

A BEAR AND CUBS LOOKING FOR BEETLES.

The incident which our artist so graphically depicts, says a writer in *Harper's Bazar*, was witnessed by Colonel Parker Gilmore several years ago while on a hunting and fishing expedition in the State of Maine. He had been fishing all the morning on a small and lonely lake, when he had the pleasure of observing this exhibition of maternal care for her offspring shown by a bear. He says: "About noon the day became too still and bright for the fish to rise; so I sauntered into the adjoining forest, both for the sake of shelter and repose, when my reveries were abruptly broken by distinctly hearing the grunt of a bear. I at once placed my rod against a giant tree, and ascended to its branches to take a view of the surroundings. For some time I did not observe Bruin, but at length discovered a large mass of black fur, accompanied by two similar small ones, which turned out to be a giant she-bear and a brace of cubs, evidently engaged in search of food. The family party gradually got more and more in the open ground, thus ultimately affording me a free view of their operations. At length the largest beast commenced drawing broken portions of logs on one side, and there held them while the wee beasties feasted upon the beetles and grubs that thus became exposed to view. The strength displayed by the parent was wonderful to note, and caused me to feel what a poor chance a man would have in her embrace."

HARD TO DO.

Looking over the journals of old Father Ward, for many years a pastor in Ironburgh, a railway and mining centre of Pennsylvania, writes a correspondent. I came across a narrative which shows the difficulty of breaking the news of accidental death, and also reveals the fact that the roughest natures have in them true sympathy and tact. The engineer of whom Father Ward speaks was a well-known character in Ironburgh. He died two years ago. Father Ward was writing in his study one morning, when the bell rang and his wife came up to say that a rough-looking man wanted to see him. He went down at once, and there stood a railway engineer, evidently just off from a run. He was standing in the hall, and the minister asked him to come in and sit down.

"Much obliged, but I'd rather not," said the engineer. "I hain't time. Fact is, we run over a boy comin' in, and I thought maybe you wouldn't mind comin' down to see if you knew his folks and could break the news to 'em gentle like."

"Why, of course, I'll go at once." I went along with the messenger, asking questions as we walked hastily down to the tracks.

"How did it happen?"

"Well, that beats me. You know the big embankment this side the bridge? We were running by it, when the boy seemed to fall from the very top of it, rolled down to the track and under the engine wheels."

"Was he killed at once?"

I was dreading the whole affair, and especially the telling the news to his mother, whoever she might be.

"Yes; I don't think he was conscious when the train hit him. He was spared suffering. We picked him up, and when I reached the station at the end of my run I had him carried right into my house, and then I came up to see you. You remember when you came and broke the news of my Willie's sudden death to me, parson. It seemed to me then that if anybody could sympathize, you could."

I recalled the time when I had been obliged to go to this man and tell him of a distressing death in his own family, a death that had occurred while he was off on a long run.

The engineer spoke again, after a slight pause.

"Death is awful sudden sometimes. I hope you will be able to comfort the mother, parson. It will be a great blow to her."

"Yes, a great blow. How old was the boy?"

"About ten. A beautiful boy. Brown, curly hair and blue eyes. About the age of my Willie. You don't think, do you,

parson, that you will dread too much to go and tell the mother that her boy is in heaven?"

"No; but of course I dread the duty. Think if it should be my own boy!"

"Yes; and of course it might be. Same as mine was taken sudden when I had no thought of it. We ought always to be ready, oughtn't we, parson?"

"Always," I answered, with a curious feeling of dread upon me. We had reached the house. There was a crowd about it. They parted silently and respectfully for us as we passed in. And even as I drew near the bed where the mangled form lay I did not realize what had actually happened.

My friend the engineer laid one hand on my shoulder as he drew a covering from off the face of the dead, and said, in tones of sympathy which nothing but his own sad loss could have taught him, "Parson, it's the hardest thing I ever had to do, and I've bungled about it, but God can help you and the mother to bear it."

And I looked into the face of the dead, and it was the face of my own boy!

I had forgotten that he was at play that morning with a neighbor near the embankment. In some way, we never learned how, he had fallen over. But to the day of my own death, come it soon or late, I shall never forget the feeling that came to my wife and myself when time had healed the wound of our loss—the feeling of kindred sympathy and tact which sorrow teaches even the roughest hearts to show to others in bereavement.

Those words, "God can help you and the mother to bear it," proved to me the value of my own consolations in the presence of the last grim enemy and of my own great loss.—*Youth's Companion*.

THE THIRTEENTH LESSON.

BY MRS. FANNIE H. GALLAGHER.

It is well sometimes to break away from regular exercise, both at school and at home, and to substitute an exercise quite different from the usual routine. Perhaps it will not do any harm to ourselves or to our classes in Sunday-school if for once we suspend the lesson and give our attention to other things. For we are trying not only to fix a few principles firmly in those children's minds; we are trying to teach them a few habits.

The first question that naturally comes to the mind of many a teacher in regard to her class is, Does each of them pray daily?

In a class of any size we shall generally find a few, at least, whose only idea of prayer is that which they get from their teachers at Sunday-school. If we content ourselves with teaching them simply the Lord's Prayer, we lose a blessed opportunity of leading them for their individual "daily bread"—which means to them everything a child's wishes call for—to the loving Father, who is so anxious to gather each one of them closer. So a simple prayer taught by you may be the only personal link between a soul and God.

Do they read God's word? I sadly fear that the question would more properly be put in many cases; "Do they know what a Bible is? Is it honored or even read at home?" In many of our classes are children of foreign birth, whose education in English is far behind that of other children of their age, and who are slow of mind. If they had a Bible, they could not read it; neither probably, could the parents at home. To such the gift of a Bible would mean little as yet; but you can do much if you show them a Bible, a finely bound one, if possible; tell them who is its author, why it was given, and then read a few verses of one of the dear old stories, with a promise that when he, too, can read, the child shall have a Bible of his own.

For the children who can read, but have not Bibles, can you not get at least a Testament or one of the Gospels? Then organize a Bible-reading band, pledged to read at least five verses each day. Detain them a moment after the others have gone, each Sunday, to find how many are keeping their pledge. If we can fix this habit, with that of daily prayer, we have done much.

Now a little talk with the children about the habit of regular attendance at church. Make it bright, breezy, as you will wish the sermons may be which they are to

hear, and you will win many. Of course there will always be those who will say, "Mamma wouldn't let me come," or "couldn't get me ready." You have a good opportunity then to let them know that "mamma's" authority is higher than yours; suggesting, perhaps, that if mamma knew that the child really wanted to come, or would help to get herself ready, she might be willing another Sunday.

What about giving and earning money? Have we spoken of that lately? Who are trying to bring new scholars in? Who are trying to hunt up absentees?

Now, just a little heart-to-heart talk, asking, Are we really trying to be Christian children? In what way do Christian children differ from others? Are we trying to conquer temper, overcome temptation, to grow stronger as we grow older? Are we trying to help others along the way?

It is at such times that we can draw the little ones very near to the One who longs to take each one in His arms. We may not be able to teach many texts, in the short time for which they are under our care; but we may hope to form habits that may last for life, habits along the lines of which, as along the endless track of the railway, precious gifts may come to them from afar, gifts whose value only God can measure.—*Golden Rule*.

AIM HIGH.

Superintendents and teachers should be much concerned to reach the highest possible point in effectiveness. The personal salvation of every scholar should be the point aimed at. This is not aiming too high. Have faith in God.

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON VIII.—NOVEMBER 20, 1892.

PAUL'S FIRST MISSIONARY SERMON.

Acts 13:26-43.

COMMIT TO MEMORY V. 38.

GOLDEN TEXT.

"To you is the word of this salvation sent."—Acts 13:26.

HOME READINGS.

M. Acts 13:14-25.—Paul in Antioch.
T. Acts 13:26-43.—Paul's First Missionary Sermon.

W. Rom. 15:8-21.—Paul the Minister of the Gentiles.

Th. 2 Cor. 11:16-33.—In Labors Abundant.
F. Col. 1:14-29.—The Mystery Made Manifest.
S. Heb. 7:1-28.—The Eternal High Priest.
S. Rom. 5:1-21.—Justified by Faith.

LESSON PLAN.

I. Christ's Work of Redemption, vs. 26-31.
II. Glad Tidings Declared, vs. 32-37.
III. Forgiveness Preached, vs. 38-43.

TIME.—A.D. 48, not long after the last lesson; Claudius Cæsar emperor of Rome; Cumanus governor of Judea.

PLACE.—Antioch in Pisidia.

OPENING WORDS.

From Paphos, Paul and Barnabas sailed to Perga in Pamphylia. Thence they went directly to Antioch in Pisidia, a journey of about ninety miles. At Antioch, they went into the synagogue on the Sabbath, and Paul delivered his first recorded sermon. This lesson is the concluding part of that sermon.

HELPS IN STUDYING.

26. *Children of the stock of Abraham*—descendants of Abraham, Jews. *Whosoever among you feareth God*—Gentiles, proselytes. *The word of this salvation*—the offer of life through faith in Jesus Christ. 27. *They*—the Jews. *Their rulers*—the Sanhedrin. *Knew him not*—did not recognize and receive him as the promised Messiah. 28. *They took him down*—Joseph and Nicodemus, both of whom were rulers. Matt. 27:57, 58. 33. *The second Psalm*—Paul here quotes three passages from the prophets which were fulfilled in the resurrection of Jesus: Psalm 2:7; Isa. 55:3; Psalm 16:10. 37. *Saw no corruption*—was raised from the dead. 40. *Be ware*—take heed, lest by rejecting the Messiah you call down on yourselves judgments as fearful as those predicted by the prophets, and inflicted on our unbelieving fathers. Heb. 1:5-10.

QUESTIONS.

INTRODUCTORY.—From what place did Paul and Barnabas start on their missionary tour? Trace their course to Antioch in Pisidia. Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. CHRIST'S WORK OF REDEMPTION, vs. 26-31.—What did Paul and Barnabas do at Antioch on the Sabbath day? What events of Jewish history did he first recount? What promise had God made to David? In whom was this promise fulfilled? Whom did Paul address in verse 26? What did he say was sent to them? What had the Jewish rulers done? What was fulfilled in this? What did they not find in Jesus? Whom did they ask to slay him? When he was taken from the cross where did they lay him? Did Jesus remain in the sepulchre? vs. 30. Who were witnesses of this?

II. GLAD TIDINGS DECLARED, vs. 32-37.—What glad tidings did Paul declare? In raising Jesus from the dead, what prophecies did God fulfil? What is the proof that this did not refer to David? What one alone who died saw no corruption? Why is the resurrection of Christ glad tidings to us?

III. FORGIVENESS PREACHED, vs. 38-43.—What is preached through the risen Christ? Who are justified by him? Of what are the Jews cautioned to beware? What request was made to the missionaries at the close of the synagogue service? Who followed Paul and Barnabas? What did the missionaries exhort them to do?

PRACTICAL LESSONS LEARNED.

1. The wicked willfully misunderstand and pervert the Scriptures.
2. The resurrection of Jesus is the crowning proof of the Messiahship.
3. Only in Christ is there forgiveness of sin.
4. Full forgiveness is freely offered to all.
5. If we reject this offer we must perish.

REVIEW QUESTIONS.

1. What did Paul and Barnabas do in Antioch? Ans. They went into the synagogue and preached the gospel.

2. What did Paul say the Jewish rulers had done? Ans. They had fulfilled the Scriptures in putting Jesus to death.

3. How had God fulfilled the promise made to the fathers? Ans. In that he had raised up Jesus from the dead.

4. What glad tidings did Paul proclaim? Ans. As it is known unto you herefore, that through this man is preached unto you the forgiveness of sins.

5. How did Paul close his sermon? Ans. He warned his hearers that if they rejected the gospel offer they must perish.

LESSON IX.—NOVEMBER 27, 1892.

THE APOSTLES TURNING TO THE GENTILES.—Acts 13:44-14:7.

COMMIT TO MEMORY vs. 46-48.

GOLDEN TEXT.

"I have set thee to be a light of the Gentiles."—Acts 13:47.

HOME READINGS.

M. Acts 13:44 to 14:7.—Turning to the Gentiles.
T. Rom. 3:20-31.—Of the Gentiles Also.
W. Rom. 11:1-21.—Israel Not All Cast Off.
Th. Rom. 11:22-36.—Goodness and Severity.
F. Rom. 8:1-17.—Free from Condemnation.
S. Rom. 8:18-39.—All Things for Good.
S. Gal. 1:1-24.—By Revelation of Jesus Christ.

LESSON PLAN.

I. Rejected by the Jews, vs. 44-47.
II. Received by the Gentiles, vs. 48-52.
III. Driven from Iconium, vs. 1-7.

TIME.—A.D. 48, summer and autumn; Claudius Cæsar emperor of Rome; Cumanus governor of Judea.

PLACES.—Asia Minor, Antioch, the capital of Pisidia, and Iconium, a large city in Lycaonia, sixty miles south-east of Antioch in Pisidia; Lystra and Derbe.

HELPS IN STUDYING.

45. *Envy*—Revised Version, "jealousy." 46. *It was necessary*—God's plan required it. Luke 21:17. *Judge yourselves unworthy*—by their actions they had passed sentence upon themselves. 47. *So hath the Lord commanded*—Isa. 49:6. 48. *Ordained*—appointed. 51. *Iconium*—ninety miles south-east of Antioch. Ch. 14:1. *Greeks*—not Greek-speaking Jews, but Gentiles. 2. *The brethren*—the new converts, whether Jews or Gentiles. 3. *Long time*—probably several weeks, perhaps months. 5. *An assault*—a plan or purpose to assault. 6. *Lystra*—a city of Lycaonia, forty miles south of Iconium. Derbe—about twenty miles from Lystra.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. REJECTED BY THE JEWS, vs. 44-47.—Who came together on the next Sabbath? How did this affect the Jews? What did they do? How did Paul and Barnabas meet this opposition? What did they say? What had the Lord set them to be?

II. RECEIVED BY THE GENTILES, vs. 48-52.—How did the Gentiles feel when they heard this? What was the effect of the preaching? What success had the gospel in Pisidia? What did the Jews now do? With what effect? To what city did Paul and Barnabas go? In what state of mind did they leave the Pisidian Christians?

III. DRIVEN FROM ICONIUM, Ch. 14:1-7.—What did Paul and Barnabas do in Iconium? What effect did their preaching produce? What other effect followed their preaching? What plot was formed? How did the missionaries escape? What did they do then?

PRACTICAL LESSONS LEARNED.

1. God never turns away from any until they first turn away from him.
2. Those who reject Christ show themselves unworthy of salvation.
3. The gospel will either make men better or worse—will be a savor of life or death to every one that hears it.

REVIEW QUESTIONS.

1. What took place on Paul's second Sabbath in Antioch. Ans. Almost the whole city came together to hear the word of God.

2. What did Paul say to the Jews when they opposed the gospel? Ans. Seeing ye judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

3. What was the success of the gospel there, Ans. The word of the Lord was published throughout all that region.

4. What followed the preaching of the missionaries at Iconium? Ans. Multitudes both of the Jews and of the Gentiles believed.

5. How were they driven from Iconium? Ans. Their enemies were about to stone them and they fled to Lystra.