

boy James, eight years old, in his arms. This poor little fellow contrived to extricate himself from the death grasp of his father, and, in the darkness, to escape to the shelter of some scrub, where he wandered about till daylight. Fearing to be detected by the natives, he kept himself concealed till the pangs of hunger could no longer be endured. Then he entered a house, empty but not destroyed, where he found some food.

But his little heart was longing to ascertain the fate of his family, and in spite of the danger he went back to his old home. The dead bodies still lay on the ground, and at last he found his mother in the little outhouse, to his mutual surprise and delight. She had been wounded by the natives and had been left for dead, but had managed after a time to creep back to the house.

Here the brave boy contrived to sustain her for several days upon eggs and whatever else he could forage; but the unfortunate lady was so desperately wounded that she felt that she could not long survive without assistance.

She procured a card and a pencil from her dead husband's pocket, and after four hours' labor and many failures she contrived to write a few lines beseeching for help. But the nearest settlement was six miles away and the whole country was overrun by hostile natives. How could she ask her little boy, only eight years old, and weak with hunger and suffering, to leave her and to carry her letter to town?

But James though young and weak, was brave and loved his mother. Giving her one kiss and supplying her with what food he could find, he concealed the little note about his dress and went away upon his almost hopeless errand. No doubt he was followed by his mother's prayers—no doubt he prayed himself that God would help him to find friends to take care of his suffering mother.

And he did find such friends, even before he reached the town. He was met by a party who were scouring the country in search of any missing settlers. These men with all haste procured a litter and gently carried the poor sufferer to a place of safety. She was tended with the greatest care and rallied for a time, so that hopes were entertained of her recovery. But she had suffered too much, mentally and bodily. A few weeks later the end came, and she succumbed to the terrible injuries she had received.

Little James, thus left without parents or sisters, was sent to England, where loving relatives received the orphan boy.—Chatter-box.

THE SABBATH-SCHOOL.

SUNDAY-SCHOOLS IN BELGIUM.

BY BLANCHE MERLE D'AUBIGNE.

Sunday-schools in Belgium have to contend with two difficulties, on one side the opposition of Roman Catholic parents, who prevent their children from attending the schools, or total indifference of fathers and mothers to any form of religious instruction. If the latter be the case, the children are allowed to go to the missionary Sunday-schools, but having no encouragement at home, are often unruly and irregular scholars. Most of the converted members of the churches, on the other hand, take a real interest in the spiritual welfare of their children, and the church Sunday-schools are regularly attended by attentive and orderly children.

The Christian missionary church of Belgium has fifty-nine Sunday-schools, with about 2,350 scholars and 160 teachers. Thirty-eight of those schools are attended mostly by children of members of the churches. The others are missionary schools. In the mining and manufacturing districts many of our children are prevented from attending the school on account of their having to work all Saturday night, and often on Sunday itself, and that even among children from twelve to fourteen years of age. The church Sunday-schools assemble in the morning an hour before church, and many of the hard working children remain for church. The superintendent is generally a layman, the teachers hard-working men and women, who have neither time nor learning enough to study the lesson very scientifically, but who have the desire to be faithful, and to lead their children to Christ. Here at Jumet it is hard to realize that most of these men, dressed in neat black clothes

and spotless shirts, bending toward the little ones before them, speaking to them so tenderly, are miners, working on week days from 6 a. m. to 6 p. m., some of them sixteen hundred feet underground, with grimy faces, dirty clothes, and among drunken and dissolute companions. Many of our Sunday-schools follow the International Lesson; the children have a great taste for music, and sing very heartily.

The missionary Sunday-schools assemble in the afternoon. Many of the converts feeling that after their conversion they must do something to spread the glad tidings, seize this opportunity to work for their Master, so they get a few planks, place them on chairs in their kitchens, gather in the children of the neighbors and tell them over again the story they have once taught at the morning Sunday-school. To these poor children it is all new, they listen willingly and sing very heartily if not always correctly. These schools are a great blessing in every way, and there are nine of them in our parish. "Even if I was not a believer myself," said a father of ten children, not long ago, "I should send all my children to the Sunday-school for the sake of the peace it brings in the household from one Sunday to another." Often the children themselves become little missionaries. A man one day asked a teacher to explain to him the way of salvation. "I could tell you," was the answer, "but I had rather you put the question to one of my Sunday scholars." He called in a few little Roman Catholic neighbors who attended the Sunday class at his house, and the man asked them to tell him how he could be saved. He was so astonished and pleased at their answers and at the power of the Gospel over their hearts that he resolved on the spot to seek to be a follower of Jesus Christ.

This summer I spent a Sunday at Liege. As I was standing at a door I remarked a very little girl carrying a Bible, a hymn book and an umbrella, her Sunday-school leaflet and a bundle of tracts. She was endeavoring not to let anything fall, and still to keep hold of her baby brother's hand. I offered to hold her things while she got him down the steps, and when this was done she began to dispose of a part of her burden in various pockets.

"What are those tracts for?" I asked. "Well, miss," she said, "I know the Gospel; I learn about Jesus in these; but at my school there are hardly any little girls that know about the right religion; and you see as I am the only one that knows about it I must tell them; so I give them tracts and ask them to come to Sunday-school." So, taking her umbrella in one hand and her little brother's fist in the other, the two little tots marched away, and I said to myself: "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven." Near us lives a large family of six boys and one girl, none of whom until quite recently had ever been to a service or meeting of any kind. One of them, little Rene, a child of ten, now goes every day after school to take care of a child in a Protestant family. He was sent with the oldest child one Sunday to Sunday-school, and leaving him in the infant class, sat on a bench to wait. He heard the Bible story, the pretty hymns, and joined in the prayers, and was so touched with it all that, on going home, he spoke to his father, mother and brothers about it, and got some of them to go with him on the following Sunday; and now nearly all of that household are regular attendants of church and Sunday-school. It would be a great pleasure to us to feel that some American Christians were praying and thinking about our Sunday-schools. I never realized until I came here, what it is to work in a country where, with the exception of two to three families, everybody is poor—very poor. The men get about two or three francs a day in the coal mines, the children fifty centimes to a franc—it is barely enough not to starve on. At the Christmas tree I innocently suggested the necessity of buns, apples, or sweets, but here all these things are considered impossible luxuries. There is no money for benches, hymn books, or leaflets—it is always the same melancholy story.—N. Y. Observer.

EVERY CHRISTIAN is a representative of Christ. The Sunday-School teacher is in the stead of Christ. He teaches not for the superintendent, not for the Church, not for society, not for himself, but for Jesus Christ,

Jesus can not be in the class himself, and so he sends his disciple to speak his words, and manifest his temper. For this we shall need His heart of sympathy, His yearning tenderness, His mighty love. In Him there was no tinge of selfishness, no self-seeking, no craving for popularity, or shrinking from service. At His post He kept, not from compulsion, or mere choice, but from a strong fellow feeling, a magnanimous sympathy, a Divine charity, which bound Him to man, and kept Him at His daily toil.

HAVE ALL THE SCHOLARS of your class Bibles of their own? If not, why not!

SUGGESTIONS TO TEACHERS.

Sept. 18.—Matt. 7: 13-29. Jesus used hope more than fear, and the attractions of religion more than the terrors, but he did use the dangers of the evil way to warn men from it, and he uttered most solemn warnings, as in this lesson, in order that by the application of every possible motive, men might be persuaded to enter the kingdom of God. In view of the kingdom whose principles have just been taught, there are two ways for men to choose. The scholars should be made to see this choice clearly. Illustrations. The case of sliding down hill, the difficulty of climbing up. I have read somewhere a legend of a wretched man, one of nature's monstrosities, the tip of whose tongue was a snake's head. In his sleep the hideous reptile lay coiled within, but his breathing was a low and ominous hiss. When he attempted to speak, the monster thrust itself out in wavy vibrations, hissing, biting, stinging. A fitting symbol of the professing Christian who has the inconsistencies of his brethren at his tongue's end, and their excellences never.—Professor Phelps.

How possible it is to do some of the outward works of religion,—those which do not require a spiritual experience, or communion with God,—and yet have no true religion and fail of entering heaven. Noah's carpenters helped to build the ark, but did not enter it to be saved from the flood. When the Eddystone lighthouse was to be re-built, Winstanley, the noted engineer, contracted to rear a structure which should withstand the assaults of time and tempests. So confident was his faith in the showy structure of his own skill, that he offered to lodge in it with the keeper, through the autumnal gales. He was true to his word. But the first tremendous tempest which caught the flimsy light-house in the hollow of its hand hurled both building and builder into the foaming sea. We fear that too many souls are rearing their hopes for eternity upon the sands of error; when the testing floods come, and the winds beat upon their house, it will fall, and sad will be the fall thereof.—Theo J. Cuyler. —Peloubet's Select Notes.

THE LESSON STORY.

Jesus went on in this wonderful sermon to tell his disciples how they might enter heaven. There are two roads; one is a very broad way, and many people are walking in it; this is the way of sin. The other, which is the way of God's service, is very narrow, and has a gate so small that we cannot take any of our sins through it; but this is the only way by which we can hope to enter into eternal life. Jesus next warned his disciples against people who pretend to a goodness which is not real. Just as a tree can be known by its fruits, so these people can be known by their acts, for a good person, like a good tree, cannot show evil fruits. He told them that not those who call themselves Christians, but those who do right, will enter into God's heavenly kingdom.

Then he ended his sermon by showing a picture of two men: one who built his house on a rock, where the storm could not shake it; the other who built his house on the sand, and the waves washed it away. The house on the rock was like him who heard and obeyed these words of Jesus; the other was like him who heard, but did not obey them, sure to fail and be lost at last. Jesus is the Rock which can never be moved. He is called the "Rock of Ages," and the "Sure Foundation." But this world is like the shifting sand. We cannot trust its promises. It gives to-day and takes away to-morrow. The soul that rests upon anything but Jesus will be shaken and overthrown at last.

Then after his sermon Jesus came down from the mountain, while all the people wondered at the good words which he had spoken.—Berean Series.

SCHOLARS' NOTES.

(From International Question Book.) LESSON XVII.—SEPTEMBER 18. SOLEMN WARNINGS.—MATT. 7: 13-29. COMMIT VERSES 13, 14.

GOLDEN TEXT. Every tree that bringeth not forth good fruit is hewn down and cast into the fire.—Matt. 7: 19.

CENTRAL TRUTH. The way of life and the way of death—choose ye.

DAILY READINGS. M. Matt. 7: 13-29. T. Matt. 23: 1-12. W. Matt. 23: 13-28. Th. 1 Cor. 3: 9-23. F. Matt. 25: 14-30. Sa. Matt. 25: 31-46. Su. John 15: 1-17.

HELPS OVER HARD PLACES.

13. THE STRAIT GATE—the narrow, the difficult gate. The gate is the way to heaven and to life. It is narrow of necessity. If we would look at the north star we must look in one direction. There are millions of other directions, but every one leads away from the north star. 14. FEW THERE BE THAT FIND IT—there were few then, but it will not always be so. Every one can find it who seeks earnestly. 15. FALSE PROPHETS—those who pretend to speak from God, or to teach his truth, but really mean to teach error and destroy the Gospel. IN SHEEP'S CLOTHING . . . WOLVES—hiding great evil under the appearance of innocence. 16. BY THEIR FRUITS—the test of a tree is always the fruit it bears; so it is of a doctrine or religion. 17. GOOD TREE . . . GOOD FRUIT—the outer life is the outgrowth of the inner, as fruit grows out of the tree. 18. IS HURWY DOWN—those who do evil will be destroyed. Their only good use is after they are dead and harm no one, as a warning. 19. NOT EVERY ONE, etc.—many that talk and profess will not be saved, but only those who obey as well as talk. 20. HOUSE UPON A ROCK—in the East many houses are built by the water-courses which are dry in summer, but are subject to sudden floods which sweep away all houses built on the sand in the valley, but cannot touch those on the rock above. They seem safe till the floods come. THE ROCK—Jesus Christ. 21. THESE AND—feelings, professions, self-righteousness. 22. DOCTRINE—teaching. 23. AS HAVING AUTHORITY—Christ, being God, knows all things about heaven and goodness and the future; and he speaks what he knows, not what he has only reasoned out. SCRIBES—teachers in the synagogues, who interpreted and reasoned about the Scriptures.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? What were some of the illustrations Christ used? What rule of life did he give us?

SUBJECT: SOLEMN WARNINGS AND ENTREATIES.

I. AGAINST THE BROAD ROAD TO DESTRUCTION (vs. 13, 14).—What two ways are described in these verses? Meaning of "strait"? To what does the narrow way lead? Who is the way? (John 14: 6) Where does the broad road lead? What is it to travel on this road? Which road do most people travel? What should we do in view of these facts? (Luke 13: 21; Matt. 11: 12)

What reasons can you give why the way to life is narrow, while the way to destruction is broad? Is the way to all the best things, as to prosperity, education, character and usefulness, narrow? Will it always be true that the many are in the broad road, and the few in the narrow?

II. AGAINST FALSE PROPHETS (vs. 15-20).—What are "false prophets"? In what way do they usually come? Who are meant by the sheep here? Who by the wolves? How can we tell who are the false teachers? (v. 16) Does the fruit always appear at first? What is represented by the good tree here? What by the fruits? (Gal. 5: 22, 23; 1 Cor. 13: 1-8) What is the relation between the fruits and the tree? How does this show the relation between faith and works? (James 2: 18, 22) How may we bear good fruit? (John 15: 4, 5) What becomes of those who will not bear good fruit? (v. 19)

III. AGAINST FALSE HOPES (vs. 21-23).—Who cannot enter Christ's Kingdom? (v. 21) Who can enter? What is the "will" of our Father? What kind of works can one do, and yet not be a Christian? (v. 22) What kind prove that one is a Christian? (Gal. 5: 22, 23; 1 Cor. 13: 4-8) Can you show the reason for this?

IV. AGAINST FALSE FOUNDATIONS (vs. 24-29).—Who are likened to a house on a rock? To what dangers are houses in the East subjected? Who is the Rock for us to build on? (1 Cor. 3: 11) What is it to build on Christ? (John 15: 7; 3: 16) What are the floods and storms that assail us? Who are likened to the house on the sand? How long will it seem as good as the house on the rock? What will show the difference? What is it for us to build on the sand? (Matt. 5: 20; 2 Tim. 3: 5; Matt. 3: 9) How will our hopes be tested? What did the people think of Christ's teaching? Why could he speak with authority? (John 3: 11-13)

LESSON CALENDAR.

THIRD QUARTER, 1887. 6. Aug. 7.—Jesus in Galilee. Matt. 4: 17-25. 7. Aug. 14.—The Centurions. Matt. 8: 1-16. 8. Aug. 21.—Jesus and the Law. Matt. 5: 17-26. 9. Aug. 28.—Piety Without Display. Matt. 6: 1-15. 10. Sept. 4.—Trust in our Heavenly Father. Matt. 6: 24-34. 11. Sept. 11.—Golden Precepts. Matt. 7: 1-12. 12. Sept. 18.—Solomon Warning. Matt. 7: 13-29. 13. Sept. 25.—Review, Temperance, Rom. 13: 13-14. Missions. Matt. 4: 12-16.