

A PERIL OF THE SEA.

No danger in the North Atlantic is more dreaded by our ocean grayhounds than the iceberg and few there are that escape an encounter. Only three years ago occurred the incident depicted on our first page. The German steamship "Saale" was on her way to New York, when an iceberg was encountered about 260 miles out from Cape Race. An eye-witness wrote:—

At the time of the encounter—about midnight—there was a very thick fog, and the captain was on the bridge with his second officer. The captain suddenly detected small ice in the water close to the ship. Springing to the signal apparatus, he stopped the engines. At the same time the fog seemed to lift, and looking through his night-glass, the captain saw about six boat-lengths ahead, a huge iceberg looming from fifty to seventy feet in height but with foundations of seven times as many feet in depth. The "Saale" was heading straight for it, but the order "hard a port" was promptly given—the passengers meanwhile crowding the decks, appalled at the sight. The great bulk and uncontrollable impetus of the ship seemed to carry them to an overwhelming destruction. The ice-wall loomed higher and higher, it reflected the lights of the ship, and it gave back the sound of the wash of the parted waters at her bow. But slowly she swerved to starboard, and then, as if by magic, she gave a great surge, shrank away as it were from that mighty overhang of ice, and with a heavy creak to starboard and a terrifying crunching and grinding along her iron sides, forged away into the clear water, while the iceberg, all glittering with the ship's lights and with the waves lashing furiously about its base, vanished astern and was lost. The "Saale" had run upon the submerged foot of the iceberg, and had slid safely off. The shock had thrown everything movable to the deck, but everybody was thankful.

The passengers held a thanksgiving service on the following day, and shortly after landing a service of plate was presented to Captain Richter in recognition of the admirable seamanship displayed by him in the moment of danger.

JENNY LIND.

Jenny Lind, the woman, was greater than Jenny Lind, the singer. "I would rather hear Jenny Lind talk than sing—wonderful as it is," wrote Mrs. Stanley, the wife of the Bishop of Norwich, in whose palace the great singer was a guest while in that city. The Bishop's son, subsequently Dean Stanley, who had no "ear for music," and on whom, therefore, her singing was wholly lost, wrote that she had "the manners of a princess with the simplicity of a child and the goodness of an angel." Her character showed itself, he added, "through a thousand traits of humility, gentleness, thoughtfulness, wisdom, piety."

She looked upon her natural faculty as a gift of God, and never sang without reflecting that it might be for the last time.

"It has been continued to me from year to year for the good of others."

This feeling was no fine sentiment, but a religious principle. While she was the Bishop's guest she begged Mrs. Stanley to allow her to take three of the maids to a concert where she was to sing.

At a service in the cathedral she was moved to tears by the singing of the boy choristers, and had places reserved for them at her concert the next morning. When she came on the platform she greeted them with a smile of recognition, which the boys never forgot.

She gave to charitable objects thousands of pounds gained by her wonderful voice. While singing in Copenhagen such was the excitement that court and town begged her to give them one more day of song. A gentleman of musical culture had, with his wife, anxiously looked forward to her visit. When she came he was on a sick bed. Jenny Lind heard of his desire, and found time to go to his house and sing to him and his wife.

When she went to London, Mendelssohn asked her to sing to a friend of his, who had long lain upon a bed of sickness. She went and cheered him with songs, the remembrance of which is still cherished by the family.

Again and again, when the opportunity offered for such an act of kindness, she sang to invalids who could not be present at her concerts. The gift of God within her was a trust to be administered for the good of others.

THE RESERVE CORPS.

(The Rev. Charles I. Junkin, of Wilkes Barre Pa., in Sunday-school Times.)

From our regular Bible classes we select, from time to time, according to our need and our opportunity, such persons as seem to us most likely to make good teachers, and proceed in the usual way to elect them full members of the teaching force of the school, assigning them to work on the reserve corps. From the date of their election and acceptance of the office, they rank and are treated in all respects as teachers. The office is similar to that of the evangelist in the Presbyterian Church,—a man ordained to the full work of the gospel ministry, but not settled as pastor in charge of any particular congregation. So our reserve-corps teachers are elected to the full office and work of the Sunday-school teacher, but are not set over particular classes.

In selecting members of the corps, we require that they shall be professing Christians, members of one of the Bible classes, and that they give promise of proving themselves to be apt to teach.

The duties of the reserve teacher are as follows:

1. To study each lesson in advance as faithfully and as thoroughly as though he fully expected to teach it to a class on the following Sunday. He is to prepare himself just as the other teachers do.
2. To attend the regular teachers' meeting as faithfully as do the teachers who are set over particular classes.
3. To be present each Sunday as a member of the Bible-class to which he belongs, and while there to conduct himself in all respects as the other scholars do.
4. To be ready to take the place of an absent teacher whenever and as often as requested so to do by the superintendent.

An illustration may make the matter clearer. Mr. A— is an intelligent young man, a professing Christian, and a regular attendant at the school as a member of the Young Men's Bible Class. On the nomination of the superintendent he is elected a member of the Reserve Corps, and accepts the office. The secretary forthwith enrolls him, keeps a record of his attendance on the Reserve Corps list, and puts in his hands the teachers' lesson-help supplied by the school. Mr. A— thereupon begins to prepare the lesson for the following Sunday, and on Saturday evening goes to the teachers' meeting, where he takes part in the lesson-study, and discusses and votes upon all matters of business that may come before the meeting. On Sunday he goes to the school prepared either to act as a scholar in the Young Men's Bible Class (of which he is still a member), or to take the place of some absent teacher. If his help is not needed as a substitute teacher, he retains his accustomed place in the class; if otherwise, he is ready to teach.

TEACHERS MEETINGS.

How to make teachers' meetings a success one of the difficult problems. Much, no doubt, depends upon the leader; but much more upon the teachers themselves. The meeting should not be a one-man affair, but the result of mutual contributions of prayer, grace, talent, study and experience. Someone has offered the following suggestions, which, if duly carried out, would redound immensely to the profitableness and attractiveness of the meeting:

1. Pray before coming for a blessing.
2. Come expecting a blessing.
3. Speak distinctly.
4. Pray earnestly and for something.
5. Sing heartily.
6. Do not argue.
7. Ask questions.

To these rules we may add, take a common-sense view of the differing interpretations that may be offered; know when to stop a discussion, or when to drop a point; avoid antagonism; keep your temper; agree to differ; seek the mind of the Spirit, and cultivate good feeling and respectful attention to what the humblest teacher may have to say. Besides, get as many out as possible; the pastor, the superintendent,

all the teachers, the young men and women who may some day become teachers, and as many of the adult members of the church as possible, and thereby more of them may be enlisted in the Sabbath-school and prove a reserved force from which to draw substitutes when teachers are absent.—*Presbyterian Observer.*

THE EASIEST LIFE.

The well-defined spiritual life is not only the highest life, but it is also the most easily lived. The whole cross is more easily carried than the half. It is the man who tries to make the best of both worlds who makes nothing of either. And he who seeks to serve two masters misses the benediction of both. But he who has taken his stand, who has drawn a boundary line, sharp and deep, about his religious life, who has marked off all beyond as forever forbidden ground to him, finds the yoke easy and the burden light.—*Prof. Drummond.*

SCHOLARS' NOTES.

(From Westminster Question Book.)

THIRD QUARTER.

Studies in Acts.

LESSON I.—JULY 3, 1892.

THE ASCENSION OF CHRIST.—Acts 1:1-12.

COMMIT TO MEMORY vs. 8-11.

GOLDEN TEXT.

"When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."—Acts 1:9.

HOME READINGS.

M. John 14:1-14.—I Go to Prepare a Place for You.
T. John 14:15-31.—The Promise of the Father.
W. John 20:19-31.—Alive After His Passion.
Th. Luke 24:36-53.—"Many Infallible Proofs."
F. Acts 1:1-12.—The Ascension of Christ.
S. 1 Thess. 4:9-18.—The Second Advent.
S. Matt. 25:31-46.—The Final Judgment

LESSON PLAN.

- I. The Infallible Proofs. vs. 1-3.
- II. The Promise of the Father. vs. 4-8.
- III. The Return to Glory. vs. 9-12.

TIME.—Thursday, May 18, A. D. 30; forty days after the resurrection. Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Peraea.

PLACE.—The Mount of Olives, Jerusalem.

OPENING WORDS.

The book of the Acts was written by Luke, the author of the third Gospel. It is a continuation of the gospel history from the time of the ascension of our Lord, A. D. 30, to the time referred to in chapter 28:30—a period of at least thirty years.

HELPS IN STUDYING.

1. Former treatise.—The Gospel by Luke. *Theophilus*—probably a Gentile convert and a man of rank. Luke's Gospel also is addressed to him.
2. Taken up—into heaven (Luke 24:51). *Had given commandments*—at various times after his resurrection.
3. *After his passion*—his suffering and death. *Many infallible proofs*—the strongest possible evidence.
4. *The promise*—the Holy Spirit promised by Joel (2:28, 29) by Isaiah (44:3), and through Jesus himself (John 14:16).
5. *Baptized with the Holy Ghost*—setting them apart to their work and fitting them for it. *Not many days hence*—only about ten days.
6. *Were come together*—on the Mount of Olives, at the close of the forty days (v. 12; Luke 24:50). *Restore again*—they were looking for the time when all the world should be subject to the Jews, and the reign of peace and of God should come to the whole world.
7. *Had put in his own power*—Revised Version. "hath set within his own authority."
8. *Witnesses unto me*—by their teachings, life, sufferings, death.
9. *He was taken up*—his last acts were of blessing (Luke 24:50, 51).
10. *Two men—angels* (Luke 24:4, with Matt. 28:2-5).
11. *Shall so come*—we know not when, but the fact is certain.

QUESTIONS.

INTRODUCTORY.—Who wrote the book of Acts? Of what other book was Luke the author? When and where was Jesus crucified? When did he rise again? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE INFALLIBLE PROOFS. vs. 1-3.—How long did Jesus remain on earth after his resurrection? To whom did he show himself? How do we know it was the same Jesus? What difference does it make whether he was or not? What was he doing during this time?

II. THE PROMISE OF THE FATHER. vs. 4-8.—Where were the disciples assembled? (Luke 24:49, 50.) What did Jesus command them? For what were they to wait? What was the promise of the Father? What question did the disciples ask? What did they mean by it? Why did they ask it? How did Jesus answer it? What should they receive? What were they to become? How must we be witnesses for him? What will fit us for this work? How may we obtain this gift of the Holy Ghost?

III. THE RETURN TO GLORY. vs. 9-12.—What took place after these words? Who saw his ascension? Where has he gone? Eph. 1:20-23; Heb. 1:3; 9:24.—Who came to the disciples? What did the angels say to them? When will Christ thus come? What did the disciples then do?

PRACTICAL LESSONS LEARNED.

1. Jesus lives in heaven as our exalted and glorified Saviour.
2. We are to be witnesses for Christ.
3. We need the Holy Spirit to fit us to work and witness for him.

4. He will give the Holy Spirit to those who wait for him in prayer.
5. Christ will certainly come again in glory to judge the world in righteousness.

REVIEW QUESTIONS.

1. Where did Jesus last meet his disciples? Ans. In Jerusalem and on the Mount of Olives.
2. What promise did he give them? Ans. "Ye shall be baptized with the Holy Ghost not many days hence."
3. What command? Ans. To wait in Jerusalem for the fulfillment of the promise.
4. What would this baptism of the Holy Ghost give them? Ans. Power to be witnesses for Christ.
5. What took place when Jesus had spoken these things? Ans. He was taken up into heaven.

LESSON II.—JULY 10, 1892.

THE DESCENT OF THE SPIRIT.—Acts 2:1-12.

COMMIT TO MEMORY vs. 1-4.

GOLDEN TEXT.

"When he, the Spirit of truth, is come, he will guide you into all truth."—John 16:13.

HOME READINGS.

M. Acts 1:13-26.—Matthias Chosen.
T. Acts 2:1-13.—The Descent of the Spirit.
W. John 16:1-15.—"He Shall Glorify Me."
Th. Joel 2:21-32.—Spoken by the Prophet Joel.
F. Isaiah 44:1-8.—Water Upon the Thirsty.
S. Mark 16:9-20.—New Tongues.
S. 1 Cor. 12:1-13.—Diversities of Gifts.

LESSON PLAN.

- I. The Coming of the Spirit. vs. 1-3.
- II. The Gift of New Tongues. vs. 4-6.
- III. The Amazement of the People. vs. 7-12.

TIME.—Sunday, May 28, A. D. 30; ten days after the last lesson. Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Peraea.

PLACE.—Jerusalem, in the upper room where the disciples met for prayer.

OPENING WORDS.

The disciples continued to wait in united prayer for ten days, according to their Master's command. During this interval Matthias was chosen by lot to fill the place from which Judas fell. On the day of Pentecost the parting promise of their Master was fulfilled, as we learn from this lesson.

HELPS IN STUDYING.

1. *Pentecost*—the Jewish thanksgiving for harvest, held fifty days after the Passover, hence called "Pentecost"—the fiftieth.
2. *As of a rushing mighty wind*—"as of the rushing of a mighty wind."
3. *Cloven tongues*—"tongues parting asunder," so that one rested on each of them. Fire was to the Jews a symbol of the divine presence. Exod. 3:2, 3; 19:18-19; Isa. 4:4; Mal. 3:2; Matt. 3:11.
4. *All—the whole company of the disciples. Filled with the Holy Ghost*—this was the fulfillment of the "promise of the Father," and of Christ himself. *With other tongues*—in languages they had never learned; one of the signs promised them. Mark 16:17.
5. *Dwelling*—either as residents or as sojourners during the feast. *Devout men—pious, God-fearing men.*
6. *This was noised abroad*—Revised Version, "this sound was heard," that is, of the rushing wind. The sound was loud enough to be heard over the city. *Confounded*—greatly perplexed. The miraculous gift struck them with wonder.
7. *Are not all these Galileans*—provincials, very unlikely to be acquainted with foreign languages.
- 8-11. The catalogue contains the names of fifteen nations, in each of which a different language was spoken.
12. *Were in doubt*—Revised Version, "were perplexed."

QUESTIONS.

INTRODUCTORY.—What did the apostles do after our Lord's ascension? For what were they commanded to wait? How did they wait? By what promise were they encouraged? Who was chosen to fill the place of Judas? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE COMING OF THE SPIRIT. vs. 1-3.—When was the feast of Pentecost? How long after the ascension? What were the disciples doing? How did the Spirit come? How far was the sound heard? What appeared next? Meaning of *cloven tongues*? Of what were these things the symbols?

II. THE GIFT OF NEW TONGUES. vs. 4-6.—With what were they filled? What did they begin to do? Meaning of *speak with other tongues*? Of what did they speak? When had this sign been promised them? Why was it given? Who were in Jerusalem at this time? What had brought them there? How did they hear of these things?

III. THE AMAZEMENT OF THE PEOPLE. vs. 7-12.—What effect had this gift of other tongues on these people? From what countries had they come? Of what two classes were they? What did they all hear? Why were they so perplexed? (v. 7). What did they say to one another?

PRACTICAL LESSONS LEARNED.

1. Jesus is faithful to all his promises.
2. We should seek for their fulfillment in earnest, united prayer.
3. He who receives what Jesus promises needs nothing more.
4. The Holy Spirit is the best of all gifts.
5. He will give the Holy Spirit to those that ask him.
6. The wonderful works of God, as revealed in the Gospel, will yet be spoken in the language of every nation under heaven.

REVIEW QUESTIONS.

1. By what sign were the disciples' prayers answered on the day of Pentecost? Ans. Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
2. What other sign was given them? Ans. Tongues, like as of fire sat upon each of them.
3. With what were they filled? Ans. They were all filled with the Holy Ghost.
4. What new power was given them? Ans. They began to speak with other tongues.
5. How did this affect the multitude? Ans. They were all amazed and were in doubt, saying one to another, What meaneth this?