

### "LET US DIE FOR OUR KING, MARIA THERESA."

The original of the picture on our first page which we take from the London *Graphic*, was a painting by Mr. Laslett J. Pott, exhibited last year in the Royal Academy. It represents the well known story of the Hungarians in 1741 when on September 21st of that year Maria Theresa made a passionate appeal in the Hungarian Parliament.

In this picture, which was exhibited in this year's exhibition of the Royal Academy, Mr. Laslett J. Pott has illustrated the well-known incident in the Hungarian Parliament on September 21st, 1741, when Maria Theresa made a passionate appeal to the Hungarians for aid to defend her kingdom from the invading Germans, and, in the words of Carlyle, "threw herself upon their nobleness," declaring that she possessed "no allies but you in the world." While speaking, according to the favorite Hungarian version of the scene, the Queen held the child in her arms, and the sight so touched the wild Magyars' hearts that they flourished aloft their drawn swords, and shouting unanimously "Moriatur pro Rege nostro Maria Theresia," ("Let us die for our King, Maria Theresa,") voted the "Insurrection"—or general arming of Hungary—with all possible speed. The little Archduke, then only six months old, subsequently became the Emperor Joseph II.

### COFFEE.

Coffee is the seed of a plant growing mostly in Arabia, the Indies and South America. The leaves are evergreen; they are as long as a finger and broad as two; smooth, green, and shining. The fruit when ripe is like a cherry; it contains two cells. Each cell has a single hemispherical seed. They are surrounded by a kind of tough husk which separates them from the juicy substance of the berry. When ripe it is gathered by hand or shaken from the tree; when shaken, cloths are put down to catch it. It is then placed in the sun to dry the pulpy substance around the seed. The husk is broken by heavy rollers, and removed by winnowing. To prepare for drinking it needs to be roasted till it is of a dark brown color, and odorous; then ground and boiled in water.

Generally but one pound is gathered from a tree; occasionally a very fine tree may yield three or four. The trees grow from eight to twenty feet high, but they are usually kept down to five feet, so the seeds can be more easily gathered, and to make it yield better. The slender, pliable branches may be bent down like an apple tree. They begin to yield at three years old, are in full bearing at five years, and bear for twenty years. The blossoms are white and very fragrant and look like flakes of snow. The coffee is harvested two or three times in a year.

Care must be taken to keep coffee separate from all articles having any strong odors, for it readily absorbs the odors of other substances. A few bags of pepper have been known to spoil a whole cargo of it. In Sumatra the natives make their coffee from the leaves as we do tea, after being dried and rubbed into powder.

Mocha coffee from Arabia, and Java coffee are considered the best. More than half of the coffee supply of the world comes from Brazil.

### UNSPOKEN WORDS.

"It is impossible but that offences will come." Every day brings its provocations, its perplexities, its misunderstandings. Irritations arise; frictions make their appearance; hurts are received. How hard it is amid all these conditions, to guard one's tongue, and leave unspoken what is best covered by silence!

A mosquito bite may, if properly cultivated, develop into an ulcer! Keep the skin thoroughly abraded, sprinkle on a little acid, touch it with minute particles of poison, and one may have a canker or a gangrene. The body will soon discharge its impurities partially into that sunken place, and help convert it into an open sewer. But let a mosquito bite alone, or apply a little sweet-oil and ammonia, and it soon disappears, leaving no trace.

A little wound in the spirit may be cultivated until the whole nature is infected. "A soft answer turneth away wrath." "Gentle silence prevents untold trouble."

### WHAT SUNDAY SCHOOL PENNIES MAY DO.

Teachers who are trying to interest children in giving will find the following illustration useful:—

A man whom the native doctors had given up as hopeless was brought to a hospital in India and placed under the care of a missionary physician. The missionary determined to do what he could to prolong, if he could not save, the man's life; and meanwhile did what he could for the soul of the idolater. By the blessing of God the man's life was saved; and he was finally discharged from the hospital cured.

A friend came to take the man back to his home. Before the two started, the friend heard the gospel, too. He reasoned that a foreigner who could perform such a wonderful cure must be a wise man, and must have a good religion; so he asked for a book that taught the religion of the foreigners.

"But neither of you can read," was the answer, "and what good will books do you?"

"No matter," was the reply. "Give us the book and we will find some one to read it for us. A pedlar who can read comes to our village, and when he comes again we will tell him to read from the book before we will look at his goods. When the tax collector comes we will tell him that he must read the book to us before we will pay our taxes."

Two books were given, and the men went to their distant home.

Three years went by, and nothing had been heard about the two men. One day, when the missionary who had saved the life of the man was on a mission tour far away from the hospital, he heard of a village near by whose inhabitants had given up idolatry and wanted Christian teachers. Going to the village the missionary found the men to whom he had given the books three years before. They were as glad to see him as he was to meet them.

When the people learned that the missionary physician had come they gathered to welcome him, and asked that a teacher be sent to teach them how to become Christians. They said that the books had led them to give up the worship of idols and to accept the God of the foreigners as theirs; but they wanted to know more about him. They wished to know exactly how to serve him.

Noticing the idols remaining in the temple near, the missionary asked what they meant to do with those.

"We don't want them any more," was the answer. "We shall never use them again."

Thinking that if the idols remained in the village temple the people might some time be persuaded to return to idolatry, the missionary asked if he might have the principal one to send to his native country.

"Certainly," replied the leader. "You may take all of them. They are of no value to us."

Unwilling to remove the idol himself, the missionary asked if one of them would get the largest god for him. At once a young man walked up to the temple, and, taking hold of the largest idol, began pulling it from its place.

"You must go away," said he. "We do not want you any more. You are of no use to us. We have fed and cared for you; we have worshipped and offered sacrifices to you; and what have you done for us? Nothing. You cannot even take care of yourself. You are nothing but the work of the hands of men. You do not deserve the name of a god. We have learned of the true, the great, the only God; and him we mean to worship. We have no farther use for you, so you must go."

He then pulled the idol from its place, and handing it as if it were of no use or value, he gave it to the missionary.

That idol is now in a museum in America. The temple in which it once held a prominent and sacred place has long since been put to another use. Instead of a temple for the worship of idols, that village has a large church, in which multitudes gather to worship the true God. The religion of Jesus Christ is the religion of the village, and all the people respect if they do not all accept it.

All this was brought about by two books, and books that the men who received them, were unable to read. Had

not those books been sent to that village, certainly the people would not have asked for teachers; they would not have welcomed the missionary; and probably for many years no missionary would have visited the place. The books did it, at least began the work, and prepared the way for what followed.

But who gave the money to buy those books? Perhaps some Sunday-school boy or girl in America. Perhaps two or more children gave a few cents, or only a penny apiece, and then prayed the Lord to accept and bless their offering. But somebody gave the money; and that large church and that Christian village in India, are the result.—*Rev. J. A. Davis, in N. Y. Observer.*

THE GREAT FACT is that life is a service. The only question is, Whom will we serve?—*Faber.*

### SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON IV.—JANUARY 26, 1890.

JOY OVER THE CHILD JESUS.—Luke 2:8-20.

### GOLDEN TEXT.

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

### HOME READINGS.

M. Luke 2:1-20.—The Child Jesus.  
T. John 1:1-14.—The Word made Flesh.  
W. Mic. 5:1-7.—Out of Bethlehem.  
Th. Rev. 19:1-16.—Heavenly Rejoicing.  
F. Gal. 4:1-15.—The Fulness of the Time.  
S. Eph. 1:1-14.—Accepted in the Beloved.  
S. Rom. 1:1-17.—The Gospel of the Power of God.

### LESSON PLAN.

I. The Good News, vs. 8-12.  
II. The Song of the Angels, vs. 13, 14.  
III. The Joy of the Shepherds, vs. 15-20.

TIME.—B. C. 4; Augustus Caesar emperor of Rome; Herod the Great king of Judea.

PLACE.—Bethlehem of Judea, six miles south of Jerusalem; now a thriving town with about five thousand inhabitants. Its modern name is Beit-Lahm.

### OPENING WORDS.

Prophecy had declared that Christ would be born at Bethlehem. Joseph and Mary were living at Nazareth, in Galilee, but a decree of enrollment was issued by Caesar Augustus, the Roman emperor, which required them to go to Bethlehem to be enrolled. There Jesus was born, and laid in a manger because there was no room for them in the inn, vs. 1-7.

### HELP IN STUDYING THE LESSON.

V. 8. *In the same country*—near Bethlehem.  
V. 9. *The angel*—Revised Version, "an angel." *The glory of the Lord*—the bright appearance of the Lord's presence. Ex. 24:17; Num. 10:42; Isa. 6:1-3; Ezek. 1:28. V. 10. *Fear not*—so Gabriel addressed, first Zacharias, and then Mary. ch. 1:13, 30. *I bring you good tidings*—the same words elsewhere rendered "preaching the Gospel." 1 Cor. 9:16. The gospel is good news to the world. V. 11. *The city of David*—Bethlehem, where David was born and brought up. A Saviour—see Matt. 1:21. *Christ*—the Christ, the Messiah, the anointed One. *The Lord*—Jehovah. V. 12. *A sign*—the token that this is true. *Suadilling-clothes*—the bandages in which infants in the East are wrapped. V. 14. *Glory to God . . . on earth peace*—Christ comes as the Prince of Peace, and brings to man the offer of peace. Isa. 9:6. Revised Version, "peace among men in whom he is well pleased." V. 16.—*They came with haste*—no wonder that they hurried, after receiving such a message. V. 17. *They made known abroad*—the news was too good to be kept; thus they became the first evangelists. V. 18. *Wondered*—they had not looked for the Messiah to come in this humble way.

### QUESTIONS.

INTRODUCTORY.—Where did Joseph and Mary live? Why did they go to Bethlehem? What took place while they were there? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE GOOD NEWS, vs. 8-12.—Who were in the fields near Bethlehem? What were they doing? Who appeared to them? What shone about them? How were they affected? What encouraging word did the angel speak? What good news did he bring? For whom was this good news? Meaning of the city of David? Of Christ the Lord? By what sign were the shepherds to know the infant Saviour? Wherein did Christ's humiliation consist?

II. THE SONG OF THE ANGELS, vs. 13, 14.—Who appeared with the angel? What were they doing? What was their song? How does Christ's coming bring glory to God? What does it bring to men? How should we receive the news of Christ?

III. THE JOY OF THE SHEPHERDS, vs. 15-20.—What did the shepherds resolve to do? Where did they go? When is the best time to seek Jesus? What did the shepherds find? What did they do? How was their report received? What is said of Mary? How did the shepherds show their joy?

### WHAT HAVE I LEARNED?

1. That Christ was born a Saviour for you, for me, for all.  
2. That his birth brings glory to God, joy to angels and salvation to men.  
3. That as soon as we hear of this Saviour we should hasten to find him.  
4. That when we have found him we should tell of his love to others.

### QUESTIONS FOR REVIEW.

I. What good news did an angel bring to the shepherds of Bethlehem? Ans. Unto you is born

this day, in the city of David, a Saviour, which is Christ the Lord.

2. Who suddenly appeared with the angel? Ans. A multitude of the heavenly host praising God.

3. What was the song of the angels? Ans. Glory to God in the highest, and on earth peace, good will toward men.

4. What did the shepherds do? Ans. They hastened to Bethlehem, and found the babe lying in a manger.

5. How was the report of the shepherds received by those that heard it? Ans. They wondered at the things which were told them by the shepherds.

### LESSON V.—FEBRUARY 2, 1890.

JESUS BROUGHT INTO THE TEMPLE.—Luke 2:25-35.

### GOLDEN TEXT.

"A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2:32.

### HOME READINGS.

M. Luke 2:25-35.—Jesus Brought to the Temple.  
T. Isa. 42:1-16.—A light of the Gentiles.  
W. Isa. 60:1-14.—The Glory of the Lord.  
Th. Isa. 8:11-18.—A Stone of Stumbling.  
F. 1 Peter 2:1-14.—A Rock of Offence.  
S. Rom. 15:1-15.—A Root of Jesse.  
S. Psalm 111:1-10.—A Psalm of Praise.

### LESSON PLAN.

I. Simeon's Hope, vs. 25, 26.  
II. Simeon's Joy, vs. 27-32.  
III. Simeon's Blessing, vs. 33-35.

TIME.—B. C. 4, forty days after the birth of Jesus; Augustus Caesar emperor of Rome; Herod the Great king of Judea.

PLACE.—Jerusalem, in the temple.

### OPENING WORDS.

Eight days after the Saviour's birth he was circumcised according to the Jewish law, and by divine command received the name of Jesus. Thirty-two days later, or on the fortieth day after his birth, he was taken to Jerusalem and presented to God in the temple, and Mary made the required thank-offering, which as she was poor, consisted only of a pair of turtle-doves. Lev. 12:2, 6, 8.

### HELP IN STUDYING THE LESSON.

V. 25. *Just*—righteous in all his conduct. *Devout*—constant and conscientious in his religious duties. *The consolation of Israel*—the coming of the Messiah to console Israel. V. 26. *Revealed*—made known. (See Isa. 7:14.) *The Lord's Christ*—the Anointed of the Lord, the Lord's Christ. V. 27. *He came by the Spirit*—influenced and guided by the Spirit. *The custom of the law*—see Num. 18:15, 16. V. 29. *Now testest thou*—a reverential expression of his desire to depart. *According to thy word*—thy promise made by special revelation. (See vs. 26.) V. 31. *Before the face*—in the sight or knowledge of. *All people*—both Jews and Gentiles. V. 32. *A light*—see Isa. 25:7; 42:6; 49:6; John 1:4, 9. V. 34. *Blessed them*—Joseph and Mary. *Is set*—"lies," referring to a stone which may either become "a stone of stumbling" and a "rock of offence" or "precious corner-stone." *The fall and rising*—some fall through unbelief; others are raised up through faith. Some are cast down, too, by a sense of sin, and then raised again by this Saviour. *A sign*—for the wicked to ridicule and oppose. *Spoken against*—in every age he has been rejected. V. 35. *A sword shall pierce*—his sufferings and death shall deeply affect thy soul. John 19:26. *Thoughts of many hearts may be revealed*—this was the result of our Lord's earthly ministry, and is true of his work now. Mal. 3; 1 Peter 2:7, 8.

### QUESTIONS.

INTRODUCTORY.—What name was given to the infant Saviour? When and why was he presented in the temple? Title of the lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. SIMEOON'S HOPE, vs. 25, 26.—How is Simeon described? For what was he waiting? How is Christ the consolation of Israel? What had been revealed to Simeon? Meaning of the Lord's Christ?

II. SIMEOON'S JOY, vs. 27-32.—Under whose influence did Simeon come into the temple? Who brought the child Jesus? For what purpose? What did Simeon do? How did he express his joy? What made him so joyful? For whom was this salvation prepared? What was this salvation to be to the Gentiles? How? What to Israel?

III. SIMEOON'S BLESSING, vs. 33-35.—What did Joseph and Mary think of these things? What did Simeon say to Mary of the child? Meaning of this? What did he say to her of her own suffering? How did this come to pass? What was this treatment of Christ to do? How does our treatment of Christ reveal our hearts? What is said in 1 Cor. 1:23, 24.

### WHAT HAVE I LEARNED?

1. That God never disappoints those that trust in him.  
2. That Jesus is the Light of the world, the Glory and Consolation of his people.  
3. That we should receive him with joy and love.  
4. That those who reject him fall into ruin.  
5. That those who receive him are raised up to eternal life.

### QUESTIONS FOR REVIEW.

1. What was the character of Simeon? Ans. He was just and devout, waiting for the consolation of Israel.

2. What had been revealed to him? Ans. That he should not die before he had seen the Lord's Christ.

3. What did Simeon do when he saw the infant Saviour? Ans. He took him up in his arms, and blessed God.

4. How did he express his joy? Ans. He said, Lord, now testest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.

5. What did he say to Mary? Ans. Behold, this child is set for the fall and rising again of many in Israel.