

"Let me get at your meaning, Art," said Joe. "What do you suppose makes anybody a Christian?"

"Believing in Christ, I suppose."
"Certainly. Well, what's the next step to believing in any one? Is it not owning the belief? Suppose, Art, that you like and believe in me, and some stranger comes along who knows nothing about me what-over. Would you be ashamed to say, 'I think you may depend on Joe Ransom; he is my friend?'"

"What do you take me for?" inquired Art hotly. "I'm not such a sneak."

"Well, suppose you are in somebody's company, and suddenly you hear my name mentioned slightly, and the person who speaks of me gives those who listen an unfair impression, what then?"

"Of course, I'd speak up for you. I'm not a coward."

"If we were using Bible words, Art, we would say that you would confess me. You would let everybody know that, as for you, you were ready to stand or fall by Joe Ransom, that Joe Ransom was a man you'd tie to, that you'd stake your life on his honor."

Art drew himself up proudly.
"I rather think that states the case, old fellow," he said.

"There, then, is precisely what a Christian does when he joins the church. He confesses Christ before all the world. Just as a soldier enlists, and is not ashamed of his uniform, or a sailor is ready to die for his flag, a Christian owns his Master, when he stands up and confesses him."

"Then," Joe went on, "he gets himself into such good company. It's sometimes hard to fight all alone, but a man fights splendidly with his captain ahead of him, and a lot of true comrades by his side. Why, three or four soldiers have faced hundreds, when standing together in a strong position. Don't you know what I'm driving at?"

Little Bert here spoke, rather timidly:
"Mamma says there is another reason for our joining the church, if we love Christ."

"Yes, Bert," said Joe.

"It is," the little fellow proceeded, "because he told us to do so," and he repeated reverently, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

Soon after the little assembly broke up; but at the next communion, Art united with the church. He had taken his place again in his class, and had shown that he was not ashamed to be seen engaged in Christian work. But when he was asked what decided him, at last, to take the right step, he said, "My talk with Bert's big brother, one summer evening."—*Sunday-school Times.*

SAVED BY KINDNESS.

We will call him Jim, for I do not remember his name. He had lost all respectability and was a common gutter drunkard. His family had disowned him and would not recognize him when they met him. Occasionally he would get a job at the stables where Dr. Davis kept his horses. One morning the doctor laid his hand on his shoulder and said:

"Jim, I wish you would give up the drink."

There was something very like a quiver of the man's lips as he answered:

"If I thought you cared, I would; but there is a great gulf between me and you."

"Have I made any gulf, Jim? Think a moment before you answer."

"No—you haven't."

"If you had been a millionaire, could I have treated you more like a gentleman?"

"No, you couldn't."

"I do care, Jim."

"Say it again, won't you?"

"I do care, Jim," with tender little emphasis on the Jim.

"Dr. Davis, I'll never touch another drop of liquor as long as I live. Here's my hand on it."

This was fifteen years ago; and "Jim" is to-day the respectable and respected Mr. —. Saved by a kind word! Will you make an effort this week to win some one by kindness?—*Christian Advocate.*

GREATNESS.

No great deed is done
By falterers who ask for certainty.

—George Eliot.

LORD, SAVE ME!

BY MRS. L. D. A. STUTTLE

Overhead the lightning flashes,
And the raging water dashes,
As upon the foaming sea
Of the stormy Galilee,
Peter and his comrades toil,
While the angry waters boil.

Hark! the storm grows strong and stronger,
Can they keep their courage longer?
Look! a form all clothed in white
Fills their souls with dread affright,
Till a well-known voice they hear—
"It is I. Be of good cheer."

Then they know it as the Master,
And their hearts beat fast and faster.
"Jesus, master, speak to me,
Bid me, bid me come to thee,"
Speaks a voice in tones so brave,
"Bid me walk upon the wave."

Thus the impetuous Peter crieth,
And the blessed Lord replieth
"Come," and quick his hurrying feet
Tread the waves his Lord to meet.
Ah! he sinks beneath the wave,
"Jesus, oh my Master! save!"

Then the master quickly caught him,
Safely to the boat he brought him,
Whispering in his doubtful ear,
"Wherefore, Peter, didst thou fear?"
Then the waves grow calm and still,
And the winds obey his will.

Ah! how oft on life's rough waters,
Adam's faithless sons and daughters
Sink in sorrow and in grief,
Sink in doubt and unbelief,
Sink like Peter on the wave,
Till they cry, "Oh, master, save!"

"Save me, save me, ere I perish,
Vain are all the hopes I cherish;
Lead me! I am sick and sore,
Guide me till the journey's o'er:
Save me from the whelming wave,
Master, I am sinking! save!"

Then the blessed Master hears them,
Strengthens and upholds and cheers them,
Gives them grace the cross to bear,
Gives them strength to do and dare,
Gives them courage all the way,
Till there dawns a brighter day.

Up, my soul! there's light and beauty,
In the grand highway of duty,
Though like Peter ye may sink,
And the dregs of sorrow drink,
Though in danger and alarm,
Grasp the Everlasting Arm.
—*Illustrated Christian Weekly.*

A HEROINE OF THE STORM.

HOW A YOUNG NEBRASKA SCHOOL TEACHER
SAVED HER PUPILS.

Not many miles from the town of Ord is situated the school-house of Mira Valley school district. This house is a small frame structure, and the nearest dwelling to it is at least one-half mile distant. Thursday morning, Jan. 12, when the blizzard came, there were in the little schoolhouse Miss Minnie Freeman, the teacher, yet in her teens, and 13 pupils between the ages of six and fifteen years. The children were wrought up to the highest pitch of excitement by the fury of the storm. In the midst of the teacher's assurance that all would be well a terrible gust of wind struck the building, the windows rattled, the house shook, and the door of the structure was torn from its hinges. It was then the young teacher realized the necessity of preparing for emergencies. With an exhibition of rare judgment, she gathered her little brood together, and securing a coil of strong, heavy twine, began with the largest ones and tied the children together by the arms and bodies, three abreast. This completed, she huddled her charges around the stove and awaited the pleasure of the storm king. Its furious work came sooner than was expected. The terrific gale, sweeping everything before it, struck the building and carried away, in the twinkling of an eye, the entire roof of the structure, leaving the frightened little ones exposed to the elements. The time for prompt action had arrived, but the plucky teacher was equal to the emergency. Taking the youngest and frailest of her charge in her arms, she tied the remaining end of the twine around her own body, and with all the words of encouragement she could muster, the courageous teacher started with her "team" of frightened little ones out into the fury of the storm. Those who have braved the terrors of a Nebraska blizzard need not be told that it required courage to enable a

young girl to breast those furies, having in her keeping the lives of thirteen little ones and the happiness of thirteen homes. Those who felt and suffered from the effects of the recent eastern storm need not be told that the act of that young girl was one from which strong men might quail. Selecting her way carefully, following in the course of the storm, the brave girl led her little charges through snow drifts and blinding blizzard, now cautioning them about their steps, now encouraging them to cheerfulness, and all the way, herself bearing an additional burden of somebody's darling, urging them into renewed efforts. And thus it was that after a wearisome journey of three-quarters of a mile, through all the fury a storm could muster, the little band reached the threshold of a farmhouse, where they received a hearty welcome. At the house where they found shelter one of the children made its home, and if the eyes of a loving mother filled with tears as she pressed her little one to her heart, they were not dried when she gave to the brave young teacher an embrace in which was embodied all the love and gratitude within a mother's heart. It is safe to say that the subsequent reception of Miss Freeman in all the homes whose little ones she had rescued perhaps from death was equally as warm as that accorded in the first instance.—*Youth.*

KEEPING THE SCHOLARS.

An exchange gives the following six short rules for keeping the scholars in the class, that will work well anywhere:

1. Keep yourself there. A good way to kill is to keep away. The class scatters when the teacher is absent. Where you find a class without its teacher, you will soon find a teacher without his class. Be there yourself.

2. Know your lesson. To attract and fix others, have something with which to attract and fix. If you would draw the iron, there must be power in the magnet. An empty teacher will empty his class-seat.

3. Keep the scholars by keeping the parents. Call at the homes of your class. You strengthen your hold on the scholar when you secure a hold on the parent.

4. Have an interest in everything affecting their welfare. Guide them in their reading, and have a thought for their health. What does our class cost us? The amount of cost will measure the size of results. It is useless to expect a crop when you sow little and cultivate less. By loving and serving your class you keep them.

5. Keep your scholars by mighty prayers for them, by an Israel-wrestling style of supplication. Let your aim and effort be to bring every scholar into obedience to Christ. The more religion in the scholar, the greater attachment to the teacher. It is the converted boy or girl that makes the permanent scholar.

6. You keep most when you think least of keeping, and simply give to God the full measure of your duty up to the brim, doing intensely, persistently, thoroughly, when you yourself are submitted fully to the Lord Jesus, and just breathe out the spirit of consecration that abode in him.—*Christian Sunday-school Teacher.*

SCHOLARS' NOTES.

(From International Question Book.)

LESSON XII.—JUNE 17.

THE GREAT COMMISSION.—Matt. 28:16-20.

COMMIT VERSES 18-20.

GOLDEN TEXT.

The Lord gave the word: great was the company of those that published it.—Ps. 68:11.

CENTRAL TRUTH.

It is our duty to send the Gospel to the whole world.

DAILY READINGS.

M. Matt. 28:16-20.
T. Mark 16:15-20.
W. Luke 24:36-53.
Th. John 21:1-24.
F. Acts 1:1-12.
Sa. Acts 2:1-13.
Su. Acts 2:22-47.

INTRODUCTION.—Of the eleven appearances of Jesus, five occurred on the Sunday (April 9) of his resurrection, and one on the following Sunday (April 16). But the great meeting with Jesus for his final message to the church was to be in Galilee. Some time was required for extending the notice of this meeting among the widely scattered believers, over Judea and Galilee. Soon after April 16, the apostles went up to Galilee, and while waiting there Jesus appeared to seven of them on the shores of the lake (John 21:1-17). Soon after this was the eighth appearance, referred to in to-day's lesson.

HELPS OVER HARD PLACES.

16. The eleven: at the same time probably the

five hundred, mentioned in 1 Cor. 15:6, were assembled with the eleven. *Into Galilee:* as Jesus had appointed them (26:32; 28:7, 10). 17. *Worshipped him:* bowing down at his feet in reverence. 18. *All power:* the word means power and authority. This was given to insure the success of his kingdom. *In heaven:* the power of God, the power of the Holy Spirit, power over the angels, power over all spiritual influences. *And, in (on) earth:* power as a teacher, as a guide, power to make all things work together for the good of his cause, power over his enemies, power over nature. 19. *Go ye therefore:* not wait for them to come to you. *Teach:* disciple, lead to Jesus. *All nations:* Not Jew only. The Gospel is for the world. *Baptizing them:* as a public confession of Christ. *In the name:* into the name, the one name of the true God, to belong to God. 20. *To observe:* to keep and watch over always, all the days, each day and all days. *End of the world:* the human world, the conclusion of the reign of man on earth.

SUBJECT: THE GREAT COMMISSION.

QUESTIONS.

I. THE GREAT MEETING (vs. 16, 17).—Where did Jesus appoint a meeting with his disciples? (See also 26:32; 28:7, 10.) Who went there? (v. 16.) What occurred while they were waiting? (John 21:1-24.) Who probably met with the apostles at this time? (1 Cor. 15:6.) What did all do when Jesus appeared? What did some do?

II. THE GREAT COMMISSION; MISSIONARY (vs. 18, 19).—What did Jesus say to them at first? How much power and authority was given to Jesus? What was his power in heaven? What on earth? Why was this necessary? What is the first duty of Christians? (v. 19.) Meaning of *teach* here? Does this commission include work close at hand? What must we do there to fulfill it? Does it include home missions? Does it include foreign missions? Have we any right to neglect any nation or people because of our interests at home? Does foreign missionary work help home missions? What was first to be done to the converts? Why must they be baptized? Meaning of *into the name*, etc.?

III. THE GREAT COMMISSION; TEACHING (v. 20).—What is the next work of the church? What are we to teach? Does this include doctrines as well as precepts? Where can we find what Jesus has commanded? Meaning of *observe* here? If it is the duty of the disciples to teach, is it therefore our duty to learn? Can we be good Christians without this teaching? How does the act of teaching help the teachers themselves? Is such Christian work necessary for even the youngest Christians? What promise did Jesus make? How would this encourage all disciples to obey this last great command?

IV. THE ASCENSION (Mark 16:19, 20; Luke 24:50-53; Acts 1:9-12).—What was Jesus' last act in his earthly body? From what place did he ascend? In whose presence? What was the object of the ascension?

LESSON XIII.—JUNE 21.

REVIEW AND TEMPERANCE LESSON.—1 Cor. 8:1-13.

REVIEW.

We have been studying the life of Christ for a whole year in succession, and therefore it will be well to take, as it were, a bird's eye view of his life, that the main incidents may be deeply impressed on our memories.

SUBJECT: THE LIFE OF CHRIST.

QUESTIONS.

I. HIS BIRTH AND EARLY LIFE.—When was Jesus born? In what place? Who was his mother? Give three chief incidents in his early life? Where did he spend most of his time? In what occupation? When and where was he baptized? How was he tempted?

II. THE TIME AND PLACE OF HIS MINISTRY.—How long did Jesus' public ministry last? In what places was most of it spent? What other countries did he visit? Name the chief cities he visited: two mountains, a lake, a river, the place where he died.

III. HIS TEACHINGS.—What sermon of Jesus is recorded? In what way did he do much of his teaching? Name some of the principal parables he spoke. What are some of the great truths he taught?

IV. HIS MIRACLES.—What are some of the principal miracles he wrought? Against what evils and enemies of man were they directed? What was his purpose in working miracles? Were they all miracles of help and blessing?

V. INCIDENTS REVEALING HIS CHARACTER.—How did Jesus gain the victory over temptation? What did his example teach us about keeping the Sabbath? What do you learn about him from his appearance on the mount of transfiguration? What from his washing his disciples' feet? from his agony in Gethsemane? from his words on the cross?

VI. THE ATONEMENT ON THE CROSS.—Who betrayed Jesus? Where? What did he receive for it? Before whom was Jesus tried? Who mocked and reviled him? When was Jesus crucified? In what place? How long was he on the cross? How many times did he speak while he was being crucified? What events took place at his death? Where was he buried?

VII. HIS RESURRECTION.—How long was Jesus in the tomb? On what day did he rise? Give some proofs that he rose again. How many times did he appear? For how many days? What was his last message to his church? How and when was he last seen by his disciples?

LESSON CALENDAR.

(Second Quarter, 1883.)

1. Apr. 1.—The Marriage Feast.—Matt. 22:1-14.
2. Apr. 8.—Christ's Last Warning.—Matt. 23:27-39.
3. Apr. 15.—Christian Watchfulness.—Matt. 24:42-51.
4. Apr. 22.—The Ten Virgins.—Matt. 25:1-13.
5. Apr. 29.—The Talents.—Matt. 25:14-30.
6. May 6.—The Judgment.—Matt. 25:31-46.
7. May 13.—The Lord's Supper.—Matt. 26:17-30.
8. May 20.—Jesus in Gethsemane.—Matt. 26:36-46.
9. May 27.—Peter's Denial.—Matt. 26:67-75.
10. June 3.—Jesus Crucified.—Matt. 27:33-50.
11. June 10.—Jesus Risen.—Matt. 28:1-15.
12. June 17.—The Great Commission.—Matt. 28:16-20.
13. Review, Temperance.—1 Cor. 8:1-13, and Missions.