

A KINDLY GIFT.

"I don't know," said the wife Margaret, "how we shall make out, but we can't let the child starve." Margaret was the house-mother in a German home, where money was scarce and plain food was not plenty.

A stranger had come along the street, stopped at the door, and asked if he might have some supper with the family. He was watching the yellow haired little girl who followed Margaret about, and who was the cause of her speaking the sentence with which this story commences.

"Then she isn't your own child?" asked the stranger.

"No!" Margaret explained that she was the child of a poor neighbor who died a few weeks before, leaving nothing for the little girl and no friends for her to go to. So they had to take her in.

"And can't you manage to keep her?" the stranger asked. "You have none of your own, I suppose."

"Oh, dear, yes!" and she laughed over his queer mistake. None of our own? Why, there were ten in all!

When supper was ready they trooped in. What a little army of them! and how clean their faces were! their light hair neatly combed, and their patched and worn clothes looking as though each of them had been as careful as possible. At the supper-table each of them looked out for Gretchen. She had the largest potato, carefully peeled by Margaret, the mother's name-child; Melchior, the father's namesake, put a bit of butter on it, though he ate none on his own. The stranger saw all this, and a great deal more, though he seemed to be talking with the father and mother.

The next day a soldier in military dress rode up to the house and asked for the house-mother, and gave her a great solemn-looking letter which made her tremble as she broke the seal. Oh, what do you think that letter said? Why, that the man who had taken supper with them the night before was so pleased with all the ten children, and with Gretchen besides, that he had decided to make them each a present of \$100, which would be paid to them each year while they lived! \$100 a year, because a strange man who took supper with them was pleased with their kindness to him and their unselfish care of the orphan Gretchen! That sounds like a "make-up" story, doesn't it? And yet it is true. The letter was signed Joseph, Emperor of Austria. And he was the stranger who had eaten potatoes with them the night before.

There is a greater and better Sovereign who is watching our conduct though we never see him. He knows our motives too, for he searches the heart. He will give the reward for faithful service hereafter. That King is God.—Selected.

A SCENE IN THE TYROL.

The Tyrol is a province of Austria of upward of eleven thousand square miles. It borders on Bavaria, Switzerland, and Italy, and is a most picturesque region, rivalling Switzerland in its attractive features. So mountainous is it, and so lofty are the mountains that about one-third of its area is covered with perpetual snow, glaciers, and barren rock. Another third is covered with forests, and one of these mountain forests is represented in our illustration. These great forests give rise to the woodman's industry. Our picture in its separate parts shows different methods of transporting the logs. Sometimes it seems to be done with great ox-teams down most precipitous roads. Sometimes, as in the smaller picture, the logs seem to be slung from a cable controlled by a rude windlass, and thus carried from the top of some precipice to the valley beneath, there to be reduced to lumber or firewood. It must be a hard life led by these Tyrolean mountaineers, and not without its dangers. One can easily imagine that one of these great ox-teams might become unmanageable in descending those precipitous roads, and then there would be sure catastrophe. Or the cable stretching up the face of the cliff might be overloaded and drop its burden, with fatal consequences, into the valley. The conditions of life for these peasants are hard, but they are described as industrious, patriotic, and in their way pious. They are a fine-looking people, and wear picturesque costumes. Many of them migrate from their homes every summer, returning

in the autumn. They are patriotic, as their history has more than once shown, and in every way the Tyrol is one of the most interesting regions of Europe.—Christian Weekly.

THE TEACHER'S WORK.

Jesus taught not only in season, but out of season. Though sent to the lost sheep of the house of Israel, he must needs go through Samaria, because a poor strayed woman of that mongrel race stood lost and wistful there. Though he made it a habit to attend the synagogue and to expound the Law and the Prophets, he felt equally in his place at the well-side or on a journey. Though the woman came on a different errand, and though he himself was tired, and intent on reaching his destination, it was all the same to him as when Mary sat at his feet in the quiet evening hours at Bethany.

And the wholly Christ-like teacher will hardly content himself with those who come voluntarily to the school, and with a class ready-made to his hand. The little Samaritans of the highway and the byway, whom he meets in his daily walks, will be precious in his eyes, and he will not despair of them as recruits for Christ's army. A lady came into my school one day, and asked for something to do. I told her to go out and find something for herself. She reappeared next Lord's Day with three little girls who had never been to Sunday-school, and made them the nucleus of an infant class which continued under her care for eighteen years, having comprised from first to last more than twenty-five hundred scholars, and numbering as many as two hundred and fifty-three at one time.

And the teacher sent of God will be the teacher all the week, having his scholars on his mind and heart, seeking them out in a familiar and unobtrusive way, and improving every accidental meeting. Nothing is so fatal to the vitality and power of teaching as an impression of perfunctoriness; and this is made even more by our intercourse in the intervals than during the hours of stated instruction. If during these intervals we give the pupil an impression that we have thrown aside our responsibility for him and our sense of the relation between us, he will come to regard us as a sort of teaching machine, and will himself subside into a machine pupil.

It was the way of Jesus to make each individual soul feel that it was personally addressed and appealed to. And hence Nicodemus had his portion in due season, and the Samaritan woman hers, and Zacchaeus his, and Mary and Peter and Judas all theirs. And the Christlike teacher will give this separate impression to each of his scholars: "My teacher means me. This sin which he holds up to my horror is my sin; this salvation which he tells about is my salvation. I am sure he loves me, and is anxious about me; and it is time I looked after these things for myself."

Above all, the teacher from God comes to seek and to save, to "win" souls, as the Bible beautifully expresses it—a "fisher of men," as our Lord himself puts it. Let us emulate the alertness and concentration, the perseverance and the enthusiasm of yonder angler, as he leaps from stone to stone, or sits patient and still in the shadow of the rock, or as he skillfully chooses his most attractive flies, and plays them to and fro before his desired prize.—De Zubriskie.

MRS. LIVINGSTONE'S GRAVE.

Prof. Drummond, at Chautauqua, told of his visit, in the heart of Africa, to the grave of David Livingstone's wife, Dr. Moffatt's daughter:

"We were to spend the night within a few yards of the place where Mrs. Livingstone died. Late in the afternoon we reached the spot—a low ruined hut a hundred yards from the river's bank, with a broad veranda shading its crumbling walls. A grass-grown path straggled to the doorway, and the fresh print of a hippopotamus told how neglected the spot is now. Pushing the door open, we found ourselves in a long, dark room, its mud floor broken into fragments, and remains of native fires betraying its late occupants. Turning to the right we entered a smaller chamber, the walls bare and stained, with two glassless windows facing the river. The evening sun, setting over the far-off Morum-

balla mountains, filled the room with its soft glow and took our thoughts back to that Sunday evening, twenty years ago, when in this same bed-room at this same time Livingstone knelt over his dying wife and witnessed the great sunset of his life.

"Under a huge baobab tree—a miracle of vegetable vitality and luxuriance—stands Mrs. Livingstone's grave. The picture in Livingstone's book represents the place as well kept and surrounded with neatly planted trees. But now it is an utter wilderness, matted with jungle grass and trodden by the beasts of the forest; and as I looked at the forsaken mound and contrasted it with her husband's marble tomb in Westminster Abbey, I thought perhaps the woman's love which brought her to a spot like this might not be less worthy of immortality."

SCHOLARS' NOTES.

(From International Question Book.) LESSON IX.—FEBRUARY 26.

THE RICH YOUNG RULER.—MATT. 19: 16-26.

COMMIT VERSES 23-26.

GOLDEN TEXT.

Ye cannot serve God and mammon.—Matt. 6: 24.

CENTRAL TRUTH.

Eternal life is gained by a faith in Jesus which gives up all things to him.

DAILY READINGS.

M. Matt. 19: 1-15.
T. Matt. 19: 16-26.
W. Mark 10: 17-27.
Th. Luke 18: 18-27.
F. Luke 16: 9-14.
Sa. Matt. 6: 19-34.
Su. 1 Tim. 6: 6-21.

PARALLEL ACCOUNTS.—Mark 10: 17-27; Luke 18: 27.

INTERVENING HISTORY.—Matt. 19: 1-15; Luke 9: 51 to 18: 17; John 7: 2 to 11: 51.

INTRODUCTION.—Read all these narratives. Jesus was slowly making his last journey to Jerusalem. On the way, in some house, little children had been brought to him, and he had blessed them. Just as he was leaving the house, occurred the lesson of to-day.

HELPS OVER HARD PLACES.

16. And behold: as he was leaving the house, and was in the highway. One came: a young man, rich, and ruler, probably of a synagogue. 17. Why callest thou me good? not a rebuke for calling him good, but an inquiry whether he looked upon him as a common teacher, usually called "good master," or as a divine teacher, good in the sense that God is good. Keep the commandments: for all in heaven, who have eternal life, naturally keep the commandments, which are summed up in one word, love. 20. What lack I yet? he lacked one thing, but it was the main thing,—that loving trust which consecrated all to God, which is the soul of all good works. 21. If thou wilt be perfect: complete, lacking nothing of eternal life. Sell that thou hast: use your property for God; give it all to him. What does this mean for us? In principle, the same as to him. He does not ask us to give all to the poor as he did this man: for he let John retain his home. But whatever he does ask us to do with it we are to do. Not one dollar is to be kept aside from his will. Follow me: note his possible future as a discipline, compared with his obscure future as a nameless rich man. 23. Hardly: with difficulty. (1) Because they are apt to trust in them; (2) to be self-sufficient; (3) to be joined in business with irreligious men; (4) often they must change their business, or do it in a different way, or return ill-gotten gains.

QUESTIONS.

When and where was Jesus in our last lesson? How much time elapsed between that lesson and this? What were some of the things which occurred in this interval? Trace on the map the change of place? In what other places is this account given?

SUBJECT: SEEKING ETERNAL LIFE.

I. A YOUNG MAN SEEKING ETERNAL LIFE (vs. 16, 17). Who came to Jesus as he was travelling? What had Jesus just been doing? (Matt. 19: 13-15). What facts can you tell about him? (Luke 18: 18; Mark 10: 22). What good traits do you find in his character? Why did he come running? What does this teach us? What did he want? What is eternal life? What did he call Jesus? What was Jesus' reply? Why did he reply in this way? Did Jesus deny that he was good? How is seeking earnestly after eternal life a proof of wisdom?

II. THE ATTEMPT TO GAIN IT BY THE LAW (vs. 18-20).—How did Jesus tell him to obtain eternal life? To which table of the law do all these commands belong? Must one keep the commandments in order to be saved? (Rev. 21: 27; 2 Cor. 1: 1, 2; Gal. 5: 22, 23). What was the ruler's reply? Had he really kept these commandments?

III. ITS FAILURE (vs. 20, 21).—Did the young ruler feel that in spite of his keeping the commandments he had not attained to eternal life? (v. 20). Can any one be saved in that way? (Gal. 3: 11.)

How did Jesus feel toward this young man? (Mark 10: 21). Why did he love him? Did he say what follows because he loved him? What did the man lack? What is the one necessary thing to salvation? (Mark 16: 16; John 1: 12, 6: 40; James 2: 14, 18). Why? What did Jesus tell this man to do? Why? Is this the rule for us, in order to be saved? What must we do with all we have? (Luke 16: 1-14; 1 Tim. 6: 17-19). What more must the man do? What additional word in Mark? (10: 21). What is it to follow Jesus?

IV. HINDERANCES TO ETERNAL LIFE (vs. 22-26).—Did the young man obey Jesus? Why not? What did Jesus say to his disciples about riches? Why is it so hard for the rich to enter the kingdom of heaven? What are the usual hinderances in the way of young people's seeking and gaining eternal life?

SCHOLARS' NOTES.

(From International Question Book.)

LESSON X.—MARCH 4.

CHRIST'S LAST JOURNEY TO JERUSALEM.—MATT. 20: 17-23.

COMMIT VERSES 17-19.

GOLDEN TEXT.

The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20: 28.

CENTRAL TRUTH.

Jesus Christ is the example of true greatness.

DAILY READINGS.

M. Matt. 20: 1-16.
T. Matt. 20: 17-29.
W. Mark 10: 32-45.
Th. Luke 9: 43-48; 18: 31-34.
F. Isa. 53: 1-12.
Sa. Phil. 2: 1-21.
Su. 1 Cor. 13: 1-13.

PARALLEL PASSAGES.—Mark 10: 32-46; vs. 17-19 also with Luke 18: 31-34.

INTRODUCTION.—Jesus is still on his way to Jerusalem to be crucified. After the last lesson he encouraged his disciples, and taught them by a parable.

HELPS OVER HARD PLACES.

17. And Jesus going up: Mark tells us that he was in the highway, going before his disciples, who were amazed, probably at his going directly into the face of great danger. For a short time before this the Jews at Jerusalem had sought to arrest and kill Jesus (John 7: 19-32; 8: 59; 10: 31, 32). This enmity had been increased by the resurrection of Lazarus (John 11: 47, 48, 56, 57). To Jerusalem: from Ephraim, where he had retired (John 11: 54). 18. Behold we go up to Jerusalem, etc.; he revealed these things (1) in order that they might not be disappointed and overwhelmed with doubt when they came to pass; (2) to teach them the true way of usefulness; (3) to point out the central doctrine of the new religion. 20. Mother of Zebedee's children: Salome, and her sons were James and John. 21. Right hand: etc.; the places of honor—but also of nearness—to Jesus. In thy kingdom: they expected a temporal kingdom, and that it was near at hand. 22. Know not what ye ask: ye do not know all the suffering that is necessary to have your request. Cup: our lot, or portion, holding all that will come to us, as a cup holds water. Baptism: the rite by which we enter Christ's kingdom; and thus the sufferings and trials through which we enter into joy or success. 23.—To sit on my right hand: etc., leave out the italics in this verse. "not mine to give, except to those for whom it is prepared." 24. The ten, moved with indignation, their envy and jealousy showed them to be as bad as the two ambitious disciples. 26. Be great: your minister: or servant. The measure of true greatness is not determined by the numbers that attend on us, but rather by the numbers we benevolently attend upon. Ambition for self, the desire of honor and place, is ruinous to the individual and to the church.

SUBJECT: TRUE AND FALSE GREATNESS.

QUESTIONS.

I. AN EXAMPLE OF TRUE GREATNESS (vs. 17-19). What three things does Mark tell us about this scene not related in v. 17? (Mark 10: 32.) Why did it seem strange that Jesus should go up to Jerusalem? (John 7: 19, 32; 11: 47, 48, 56, 57.) Did he know what was to befall him at Jerusalem? Did this keep him from going on? How did his going on under such circumstances show his greatness and heroism?

What did Jesus foretell to his disciples? Why did he reveal this to them? (John 13: 19; 11: 29.) Was this suffering essential to his work of saving men? Why is the rising again foretold? On what previous occasions had these things been foretold? (Matt. 16: 21; 17: 22.)

II. FALSE IDEAS OF GREATNESS (vs. 20-21).—What three persons came to Jesus at this time? (Mark 10: 35.) What favor did they ask? What suggested it to them? (Matt. 19: 28.) Had they any apparent claim to the first place? (John 19: 26; Mark 3: 17; Matt. 17: 1.) What was there wrong in the request? May they have also had good motives,—as the desire to be near Jesus, to be more useful? What was Jesus' reply? Meaning of cup and baptism here? What did these disciples answer? What more did Jesus say? Did it come to pass? (Acts 12: 2; Rev. 1: 9.) To whom only could what they ask be given? Was their request denied? How did the other ten disciples feel when they heard of the brothers' action? Did that show that the ten were no better than the two?

III. THE NATURE OF TRUE GREATNESS (vs. 25-28).—In what respect was Christ's kingdom to differ from other kingdoms? How only can we be truly great? How does ministering to others show greatness? What troubles came into the church by the seeking for power and honor? Are all equal in the church? In what may we seek to excel? What example did Christ give? What was his reward? (Phil. 2: 8, 9.) Could it have been obtained in any other way? How should we treat one another? (Rom. 12: 10.) What will cure us of self-seeking? (1 Cor. 13: 1-3.)

LESSON CALENDAR.

(First Quarter, 1888.)

- 1. Jan. 1.—Herod and John the Baptist.—Matt. 14: 1-12.
- 2. Jan. 8.—The Multitude Fed.—Matt. 14: 13-21.
- 3. Jan. 15.—Jesus walking on the Sea.—Matt. 14: 22-36.
- 4. Jan. 22.—Jesus and the Afflicted, Matt.—15: 21-31.
- 5. Jan. 29.—Peter confessing Christ.—Matt. 16: 13-28.
- 6. Feb. 5.—The Transfiguration.—Matt. 17: 1-13.
- 7. Feb. 12.—Jesus and the Little Ones.—Matt. 18: 1-14.
- 8. Feb. 19.—A Lesson on Forgiveness.—Matt. 18: 21-35.
- 9. Feb. 26.—The Rich Young Ruler.—Matt. 19: 16-26.
- 10. March 4.—Christ's Last Journey to Jerusalem.—Matt. 20: 17-29.
- 11. March 11.—Christ entering Jerusalem.—Matt. 21: 1-16.
- 12. March 18.—The Son Rejected.—Matt. 21: 33-46.
- 13. March 25.—Review, Temperance, Gal. 5: 16-26, and Missions.