

in so establishing their authority as to keep in check the piracies of the ferocious Dyaks, at least to some extent. The Malays on the coasts are a race of pirates, very crafty, cunning, and cruel, their "hand against every man, and every man's hand" of necessity turned against their acts of cruelty and violence. Yet the Malay has his virtues as well as his vices. He is cheerful, active in providing for his family, strongly attached to those from whom he receives kindness, and in a measure conscientious in observing and fulfilling his contracts. On the other hand, he is passionate in revenging injury or insult and utterly reckless of consequences when once aroused. In their conflicts with each other they use a long spear which they throw with great agility, and in hand-to-hand fights a sort of short sword called a *kris*. They have a common adage that they are fond of quoting, *i. e.*, "All the love in a man's nature flows out upon the strings of his tambour or lute, and all the hate at the point of his *kris*."

There are a number of petty principalities among the Dyaks of the interior, each governed by its own chief, but the kingdom and town of Borneo, from which the whole island was originally named, has the supremacy in wealth and power. It is situated in the north west, and is ruled over by the Sultan, who lives in great splendor and has absolute control over his subjects. Many of the surrounding potentates pay tribute to the Sultan, and he may levy on them for provisions and troops in time of war.

Pontianak is the capital of the kingdom of the same name on the western coast. It is situated near the junction of the Landak and Kapuas, which thence to the sea is known as the Pontianak. The town is built on both sides of the river, and contains, besides the palace of the Dutch Resident, a Mohammedan mosque, a Government hospital and one of the palaces of the Sultan, which he occupies on his visits to the Residency. The mining district of Montrado, that of Landak, once so famous for its diamonds, whence was obtained the famed diamond of the Sultan of Mantan, weighing 369 carats, with many valuable mines of tin, iron, platinum, and gold, are now controlled by the Netherlands Resident at Pontianak, with the payment of an annual tribute to the Sultan.

The annual product of the gold mines in this Residency, is estimated at not less than 425,000 ounces. On the east coast excellent coal is found, and is delivered by the Sultan of Kutai to the Dutch navy, according to contract at \$5 per ton. Thus rich in God's good gifts, this favored land is ever in turmoil and rebellion from man's unrighteousness. Nearly always at war with each other, with no law but their own evil dispositions, her people live amid violence and bloodshed, without God and without hope for this world or the next. Let us pray that for that beautiful land the Sun of Righteousness may speedily arise with healing in his wings.—*Illustrated Christian Weekly*.

MISSION SUNDAY-SCHOOLS.

In some queer places, the conductor of mission Sunday-schools are compelled to hold their first sessions; but most of them manage to secure a house of some kind, or at least a room, in which to meet. That was more than Mr. J. Barclay, of Atlanta, Georgia, could secure, when he undertook recently, under the auspices of the First Methodist Church, to start a mission-school in a destitute part of that city. Every landlord to whom he applied refused to rent his premises for mission purposes. He gave up his search in despair, and started for home, but stopped on his way at the railway depot to rest. Happening to mention his lack of success to one of the railway officials, that gentleman offered to Mr. Barclay the use of a passenger-car as a place in which to hold his school. The offer was gladly accepted, and in time for the next Sunday a car was accordingly pulled out of the depot, and halted on the track near the district from which the school was to draw its scholars. By personal searching of the alleys, seven children were induced to come in and "try it for one Sunday." The next Sunday there were fourteen in attendance, and the number had grown by the following Sunday to fifty-eight, making an assured success of perhaps the first Sunday-school on wheels in history. Ragged, destitute mothers, who had yet the tenderest interest in their children's welfare, came with tears in their eyes, to thank the conductor of the

school for the work he was doing for their boys and girls. So the effort prospered, until, writes the Tennessee correspondent who furnishes the above details, "the school has now a house, is doing a good work, and is gaining greatly in numbers."

MISSIONARY BOXES.

This picture from the Indian Territory, taken from the *Christian Union*, shows the value of teaching, and gives a hint to the senders of missionary boxes:

"Hori-gor-rie's daughter, Sor-tee-kee-tee and the second chief's daughter, and Swa-daka-re-ma—which means "I have seen the Spirit"—and one other, and Rachel, are regular attendants at the school, and are sewing on the quilts. They like dress-stuffs, and undergarments, and handkerchiefs to hem, and towels and skirts, and things they can make quickly. They sew well and rapidly, and apply themselves closely. The second chief's daughter is one of the prettiest creatures I ever saw. Her father is very careful of her. It is wonderful how they love their children, and yet, in spite of tears and entreaties, will sell them for ponies, blankets, and trash. These Indians seem to have little gratitude, and have no sense of honor or moral obligation. The romance of this work would have vanished if I had ever had any. They are simply human nature in the natural state.

"Please ask the ladies not to send clothing made up, but cut and basted, ready to make up, and thread, thimbles, etc. The women were more interested when we began making the cut-and-basted garments. The sewing-school varies in attendance, and is small in planting time and in harvest."

BE A TEACHER.

If you are a Bible-class teacher don't be a lecturer. Don't be a preacher. Don't be an exhorter. Don't be a declaimer. Be a teacher. A teacher gets work out of his scholars—gets questions, gets answers, gets hints, gets a good chance to keep his own mouth shut a good part of the time, and the mouths of his scholars open and their brains busy and their hearts excited. Teach! Teach!

MY CLASS.

It is simply called the "infant class"
In a country Sabbath-school;
Yet I felt the Master's presence to-day
As I taught the "golden rule."

My little ones are tiny and weak,
And some cannot understand
When I talk to them of Jesus
And the home in the heavenly land.

Each day as I kneel in secret prayer
For strength to do my part,
I find they are twining more and more
Around my inmost heart.

To-day I taught a little hymn,
And it made my heart rejoice
As I thought how the Master's listening ear
Heard each trembling childish voice.

"There is something for even the children to do."

They sang it o'er and o'er,
And a soft, sweet echo was wafted back
As the last one passed the door.

"You have the easiest class in school,"
Was told me by a friend.
Is it easy to train the little ones
For the life that has no end?

Is it easy to make God's Word so plain
That the youngest may understand?
Is it easy to make the story clear
How He clasps each tiny hand?

'Tis not easy, it is hard work,
Training infant minds for heaven;
But in all our work for Jesus
His own strength to us is given.

With my Master close beside me
Easy work I do not crave,
For He will show me how to teach
My "infant class," that Christ will save.
—*Sallie C. Day, in Presbyterian Journal.*

THE PAPER AND THE MAGAZINE which all in your household have read should be passed from hand to hand, not left to cumber your own shelves or light the kitchen fire. The interesting book should be lent. And something should be done to give the working girl brighter evenings and a wider outlook, and a higher ideal of deportment, especially with regard to social intercourse with boys and young men.—*Margaret E. Sangster.*

THE PASTOR spends many hours every week preparing to expound one verse of Scripture. Should not the teacher spend at least one hour in preparation to teach a dozen verses or more? The study of the lesson cannot be done in a hurried half hour before school, nor on the way there nor in the presence of the class.

SCHOLARS' NOTES.

(From *International Question Book*)

LESSON III.—OCTOBER 17.

JESUS DELIVERED TO BE CRUCIFIED.—John 19: 1-16.

COMMIT VERSES 14-16.

GOLDEN TEXT.

Then delivered he Him therefore unto them to be crucified.—John 19: 16.

CENTRAL TRUTH.

Jesus condemned contrary to justice and to conscience.

DAILY READINGS.

M. John 19: 1-16.
T. Matt. 27: 19-31.
W. Mark 15: 11-20.
Th. John 19: 23-39.
F. Ps. 2: 1-12.
Sa. Matt. 10: 16-39.
Su. Matt. 23: 25-39.

TIME.—6 to 8 o'clock Friday morning, April 7, A. D. 30.

PLACE.—Pilate's palace in Jerusalem.

PARALLEL HISTORY.—With vs. 1-3, Matt. 27: 23-30; Mark 15: 15-19.

HELPS OVER HARD PLACES.

ORDER OF EVENTS.—(1) PILATE WARNED BY HIS WIFE'S DREAM (Matt. 27: 19). Pilate's palace early Friday morning, while the people were deciding to choose Barabbas. (2) THE END OF JUDAS (Matt. 27: 3-10; Acts 1: 18, 19). AS SOON as Judas saw that Jesus was really condemned to death, and made no resistance, he was struck with remorse, and committed suicide. (3) PILATE ORDERS JESUS TO BE SCOURGED (v. 1; Matt. 27: 26; Mark 15: 15). Court of Pilate's palace, 6 to 7 o'clock a. m. (4) MOCKERY BY THE SOLDIERS (vs. 2, 3; Matt. 27: 27-30; Mark 15: 16-19). 2. A PURPLE ROBE: one of the soldier's red cloaks. Matthew says they put a reed into His hands, and Mark that they spat upon Him. (5) PILATE MAKES ANOTHER EFFORT TO RELEASE JESUS (vs. 4-7). Outside the palace. His object was to appeal to the pity of the multitude. 7. WE HAVE A LAW (Lev. 24: 16): blasphemy was to be punished by death by stoning. (6) PILATE CONFERS WITH JESUS (vs. 8-12). Within the palace. 11. FROM ABOVE: from God. Governments are ordained of God. THE GREATER SIN: Caiaphas and the Jewish leaders sinned against greater light, filled an office more especially ordained of God, and were trying to persuade Pilate to disregard the duties of his office. (7) THE JEWS ACCOMPLISH THEIR PURPOSE (vs. 12-16). 13. GABRIELIA: *i. e.*, a bill. It was a tessellated pavement on rising ground, outside the palace. 14. PREPARATION: for the Sabbath, the great day of the feast. SIXTH HOUR: six o'clock. Roman notation, like ours, as always in John. This was when Pilate's proceeding began. (8) END OF THE MURDERERS. Judas hung himself; Caiaphas was deposed the next year; Pilate was soon deposed, and committed suicide; 40 years after the crucifixion, Jerusalem was destroyed, and many of these very Jews or their children were crucified by the Romans.

SUBJECTS FOR SPECIAL REPORTS.—The mockery.—Why Pilate hesitated to do justice.—The influences that would lead him to do right.—The end of Judas.—Why Pilate was afraid.—Pilate's power given from above.—The greater sin.—What induced Pilate to yield at last.

QUESTIONS.

INTRODUCTORY.—In what books of the Bible is our lesson to-day recorded? Give the state of things at the close of our last lesson. When and where did the events of this lesson take place?

SUBJECT: THE UNJUST DECISION.

I. BY THE SOLDIERS MOCKING CHRIST (vs. 1-3).—How did the soldiers treat Jesus? What was their object? Why was it mean as well as wicked?

II. BY THE JEWS (vs. 4-7).—Where did Pilate bring Jesus? What was his object? What did he say to the Jews? What was their reply? What law of theirs did they charge Him with breaking? Would He have been guilty if He were not divine?

III. INFLUENCES TO LEAD PILATE TO A RIGHT DECISION (vs. 8-12).—How did Pilate's wife try to influence him? (Matt. 27: 19.) How did the claim of Jesus to be the Son of God affect him? (v. 8.) Must Pilate have known something of Jesus' miracles? What did Pilate say to Jesus? (v. 9.) From whom did Pilate receive his power? Who were greater sinners than even he? Why? How did this saying influence Pilate to release Jesus?

IV. BY PILATE (vs. 12-16).—What was the last argument used by the Jews? Why was this effectual? Where was the final decision rendered? At what time had these things taken place? How did Pilate try to remove from himself all blame for his decision? (Matt. 27: 24-26.) In what ways do people now try to throw the blame of their sins on others? What was the final decision? Was Pilate greatly to blame? Are we always to blame if we reject Christ?

V. A GLANCE FORWARD.—What became of Judas? (Matt. 27: 3, 10; Acts 1: 18, 19.) What became of Caiaphas? What calamities soon came upon the Jews? What might they have been had they accepted their king? What will be the results to us whether we reject or accept Jesus?

PRACTICAL SUGGESTIONS.

1. Valuable are our efforts to escape a decision as to what we do will do with Jesus.
II. Cowardly fear is the motive not of the

Christian, but of those who dare not become Christians.

III. Those who tempt others to sin are worse than their victims.

IV. By rejecting Jesus as King, the Jews rejected their hope, and glory, and true kingdom.

V. Pilate, by his crime, lost the very things he sought to preserve by it (Matt. 16: 25).

VI. Men wash their hands from the blame of rejecting Christ by blaming others, or the faults of Christians, or temptations, or bad companions, but all in vain.

LESSON IV.—OCTOBER 21.

JESUS CRUCIFIED.—John 19: 17-30.

COMMIT VERSES 17-19.

GOLDEN TEXT.

It is finished.—John 19: 30.

CENTRAL TRUTH.

Christ crucified is the wisdom and power of God for the salvation of man.

DAILY READINGS.

M. John 19: 17-30.
T. John 19: 31-42.
W. Matt. 27: 32-50.
Th. Mark 15: 22-39.
F. Luke 23: 33-48.
Sa. 1 Cor. 1: 18-31.
Su. Isa. 53: 1-12.

TIME.—Friday, April 7, A. D. 30, from 9 a. m. to 3 p. m.

PLACE.—Calvary, (Golgotha), just outside the walls of Jerusalem on the north-west.

PARALLEL ACCOUNTS.—Matt. 27: 32-50; Mark 15: 22-37; Luke 23: 33-48.

HELPS OVER HARD PLACES.

(1) ON THE WAY TO THE CROSS (v. 17). AND HE BEARING HIS CROSS: each victim was accompanied by four soldiers. Jesus bore His cross as long as He could, and then Simon from Cyrene in Africa was compelled to help Him. A great multitude followed. GOLGOTHA: Hebrew for "skull." Calvary is from the Latin for skull. The place was a knoll in the shape of a skull. (2) THE CRUCIFIXION (vs. 18-22). Jesus was nailed to the cross so that His feet would be but a short distance from the ground. 20. HEBREW, etc.: the three chief languages there spoken. (3) THE FIRST OF THE SEVEN WORDS FROM THE CROSS. "Father, forgive them" spoken while Jesus was being affixed to the cross (Luke 23: 34). (4) THE FOUR SOLDIERS DIVIDE THE GARMENTS OF JESUS AMONG THEMSELVES (vs. 23, 24). Soon after nine o'clock. 23. HIS COAT: a long tunic, or undergarment. 24. THE SCRIPTURE FULFILLED: Ps. 22: 18. (5) MOCKERIES AROUND THE CROSS (Matt. 27: 39-44). 9 to 12 o'clock. (6) CONVERSION OF THE PENITENT ROBBER (Luke 23: 39-43). Toward noon. (7) THE MOTHER OF JESUS AND OTHER WOMEN (vs. 25-27). Toward noon. (8) HIS MOTHER'S SISTER: Sionme, the mother of John. CLEOPAS: rather Clopas, the same as Alphaeus, the father of James the less. (9) DARKNESS OVER ALL THE LAND (Matt. 27: 45). From 12 to 3 o'clock. (10) THE CLOSING SCENES (vs. 28-30). About 3 o'clock. 28. ALL . . . ACCOMPLISHED: the same word as finished (v. 30). His whole work was done; all that the Scriptures had foretold; all necessary for redemption. SCRIPTURE: Ps. 69: 21. 29. VINEGAR: common sour wine for the soldiers to drink. (10) ACCOMPANYING SIGNS. Earthquake, veil of the temple rent, and graves opened.

QUESTIONS.

INTRODUCTORY.—Where did we leave Jesus in our last lesson? In what other Gospels are the scenes of to-day's lesson recorded? Have you read them?

SUBJECT: THE CROSS OF CHRIST.

I. THE CRUCIFIXION (vs. 17-19).—Where was Jesus crucified? What is its common name? Give some of the incidents that took place on the way. (Matt. 27: 32; Luke 23: 26-32.) Give an account of the method of crucifixion. Why must Jesus die such a terrible death? At what hour was He crucified? (Mark 15: 25.) What title was placed over the cross? In how many languages? Why? Was this title a truth? Who were crucified with Jesus? Relate the story of the conversion of one of them. (Luke 23: 39-43.)

II. THE SEVEN WORDS FROM THE CROSS.—What did Jesus say while they were nailing Him to the cross? (Luke 23: 34.) What to the penitent robber? (Luke 23: 34.) What to His mother and John towards noon? (vs. 26, 27.) What was the fourth word, toward three o'clock? (Mark 15: 34.) What was the fifth word? (v. 28.) What was the sixth? (v. 30.) What was the seventh? (Luke 23: 46.) What lessons can you learn from these seven words?

III. THE WATCHERS AROUND THE CROSS (vs. 25-27).—What did the soldiers do near the cross? What Scripture was fulfilled by them? (Ps. 22: 18.) What did the crowd do? (Matt. 27: 39-44.) What friends were around the cross? How many are named? Why did these remain, while His disciples feared to approach? What touching scene took place in regard to His mother? What lessons does this teach us? Would you have been one that watched near the cross? How can you prove whether you would?

IV. THE CLOSING SCENES (vs. 28-30).—What took place at noon? (Matt. 27: 45.) At what hour did Jesus yield up His life? (Matt. 27: 46.) What were His last words? (v. 30; Luke 23: 46.) What was finished? What took place immediately after His death? (Matt. 27: 51-54.)

LESSONS FROM THE CROSS.

I. Calvary is the centre of the history of the world.

II. Even by those who have no interest in it, the Scripture is being fulfilled.

III. There is one death-bed repentance in the Bible, that all may hope; there is only one, to prevent presumption.

IV. The cost of our salvation should make us feel its worth, and take great pains to obtain it.

V. The atonement on the cross (1) shows God's hatred of sin. (2) It shows the terrible evil of sin. (3) It shows that we cannot enter heaven unless cleansed from our sin. (4) It shows the forgiving love of God. (5) It shows the value of our salvation.