

## THE COCKSWAIN'S STORY.

You know that little Dago who  
Stood on the burnin' deck,  
Because his father was too dead  
To bid him quit the wreck?  
Some folks may think it fine to write  
A poem on w'at he did,  
But, say, he warn't a marker  
To our Captain's little kid.

We was cruisin' just off Sandy Hook,  
A-shootin' at a mark,  
An' little Jack stood on the bridge,  
And thought it all a lark,  
'Stay right up there!' his father said,  
An' knew the little kid  
Would meet no harm, because he'd do  
Exact as he was bid.

When, just like that, a shell with fuse  
Aight come rollin' aft,  
An' men an' boys they skipped one side  
Just like as they were daft.  
'Twas just a silly trick o' some  
Fresh mischief-makin' Mid.,  
But it seem'd all dead in earnest to  
The Captain's little kid.

He gave one hasty look aroun',  
His lip curled up in scorn,  
Then swung hisself down on the deck,  
An', true as you were born,  
He grabbed that burnin' fuse in both  
His little hands, he did,  
An' yanked it out! Say, did we shout  
Then for the Captain's kid?

The Captain come, an' he was mad,  
'How dared you disobey?'  
'Well, Pops,' the little chap spoke out,  
'You see, 'twas just this way:  
You wasn't here, but, Pops, I know  
Just w'at you would a' did,  
An' so I took my chances. Was  
I right?' The plucky kid!

The Captain, w'y, he just broke down,  
An' fairly piped his eye.  
An' nodded 'yes'; he was that choked  
'Twas all he could reply.  
That's w'y the men all stick to Jack;  
He touched their hearts, he did,  
Say, that Dago wasn't in it with  
The Captain's little kid!

—H. G. Paine, in Harper.

## THE SMALL BOY IN THREE LIGHTS.

BY MARY E. BAMFORD.

1. The small boy as a linguist.  
'What is a miracle?' I asked, observing  
that word in a verse of our Sunday-school  
lesson on Philip preaching at Samaria.  
'It's something made out of rock,—like  
the calf, or something,' responded one  
little fellow of about nine, who is really  
quite a thoughtful boy.

I was in a somewhat confused state of  
mind at the time of the answer, and did  
not perceive from what probable source the  
child could derive such a reply. Nor did  
I become enlightened until, on returning  
home and relating the incident to a friend,  
she suggested that my scholar might have  
mixed the two words 'miracle' and 'min-  
eral.'

I am not sure but in the small boy's  
mind there was some haze left yet about  
the word 'miracle,' when I stopped speak-  
ing of it. But, supposing I had passed  
that verse by without asking that question,  
what sense would the biblical mention of  
the 'miracles' done by Philip have conveyed  
to my scholar, if he thought at all of it?  
Should not a teacher keep a sharp lookout  
for words that may convey a wrong impres-  
sion, or no impression at all, to a little  
fellow's mind? Do we kindly do our duty  
toward the small boy as a linguist?

'What does "repent" mean?' I asked,  
during the same session.

'To tell every one,' was the answer,  
given in good faith. Alas that the repent-  
ance of some people does consist in word  
rather than in deed!

The lesson on Philip and the Ethiopian  
called forth another definition.  
'What is a desert?' I questioned, and  
Walter, after puzzling a moment, said, 'A  
long brick place.' A reply that still causes  
me wonder. (Walter, moreover, had a  
notion of his own as to the motive of the  
Ethiopian queen's treasurer in taking the  
long journey to Jerusalem. We had pre-  
viously ascertained in the class that a  
treasurer was one who took care of the  
queen's money and valuables. On my ask-  
ing why the treasurer took the journey,  
Walter said, 'he didn't want to take care  
of the money.')

Such a blunder as the confusing of the

two words 'covenant' and 'government' is  
very excusable, but might lead to mistaken  
ideas if not explained.

The small boy as a linguist needs our  
kindly help. Let us not forget it in teach-  
ing him.

2. The small boy as his own commentator  
on the lesson.

If the boy will talk about the lesson, let  
his teacher listen patiently and kindly. It  
is infinitely better than a listless scholar  
and a too talkative teacher. Here is the  
substance of what one frank, earnest,  
nearly nine years old, little fellow said to  
me in the class, speaking of God's being  
everywhere and seeing everything.

'If you ran, and climbed up a tree, you  
couldn't get away from him. He could  
look right down at you. He'd be there  
before you. And he doesn't have to run  
to get there. He's everywhere.'

Did I need to teach any more about that  
point?

3. The small boy as a prey for the  
tempter.

A little fellow nearly nine years old gave  
me an account of one temptation that he  
met. At a certain town that my small  
scholar was visiting, a boy took him out  
riding. My boy enjoyed the ride very  
much, but the following is the substance of  
his words about his companion, as far as I  
remember them:

'The boy had a whole chunk of tobacco.  
He told me to take a bite. He almost put  
it in my mouth. And I asked him,  
'Doesn't it make your breath stink?'  
And he said, "Most folks it does, but it  
doesn't mine." And I said, "Oh! 'it  
don't?" I told him I didn't chew, or  
smoke, or drink; I wanted to keep my  
mouth clean.'

Do we take pains to know the several  
special temptations of our small boys?  
Do we so shape our lesson teaching as to  
give help against such temptations?

A sadder story was that of Robby. How  
short a time have we teachers in which to  
influence these small boys! Dare we let  
one Sunday go by without a personal appeal  
to them, an entreaty to ask Jesus for the  
new heart now? Robby did not tell me  
much of the temptations he had met. One  
of the things he told me during my short  
acquaintance with him was, 'I don't live  
with my mother.'

Alas, for these small boys who miss a  
mother's godly care! I heard Robby's  
story from the woman with whom the little  
boy and his sister stayed a while. Red-  
haired, unprepossessing looking was Robby,  
and yet there was a soul in him. He was,  
I was told, the child of a drinking father.  
The mother had a hard time with the four  
children. She worked in a factory. The  
two older children could help her, but the  
two younger were supposed to go to school.  
The little girl, about Robby's age, used to  
be out of school at half-past two. There  
was no one at home to get her anything to  
eat, and she would wander around the San  
Francisco streets. Robby would be in-  
duced by the laundrymen to play 'hockey'  
from school, and go with them. It was  
handy, the men knew, to have a boy to  
jump off the cart with parcels. Robby  
would be out till ten or eleven at night,  
and I think the men of the laundry carts  
used to drink more or less. After Robby  
and his sister came across the bay to live,  
not very far away from the Sunday-school  
in which I was teaching, the woman with  
whom they stayed told me that she at first  
had been astonished at the ignorance of  
the children. Said the woman, 'The little  
girl didn't even know the Lord's Prayer!'

Ah! I fear there were many other reli-  
gious teachings of which Robby and his  
sister knew little or nothing. I had him  
some weeks, perhaps two months off and on,  
in the class, and then he went back to the  
great city that holds so many neglected  
small boys. He did not go, however, to  
the old associations with drinking laundry-  
men, for the boy and his sister were put  
into an orphan asylum. Poor little Robby!  
Was I faithful enough to him?

Nor are tobacco and the sight of drink  
the only two temptations which the small  
boys of our classes meet. What shall I say  
of that Sunday when I went to a certain  
school, and was met with the information  
that one of my older boys, who was absent,  
was engaged that afternoon by a circus to  
distribute posters, his pay to be a nickel?

One Sunday, in my present class, we  
were talking of the fold and the sheep, and

the dangers that might beset any lamb that  
strayed away. A small boy mentioned  
'swear,' as a boyish temptation.

'Did any one ever ask you to swear?' I  
asked, thinking that probably my little  
scholar only mentioned the temptation from  
hearsay. But he answered, 'Yes.' And  
when I questioned him, he said, 'They'll  
say the word, and they'll say, "Go on, say  
it! Go on, say it!"'

But I do not believe that my earnest  
little nine years' old ever did go on and  
'say it.' I think he promised me he never  
would. May the dear Lord, who cares for  
the small boys, deliver them from tempta-  
tion, and grant wisdom to us their teachers!  
For how shall we speak aright to these  
tempted young hearts, except he give us  
words to say.—*Sunday-school Times.*

## INJURIOUS.

If the public schools of the continent of  
America would but say with all their power  
that alcoholic stimulants are injurious to  
the health, and that they lay the founda-  
tion for physical weakness, mental inferi-  
ority and moral ruin, the battle would be  
won, and the generation educated within  
its walls would be sober beyond the  
necessity even of a prohibitory law.—*Hon.*  
*G. W. Ross.*

## SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON II.—JANUARY 14, 1891.

ADAM'S SIN AND GOD'S GRACE.—Gen. 3:1-15.

COMMIT TO MEMORY VS. 13-15.

GOLDEN TEXT.

'For as in Adam all die, even so in Christ shall  
all be made alive.'—1 Cor. 15:22.

HOME READINGS.

M. Gen. 3:1-15.—Adam's Sin and God's Grace.  
T. Luke 2:8-20.—The Promised Saviour.  
W. Rom 5:1-21.—Death by Adam, Life by Christ.  
Th. Rom. 8:1-14.—No Condemnation to them that  
are in Christ.  
F. Rom. 8:31-39.—All Things Freely with Christ.  
S. Psalm 51:1-12.—The Need of Forgiveness.  
S. Psalm 32:1-11.—The Blessedness of Forgiveness.

LESSON PLAN.

- I. The Temptation. vs. 1-5.
- II. The Fall. vs. 6-8.
- III. The Conviction. vs. 9-13.
- IV. The Sentence. vs. 14, 15.

TIME.—B.C. 4001. Soon after the creation of  
Adam.

PLACE.—The Garden of Eden.

OPENING WORDS.

Our first parents were placed in the Garden of  
Eden, where they had everything they needed.  
Of their life in Eden we are told very little. It  
was a state of innocence, and therefore of happi-  
ness. It was a state of trial. A commandment  
was given them as a trial of their obedience.  
Our lesson tells of their temptation and sin.  
Read carefully the first two chapters of Genesis.

HELPS IN STUDYING.

1. *The serpent*.—*serp*: serpent used by Satan.  
*Subtil*—cunning. *Hath God said*—Is it really so?  
He wanted to make Eve doubt. 3. *The tree*—of  
the knowledge of good and evil. ch. 2:9. 4. *Not  
surely die*—a flat contradiction of God's word,  
ch. 2:17. 5. *As gods*—'as God.' *Knowing good  
and evil*—He as it was understood by Eve, yet  
a sad truth, is that they would know evil by  
being evil, and good by losing good. 6. *Took of the  
fruit*—she listened to Satan, then believed him,  
then disobeyed God. 7. *The eyes of them both  
were opened*—conscious guilt and an accusing  
conscience opened their eyes. 8. *The voice of the  
Lord*—God had before spoken to Adam face to  
face. *Hid themselves*—conscious of their guilt.  
10. *I was afraid*—God's question gave Adam a  
chance to confess his sin, but his answer was not  
frank and honest. 12. *The woman*. . . . *gave*—  
he seeks to throw the blame on the woman and  
on God himself. 13. *Bequiled me*—deceived me.  
15. *Enmity*—hate. *They seed*—wicked men and  
devils. *Her seed*—Christ and his Church. *Shall  
bruise thy head*—Satan may injure for a time,  
but his head shall be crushed at last.

QUESTIONS

INTRODUCTORY.—What was the subject of the  
last lesson? How did God create man? What  
special act of providence did God exercise to-  
ward man in the estate wherein he was created?  
Title? Golden Text? Lesson Plan? Time?  
Place? Memory verses?

I. THE TEMPTATION. vs. 1-5.—Who was the  
tempter? What is he here called? Why? Whom  
did he first approach? How did he begin his  
temptation? What did the woman reply? What  
did the tempter then say? How did the woman  
understand this answer? What did the tempter  
mean? What should we do when the tempter  
tempts us? James 4:7. Who can help us? Heb.  
2:18.

II. THE FALL. vs. 6-8.—What effect had the  
tempter's words on the woman? What is sin?  
What were the three steps in her sin? Through  
whom did Satan tempt Adam? What did Adam  
do? What was the result? What was the sin  
whereby our first parents fell from the estate  
wherein they were created? Whose voice did  
they hear? What did they try to do? Can we  
hide from God? Psalm 139:7-12.

III. THE CONVICTION. vs. 9-13.—How did the  
Lord call Adam? What did Adam reply? How  
did the Lord answer him? Upon whom did

Adam throw the blame? What did the Lord say  
to the woman? How did she excuse her sin?

IV. THE SENTENCE. vs. 14, 15.—What sentence  
was pronounced against the serpent? Who are  
the seed of the serpent? 1 John 3:8. Who is the  
seed of the woman? What shall this seed of the  
woman do? Meaning of *it shall bruise thy head*?  
*Of thou shall bruise his heel*? Did all mankind  
fall in Adam's first transgression? Into what  
estate did the fall bring mankind? Who is the  
Redeemer of man?

PRACTICAL LESSONS LEARNED.

1. It is dangerous to listen to temptation.
2. It is foolish and wicked to yield to it.
3. Sin brings shame, misery and death.
4. By the first Adam all our race were brought  
under the curse of the law.
5. By the second Adam, the Lord Jesus Christ,  
believers are redeemed from the curse of the law,  
he being made a curse for them.

REVIEW QUESTIONS.

1. Who tempted Eve? Ans. Satan in the form  
of a serpent.
2. To what sin was she tempted? Ans. To dis-  
obey God in eating of the forbidden fruit.
3. What did she do when thus tempted by  
Satan? Ans. She took of the fruit, and did eat  
and gave also unto her husband with her; and  
he did eat.
4. What was the effect of this sin of our first  
parents? Ans. Mankind were brought into an  
estate of sin and misery.
5. Through whom was deliverance from this  
condition promised? Ans. Through the seed of  
the woman, the Lord Jesus Christ.

LESSON III.—JANUARY 21, 1891.

CAIN AND ABEL.—Gen. 4:1-13.

COMMIT TO MEMORY VS. 3-5.

GOLDEN TEXT.

'By faith Abel offered unto God a more excel-  
lent sacrifice than Cain.'—Heb. 11:4.

HOME READINGS.

M. Gen. 3:16-21.—Banishment from Eden.  
T. Gen. 4:1-13.—Cain and Abel.  
W. 1 John 3:1-24.—The Works of Cain.  
Th. Jude 11-25.—The Way of Cain.  
F. Heb. 11:1-10.—The Faith of Abel.  
S. 1 John 4:7-21.—Love one Another.  
S. Matt. 7:13-29.—Known by Fruits.

LESSON PLAN.

- I. The Brother's Offerings. vs. 3-5.
- II. A Brother's Crime. vs. 6-8.
- III. A Brother's Blood. vs. 9-13.

TIME.—About B. C. 3875, one hundred and  
twenty-five or one hundred and thirty years after  
our last lesson.

PLACE.—Near Eden, outside the garden.

OPENING WORDS.

Adam and Eve, after their fall, were driven  
from the Garden of Eden. Two sons were born  
to them. The older, Cain, became a tiller of the  
ground; the younger, Abel, became a shepherd.  
Doubtless Adam and Eve had other children not  
named in the Bible. Read the first three chap-  
ters of Genesis, and review lessons I and II.

HELPS IN STUDYING.

3. *In process of time*—at the end of the week  
or of the year. *Offering*—a gift. 4. *Firstlings  
of his flock*—the first-born, the very best. *Had  
respect*—looked with approval upon him and his  
offering. Heb. 11:4. 5. *Had not respect*—did not  
approve, because it was not of the right kind, and  
was not offered in faith. 7. *Sin lieth at the door*  
—as a wild beast watching for its prey. *Unto  
thee shall be his desire*—sin waits to overcome  
him. 8. *Slew him*—The first murder. 9. *Where  
is Abel?*—God wanted Cain to confess his sin.  
*Am I my brother's keeper?*—he tries to deceive  
even God himself. 10. *Crieth*—appeals for jus-  
tice. 11. *Cursed from the earth*—compelled to  
flee from place to place. 12. *It shall not hence-  
forth yield unto thee her strength*—the curse  
named in Gen. 3:17, is increased on Cain's ac-  
count. 13. *My punishment is greater*—he com-  
plains of his punishment, but gives no sign of  
repentance.

QUESTIONS.

INTRODUCTORY.—Did our first parents con-  
tinue in the estate in which they were created?  
Did all mankind fall in Adam's first transgres-  
sion? Who is the only Redeemer? Title? Golden  
Text? Lesson Plan? Time? Place? Memory  
verses?

I. THE BROTHERS' OFFERINGS. vs. 3-5.—What  
did Cain bring as an offering? What did Abel  
bring? What is said of Abel and his offering?  
Of Cain and his offering? Why did the Lord  
show this difference? How was Abel's offering  
better than Cain's? Heb. 11:4. How was Cain  
affected?

II. A BROTHER'S CRIME. vs. 6-8.—What did  
the Lord say to Cain? What did Cain do? Why  
did he kill his brother? 1 John 3:12. What does  
Christ say about anger? Matt. 6:21-24. What  
is the sum of the ten commandments?

III. A BROTHER'S BLOOD. vs. 9-13.—What did  
the Lord say to Cain? What was Cain's reply?  
How did God reprove him? How did Abel's  
blood cry from the ground? Whose blood speaks  
better things? Heb. 12:24. What is God's law  
about murder? Gen. 9:6. What curse did the  
Lord pronounce upon Cain? How did Cain feel  
about it?

PRACTICAL LESSONS LEARNED

1. We should bring our best gifts to God.
2. We should offer them in faith in Christ.
3. We should beware of envy, jealousy and  
anger.
4. Passion in heart leads to sin in life.
5. We should seek pardon through Christ, the  
only Saviour.

REVIEW QUESTIONS.

1. What did Cain and Abel bring the Lord?  
Ans. Offerings in worship.
2. Whose offering was accepted? Ans. The  
offering of Abel.
3. How did Cain feel? Ans. He was very  
angry.
4. What did he do? Ans. He slew his brother.
5. How was he punished? Ans. With the curse  
of God.