

### A HERO OF THE RECENT FOREST FIRES.

A man who risks his own life to save only one person from an agonizing death is justly regarded as a hero. But Engine-driver Barry, of the Eastern Minnesota Railway, saved five hundred lives by his great courage and presence of mind. He was running a freight train on the fatally eventful day when Hickley was burned to the ground. The surrounding forests were in flames when he arrived at the station, and from all directions people were running to escape from the swiftly advancing wall of fire. A fast express passenger train was due. On its approach he noticed the engineer that it was impossible to proceed any further, as fires were raging eastwards. Barry coupled on his engine to the end of the passenger train and brought it back to Hickley Station, now filled with refugees anxiously seeking a means of escape from the burning town. As it was evident that there was not sufficient room in the train for all, three large box cars were coupled on, and into these, men, women and children eagerly crowded. As Barry waited on his engine, he saw more people running towards the station. Before they could reach it the fire circled round them, and they were lost to sight in the cruel flames. Meanwhile, the heat was growing so intense that fears were entertained that the cars might be set on fire, so he pulled across the span bridge over Grindston River. Once there, and in comparative safety, he stopped and took more people up. Then he saw that the ties under the rails were on fire, and also that two bridges in front were burning. He glanced back at the town whence they had just escaped—it was a huge mass of flames! A hurricane was blowing, and at that moment he nearly relinquished all hope of saving the train. He started again, but after going a mile he saw men and women on horseback galloping towards the line. Again he stopped. By this time the train was surrounded by flames, the heat and dense smoke were blinding. Directly these last arrivals had entered the already overcrowded train, he started once more, and raced at full speed with his precious human freight between the walls of fire. He ran as 'fast as wheels could turn' for eight miles, knowing that the only hopes of escape lay in crossing the fast consuming bridges before they gave way, and in heading the flames. During this time of terrible anxiety his presence of mind did not desert him for a moment. Brave, resolute, and calm, he kept to his post. The woodwork of his engine took fire, and also his clothes. He threw water over the latter, and tied a wet towel round his head. At Sanstone he was forced to draw up and put out the fire, which had taken good hold of the engine. Then he started to race the flames once more, and save five hundred lives. He soon reached Kettle River Bridge. It was on fire and burning vigorously. Its length was 700 feet. Barry realized that the only chance of escape was in attempting to cross it. He knew that if the bridge held out, all would be saved; if not, the whole train would be precipitated into the river 140 feet below. To remain where he was, meant certain death to everyone. There was no time for hesitation; the terrible risk had to be faced. He put on full speed, and reached the other side in safety. Five minutes after, the bridge gave way. But he had not yet emerged from the burning forest. This is a well-timbered district, and so great was the force of the hurricane, that the burning trees were uprooted. At last he succeeded in 'heading the flames.' Then he drew up for a few minutes at Partridge Station, to take in coals and water, and also to give the passengers water, many of whom were suffering intensely from heat and smoke. As soon as all had quenched their thirst he started for West Superior. On arriving there he could not see. For three hours, continuous efforts were made to restore his sight. These efforts were, fortunately, successful. It is pleasant to record that Barry has sustained no lasting injury from his terrible experience, and has now resumed his duties on the railway.

### SCHOLARS' NOTES.

(From Westminster Question Book.)  
**LESSON XI.—DECEMBER 16, 1894.**  
**THE TWELVE SENT FORTH.—Matt. 10: 5-16.**  
 Commit to memory vs. 7-10.  
**GOLDEN TEXT.**  
 'As ye go, preach, saying, The kingdom of heaven is at hand.'—Matt. 10: 7.  
**THE LESSON STORY.**

Jesus chose twelve disciples to be his apostles, or messengers. Then he sent them out to work for him, after telling them where to go and what to do.

The time had not yet come to preach to the Gentiles. It was best that the Jews, God's chosen people, should first know that the holy Saviour had come. This is why he told the disciples to go first to the lost sheep of the house of Israel. (Read Jer. 50: 6.)

He told them to preach, saying, 'The kingdom of heaven is at hand.' The kingdom of heaven is the reign of righteousness and love and peace which Jesus came to bring. Then he gave them power to heal the sick, make the lepers clean, raise the dead, cast out devils. He told them that they need not take any money or food with them, for all they needed would be given them. God provides for the wants of his workmen.

Jesus told his disciples not to expect to have a pleasant, easy time. They must go out like harmless sheep in the midst of cruel wolves, and they would need to be both wise and gentle.

Men can be as cruel as wolves, but God can give the power that conquers cruelty, which is love.—Berean Lesson Book.

#### HOME READINGS.

M. Matt. 9: 35-10: 4.—The Harvest and the Laborers.  
 T. Matt. 10: 5-16.—The Twelve Sent Forth.  
 W. Matt. 10: 17-42.—The Twelve Instructed.  
 Th. Luke 10: 1-24.—The Seventy Sent Forth.  
 F. Rom. 10: 1-18.—The Need of the Gospel.  
 S. 1 Cor. 1: 18-31.—The Preaching of the Cross.  
 S. Col. 1: 19-29.—'Whom we Preach.'

#### LESSON PLAN.

I. The Work of the Twelve, vs. 5-8.  
 II. The Support of the Twelve, vs. 9-11.  
 III. The Divine Mission of the Twelve, vs. 12-16. Time.—A. D. 29, winter; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.  
 Place.—Some place in Galilee whose name is unknown.

#### OPENING WORDS.

On the evening of the day on which the parable of the Sower was spoken, Jesus crossed the Sea of Galilee with his disciples. On the way he rebuked the storm.—Matt. 8: 18-27. In the country of the Gergesenes he was met by two demoniacs whom he restored. Matt. 9: 28-34. From Gergesa he returned to Capernaum, where he attended a feast at Matthew's house. Then followed the raising of the ruler's daughter and other miracles. Matt. 9: 1-34. Leaving Capernaum, he again visited Nazareth. Matt. 13: 53-58; Mark 6: 1-5. Rejected there a second time, he went about the cities in that region. Mark 6: 1-6; Matt. 9: 35-38. During this circuit he sent forth the twelve. Parallel account, Mark 6: 7-13; Luke 9: 1-6.

#### HELPS IN STUDYING.

5. Go not in the way of the Gentiles—the time for preaching to them was not come. Samaritans—a mixed race, whose religion resembled that of the Jews. 6. Lost sheep—as most needy. They were to be home missionaries. Preach—proclaim, announce. The kingdom of heaven—the spiritual kingdom which Jesus was about to set up. Freely give—they were not to sell the gospel or gifts of healing. 10. Scrip—a knapsack to carry provisions. The meaning is, 'Go as you are; do not delay to make any preparation.' 11. There abide—stay in that house through your visit. 12. Salute—they were to give the usual token of respect and courtesy. 14. Shake off the dust—as a sign that you have faithfully performed your mission. 15. More tolerable—the inhabitants of Sodom and Gomorrah will have a less severe judgment than those who wilfully reject Christ's messages.

#### QUESTIONS.

Introductory.—What was the subject of the last lesson? Give the leading events of the interval between the lessons. Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

1. The work of the Twelve, vs. 5-8.—Who were the twelve? What command did Jesus give them? Why were they not now to go to the Gentiles? What were they afterward commanded to do?—Matt. 28: 19. To whom were the twelve sent? What were they to preach? What were they to do besides preaching? In whose name were they to work miracles? Acts 3: 12.

II. The support of the Twelve, vs. 9-11.—What further instruction did the twelve receive? Why were they not to provide these things for their journey? What were the twelve to do about lodgings?

III. The Divine Mission of the Twelve, vs. 12-16.—What is meant by saluting the house? What kind of house was worthy? Meaning of let your peace come upon it? What were the twelve to do when they were not received? What doom was pronounced against those who rejected them? With what warning and charge did Jesus send them?

### PRACTICAL LESSONS LEARNED.

1. Christ chooses, calls and sends forth his ministers.  
 2. He commands them to preach the gospel of salvation.  
 3. He sends them especially to the lost sheep of the house of Israel—those nearest the preacher.  
 4. He also commands them to carry the gospel to all the world.  
 5. It is our duty to send the gospel to those who have it not.

### LESSON XII.—DECEMBER 23, 1894.

**THE PRINCE OF PEACE.—Isa. 9: 2-7.**

Commit to memory vs. 6, 7.

#### GOLDEN TEXT.

'Of the increase of his government and peace there shall be no end.'—Isa. 9: 7.

#### THE LESSON STORY.

Isaiah was a prophet who lived between seven and eight hundred years before Christ came. The wonderful things which God showed to him and told him are all written in the book of the Bible called Isaiah.

God let Isaiah see the rising of a great Light in a dark place. The Light was Jesus, who says, 'I am the Light.' Just as a heart is dark which does not know Jesus, so the world is dark without him. How glad those who have the Light ought to be to give it to others!

When Christ was born all power was given to him. The government of the world was put upon his shoulders. No wonder one of his names is 'The mighty God!' When we read the story of his birth, life, death and resurrection, we understand why his name is called 'Wonderful.' And how good it is to have him for a 'Counselor,' one who can tell us just what to do!

His Kingdom is one of peace, and it must grow forever, for God has said so. He rules by love, and he wants us to love him so truly that we shall love more than anything else to help his kingdom to grow.—Berean Lesson Book.

#### HOME READINGS.

M. Isa. 9: 2-7.—The Prince of Peace.  
 T. Mic. 5: 1-5.—Out of Bethlehem.  
 W. Luke 2: 8-20.—Good Tidings of Great Joy.

Th. Matt. 2: 1-11.—The King Worshipped.  
 F. Isa. 11: 1-16.—The Peaceable Kingdom.  
 S. Psalm 72: 1-20.—All Nations shall serve Him.

S. Psalm 24: 1-10.—'The King of Glory.'

#### LESSON PLAN.

I. The Blessings of the Kingdom, vs. 2-5.  
 II. The Birth of the King, vs. 6.  
 III. The Glory of the Kingdom, vs. 7.  
 Time.—B. C. 740; Ahaz king of Judah.  
 Place.—Written at Jerusalem by Isaiah, the son of Amoz.

#### OPENING WORDS.

We have for our study to-day a prediction of Christ's coming and of the blessings of his reign. He is brought before us, not in sorrow and suffering, but as a King upon his throne.

#### HELPS IN STUDYING.

2. The people that walk in darkness—the Jews especially seem here intended. A great light—the true light which lighteth every man that cometh into the world. 3. Not increased the joy—the Revised Version omits 'not.' 4. The yoke of his burden—the coming of the Messiah brings those burdened with sin into glorious liberty. As in the days of Midian—Judges 7: 19-25. 5. Revised Version, 'All the armor of the armed men in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire.' All implements of war shall be burned, that the reign of peace may begin. 6. Unto us—to all people. A son is given—the Son of God, 'the Son of man.' The government—supreme power as King. His name—these names describe his character. Wonderful—in his person, works and sufferings. Counselor—Prophet, Teacher, Revealer of God's will. Mighty God—God with us, possessed of all power. Everlasting Father—eternal in his own being and existence, and the Author of eternal life. Prince of Peace—bringing peace to the world. 7. Of the increase of his government—the enlargement of his dominion. Upon the throne of David—as David's greater Son and successor. 2 Sam. 7: 11-16; 1 Kings 8: 25. The zeal of the Lord—the intense desire of God, his earnest love for his people and his regard for his own honor.

#### QUESTIONS.

Introductory.—Who was Isaiah? How long before the birth of Christ did he live? Title? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. The Blessings of the Kingdom, vs. 2-5.—What great blessings are predicted in v. 2? Upon whom shall this light shine? How is Christ the Light of the world? What is the meaning of v. 3? From what yoke and burden does Christ deliver the subjects of his kingdom? Meaning of v. 5?

II. The Birth of the King, v. 6.—What joyful news is here proclaimed? What is meant by his name shall be called? How is Christ Wonderful? A Counselor? The Mighty God? The everlasting Father? The Prince of Peace?

III. The Glory of the Kingdom, v. 7.—How does Christ execute the office of a king? Upon whose throne is he to reign? How is he the son of David? What will be the extent of his kingdom? How long will it endure? How will it be established? What secures

the fulfilment of these predictions? Why should the birth of Christ give you joy? How may you belong to his kingdom? Why should you love your King? What should you do for him?

### PRACTICAL LESSONS LEARNED.

1. This Prince of Peace is our King and Saviour.  
 2. He is God as well as man; Immanuel, God with us.  
 3. He will give wisdom to all who seek it from him.  
 4. He is 'mighty to save,' able to save to the uttermost.  
 5. His kingdom shall fill the whole earth and endure for ever.

### LESSON XII.—DECEMBER 23, 1894.

**WARNING AGAINST SINS.—Eph. 5: 11-20.**

Commit to memory vs. 18-20.

#### GOLDEN TEXT.

'Be not drunk with wine, wherein is excess; but be filled with the Spirit.' Eph. 5: 18.

#### HOME READINGS.

M. Eph. 5: 1-10.—Walk as Children of Light.  
 T. Eph. 5: 11-21.—Be not Drunk with Wine.  
 W. Col. 3: 1-17.—All in the Name of the Lord.  
 Th. Gal. 5: 16-26.—Walk in the Spirit.  
 F. Prov. 23: 29-35.—Look not upon the Wine.  
 S. 1 Cor. 3: 11-22.—The Temple of God.  
 S. Rom. 6: 12-23.—The Wages of Sin.

#### LESSON PLAN.

I. Works of Darkness, vs. 11-14.  
 II. Works of Folly, vs. 15-17.  
 III. Works of the Spirit, vs. 18-20.  
 Time.—Autumn, A.D. 62; Nero Emperor of Rome; Albinus, the successor of Festus, procurator of Judea; Agrippa king of Trachonitis, etc.  
 Place.—Written at Rome while Paul was a prisoner there.

Opening Words.—In our lesson passage the apostle cautions especially against the use of wine and against the revelry that attends its use, and exhorts the people to engage rather in the exercises to which the Holy Spirit would prompt them, and to the service of praise and thanksgiving.

Helps in Studying.—Works of Darkness—wicked works. (See preceding verses.) Reprove them—by words and deeds. 12. A shame even to speak—too vile to be mentioned but with abhorrence. 13. Whatever—Revised Version, 'Everything that is made manifest.' 15. See then that ye walk circumspectly—look therefore carefully how ye walk. 16. Redeeming the time—buying up the opportunity; making it your own and using it for the Christian walk. 18. Be not drunk with wine—a danger to which they were exposed, and a vice to which those around them were addicted. Excess—abandoned wickedness of every kind. Be filled with the Spirit—the Holy Spirit; yield yourselves to him. Christian joy is expressed not in drunken songs, but in hymns of thankfulness. 19. Speaking to yourselves—not in drinking-songs of revelry, but in psalms and hymns.

#### QUESTIONS.

Introductory.—Who was the author of the Epistle to the Ephesians? When and where was it written? How long had Paul labored among the Ephesians? Title? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. Works of Darkness, vs. 11-14.—With what does Paul exhort the Ephesians to have no fellowship? What is meant by works of darkness? What were they rather to do? Why should they thus reprove them? What effect has reproof? What call is given in v. 14? By what promise is this call enforced?

II. Works of Folly, vs. 15-17.—What are we commanded to do? Meaning of redeeming the time? Of the days are evil? What will true wisdom lead us to do?

III. Works of the Spirit, vs. 18-20.—What is forbidden in v. 18? What commanded? What similar prohibition of wine-drinking do you remember? Prov. 23: 20, 31. Why should we abstain from wine and all intoxicating drinks? What other duties are enjoined in this verse? For what are we to give thanks? In whose name? Show that wine-drinking interferes with the proper performance of these duties.

### PRACTICAL LESSONS LEARNED.

1. Wine-drinking leads to drunkenness.  
 2. Drunkenness is a great sin.  
 3. No drunkard can enter heaven.  
 4. Intoxicating drinks are the fruitful source of crime and misery.  
 5. We should neither use them ourselves nor countenance their use, manufacture or sale by others.

#### REVIEW QUESTIONS.

1. What call is here made upon those who are spiritually asleep? Ans.—Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

2. What counsel is then given? Ans.—See that ye walk circumspectly, not as fools, but as wise.

3. What counsel is given about wine-drinking? Ans.—Be not drunk with wine, wherein is excess; but be filled with the Spirit.

4. With what counsel does our lesson close? Ans.—Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.