

A DRAMA OF LIFE.

BABYHOOD.

In a cradle, warm and cosy,
Just a baby, soft and rosy.
Just a baby, quiet lying,
Sleeping, smiling, waking, crying,
Dimpling, kissing, cooing, crowing,
All a baby's sweetness showing.

BOYHOOD.

Grown to boyhood, laughing, playing,
In the fields and woods a-slaying.
In the school-room, joking, turning
All things into fun, yet learning.
Towing, boating, skating, racing,
Every kind of frolic chasing.

YOUTH.

Boyhood grown to youth, he measures
Life by very different treasures.
Fond of flirting, dancing, singing,
Lover-like in joy upspringing.
Still for some coy beauty dying,
 Wooing, dressing, rhyming, sighing,

MANHOOD.

Till at length his playtime over,
Thought and labor please the rover;
Bring him manhood's grave ambition,
Disappointment and fruition.
Wife and children, earnest striving,
Till he sees old age arriving.

OLD AGE.

And sits well contented waiting,
Better life anticipating,
Still by earthly love surrounded,
Full of hope in true Faith founded.
Then some morn, "the secret token,"
And the silver cord is broken.
And his loved ones, softly weeping,
Whisper, "He is safely sleeping,
Give him to the Father's keeping!"

HOW TO TAKE A REBUKE.

A well known philanthropist and authoress of the same county used to tell this tale of young Spurgeon: She found herself alone with him in a railway carriage travelling up from Essex, his native county. Presently calling her attention to some green fields in the distance, some little white houses and straight hedge rows, he said "In after time travellers will point at that village and say, 'It was there that the great Spurgeon was born.'" Unbeknown to him she had recognized him as the boy preacher just making such a stir, and she answered slowly in the forceful tones so well known to her friends, "Do you think that St. Paul would have pointed to Tarsus as the place where the great apostle was born?" In a moment came the response, "Madam, I have many admirers and but few friends; let me thank you as a friend for your chiding." Miss Catherine Marsh, the greater man of the two at that period of time, used to add in telling the story, "I began by despising the little aspiring man for his vanity, but I ended in admiring his Christian spirit that knew how to take a rebuke."

JUNIOR ENDEAVOR AND BOYS' BRIGADE.

BY MRS. ALICE MAY SCUDDER.

I believe that there is a key to unlock the spiritual nature of every boy in existence, if only we are bright enough to find it; few locks are alike, and each requires a special key. The man who applies an old-fashioned key to a Yale lock will stand outside the unopened door forever; and the Church that tries to find an entrance into boys' hearts by old-time methods only will be equally unsuccessful.

The religion of Jesus Christ meets the wants of boys and men, for our Saviour was both a boy and a man; and he understood masculine temptations; for Paul, a man, distinctly said, "He was tempted in all points like as we are." Hence we can safely assert that he never left his religion for "women only." If the hearts of the boys are unreached, it is because we are not adapting religion to the wants of our age.

Now, what are the religious wants of this age, especially as concerns our boys? Our need is, to provide, in our churches, for the gratification of harmless pleasures. This is a new departure, and some antique brother will say, "They didn't do such things, when I was a boy, to get folks to church." But the reply is, "No, they

did not; but they publicly whipped the delinquents, which was far worse." When thousands and thousands of our boys are drifting to perdition, we must cast aside personal preference and prejudice, and ask this one simple question: "Will such a method help to make the boys better Christians?" If "Yes" is the reply, let us take possession of it, as Columbus took our country, "in the name of the cross."

The boys and young men of to-day are fond of athletics and military tactics. Our Young Men's Christian Associations have utilized this fondness for athletics to great profit. Not until quite recently have we heard of "Boys' Brigades" in our churches. This new organization caters to the love of the military, and the discipline undoubtedly helps to make manly men.

Wisely, the heads of this organization are not trying to overturn societies now in existence, but they extend a helping hand to whichever department of the church they think they can serve best. The constitution of the Boys Brigade says that each company must be attached to some Church, mission, or other Christian organization, and foolish will be the Junior Endeavor leaders who allow it to be organized under any other branch of the Church than their own. Where there is a desire to organize a Brigade, let the Junior leader select a wise captain, arrange to meet the expenses of uniforms and drill, and call it by the name of "The Boys' Brigade of Christian Endeavor." Of course, such a superintendence would mean that boys, in order to join this Brigade, must become members of the Junior Endeavor society, and the religious instruction prescribed by the Brigade may be given by our Junior leaders. If extra teaching is given by the captain, it will only make it easier for the boys to participate readily in their Junior society meetings.

Let the pastors, who are interested in this new movement, remember that membership in the Brigade ceases, according to the constitution, at the age of twenty-one; hence they do not expect that this military movement will supersede a movement like that of Christian Endeavor, which provides, by its Junior, its Young People's, and its Senior, societies, for a course of Christian labor co-extensive with life. It merely designs to give, for a short period in a boy's life, a magnificent discipline; and, by its denunciation of tobacco, liquor, and vulgar language, to aid the youth of our land in reaching a nobler conception of manhood.

I think the Junior Endeavor Society might add a new committee to its list, called the Brigade committee, and wherever there is a church with sufficient means to pay for uniforms, drums, captain's salary, etc., they might organize the boys into a company. One of the grand features of the Christian Endeavor system is that, beyond the pledge, the general arrangement of committee work, the consecration meeting, and provision for interdenominational fellowship, it enforces nothing. We are left at liberty to add to our society work anything that shall aid the members to a better development of that which is spiritual.—Golden Rule.

TEMPTATION.

The man who deliberately goes where he knows he will be tempted, unless he has a call of God to go there, virtually makes an appointment with the devil. The Arabs have a proverb: "To think about vice is vicious." There is a great deal said in the newspapers about the fool who blows in the muzzle of a loaded gun, or attempts to light a fire with a kerosene oil can, but neither of these is to be compared in folly with the young man who makes and keeps an appointment with wild and dissolute companions, whom he knows will go to places, and deal with forms of sin, which he has always been taught to shun as he would a reptile. He cannot even plead the excuse of the man who thought the gun was not loaded. Everybody knows that intoxicating drinks are loaded. Every sensible person knows that bad company is loaded. Yet there are hundreds of boys who have been taught from their youth up that the billiard saloon is loaded, that the knot of street-corner loafers and the village owl gang are loaded, that the novel which they read under their desk at school is loaded, and that the cigar and pipe and

barrel of hard cider are loaded; yet they persist in blowing down the muzzle of the gun.—Union Signal.

SINS OF NEGLECT.

The lost soul is not always the one that has done the most wrong, but the one that has neglected to repent and seek Christ.

It was not because the man with the one talent tried to steal it, but because he neglected to use it that he lost it.

The foolish virgins were not kept out because they quarreled on the way, but because they had no oil in their lamps.

The man at the wedding was not cast out because he had insulted somebody, but because he had neglected to put on the wedding garment.

The sentence of banishment in the judgment will not be, "Because thou hast stolen bread," but "I was hungry and ye fed me not."—Ram's Horn.

PERSONAL REWARD.

There is a far better pay to the earnest and conscientious teacher than any amount of dollars and cents can represent, and that is the approval of the Master and the fruits that can be gathered in right and true lives influenced and rounded for Christ and the good of the world; surely that ought to be sufficient pay to satisfy all desires. But there is a personal reward also in the intellectual and spiritual growth that results from the study of God's Word, which ought to be regarded as ample compensation for the best possible effort.—Baptist Teacher.

INFLUENCE.

Teacher your influence over the minds and hearts of your scholars is second only to that of the parent. Are you using this influence to bring them to the Lord Jesus Christ to be saved? God will hold you responsible for the manner in which you are using this influence.

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON X.—JUNE 4, 1893.

REVERENCE AND FIDELITY.—Eccles. 5:1-12.

COMMIT TO MEMORY VS. 1, 2.

GOLDEN TEXT.

"Not slothful in business; fervent in spirit; serving the Lord."—Rom. 12:11.

HOME READINGS.

- M. Eccles. 5:1-12.—Reverence and Fidelity.
- T. John 1:1-24.—Spiritual Worship.
- W. Psalm 11:1-7.—The Lord in his Temple.
- Th. Prov. 15:1-33.—The Prayer of the Upright.
- F. Rom. 12:1-21.—Not Slothful in Business.
- S. Psalm 73:1-28.—The Prosperity of the Wicked.
- S. Psalm 62:1-12.—Trust not in Oppression.

LESSON PLAN.

- I. Sincerity in Worship. vs. 1-3.
- II. Keeping of Vows. vs. 4-7.
- III. Dependence on Providence. vs. 8-12.

TIME.—About B.C. 977, in the later years of Solomon's life.

PLACE.—Written by Solomon in Jerusalem.

OPENING WORDS.

The book of Ecclesiastes was probably written by Solomon near the close of his life, when he had repented of his sin and folly and was convinced of the vanity of everything except piety toward God. The word "Ecclesiastes" means Preacher, and by this name the author is designated throughout the book.

HELPS IN STUDYING.

- 1. Keep thy foot—give the mind to what thou art going to do. Be more ready—Revised Version, "to draw nigh to hear is better than to give the sacrifice of fools." To hear—to obey. 2. God is in heaven—therefore he ought to be approached with carefully weighed words by thee, a frail creature of earth. 3. A fool's voice—his dream is that God hears him for his much speaking (Matt. 6:7), independently of the frame of mind. 4. When thou vowest a vow—a vow should not be hastily made; when made, it must be kept, even as God keeps his word to us. 6. To cause thy flesh to sin—vow not with thy mouth a vow which fleshly infirmity may tempt thee to break. Before the angel—in our vows, as at baptism and the Lord's Supper, we vow in the presence of Jesus Christ, the angel of the covenant, and of ministering angels as witnesses (1 Cor. 11:10). Excuse not a breach of them as a slight error. 8. Marvel not at the matter—think it not strange, for the Lord of all will punish at last those who rob the poor. 10. With increase—with the gain he makes. 11. That eat them—the laborers employed and the household servants. 12. The abundance of the rich—fears for his wealth will not suffer the rich oppressor to sleep.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. SINCERITY IN WORSHIP. vs. 1-3.—What counsel is given in verse 1? Against what sin are we warned? By what reason is this warning enforced? What further reason is given in verse 3? What does our Saviour say about acceptable worship? John 4:24.

II. KEEPING OF VOWS. vs. 4-7.—What is a vow? What direction is here given about vows? Why is it better not to vow than to vow and not pay? Explain verses 6 and 7.

III. DEPENDENCE ON PROVIDENCE. vs. 8-12.—Why are we not to marvel that God in his providence permits injustice and oppression? What are God's works of providence? What is said of the love of silver? What contrast is made between the contented laborer and the careworn rich man?

PRACTICAL LESSONS LEARNED.

- 1. Reverence the house of God.
- 2. Render to God a sincere heart-worship.
- 3. Do not make rash vows.
- 4. Pay unto the Lord your vows.
- 5. Doubt not that God's providence is holy, wise and powerful; he ruleth over all.

REVIEW QUESTIONS.

- 1. What counsel is given in verse 1? Ans. Keep thy foot when thou goest to the house of God.
- 2. What direction is given concerning the worship of God? Ans. Let your worship be reverent, sincere, in spirit and in truth.
- 3. What counsel is given about vows? Ans. When thou vowest a vow unto God, defer not to pay it.
- 4. What is said of those who oppress the poor and pervert judgment? Ans. God's eye is upon them, and he will punish them as they deserve.
- 5. Why should we not be over-anxious about making money? Ans. He that loveth silver shall not be satisfied with silver.

LESSON XI.—JUNE 11, 1893.

THE CREATOR REMEMBERED.

Eccles. 12:1-7, 13, 14.

COMMIT TO MEMORY VS. 13, 14.

GOLDEN TEXT.

"Remember now thy Creator in the days of thy youth."—Eccles. 12:1.

HOME READINGS.

- M. Eccles. 12:1-14.—The Creator Remembered.
- T. Matt. 6:16-23.—Treasure in Heaven.
- W. 1 Sam. 3:1-21.—A Young Prophet.
- Th. 2 Chron. 34:1-22.—A Young King.
- F. Psalm 90:1-17.—Life Frail and Fleeting.
- S. Psalm 71:16-24.—The Aged Saint's Prayer.
- S. 2 Peter 3:1-14.—The Day of the Lord.

LESSON PLAN.

- I. The Days of Youth. v. 1.
- II. The Evil Days. vs. 2-7.
- III. The Sum of Duty. vs. 13, 14.

TIME.—About B.C. 977, in the later years of Solomon's life.

PLACE.—Written by Solomon at Jerusalem.

OPENING WORDS.

In this chapter the royal preacher gives the conclusion of his discourse upon the chief good, and urges the young to seek it in the service of their Creator. The infirmities of age are strikingly set forth under the emblem of an old, decaying house, and the young are urged to begin a life of piety before the coming of these days of sorrow and infirmity.

HELPS IN STUDYING.

- 1. Remember—keep him in mind: love, honor and obey him. The days of thy youth—the best days, not the dregs of them. Prov. 8:17; 22:6. Evil days—of old age as compared with youth.
- 2. While the sun—this refers to mental infirmities. The memory, the understanding, the will, the affections, all fail in old age. The clouds return—in youth, after the short rain of trial, there is a long sunshine of joy; but in old age the clouds quickly return and the rain constantly falls, as in the winter season of Palestine. 3. Keepers of the house—the old man is here compared to a decaying house and household—a once rich and beautiful palace now in ruins. The keepers—the guards; the hands and arms. The strong men—the laborers; the feet and legs. The grinders—those who grind corn in the mill for food; the teeth. Those that look out—the sight.
- 4. The doors—the lips and ears. 5. Almond trees shall flourish—the almond tree flowers on a leafless stock in winter—fit emblem of old age with its silvery hair and its wintry, dry, unfruitful condition. 6. The silver cord be loosed—the thread of life broken. 7. The body is material, and returns to the dust; the soul is immaterial and immortal, and returns to God.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE DAYS OF YOUTH. v. 1.—What are the young counselled to do? What is it to remember our Creator? Why should we remember him in the days of youth?

II. THE EVIL DAYS. vs. 2-7.—What is meant by the evil days? How is old age compared to winter? To what is it next likened? What is represented by the keepers of the house? By the strong men? By the grinders? By those that look out of the windows? How is the description continued? Meaning of verse 6? What becomes of us at death?

III. THE SUM OF DUTY. vs. 13, 14.—What is the conclusion of the whole matter? What two parts to the sum of duty? When will all our work be tried? How strict will this judgment be? What reasons does this lesson give for remembering our Creator? For doing it in the days of our youth?

PRACTICAL LESSONS LEARNED.

- 1. We should begin to serve the Lord while we are young.
- 2. We must expect peculiar trials in old age.
- 3. Old age is a poor time to seek religion.
- 4. Fearing and serving God is true wisdom.
- 5. After death comes the judgment.

REVIEW QUESTIONS.

- 1. With what counsel does this lesson begin? Ans. Remember now thy Creator in the days of thy youth.
- 2. Why should we begin a life of piety in youth? Ans. That we may give God the service of our best days.
- 3. What becomes of us at death? Ans. The body returns to the earth, and the spirit to God who gave it.
- 4. What is the whole duty of man? Ans. Fear God, and keep his commandments.
- 5. How is this duty enforced? Ans. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.