

of the same city, Brigade Secretary. The work in the United States developed under the fostering care of these gentlemen. Companies were formed in other cities, notably Chicago and Cincinnati. In Chicago, under the care of Rev. Howard H. Russell, of Armour Mission, seven Companies were organized, uniformed and brought to a condition of perfect discipline. In Cincinnati the Rev. Johnston Meyers organized seven Companies in connection with the mission work of his church. These Companies have all united with the general organization.

The field of the United States having been found too large to be handled by a single headquarters, was divided into three sections, the Western, the Central and Eastern, each with a vice-President, General Secretary and members of the executive committee. The President and Brigade-Secretary have charge of the Western Division, and are the head of the organization. General O. O. Howard is the vice-President of the Central division, Rev. Howard H. Russell, Secretary. The Eastern division is in charge of the Rev. Willard E. Waterbury, as vice-President. T. Frank Fernald as Secretary. For the last year the work has grown with great rapidity, numerous Companies forming in all parts of the United States, twenty-seven states and three territories being represented in recent reports.

THE CANADIAN ORGANIZATION

is under the charge of the Rev. T. F. Fotheringham of St. Johns, Canada, as President, and T. W. Nesbit, of Sarnia, Canada, as Brigade Secretary. There are some twenty-three or four Companies reported at Headquarters, and a large number of Companies now forming.

The organization has its literature, which has been brought to perfection by the ablest writers of the day. It supports a very handsome monthly magazine in Scotland, *The Boys' Brigade Gazette*, and is represented in the United States and Canada by *The Boys' Brigade Courier*, a weekly international sixteen page illustrated paper, published in Detroit. It has also a monthly paper, *The Bulletin*, published on the Pacific coast, while a number of the Companies connected with churches have small papers devoted to the work.

The growth of the organization bids fair to outrun anything of a similar nature brought into the Christian work. The reports from the different churches having a company of the Boys' Brigade in connection with their Sunday-school are very encouraging. They report increased attendance, and a higher order of morality on the part of the boys, and better than all this, frequent accessions to the church. A careful study of the work for two years prompts the following deductions: The Boys' Brigade offers a safe and sure method of holding the boys during that time when they are most liable to slip away from the church influences. The military features of the work develops the physical nature of the boy; the discipline develops his love of order and his willingness to obey the commands of his superiors. The organization of the Company is such that it permits the teachers to get in close touch with the boys, and if rightly organized the Bible class can be made one of the most efficient methods of saving the boys.

The vastness of the field and the rapid growth of this work prevents anything more than a brief summary of its essential points.—Charles B. Morrell, editor of *The Boys' Brigade Courier*.

CHRISTIAN CHILDREN.

BY MRS. W. F. CRAFTS.

Why are there so few child members in our churches? Mr. Moody says "there is more infidelity in the Church on the subject of child Christians than on any other." Facts seem to bear out his statement. In a certain locality, pre-eminent in Church life, out of 384 churches, in which there are 40,374 members, only 1,045 are under eighteen years of age, and only 80 under fourteen years of age. Out of 191 churches in another locality, with a membership of 13,242, there is not one under fourteen years of age. A state of things similar to this prevails everywhere. Mr. Moody does not err in laying the blame of it upon the Church. The children themselves would flock into the Church, if there were no hindrances; but Church sentiment is against

it. Here and there are noble exceptions,—as the lamented Spurgeon, who made the statement that he received into the Church each year an average of "fifty children."

As to the possibility of Christian living on the part of children, let us not say, "Except ye become as men and women, ye cannot enter the kingdom of heaven." Christ did not say that. He would not have made the child the standard if he had not known and believed in the possibility of Christian living in the young. "These little ones that believe,"—they will not be dwarf men and women, but children still, fond of play, plainly showing that they are struggling against selfishness, ill-temper, and untruthfulness. They will not be perfect Christians any more than the older people are. Their lives, however, will be scrutinized as no adult Christian would endure, or, perhaps, could endure. Is it kind? Is it fair?

What is the Church waiting for, in holding back the children? Is it not meantime losing a great opportunity? Mr. Spurgeon has said: "Capacity for believing lies more in the child than in the man. We grow less, rather than more, capable of faith. Every year brings the unregenerate heart farther away from God, and makes it less capable of receiving the thing of God." Undoubtedly every Church should provide special means for the training of its youngest members. In saying this we do not set at naught the Sunday-school. Instead, we pronounce it the grandest agency for evangelizing the world yet instituted, because it is designed specially for influencing the young. The old rabbis used to say, "The life of the Church is in the breath of the children." But, plainly, something besides the Sunday-school is needed; something more than teaching is needed,—training in Church life, in all that pertains to its duties and work. It is said, "The way to make patriots is to grow them." The same rule will hold good in regard to active, earnest Christians. How shall the process be carried on? Undoubtedly every Church should have its Christian band, or children's class meeting, or Junior Christian Endeavor Society.

Previous to the organization of the Junior Endeavor Society, there were some Churches and individuals interested actively in the work for children, notably The Children's Monday Club, of Cambridge, Massachusetts, and The Children's Christian Band, of Cambridgeport, Massachusetts. Each of these was attended, or, we might say, has been attended, by several hundreds of children year in and year out. Several years' experience in conducting a similar meeting enables me to make some practical suggestions. As far as possible, let the children carry on the work. It is their meeting. One of their number should preside; another should play the organ or piano. The older persons should keep in the background, working through the children, guiding them to carry their parts. Adult visitors should not be admitted, for reasons that are patent to all. It could hardly be expected that the children should know how to use the whole hour of the meeting profitably; they have not sufficient experience or information to do so. At this juncture the help of the older friend present (one hardly likes to say leader) will be needed. This assistance may wisely be given upon several different lines, such as the history of the English Bible, the geography of Bible lands, Bible chronology given according to Chautauqua methods, with blackboard and illustrative materials.

At one meeting of the month let temperance lessons be given, on which occasion the exercises peculiar to bands of hope and loyal legions could be carried out. In another meeting missionary work could be made the special topic. At another meeting, lessons of the humane treatment of animals might be given, while the children would be expected to report the kind and unkind acts they had read about or witnessed during the month. On such an occasion all of the functions of a band of mercy might be carried on. In this connection the publications of the American Humane Society of Boston are to be recommended. A meeting of this kind is the best possible place, outside of the home, for instruction in the catechism; for here it can be explained and illustrated in an attractive manner.

The plan of the Junior Endeavor Society is to have a number of committees, such as the Lookout Committee, to look up absent members and introduce new ones the prayer-meeting Committee, to arrange for leaders of the meetings; the Book Committee, to have the care of the Bibles and song-books used in the meeting, attending to their distribution, and after the meeting, to laying them away; the Sunshine Committee, to visit the sick, and carry flowers and dainties; the Social Committee, to welcome strangers, etc.; the Missionary Committee, to suggest ways and means by which interest in home and foreign missions can be sustained, and to collect papers, etc., for hospitals; the Order Committee, to aid in keeping order during the meeting; the Scrap-book Committee, to gather materials for scrap-books,—pictures, clippings,—and to enlist others in putting them together for the use of sick members, or to be sent to hospitals; the Relief Committee, to collect garments for destitute children; the Music Committee, to have charge of the singing in the meeting; the Birthday Committee, to keep account of birthdays of the members, and to offer special prayer when these occasions occur. A Temperance Committee should be added. The reports of these several committees from time to time will provide excellent material for using the time of the meetings.—*Sunday-school Times*.

YOUR BOY'S FRIEND.

A certain father had long and earnest prayer about a bad son, but no mark of grace appeared in his character. Seeking for advice, the parent received this counsel:—"My friend, your prayers won't do that boy any good unless you give him a good deal more of your companionship. Make yourself actively his friend; take an intelligent interest in all his affairs, and he won't seek for other company."

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON VIII.—MAY 21, 1893.

AGAINST INTemperance.—Prov. 23:29-35.
COMMIT TO MEMORY vs. 29, 32.

GOLDEN TEXT.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Proverbs 20:1.

HOME READINGS.

M. Proverbs 23:29-35.—Against Intemperance.
T. Daniel 1:1-20.—A Total Abstinence Boy.
W. Jer. 35:1-19.—A Total Abstinence Family.
Th. Isaiah 28:1-15.—The Drunkards of Ephraim.
F. Isaiah 5:11-25.—Judgments Denounced.
S. Hab. 2:12-20.—Woe to the Drunkard Maker.
S. 1 Cor. 8:1-13.—Make not thy Brother to Offend.

LESSON PLAN.

I. Sorrow in the Cup. vs. 29, 30.
II. Poison in the Cup. vs. 31, 32.
III. Delirium in the Cup. vs. 33-35.

TIME.—About B.C. 1,000; Solomon king of all Israel.
PLACE.—Written by Solomon in Jerusalem.

OPENING WORDS.

Our lesson passage is a vivid picture of what we have all seen again and again. It shows the deadly effects of intemperance, and points out the only way to avoid them. It appears not to those who have already fallen under the baneful influence of the sin, but to those who are yet free from its snares—to the young especially—and warns them to beware of the very first step in the downward way.

HELPS IN STUDYING.

29. *Who hath woe?*—all sin brings misery sooner or later, but strong drink brings terrible sorrow and bitterness. *Contentions*—disputes and quarrels. *Babbling*—foolish talking. *Wounds without cause*—received in drunken quarrels. *Redness of eyes*—bloodshot from drink. *Mixed wine*—wine made stronger by spices. *31. Look not—do not go where it is.* Touch not, taste not, handle not; do not even look at it, lest you be tempted to taste. *When it is red*—pleasant to the eye and strong to the taste. *32. At the last*—not at first, or it would not be touched. *Biteth like a serpent*—more painful and deadly. *Woe, sorrow, poison, death, are in the cup.* If this was all true of the wine of Solomon's time, how much more so of the vile, poisonous liquids that are measured out in the drinking-saloons of our day! *33. Perverse things*—filthy, foolish things, silly and degrading. *34. In the midst of the sea*—asleep on a vessel in a storm. At the mercy of the waves. *35. They have stricken me*—his senses are stupefied; he is insensible to blows. *I will seek it yet again*—lost to shame, more senseless than the brute, the fool rushes to his folly.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? Its Golden Text? What practical lessons do you learn from it? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?
I. SORROW IN THE CUP. vs. 29, 30.—What six questions are asked in verse 29? What is the answer to them all? What is *mixed wine*? What warning against wine is given by Paul? Eph. 5:18. To whom does the wine-cup bring sorrow?
II. POISON IN THE CUP. vs. 31, 32.—What warning is given in verse 31? How does wine tempt the eye? What will wine do at the last? What effect has wine-drinking on the health? What

effect on the mind and the heart? Why is it wicked to risk life or health needlessly?
III. DELIRIUM IN THE CUP. vs. 33-35.—What clause in the lesson describes the horrible fancies of delirium tremens? The drunkard's unreasonableness? His lack of judgment? His unwillingness to receive advice? His weakness of will? His inability to reform? What is the end of intemperance? 1 Cor. 6:10.

PRACTICAL LESSONS LEARNED.

1. Intemperance is a most fearful evil and sin.
2. There is great danger in the use of intoxicating drinks.
3. We should therefore abstain entirely from their use.
4. We should try to keep others from using them.
5. We should use all means to prevent their sale.

REVIEW QUESTIONS.

1. What evils of intemperance are mentioned in verse 29? Ans. Sorrow, contentions, babbling, wounds and redness of eyes.
2. What counsel is given in verse 31? Ans. Look not thou upon the wine when it is red.
3. What reason is given for this counsel? Ans. At the last it biteth like a serpent, and stingeth like an adder.
4. How may we avoid the danger of intemperance? Ans. Never taste a drop of intoxicating drink.
5. What should we do to check the evil of intemperance? Ans. Everything in our power to stop the sale and use of intoxicating drinks.

LESSON IX.—MAY 28, 1893.

THE EXCELLENT WOMAN.—Prov. 31:10-31.

COMMIT TO MEMORY vs. 26-29.

GOLDEN TEXT.

"Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."—Prov. 31:30.

HOME READINGS.

M. Prov. 31:10-31.—The Excellent Woman.
T. Ruth 1:1-22.—Ruth.
W. John 12:1-9.—Mary.
Th. Matt. 27:55-66.—The Women at the Cross.
F. John 20:1-18.—The Women at the Sepulchre.
S. Acts 9:36-42.—Dorcas.
S. Acts 16:8-15.—Lydia.

LESSON PLAN.

I. Her industry. vs. 10-19.
II. Her Unselfishness. vs. 20-26.
III. Her Motherliness. vs. 27-31.
TIME.—About B.C. 700; Hezekiah king of Judah, by whom the last six chapters of Proverbs were collected.
PLACE.—Jerusalem.

OPENING WORDS.

This passage is in the Hebrew an alphabetical poem, the verses beginning with the letters of the Hebrew alphabet in order. It describes and commends a prudent, wise and industrious woman, and holds her up as an example to all girls who would be noble and true and good.

HELPS IN STUDYING.

10. *Virtuous*—strong and courageous on the right. *11. No need of spoil*—Revised Version, "no lack of gain." *14. Bringeth her food from afar*—provides in advance. *15. She diligently attends to expending as well as gathering wealth* (verse 16), and hence has means to purchase property. *17, 18. To energy she adds watchfulness in bargains and a steady industry.* *20. Stretched out her hand*—to relieve their necessities. *21. Clothed with scarlet*—referring probably to some well-known articles of dress conspicuous for their color and warmth. *22. Coverings of tapestry*—Revised Version, "carpets." *Silk*—Revised Version, "fine linen"—the most costly goods. *23. Known in the gates*—the industry of the wife leaves the husband free to take his place among the elders that sit in councils. *26. Openeth her mouth with wisdom*—prudent, thoughtful, loving counsel. *28. She is honored of those who know her best.* *29. The words of her husband praising her.* *30. Favor*—grace of personal manner. *Feareth the Lord*—the crowning glory of the excellent woman.

QUESTIONS.

INTRODUCTORY.—Against what great sin did our last lesson warn us? What six evils of intemperance are there mentioned? To what is the poison of the cup likened? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. HER INDUSTRY. vs. 10-19.—What is said of the excellent woman? Who trusts her safely? What will she do for him? How is her industry shown? How does she attend to her household?

II. HER UNSELFISHNESS. vs. 20-26.—What does she do for the poor? How do her words show her unselfishness? How is it shown by her actions? How is she further described?

III. HER MOTHERLINESS. vs. 27-31.—How does she bear herself toward her household? Toward her children? What is said of beauty? What is the crowning virtue of the excellent woman? What commendation is addressed to her? How also will she be praised? What "excellent woman" are mentioned in the Bible?

PRACTICAL LESSONS LEARNED.

1. Honest industry is of more value than mere accomplishments.
2. Mental and moral graces are of greater importance than personal beauty.
3. True piety will not slacken attention to temporal duties.
4. The fear of the Lord is the condition of all womanly as well as manly excellence.
5. Personal beauty soon fades and perishes; the fear of the Lord is the beauty of the soul; it endures forever.

REVIEW QUESTIONS.

1. What is said of the virtuous woman? Ans. Her price is far above rubies.
2. How is her industry described? Ans. She worketh willingly with her hands.
3. What is said of her unselfishness? Ans. She stretcheth out her hand to the poor; she reacheth forth her hands to the needy.
4. What is said of her words? Ans. She openeth her mouth with wisdom; and in her tongue is the law of kindness.
5. What is the crowning grace of the excellent woman? Ans. Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.