

people at Bihe were so corrupted that they would only sell food for drink. For the last three days of my journey we were without food, travelling between rocks 6,000 ft. above the sea. When we arrived at the West Coast, I was very ill and had to be carried on board ship almost unconscious. The whole route I had marked down as accurately as I should have done in a trigonometrical survey, and at the end of the two years and ten months, which the journey had taken, I was not twenty yards out of my point when I arrived. For two years I had been entirely by myself without seeing a white face. Sir G. B. Airey who examined my charts and records said I was the best observer he had ever come across."

"Did you see Stanley's Dwarfs?" said I.
 "Why, yes," he replied, with a smile.
 "I saw three looking on at a skirmish we once had; but they vanished again amongst the trees. I had heard of them and their poisoned arrows. Of course, the Arabs who are there, with their Arabian Nights stories made a great fuss about them, and attributed magic to them, and I think English travellers have been disposed to do the same. It makes good 'copy,'" he added, laughing.

"And what do you think as to the future of Africa?"

Captain Cameron leaned forward and very earnestly replied—

"It has a bigger future than America, Australia, or India. It is the richest of all, but, of course, everything depends on management. Take South Africa, for instance. It is very like Australia. Already the natives have begun nibbling at the idea of flocks and herds, but the curse out there is that of political mismanagement and the diversity of aims between the English, Dutch, and Boer colonists and the Englishmen, who become Afrianders. Years ago, I proposed chartered companies, but Lord Beaconsfield was afraid of the Radicals. We simply want concessions which will enable us to work the country. The Congo State should become a Belgian colony, and the unoccupied lands should become state lands. Ivory and india-rubber, fibres, gums, every tropical and sub-tropical fruit are there in richest profusion. Indeed, I consider that in Africa will be the coffee and tea-fields of the future, and there is really an admirable climate. The Europeans could bring up their children well there. The natives are very teachable. Even the hitherto wild tribes are already drilled into good police, engineers, riveters, etc. Take my word for it, Mr. Blathwayt, Africa is the hope of the future, and will be the salvation of an overcrowded world."

GOD REWARDS THE PATIENT WAITER.

When Mr. S. F. B. Morse was working on his invention, the electric telegraph, he had a partner, a young man by the name of Vale, who was greatly interested in the work. Mr. Vale's father, however, was not inclined to look with favor upon the invention, but finally yielded so far as to give his son some money to help bear the expenses. Mr. Morse and Vale bought all the bonnet wire in the market (the wire was then used to make "sky scraper" bonnets) and arranged it about their workroom. They then stationed their instruments on a table on either side of the room. Mr. Morse sent a few words over the wires, and to their great delight, Mr. Vale read them correctly. Mr. Vale then ran to the house of his father, and told him of their success. The old gentleman still refused to believe it, and went to the workroom to see for himself. He wrote upon a slip of paper "God rewards the patient waiter," handed it to Mr. Morse, and told him if his son could read the message aloud, when he received it from his instrument, he would believe the invention was a success. It is needless to say he was very much astonished, when his son read the message correctly.—*Golden Rule.*

THE IRON BOOT.

We sometimes have to put up with what is uncomfortable and unpleasant, in order that good may come of it later on.

A little boy had something wrong with his foot. It was a kind of a disease which his friends knew might perhaps end in his being lame for life. The only remedy was

a rather painful one. It was to wear a special sort of boot, not made of soft leather but of iron, which should hold the foot tight in a certain position.

Oh, how the poor little fellow cried when it was put on. It felt so stiff, and heavy, and uncomfortable. The boot was to be worn a whole year. Many and many a time the boy would hobble along, and go up to his mother and plead to have it taken off, but she would always say, "I know it is very, very hard to bear, dear, but you know it is far better to have this than to be lame for life." So the boot was kept on, and when it was taken off at last, the disease was quite gone.

Often and often, when the weakly little lad had grown up a strong, big fellow, he would say, "Oh, mother, I'm so glad you didn't give in to me when I asked you to take off my boot, though it did hurt so."

Sometimes our heavenly Father sends us some trouble which, like the iron boot, is very hard to bear, and we pray him to take it away. But often he says, "Bear it a little longer, and afterwards you will see it has done you great good."—*The Mid-Continent.*

OUR ELDER SCHOLARS.

Among the many important questions which crowd our Sunday-school people in their discussions is the too much neglected one, "How shall we keep our elder scholars?" It is one which thrusts itself forward in convention, institute, teachers' meeting, and, in fact, in all the operations of our Sunday-school work. It is often dropped into a question-box of an institute and dismissed in the moment with some such answer as, "Why, by keeping them interested, to be sure." In some instances, the sage who has given the answer seems to think the matter is thus settled beyond controversy.

"Keeping them interested" is good, as far as it goes; but the work of interesting a boy or girl is more of a science than most people are disposed to consider it. The teacher who succeeds in holding the attention of a boy eleven years old may entirely fail to engage the interest of the same boy when he reaches the comparatively mature age of fifteen. It often happens that while the boy has grown four years in mind and body, the teacher, who did all his growing years ago, has stood still. When this is the case, the boy has gone beyond him, and both parties know it. What suited the boy of eleven may fail to profit the boy of fifteen. When the boy realizes that the teacher is unable to meet his wants, it is by no means unnatural that he should leave.

We can not in our Sunday-schools compel the attendance of our scholars, as in week-day schools. It is our duty to try to master the art and science of teaching them, and of holding their attention, so as to compel them to come—not by any rude or merely legal process of compulsion, but by the exercise of the same kind of love "that sweetly forced us in" to the Gospel feast.

Our big boys and girls do not care for "baby talk." Sunday-school orators, men old enough to know better, often commence a speech with, "Well, my dear little children, I am very glad to see you here to-day. I love little children. I was once a little child myself," and so forth. This may do for children who sit at a table on high chairs; but put yourself in the place of the growing lad, who only this morning surreptitiously possessed himself of his father's razor to scrape off the six silky hairs which appeared on his manly upper lip—what does that young person think of such an address? Or the sixteen-year-old girl, wearing at least as much finery as her mother, and who thinks a great deal more of it than her mother does of hers—what says she to "My dear little girl?"

We may tell these young folks to be humble and child-like, but they are just about as likely to be so as we were at their time of life.

And if we would teach these boys and girls anything calculated to give us a hold on them, we must know it ourselves in order to teach it. We must not only know it for ourselves, but be able to impart it to them. The empty teacher, who goes before a class of this kind of scholars with an unprepared lesson, will soon be found out and exposed by them.

The faculties of these young people are wide awake. We must be as wide awake as they are. We must leave no means untried to keep and hold them. After teaching and training them several years, it is a pity to let them slip off just when they most need faithful instruction.—*Evangelical Sunday-school Teacher.*

A SUNDAY-SCHOOL TEACHER IN THE STATE PRISON.

We were passing by a handsome house in one of the cities of our land, when a friend pointed to it, and said, "The man who lived in that house is now a convict in the State prison. He was the teacher of a large Bible class, and a first-rate Bible scholar, but defrauded the bank of which he was president, and is now serving a term for embezzlement."

That was not strange. There was one rascal among the twelve apostles, and we may expect to find one occasionally among professing Christians. A counterfeit bill shows that some bills are worth counterfeiting, and a hypocrite shows that the reputation of a Christian is worth possessing.

But there was another part of this story about the bank-president-Sunday-school-teacher-convict. When he came to the prison he offered his services to the chaplain to teach a Bible class in the prison to his fellow-convicts. The chaplain had heard of his abilities as a Bible scholar, and was willing to give him a class, but not one of the convicts would join it! Bad as they were, they did not want a man wearing their own stripes to teach them the Bible.

The moral of this is, the Sunday-school teacher must have personal character. People may buy whiskey of men whom they know to be bad; perhaps they will buy calico or sugar if they can get it a little cheaper; but they will not receive instruction in the Bible, either from the pulpit or in the Sunday-school or in the prayer-meeting, unless the teacher possesses, in their opinion, a righteous character.

As once said a high official of the United States, so must the teacher say: "It is necessary for a man in my position not only to be right, but to seem right, and not only to seem right, but to be right."—*Living Epistle.*

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON XII.—JUNE 18, 1893.

MESSIAH'S KINGDOM.—Mal. 3:1-12.

A Missionary Lesson.

COMMIT TO MEMORY vs. 10.

GOLDEN TEXT.

"They shall be mine, saith the Lord of hosts in that day when I make up my jewels."—Mal. 3:17.

HOME READINGS.

M. Mal. 3:1-12.—Messiah's Kingdom.
 T. Mal. 4:1-6.—Messiah's Enemies and Messenger.
 W. Isa. 40:1-11.—Messiah's Messenger Foretold.
 Th. Matt. 3:1-17.—The Messenger's Ministry.
 F. Isa. 61:1-11.—Messiah's Work.
 S. Isa. 63:1-19.—Messiah's Wrath and Mercy.
 S. Psalm 72:1-20.—Messiah's Reign.

LESSON PLAN.

I. Preparing the Way, v. 1.
 II. Coming of the King, vs. 2-6.
 III. Entering the Kingdom, vs. 7-12.
 TIME.—About n. c. 420; Darius II. (Nothus) king of Persia; Nehemiah, governor of the Jews at Jerusalem.

PLACE.—Jerusalem, rebuilt after the captivity.

HELPS IN STUDYING.

1. *My messenger*—John the Baptist. Matt. 3:3. *Mc*—Jehovah, who is here the speaker, and who thus appears to be one with Christ. *The Lord*—the Messiah. *The messenger of the covenant*—or the angel of the covenant between God and man. 2. *Refiner's fire*—in which the dross is burned away from gold and silver. 3. *As a refiner*—who keeps his eye on the metal until he knows the dross is completely removed by seeing his own image (Rom. 8:29) in the glowing mass. 6. *Therefore*—because of my unchangeable faithfulness to my covenant. 8. *Tithes and offerings*—by appropriating to themselves what belonged to God. 10. *Bring ye all the tithes*—restore what you have withheld. *Open the windows of heaven*—a proverbial expression for great plenty. 11. *The devourer*—every destructive agent.

QUESTIONS.

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

I. PREPARING THE WAY, v. 1.—Who is the speaker in verse 1? What does he promise to do? Who is meant by *my messenger*? What will the messenger do? What will then take place? Who is meant by the *messenger of the covenant*? II. COMING OF THE KING, vs. 2-6.—What searching questions are asked? What will the Messiah do? How will he refine and purify his people? What effect will this have upon their offerings? How will Messiah come to his enemies? What assurance is given of both judgment and mercy? III. ENTERING THE KINGDOM, vs. 7-12.—With what sin does the Lord charge the people? What does he exhort them to do? How had they robbed God? What had been the consequence?

What did he direct them to do? What did he promise? Whom would the Lord rebuke? What promise of plenty is given? What further is said of their prosperity?

PRINCIPAL LESSONS LEARNED.

1. Messiah the King is God, equal with the Father.
 2. He refines and purifies his people in the furnace of affliction.
 3. He will be both a judge and a witness against the wicked.
 4. We rob God if we withhold from him our love, our service, our time or anything that we have.
 5. If we consecrate all to him, he will abundantly bless us.

REVIEW QUESTIONS.

1. What does the prophet foretell? Ans. The coming of Messiah, the messenger of the covenant.
 2. For what purpose will he come? Ans. To punish the guilty and to reward those who fear the Lord.
 3. What will he do for his people? Ans. He will purify them, that they may offer unto the Lord an offering in righteousness.
 4. How will he punish the wicked? Ans. He will be a swift witness against them for their destruction.
 5. What does he call upon his people to do? Ans. Bring all the tithes into the storehouse, and I will pour you out a blessing, that there shall not be room enough to receive it.

LESSON XIII.—JUNE 25, 1893.

REVIEW.

OLD TESTAMENT TEACHINGS.

Job, Prov., Eccles., Mal.

GOLDEN TEXT.

"In all thy ways acknowledge him, and he shall direct thy paths."—Prov. 3:6.

HOME READINGS.

M. Job 2:1-10; Matt. 28:1-10.—Lesson I.
 T. Job 5:17-27; 23:1-10; 42:1-10.—Lessons II., III., IV.
 W. Prov. 1:20-33; 3:11-24.—Lessons V., VI.
 Th. Prov. 12:1-15; 23:20-35.—Lessons VII., VIII.
 F. Prov. 31:10-31.—Lesson IX.
 S. Eccles. 5:1-12; 12:1-14.—Lessons X., XI.
 S. Mal. 3:1-12.—Lesson XII.

REVIEW EXERCISE.

Superintendent.—What did Job say when his children were slain and his property destroyed? School.—The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Supt.—What did he say when he was smitten with sore disease?

School.—Shall we receive good at the hand of God, and shall we not receive evil? Supt.—Who is pronounced happy?

School.—Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.

Supt.—What promise is given to the afflicted? School.—He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.

Supt.—How did Job express his longing to find God?

School.—Oh, that I knew where I might find him! that I might come even to his seat.

Supt.—How did he declare his assurance of God's favor?

School.—But he knoweth the way that I take; when he hath tried me, I shall come forth as gold.

Supt.—How did the Lord finally show his acceptance of Job?

School.—The Lord turned the captivity of Job, when he prayed for his friends; also the Lord gave Job twice as much as he had before.

Supt.—What is the call of wisdom? School.—Turn you at my reproof; behold, I will pour out my Spirit unto you, I will make known my words unto you.

Supt.—What warning is given to those who reject her call? School.—They shall eat of the fruit of their own way, and be filled with their own devices.

Supt.—What is promised to those who hearken to her call? School.—Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Supt.—What value is set on wisdom? School.—She is more precious than rubies; and all the things thou canst desire are not to be compared unto her.

Supt.—How are wisdom's ways described? School.—Her ways are ways of pleasantness, and all her paths are peace.

Supt.—Whom will the Lord favor? School.—A good man obtaineth favor of the Lord; but a man of wicked devices will he condemn.

Supt.—For what shall a man be commended? School.—A man shall be commended according to his wisdom; but he that is of a perverse heart shall be despised.

Supt.—What is Solomon's counsel about wine? School.—Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright.

Supt.—What is said of the excellent woman? School.—Her price is far above rubies.

Supt.—How does she show her sympathy for the poor? School.—She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

Supt.—By whom is she honored? School.—Her children arise up, and call her blessed; her husband also, and he praiseth her.

Supt.—What is Solomon's counsel about reverence for the house of God? School.—Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools.

Supt.—What are the young exhorted to do? School.—Remember now thy Creator in the days of thy youth.

Supt.—What is Solomon's closing advice? School.—Fear God, and keep his commandments; for this is the whole duty of man.

Supt.—How is this duty enforced? School.—For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Supt.—How is the coming of the Messiah foretold? School.—Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in.

Review-drill on titles, Golden Texts, Lesson Plans, Questions for Review.