

dirt of the street has often rendered them quite unprepared to handle a book or a game without seriously damaging its condition; but the desire to join the other boys soon leads them to retire to the neat wash-room adjoining the club-room and to submit to the temporary discomfort of washing their hands; and after a short time they begin to prefer a condition of mild cleanliness.

A nicer, brighter lot of boys you will not find anywhere than you can see there of an evening. Their clothes are not made at Poole's, nor is their linen of the finest, when they substitute it for the cotton or flannel shirts in which they look so much more picturesque; but their bright smiles and cheery greetings show that their hearts are in the right place, and that the influences of the Boys' Club have not been exerted in vain.

There are classes in singing, writing, and book-keeping for those who care to avail of them. A class in modelling a year or two ago developed a latent genius who is now working at a good salary in an art museum, and has almost enough laid aside to go abroad and pursue his studies. There is a separate meeting-room for the older boys whose records at the club entitle them to use it; and a penny savings-bank is in active and successful operation. But the main object of the club has always been simply to provide quiet and innocent amusement sufficiently attractive to draw the boys away from the danger of the streets, and to put into their lives the softening influences they are not apt to find elsewhere.

Those who knew Tompkins square before the club was started have only to walk through it now to see at once the different character of the boys there; and those who did not know it before need only talk with the neighbors and the policemen on duty near by, to convince themselves of the splendid work it has accomplished.

The Avenue C Working Boys' Club, at No. 650 East Fourteenth street, was started in 1884, under the name of the St. George's Boys' Club, and in its first two years of existence occupied the basement of the building No. 207 East Sixteenth street, which was then pulled down to make room for the St. George's Memorial House that now stands upon the same site when the club moved to No. 237 East Twenty-first street, still retaining the old name, though at that time it had no real connection with St. George's church. This new house was of four stories, of which the basement was given to the janitor and his family, the parlor floor and the second story were devoted to club purposes, and the upper floor was rented to unhappy tenants.

At first the club was conducted on the principle of the Boys' Club of St. Mark's Place, and aimed only to offer counter-attractions to those of the street; but the signal success of a class in type-setting, which had been started as an experiment, so impressed the managers that they decided to concentrate their energies on the teaching of trades; and a kindly offer being made to them by the Avenue C Industrial Schools of the use of a beautifully appointed little carpenter shop, with benches and tools complete, in the new building at the corner of Fourteenth street and Avenue C, they decided to leave the house in Twenty-first street, after two very successful seasons, and moved to their present quarters, where classes are now held in carpentering and type-setting. There are fifty boys in the classes, each of whom receives two lessons a week in either one of these trades, from skilled and practical instructors.

The carpenter's shop is beautifully appointed, there being six benches, each one large enough to accommodate two boys; each boy has his kit of tools, as good in every respect as those used by regular carpenters; and the chairs and tables and book-cases they turn out, not to speak of brackets and smaller articles of furniture and decoration, many a man may well feel proud of having made.

The printing class is also in a flourishing condition, the boys having so far mastered the intricacies of setting and distributing type that they have lately begun to take in job printing, with most creditable results; and it is proposed a little later to publish a small paper, to appear monthly; an experiment which has been instituted with success in the old Twenty-first street house.

A number of the boys in the classes have

regular work at these same trades in the daytime, and the instruction in the club has led, in many cases, to a decided increase in their weekly salaries. One of the managers takes charge of the savings of such boys as desire it, and, when they have enough, helps them to open accounts in the savings-bank; and some of the boys who have started in this way, now have two or three hundred dollars to their credit. There is always a list of boys waiting to get into the classes, and if a boy fails to attend regularly, or to do his best work, his place is filled by someone who will appreciate the advantages more; but these cases do not often occur. The boys like the classes too well to want to leave them. Medals are given at the end of each year to the boys who have done the best work in the classes; and on some holiday in the spring, the managers take the boys for an excursion to the country, the pleasure of which lasts in remembrance far into the winter.

The question often is asked as to which kind of club is the more desirable—one in which trades are taught, or one in which the boys are simply entertained; but they are so different in character that a fair comparison would be as difficult as it would be unnecessary. There is no doubt that the teaching of trades is of great importance, and that the work done by a club of that character meets a very important need; but, on the other hand, it is the boys who do not care to work who are much more apt to get into mischief at night on the street, and clubs devoted to drawing them in and providing them with innocent amusements fill a different need, but hardly a less important one.

The Boys' Club of Calvary Parish, at No. 344 East Twenty-third street, was started about two years ago, shortly after the present Avenue C Working Boys' Club left that district; and it has met with great success, many of the boys of the old club, and no end of others, having enjoyed its privileges. In addition to a room for books and games, they have a second room fitted up as a gymnasium with trapezes, horizontal and parallel bars, and other gymnastic appliances, and the evening is usually divided between the two, the first half being devoted to the reading-room and the second half to the gymnasium, the boys forming in line at a given signal and being admitted one by one to the gymnasium on showing their tickets. Then the rest of the evening is given up to exercise of all kinds, some going in for using the apparatus, and others preferring boxing, single stick, or wrestling, for which the gloves, sticks, and mattresses are provided, if the superintendent has time to oversee the exercise and keep it within proper bounds. Good-nature is the one thing insisted on, and many a boy receives there a valuable lesson in self-control, in connection with a mildly bruised nose.

They also have a small printing class, and it is proposed to issue periodically a small paper devoted to the interests of boys' clubs in general, which, if persisted in, will do much good to the cause.

I have devoted considerable space to these three clubs from their being the oldest and most complete of their respective classes; but other clubs are doing splendid work.

All these clubs are open every night excepting in summer, and gladly receive as members any boys who are willing to conduct themselves properly while in the club-rooms—the only limit being space.

In summer, from June to October, all the clubs are closed, for no one wants to stay indoors during the hot weather, and the boys naturally seek the open air; but the streets then are much less dangerous, both on account of darkness coming on so much later than in winter, and because hundreds of respectable people, who in winter stay in their rooms, sit, in summer, out in front of their houses, and thus render questionable practices in the streets much less easy.

All the clubs have libraries, more or less good; some of them let the boys take books home, when they have shown themselves, by good behavior, to be worthy of confidence; many of them have a class in something, to interest the boys who care to work; several have penny savings-banks; all of them have games, excepting the Avenue C Working Boys' Club, which admits only the boys who come to attend the trade classes; a number have debating societies, in which weighty matters of

world-wide interest are discussed and dismissed with a rapidity which would greatly expedite the national legislation if the system could be successfully introduced at Washington; two or three of them give their members an excursion in summer; and they all give their boys periodical entertainments, some as often as once a week, and others once a month or at longer intervals.

Don't go in for boys' club work unless you can feel a genuine personal interest in the boys themselves; don't go in for it if occasional dirty hands and faces hopelessly offend your taste; don't go in for it if ragged and tattered shirts will antagonize you, for all these will continually confront you; but if you care enough for boys to look below the surface you will find under those little breasts hearts as true and affections as deep as you will ever meet with anywhere, ready to be influenced by an interest they feel to be sincere and eager to respond to the love and sympathy of which they find so little elsewhere and which do more than anything else can do to counteract the dangerous influences of the streets and make them honest, true, and law-abiding citizens.

IDOLS TURNED INTO A CHURCH BELL.

A missionary in Travancore observed one morning some years ago, a native approaching his house with a heavy burden. On reaching it, he laid on the ground a sack. Unfastening it, he emptied it of its contents—a number of idols. "What have you brought these here for?" said the missionary, "I do not want them." "You have taught us that we do not want them, sir," said the native; "but we think they might be put to some good use. Could they not be melted down and formed into a bell to call us to church?" The hint was taken; they were sent to a bell-founder in Cochin, and by him made into a bell, which is now used to summon the native converts to praise and prayer.

WHEN ONE about to unite with the church was asked under whose preaching she was converted, her reply was, "Under no body's preaching; it was under Aunt Mary's living."

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON VII.—AUGUST 16, 1891.

THE FIVE THOUSAND FED.—John 6: 1-14.

COMMIT TO MEMORY vs. 11-13.

GOLDEN TEXT.

"I am that bread of life."—John 6: 48.

LESSON PLAN.

- I. The Hungry People. vs. 1-5.
- II. The Small Provision. vs. 6-9.
- III. The Divine Feeding. vs. 10-14.

HOME READINGS.

- M. John 6: 1-14.—The Five Thousand Fed.
- T. 2 Kings 4: 38-41.—Elisha's Provision.
- W. Isa. 25: 1-12.—A Feast unto All People.
- Th. Matt. 15: 29-39.—Four Thousand Fed.
- F. Luke 15: 11-24.—The Prodigal Perishing with Hunger.

S. Psalm 145: 1-21.—Their Meat in Due Season.
S. Psalm 78: 15-32.—Angels' Food.

TIME.—A. D. 29, April; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.

PLACE.—A desert or uninhabited place now called the plain of Butatha, on the north-eastern shore of the Sea of Galilee, not far from Bethsaida Julius.

OPENING WORDS.

There is an interval of a year between this lesson and the last. Of this year's ministry we have a record in the other evangelists. Parallel accounts. Matt. 14: 13-21; Mark 6: 30-44; Luke 9: 10-17.

HELP IN STUDYING THE LESSON.

V. 1. *The sea of Galilee*—east of Galilee, oval in shape, about fourteen miles long and seven wide. The place to which Jesus went belonged to Bethsaida Julius (Luke 9: 10), east of the Jordan, and not far from its entrance into the sea.
V. 3. *A mountain*—some part of the hills which there approach very near to the lake.
V. 6. *To prove him*—to try what impression his Master's words and works had made upon him.
V. 7. *Two hundred pennyworth*—about thirty-four dollars.
V. 9. *Five barley loaves and two small fishes*—a scant supply for thirteen men if they were hungry.
V. 10. *Sat down*—in ranks or companies.
V. 11. *Jesus took the loaves*—after giving thanks he multiplied the store, so that these thousands had all they wanted and to spare.
V. 13. *Twelve baskets*—more was left than there had been at first; an emblem of the love that enriches itself by helping others.
V. 14. *That prophet*—the Messiah.

QUESTIONS.

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

I. THE HUNGRY PEOPLE. vs. 1-6.—Whither did Jesus go? Why did a great multitude follow him? How did the sight of the multitude affect

Jesus? Mark 6: 34. What did he say to Philip? For what purpose did he say this?

II. THE SMALL PROVISION. vs. 7-9.—What was Philip's reply? Why did he name this sum? What did Andrew say? What confession was there in these words?

III. THE DIVINE FEEDING. vs. 10-14.—What did Jesus direct? How many men were there? What did Jesus do with the loaves and fishes? Why did he give thanks? What was done after they had eaten? How much remained? What was the effect of the miracle on the people.

WHAT HAVE I LEARNED?

1. That Jesus has a tender care for those who follow him.
2. That he suits his blessings to the needs of his people.
3. That he is the Bread of Life which alone will satisfy the hunger of the soul.
4. That dividing our blessings with others often multiplies them to ourselves.

QUESTIONS FOR REVIEW.

1. Where did Jesus go with his apostles? Ans. He went over the sea of Galilee to a desert place.
2. How great a multitude came to him? Ans. Five thousand men.
3. How did Jesus feed them? Ans. From five barley loaves and two small fishes he made food enough to satisfy them all.
4. How much remained after all had eaten? Ans. Twelve baskets of fragments.

LESSON VIII.—AUGUST 23, 1891.

CHRIST THE BREAD OF LIFE.—John 6: 26-40.

COMMIT TO MEMORY vs. 33-35.

GOLDEN TEXT.

"Lord, evermore give us this bread."—John 6: 34.

HOME READINGS.

- M. John 6: 15-27.—The Meat which Perisheth.
- T. John 6: 27-40.—Christ the Bread of Life.
- W. John 6: 41-59.—His Flesh for Bread.
- Th. Matt. 26: 17-30.—"This is my Body."
- F. 1 Cor. 10: 1-17. The Communion of Christ's Body.
- S. 1 Cor. 11: 17-34.—Eating Unworthily.
- S. Luke 14: 17-24.—The Great Supper.

LESSON PLAN.

- I. The Bread that Perisheth. vs. 26-31.
- II. The Bread from Heaven. vs. 32-34.
- III. The Bread Giving Life. vs. 35-40.

TIME.—A. D. 29, about the middle of April, the day after our last lesson; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.

PLACE.—Capernaum, on the north-west shore of the Sea of Galilee, now Tell Hum.

OPENING WORDS.

The feeding of the five thousand was followed by the stilling of the storm on the sea of Galilee. Those whom Jesus had fed on the eastern shore came to him the next day at Capernaum. There he delivered to them the discourse of which our lesson is a part.

HELP IN STUDYING THE LESSON.

V. 27. *Labor not for the meat which perisheth*—do not make the supply of your bodily wants your chief work. *Meat which endureth*—spiritual and eternal good. *Sealed*—certified and authenticated as the Messiah, the true giver of this spiritual food.
V. 30. *What sign*—from heaven (Matt. 16: 1), like the manna, which was a proof that Moses came from God.
V. 32. *Moses gave you not*—he denies (1) that Moses gave the manna; (2) that the manna was, in the truest sense, bread from heaven. *The true bread from heaven*—the spiritual bread that feeds the soul, of which manna was the type.
V. 33. *He which cometh*—Revised Version, "that which cometh."
V. 35. *Shall never hunger*—shall have all his spiritual wants continually satisfied.
V. 36. *Have seen me*—have had full proofs of my divine mission.
V. 37. *Giveth me*—Isa. 53: 10-12; John 17: 2, 9; Eph. 1: 3-12. *Cast out*—reject from my favor.

QUESTIONS.

INTRODUCTORY.—What miracle followed the feeding of the five thousand? What did those whom Jesus had fed do the next day? What did they say to him? What did Jesus reply? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE BREAD THAT PERISHETH. vs. 26-31.—What did Jesus command those who came to him to do? What did he mean by the *meat which perisheth*? By the *meat which endureth*? How does the Son of man give this meat? Meaning of *him hath God sealed*? What question did they ask? What was Christ's reply? What did they then ask? Why did they speak of the manna?

II. THE BREAD FROM HEAVEN. vs. 32-34.—What did Jesus reply? Who gives the bread from heaven? Who is this Bread from heaven? What did they say when they heard this?

III. THE BREAD GIVING LIFE. vs. 35-40.—What did Jesus then say of himself? Of those who came to him? What charge did he repeat? Who did he say would come to him? What gracious promise did he make? For what purpose did he come from heaven? What is the Father's will?

WHAT HAVE I LEARNED?

1. That we have souls to be fed as well as bodies.
2. That no earthly thing will satisfy the hunger of the soul.
3. That Jesus is the true Bread of Life, giving health and strength to the soul.
4. That he will give eternal life to those that believe.
5. That he will raise their bodies from the grave.

QUESTIONS FOR REVIEW.

1. Why did the multitude seek Jesus? Ans. Because they ate of the loaves and were filled.
2. What counsel did he give them? Ans. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.
3. What is the work of God? Ans. This is the work of God, that ye believe on him whom he hath sent.
4. What did Jesus say of himself? Ans. I am the bread of life; he that cometh to me shall never hunger.
5. What gracious promise did he give? Ans. Him that cometh to me I will in no wise cast out.