical truth adapted to the understanding of all, which may be briefly presented at the close of the school; gathering some bright flower or rich cluster which other explorers would be likely to miss, and by its beauty and sweetness adding new pleasure, and sending all away rejoicing in the truth.

THE PASTOR.

The pastor's opportunity is not confined to one hour or one day in the week. His means are the same as those of the teacher, but more efficient by reason of superior culture; and his instrument the same Sunday-school lesson for the day. His object is the spiritual benefit of the entire congregation. He commences his study of the lesson where others leave off. With telescope of higher power, and with observatory more elevated, his field of vision is not only broader, but deeper into the boundless firmament of truth. He sees what others see, but more clearly, and discerns much what they fail to discover. He learns that "the deeper things of God" often interpret or modify things which appear upon the surface of the text, as motions of planets are rightly understood only by estimating the influence of others beyond their orbits.

The pastor, therefore, must study the lesson with reference to the analogy of faith on the one hand, and the salvation of souls on the other. He must quarry out the virgin ore of doctrinal truth, melt it in the glow of personal consecration, work it out into the coin of the kingdom, and stamp it with the image and superscription of Christ. Then from the pulpit, or lecture-desk, or Bible-class chair, he must circulate the golden truth for the benefit of all. This he can do, and have left small coin of the same genuineness for conversational intercourse through the week. In this way he may make many poor sinners rich unto salvation, instruct and encourage superintendents and teachers, and indirectly furnish material for the inculcation of truth in the minds of the children.

Recent Discoveries at Rome.

Among these the archaeological commission, instituted by the municipal council of Rome, describes a statue, recently discovered, of Hercules as a child, which is considered very rare. It, together with a statue of the earth, was discovered last spring, at Campo Verano, the cemetery of the city. The circumstances of the discovery were peculiar, originating from the prosecution of the municipal works in the cemetery. Both statues were found within an ancient inclosure, the greater part of which is still preserved. The place may be seen, near the grand portico at the foot of that rock, anciently cut in sepulchres, which front the right side of the church, occupying the centre of the cemetery. This is supposed to have belonged to the residence of some ancient religious society, a similar ruin existing at Ostia. The buildings of such colleges were frequently decorated with statues and images of Gods, presented as votive offerings by the inmates. This statue of Hercules is of life size, representing the son of Almena and Jove in childhood. It is the same representation of the god, of which the Capitoline Museum possesses a fine example in the colossal statue of green basalt, discovered on the Aventine. The child deity is represented under the type of Hercules the Conqueror; that is, in an attitude of repose, and holding in his hand the apple of the Hesperides, regarded by some as his last labour. The lion-skin, which seem too rough for his tender limbs, covers his head and back, and is tied on the bosom by the skin of the legs. The little Alcides leans on the club reversed, placed under his left arm, which is somewhat extended, as he holds out the fatal apple, while the right arm is bent upon the thigh. On the youthful face, which already has a heroic expression, is stamped a smile full of ingenuousness and joy, which expresses the satisfaction he feels in the possession of those terrible instruments.—Ladies' Repository.

The every-day cares and duties which men call drudgery are the weights and counterpoises of the clock of time, giving its pendulum a true vibration, and its hands a regular motion, and when they cease to hang upon the wheels, the pendulum no longer swings, the hands no longer move, the clock stands still.—Longfellow. There is a heaven to the shipwrecked mariner, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of diseases, and a guardian of health. Prayer at once secured the countenance of our blessings, and dispelled the cloud of our calamities.—Chrysostom.