

## WINNING BOYS.

## HOW TO DO IT.

If you are going to capture boys you must imagine yourself to be a boy. From seeing boys select toys, you will know that they want a drum, and a hammer, and a bicycle, and a kite, and all the rest that boys like; and this ought to teach us that boys like noise, and things that go. Make a note in your Junior book, and when you have a sociable, introduce a little of each of these elements.

Boys, too, like military methods, so follow on that line. If you teach Scripture, select some military verses, and divide your boys into Company A and Company B and let them charge on each other with Scripture verses. For example, A will recite, 'Fight the good fight of faith.' B will respond with, 'Quit you like men, be strong.' A, 'Through God we shall do valiantly.' B, 'Endure hardness as a good soldier of Jesus Christ.'

Have also two anti-saloon brigades, and toss temperance verses back and forth, interspersing temperance songs. Have occasionally a ten-minute debate by the boys on the hurtfulness of the use of tobacco, liquor, opium, on the demoralizing effect of gambling, often early started in inarbles, lottery, candy stores, and so on.

Let the boys be monitors and choristers, and let them have in their breasts the feeling that the society could not do without them.

Watch their failings carefully, and correct them, not with a long preachment in a tremulous voice, but by a story formed or made over to fit your particular need. One sentence (after the story) such as 'We should be sorry to have such a spirit creep into our lovely society,' is better than forty long-drawn-out sermons.

Have illustrated talks, bright new facts, varied programmes, and you have bait that will catch a great many boys. But not all, and, as we should aim to have them all, I will mention entirely new tactics which have been most successfully tried in the Jersey City Tabernacle. It is different from all methods, but if it catches boys don't shrink from it, and call it impractical. It looked at first impractical, very impractical, to us, but it has proved an immense success.

I speak of our gymnasiums (one for boys and one for girls), and to them we repair at the conclusion of each Junior Endeavor meeting. So helpful are they to us that without them I should feel as maimed as a man without arms. For one hour each week I have under my training many boys who would never come into the Junior meetings but for this attraction.

It is funny to watch them when they first come, for they are far more restless than 'a cat in a strange garret.' I smile continually at them, have my helpers aid them in finding Bible verses, use all means not too conspicuous in supporting their activity, and wonder all the time if they can ever be spiritualized. They are such boys as would distribute Barnum's hand-bills if your back were turned; who would pull another boy's hair in prayer time, and keep your nerves on the last strain; boys full of life who need a gymnasium in which to work off their surplus energy.

Do such boys become spiritual? Of course they do, and much sooner than you think. First, their manners improve, then they seem a little drawn towards you, then they become eager to answer questions, next they come early to aid you in preparing for the meetings, soon they lead the meeting, and at last stand at the altar to unite with the church.

What wrought this change? The Lord Jesus Christ, undoubtedly, aided by a gymnasium and an earnest Christian teacher; but neither the Lord Jesus nor the teacher could have caught those gay lads with an empty hook.

Remember that it is these happy-golucky lads who stand the best chance of landing in jails or reformatories. There is more religion than you can understand, unless you have tried it, in meeting your boys in a gymnasium. You little know the influence you exert when you push a swing, turn a jumping-rope, praise a high kick, cheer a tug-of-war combat; for, while you are helping the boys to develop their bodies, you are also knocking on the head Satan's strong argument, that 'you can't be religious and have a good time.'

In such happy fellowship a teacher doubles her chance of saving the boys under her care. I never go away from these happy gatherings without wishing myself a child that I might have church life under such happy auspices.

'But, some will say, "fitting up gymnasiums is expensive work." It is, there is no denying it. But there never was a better expenditure of money than saving boys. Take this for your motto, if you desire to teach your children in this way, and you will be successful: "Where there's a will, there's a way." If you want such an annex to your church, in most cases you can get it. Try and see.—Mrs. Alice May Scudder, in *Golden Rule*.

## TRUST.

Supposing a dear little robin  
Were to come on your window sill,  
And pick up the crumbs you had scattered  
Until he had had his fill.

Would not your heart be tender  
With love for the sweet wee thing?  
And the more if at last it ventured  
On your outstretched hand to cling?

So God our father in heaven,  
For his children a feast has spread,  
And calls the sons that are hungry  
To feed on the 'Living Bread.'

Then, oh, let us boldly trust him,  
Let us venture very near,  
And gather the crumbs of comfort  
Hogiveth, our souls to cheer.

For all who confide in the Father,  
To them his compassions move  
When his children fully trust him,  
They shall fully know his love.

—From the *Chord Found*, by A. M. P.

## STUDYING THE CHILD'S HOME.

To woman has been credited the instinct of curiosity. If this be true, and it leads the primary teacher to know the home life of her Sunday-school scholars, certainly it is well ordered. We fear, however, that many good teachers in the class room fail to realize the importance of home visitation in order to make practical the lessons of Sunday. Therefore, for the best results of her work we urge the teacher to study the child through its home life. An acquaintance with the parents and home surroundings is a strong link in the chain of interest between teacher and child. One visit at the child's home will unfold more knowledge of the daily life of the scholar than can be gathered in a month through other channels; and this information is of value to a teacher desiring to aid a child in its religious life.

The following is a list of reasons for home visitation given by primary teachers at a conference:

One disheartened teacher was much encouraged when she found out that her lessons were carried by her pupil to other members of the household.

Another secured the attendance of the father upon the services of the house of God.

Parents have been interested to visit the class and listen to the teaching of their children.

To give sanitary suggestions.

To wisely warn of evil companions.

To aid in the correction of bad habits among scholars.

To secure co-operation of parents in home instruction of lessons.

To consider the child's reading matter.

In some cases to hang upon the wall chaste and educating pictures.

To read God's Word.

To care for the sick and relieve the suffering.

To dispense the bread and water of life for the sake of him who said, 'If ye will eat and drink of that which I give, ye shall not hunger nor thirst.'

Many of these reasons were illustrated by facts, one or two of which we give:

A teacher in her round of visits upon absentees found in one home six children seated upon table and chairs (barefooted). The mother was moving about in a half-shod condition. A careful inquiry revealed the facts that the father had been out of employment for three months, the fuel was low, and food scarce. A report of the case was made to the Sunday-school supply corps, who came together, and, after singing 'Something to do for Jesus,' took the

case in hand. On the following day an amusing scene was witnessed, as in turn six pairs of feet moved in procession over the bare floor to test the size of new shoes and stockings.

We feel assured that the visitation of the scholar's home puts us in contact with the mightiest forces that mold the child's life. The mother's heart of love, the father's instinct of protection, are both allied to the teacher's ability to shape the heart of the child by Gospel truth; and to secure the parents' alliance for the clinching of the Sunday-school teachings brings the grandest result.—Mrs. Jas. S. Ostrunder, in *S. S. Journal*.

## SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON V.—JULY 29, 1894.

THE YOUTH OF JESUS.—Luke 2:40-52.

COMMIT TO MEMORY vs. 46-43.

GOLDEN TEXT.

'And Jesus increased in wisdom and stature, and in favor with God and man.'—Luke 2:52.

THE LESSON STORY.

Once every year Joseph and Mary went to Jerusalem to keep the feast of the passover. Do you remember when and where the first passover was eaten?

When Jesus was twelve years old he went with them for the first time. This was the third journey of the child Jesus. What was his first journey? (Luke 2:22.) And the second? (Matt. 2:13, 15.)

Nazareth was a small hillside city, about seventy miles north of Jerusalem. The people from Nazareth went up to the feast together, some walking and some riding on mules. It was a beautiful, peaceful journey.

We may be sure that Jesus cared to learn all that he could in the holy city, for when the little company started to go back to Nazareth he could not be found. They searched for him, and after three days they found him in the temple listening to the teachers of the law and asking them wise questions.

When his mother asked why he stayed behind he said that he must be about his Father's business. But he went home with them, and was their obedient child, and God blessed him more and more.—*Berean Lesson Book*.

LESSON PLAN.

I. His Early Childhood. vs. 40-42.

II. His First Passover. vs. 43-50.

III. His Young Manhood. vs. 51, 52.

HOME READINGS.

M. Luke 2:40-52.—The Youth of Jesus.

T. Deut. 16:1-7.—The Yearly Feasts.

W. Psalm 27:1-14.—Desire for God's House.

Th. Psalm 81:1-12.—Delight in God's House.

F. John 9:1-12.—The Works of Him that Sent Me.

S. Psalm 122:1-9.—Joy in God's House.

S'. Eph. 6:1-9.—Children, Obey Your Parents.

TIME.—A. D. 8, April, twelve years after our last lesson; Augustus Caesar emperor of Rome; Coponius governor of Judea; Herod Antipas governor of Galilee and Perea.

PLACES.—Jerusalem, Nazareth.

OPENING WORDS.

The events of our lessons in the life of Christ thus far occurred probably within the first six months after his birth. Between this lesson and the last there is an interval of about eleven years and a half. Our Saviour lived at Nazareth until he was thirty years old. This lesson tells us all we know of these years.

HELPS IN STUDYING.

40. *Grace of God*—the divine favor. 41. *The Passover*—celebrated at the full moon of the first month (parts of March and April), in memory of the deliverance of the firstborn in Egypt. Ex. 12:21-27. 42. *Twelve years old*—at his age Jewish boys entered upon the responsibilities of men.

43. *Fulfilled the days*—the seven days of the feast. Ex. 12:15; Lev. 23:5, 6. 44. *Sought him*—when they halted for the night. 46. *After three days* counting one for departure, one for return and one for search. *Sitting*—as a learner. *Doctors*—teachers. *Asking them questions*—as scholars generally did. 47. *Understanding*—as shown by his questions. 49. *Wist ye not*—know ye not. The Revised Version renders this question, 'Wist ye not that I must be in my Father's house?'

QUESTIONS.

INTRODUCTORY.—Where did Jesus live during his early years? Title? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. HIS EARLY CHILDHOOD. vs. 40-42.—What is said of the child Jesus? What was foretold of him in Isa. 11:2? Where did his parents go every year? What was the passover? What ordinance has taken its place?

II. HIS FIRST PASSOVER. vs. 43-50.—At what age did his parents take Jesus with them? What took place as they returned? Where did they seek him? What did they do? Where was Jesus found? What was he doing? At what were all astonished? What did Mary say to Jesus? What was his reply?

III. HIS YOUNG MANHOOD. vs. 51, 52.—Where did Jesus go with his parents? How did he behave toward them? How should all children be like him? In what did Jesus increase?

PRACTICAL LESSONS LEARNED.

1. Jesus knows the wants of children, for he was once a child.

2. He set an example that children should follow.

3. Children should love the house of God, and begin early to serve him.

4. They should try to get a good education, and especially to learn the truths of the Bible.

5. Like Jesus, we should love and obey our parents.

REVIEW QUESTIONS.

1. What is said of the child Jesus?—Ans. The grace of God was upon him.

2. At what age was he taken to the passover?—Ans. At the age of twelve years.

3. What did he do at the close of the feast?—Ans. He stayed at Jerusalem.

4. How long did his parents seek him?—Ans. Threedays.

5. Where did they find him?—Ans. In the temple with the teachers of the law.

6. What did he say to his mother when they had found him?—Ans. Wist ye not that I must be about my Father's business?

LESSON VI.—AUGUST 5, 1894.

THE BAPTISM OF JESUS.—Mark 1:1-11.

COMMIT TO MEMORY vs. 9-11.

GOLDEN TEXT.

'Thou art my beloved Son, in whom I am well pleased.'—Mark 1:11.

THE LESSON STORY.

The time had come now for a prophecy to be fulfilled which was made a long time before by Isaiah. (Read Isa. 40:3, 4, 5.) Jesus was still living in Nazareth with Joseph and Mary. If you will read Mark 6:3 you will find the kind of work he did. Jesus was about thirty years of age when a man named John began to preach near the river Jordan. John wore a rough garment of camel's hair, bound with a girdle of skin, and he ate locusts and wild honey, as the poor people of that country did.

This strange man called the people to get ready for the coming of the Saviour. He said they could only do this by leaving off their sins and obeying God. Many were baptized by John, confessing their sins.

Now Jesus knew that the time had come for him to begin to preach. He left Nazareth, and came to John to be baptized. While he was coming out of the water the heavens were opened and the Holy Spirit like a dove came upon him. Then a voice from heaven said: 'Thou art my beloved Son, in whom I am well pleased.'—*Berean Lesson Book*.

HOME READINGS.

M. Mal. 3:1-12.—The Messenger Promised.

T. Isa. 40:1-11.—His Work Foretold.

W. Luke 1:1-22.—His Birth Predicted.

Th. Luke 1:57-80.—The Prediction Fulfilled.

F. Mark 1:1-11.—The Baptism of Jesus.

S. Isa. 42:1-12.—The Office of Christ.

S'. Isa. 61:1-11.—The Spirit upon Christ.

LESSON PLAN.

I. The Voice of Prophecy. vs. 1-3.

II. The Voice in the Wilderness. vs. 4-8.

III. The Voice from Heaven. vs. 9-11.

TIME.—A. D. 27, early in January; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee.

PLACE.—The fords of Bethabara, on the Jordan, five miles north-east of Jericho.

OPENING WORDS.

The author of this Gospel was John, whose surname was Mark. Acts 12:25. His mother was Mary the sister of Barnabas. Col. 4:10. He was probably converted under the preaching of Peter, and his Gospel was probably written under Peter's direction. It omits all mention of our Lord's birth and early years, and begins with the mission of John the Baptist. Study with this lesson the parallel accounts, Matt. 3:1-17; Luke 3:1-22.

HELPS IN STUDYING.

1. *Gospel*—the glad news of salvation. *Jesus*—the Saviour (Matt. 1:21); *Christ*—the Anointed One (Luke 2:11); *The Son of God*—divine and eternal. 2. *In the prophets*—Mal. 3:1; Isa. 40:3. *My messenger*—John the Baptist. In the East many of the roads are but mere paths, crooked, and often blocked with stones and other obstructions. Kings and princes sent heralds before them to clear and prepare the way. 4. *Wilderness*—a wild, thinly-peopled region. *Baptism of repentance*—a sign of repentance and putting away sin. 6. *Camel's hair*—coarse water-proof cloth woven of camel's hair. *Locusts*—the Arabs still eat them. 7. *Latchet*—the strap by which the sandals were fastened to the feet. 8. *Water*.... *Holy Ghost*—John's baptism was outward, and only a symbol; Christ's is spiritual, and cleanses the heart. 9. *Was baptized*—see Matt. 3:13-15. 11. *A voice*—the Father speaks, the Holy Spirit descends, and the Son receives the divine approval. *My beloved Son*—implying Christ's divine nature.

QUESTIONS.

INTRODUCTORY.—Who wrote this Gospel? What do you know about Mark? Title? Golden text? Lesson Plan? Time? Place? Memory verses?

I. THE VOICE OF PROPHECY. vs. 1-3.—What is the meaning of *gospel*? Of *Jesus*? Of *Christ*? What is Jesus here called? Who is meant by *my messenger*? What did Malachi say of him? What did Isaiah?

II. THE VOICE IN THE WILDERNESS. vs. 4-8.—What did John do? What is repentance unto life? What was the effect of John's preaching? What kind of clothing did John wear? What was his food? Whose coming did he foretell? How was Jesus mightier than John? With what did John baptize? How would Jesus baptize? How did John prepare Christ's way?

III. THE VOICE FROM HEAVEN. vs. 9-11.—Who came from Nazareth to be baptized? What occurred at his baptism? Why did the Spirit descend upon Jesus? (See Isa. 61:1.) What did the voice from heaven say?

PRACTICAL LESSONS LEARNED.

1. Jesus Christ, the Son of God, came into the world to be our Saviour.

2. Our hearts must be prepared to receive his gospel.

3. If we confess and forsake our sins, we shall be forgiven and saved.

4. Water-baptism will not save us; we need the baptism of the Holy Spirit.

REVIEW QUESTIONS.

1. Who appeared as a messenger to prepare the way for the coming of Christ?—Ans. John the Baptist.

2. What did the messenger do?—Ans. He baptized in the wilderness, and preached the baptism of repentance for the remission of sins.

3. What did he foretell of the Messiah?—Ans. He shall baptize you with the Holy Ghost.

4. What followed the baptism of Jesus?—Ans. The Spirit like a dove descended upon him.

5. What did the voice from heaven say?—Ans. Thou art my beloved Son, in whom I am well pleased.