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with pain of Cutting Teeth? If so
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Winslow's Soothing Syrup" for Chil-
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sufferer immediately. Depend upon
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the world. Price twenty-five cents a
bottle. Be sure and ask for "Mrs.
Winslow's Soothing Syrup," and
take no other kind.

The Dying Wife.
Lay the babe upon my bosom—let me feel
her sweet, warm breath,
For a strange chill o'er me passes, and I
know that it is death.
I would gaze upon the treasure—scarcely
given ere I go—
Feel her rosy, dimpled fingers wander o'er
my cheek of snow.

I am passing through the waters, but a
blessed shore appears.
Kneel beside me husband, dearest, let me
kiss away thy tears;
Wrestle with thy grief, as Jacob strove
from midnight until day—
It may leave an angel's blessing when I
vanishes away.

Lay the babe upon my bosom—'tis not long
she can be there;
See! how to my heart she nestles—'tis the
pearl I love to wear,
If, in after years, beside thee sits another in
my chair,
Though her voice be sweeter music, and
my face than hers less fair—

If a cherub call thee father, far more
beautiful than this—
Love thy first-born, O my husband; turn
not from the motherless.
Tell her something of her mother—you will
call her by my name—
Shield her from the winds of sorrow; if she
errs, O gently blame.

Lead her sometimes where I'm sleeping—I
will answer if she calls,
And my breath will stir her ringlets when
my voice in blessing falls.
Her soft blue eyes will brighten with a
wonder whence it came;
In her heart, when years pass o'er, she will
find her mother's name.

It is said that every mortal walks between
two angels here—
One records the ill, but blots it if, before
the midnight dear,
Man repenteth; if uncancelled, then he
seals it for the skies,
And the right-hand angel weepeth, bowing
low with veiled eyes.

I will be her right-hand angel, sealing up
the good for heaven,
Striving that the midnight watches find no
misdeed unforgiven.
You will not forget me darling, when I'm
sleeping 'neath the sod?
Love the babe upon my bosom, as I love
thee—next to God.

—Selected.

The Sabbath-School.

INTERNATIONAL LESSONS.

First Quarter—Lesson 9.—Feb. 26.

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

GOLDEN TEXT.—Ye cannot serve God
and Mammon.—Matt. 6: 24.

A RICH YOUNG RULER SEEKING
ETERNAL LIFE.—Vers. 16, 17. And
behold: as Jesus was starting again
from the house where the little
children had been brought to him.
One came.

He seems to have had from a
worldly point of view an irreproch-
able moral character. He had set
his heart on eternal life. He was
in earnest. But he also was self-
righteous, and set too high a value
on worldly possessions.

And said, Good Master: or Teach-
er. "What good thing shall I do,
that I may have eternal life?"

Eternal life is the true spiritual
life of the soul. From its very
nature it produces a perfect moral-
ity, the noblest conduct. Of all
things in the world eternal life is
most worth the seeking.

And he said unto him, Why callest
thou me good? There is none good
... but God. This statement is not
a repudiation of the divinity of
Jesus Christ.

THE OBJECT of Jesus was to lead
him from self-righteousness to the
true and only source of the highest
good; to raise the youth's ideas of
himself as the Son of God, and thus
to give authority in his mind to his
teachings and to his command to
sell all that he had.

THE WAY TO ETERNAL LIFE BY
THE COMMANDMENTS.—Vers. 17-20.
But if thou wilt enter into life, keep
the commandments.

There is no eternal life without
the keeping of the commandments.
Obedience to the commandments is
the natural fruit of eternal life.
The commandments are the expres-
sion of the true principles of holy
living. A person may keep the
commandments in outward form and
yet not have eternal life. No one ever
entered eternal life by merely try-
ing to keep the commandments.

Jesus Christ has come to save us,
by implanting that new life which
will lead to the keeping of the com-
mandments. Jesus saves not in him-
self, but from sin. By his atonement
he brings forgiveness of the past;
he sets up a perfect ideal; he gives
the new heart and life; he sends the
life-giving spirit.

He saith unto him, Which? Jesus
saith, thou shalt do no murder, etc.
Jesus would compel him to feel his
own lack, and fasten conviction on
his conscience.

He was so earnest and sincere in
his seeking, that the soul of Jesus
was drawn out toward him.
Jesus said unto him, "One thing
thou lackest." He was very near
the kingdom, but there was one
essential wanting.

The one thing lacking was Love
and Faith, expressed in entire con-
secration of all to God. If thou
wilt be perfect i. e., complete, lack-
ing nothing. If you really want
eternal life. Go and sell that thou
hast.

The Lord intended to bring
out the fact that the young man
had made an idol of his riches, and
hence that he utterly contravened
the spirit, even of the first com-
mandment. He was not loving God
with all his soul, on the one hand;
neither was he, on the other, loving
his neighbor as himself. And give
to the poor. He was to use it for
God and humanity, not himself.

And thou shalt have treasure in
heaven: The treasure was thus the
eternal. And come, and follow me.
To follow Jesus then meant to be a
personal attendant on his ministry,
as well as to imitate and obey him.
Now it means, to obey his command-
ments; to imitate his example.

Whenever property interferes with
following Christ, it must be given
up; and he who would be a Chris-
tian must be ready to relinquish it
for Christ's sake. The disciples had
abandoned their all to follow Christ.
If this ruler was to be with them,
he must be one of them, in his
voluntary poverty.

The principle is the same for us
as for him, that we are to give up
everything to Christ—our property,
our time, our all—to use as he would
have us. The principle of consecra-
tion of property and everything to
God remains forever; and it applies
to all, the poor as well as rich.

He went away sorrowful: for he
had great possessions. He went
away reluctantly. He wanted
eternal life, but he wanted his pos-
sessions more, and he could not
have both. How little joy his
stately houses and broad lands
would give him after this! He
could never again look upon them
without seeing on them in flaming
letters, "This cost me eternal life!"

A rich man shall hardly: with
great difficulty. Enter into the
kingdom of heaven. Jesus explained
this "How hard is it for them
that trust in riches to enter into the
kingdom of God!"

It is easier for a camel to go
through the eye of a needle. The
camel being the largest animal with
which the Jews were acquainted,
its name became proverbial for de-
noting anything remarkably large;
and "a camel's passing through a
needle's eye" came, by consequence,
to express a thing absolutely impos-
sible. Than for a rich man to enter,
etc. One who loves his riches, and
makes an idol of them. While he
has this feeling, it is literally im-
possible that he should be a Chris-
tian.

It is difficult for the rich to enter
into the kingdom of God, because
they feel that they have so much to
give up to Christ; because of the
tendency to trust in riches, and not
to feel the need of a Saviour, be-
cause rich men are apt to be allied
in business and socially with many
who are not Christians, and it re-
quires great courage and faith to
break away; because in many cases
they will have to restore ill-gotten
riches, to change their business or
methods of business and sources of
gain, which are not truly Christian.

His disciples... were exceedingly
amazed, saying, Who then can be
saved? Like all Jews, they had
been accustomed to regard worldly
prosperity as a special mark of the
favor of God.

With men this is impossible. The
Saviour is touching on the funda-
mental element of evangelical truth,
—man cannot be a saviour to him-
self; men cannot be saviours to one
another. But with God all things
are possible. God can take away
the rich man's trust in riches, and
make him over anew.

A large proportion of the chil-
dren who study this lesson will not
be kept out of the kingdom by
riches. But the principles here
taught will apply to them. Some
are hindered by their parents' riches,
some by the desire of riches, some
by the desire for honor and praise,
some by fear of what their compan-
ions will say, some by wrong acts
they are unwilling to confess, some
by bad habits they are unwilling to
give up.

PRACTICAL HINTS.—The most im-
portant thing any one can do is to
seek eternal life.

We need it now. If we delay, it
may be too late. We must go to
Jesus to find eternal life.

The commandments are the out-
ward expressions of holiness. No
one has eternal life who does not
strive to live according to them.

The Devil never tempts us with
more success than when he tempts
us with a sight of our good actions.
No outward morality, however
perfect, will satisfy the soul.

Only those who consecrate all
they have and are to God can have
eternal life.

One may be very attractive very

moral outwardly, and yet not be a
child of God.

Riches, by engendering pride,
self-sufficiency, cares, and selfish-
ness, often by being gained or kept
by fraud and oppression, keep many
from the kingdom.

The real evil is in not the amount,
but the love, of riches. To love
riches while we have them not, is as
bad as to love them when we have
them.

The Sabbath-Egg Society.

Early in the year 1876 a family,
consisting of a father, mother, one
boy and two girls, started a plan
for raising money for benevolent
uses. As they kept about twenty
hens, the mother proposed that all
eggs laid on Sabbaths should be de-
voted to such uses. This was
agreed to, and ever since that time
the father of the family has bought
all the Sabbath eggs, at the market
price, for family use, and put the
money into their family benevolent
fund.

Then it was agreed that on every
Sabbath day each of the family
should also make such a contribu-
tion to that fund as he could will-
ingly make out of his earnings or
savings.

In the first year they raised \$20.-
02. With this one of the children
was made a life-member of the
American Tract Society. After
making the three children life-mem-
bers of the American Tract Society
they concluded not to send all their
money to one place. Perhaps they
remembered the proverb about not
putting all your eggs in one basket.

As the children grew larger they
became able to give more, and God
has prospered their efforts and their
plan. If they had only been able
to give as much in each year as they
did in the first year, it would have
amounted to a little more than
\$200 by this time, but it has amount-
ed to more than \$400. The well-
kept treasurer's account shows
just how much of this has been
given by each member of the family
and how much by the hens.

Only think of it. That one
family, in the first year that they
tried it, raised twenty dollars in
that way. Probably there are more
than 25,000 families that will read
this. If each of them should raise
\$20 next year, it would make \$500,-
000. In ten years what the Sab-
bath-Egg Society raised, multiplied
by our 25,000 would amount to over
nine millions of dollars!

Still more important is the habit
of consecrating common things. Do
you not think that that family have
learned to look on even their hens
as the Lord's? Holy unto the Lord
are those Sabbath eggs; and then
all the week, whenever the hens are
seen, or fed, or heard to cluck, or
cackle they will often be thought of
as creatures which God has given,
to be kept and cared for, and used
for him.

Hens are not the only creatures
that can be used and managed in
that way. If you keep a cow why
not let all the milk that she gives
on Sabbath be the Lord's? Such a
family might have a Sabbath-milk
Society, or an Alderney Missionary
Society, or a Red-Heifer Benevolent
Society.

Probably some of you can think
of other ways in which you could
get up such pleasant societies in
your homes. Probably a good many
families have such societies, or other
ways of "laying by them in store as
God has prospered them," to give
money for his work, and to learn
about the many ways in which
money thus given to God can be
used.—Church at Home and Abroad.

Do Animals Talk.

Among birds there is a universal-
ly understood signal of danger. In
some cases it is the shrill scream of
the swallow and swift; in others the
repeated despairing cry of the
thrush and blackbird; or it may be
the hiss of the tomcat and wren; or
the "pinck, pink" of the chaffinch;
the "cluck, cluck" of the farmyard
hen; but wherever or whenever it is
heard, all the feathered tribe im-
mediately seek place of refuge. But
quite apart from this well-known
warning, there are numerous in-
stances which seem to be conclusive
that birds also communicate their
ideas to each other. One day, while
sitting hidden in the garden, I
observed a crow fly to a wood-
pigeon's nest, which was in a tree
close beside me, and bring from it
one of the eggs which was hard set.

Carrying it in his beak, he flew to a
neighboring tree, and proceeded to
pull out the young one from the
shell and eat it slowly. Presently
another crow came sailing along on
leisurely wing, and seeing what was
happening he alighted beside the
thief, who must have explained
everything very clearly; as, after a
minute or two, the new comer flew
straight to the wood-pigeon's nest,
which was well hidden in the tree,
and notwithstanding the cries and
resistance of the parent birds, he
soon appeared with the second egg,
which he ate with much relish on
the grass a short distance from me.

JAS. G. McNALLY, 1888. 1888.

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