

ton, Baskerville, Smith, Hooper, and myself. Outside the palace another messenger met us. I suppose he must have been the chamberlain. As we came near the reed gate which separated us from the audience or reception room, drums were beaten and trumpets blown. The gate was immediately thrown open and we were in the presence of the king and his court. The former at once rose up to greet us, shaking each one by the hand. Our seats, for we had taken the precaution to bring our chairs with us—were placed on the right hand of the king. He at once inquired about our journey and made various inquiries as to our ages, &c., at the same time making remarks as to the color of our hair, our height, &c., &c. With regard to the king himself his appearance is certainly not prepossessing. The impression he gives one is that of his being a self-indulgent man. When he knits his brows his aspect is very forbidding. During the whole time we were there he kept giving his hand either to the Katikiro on his left hand or to the Admiral on his right or to any one who amused him and was near at hand. I had intended to bring with me one or two presents for the king—not on the old scale or principles, but as a simple acknowledgment of his courtesy in sending canoes to Usumbiro for our goods. But his unfaithfulness in regard to his promise recoiled upon his own head. Thinking that the canoes would follow us from Usumbiro in a few days I left the presents for the king to be brought on later. No canoes appearing no presents were forthcoming. I thought the king seemed quite angry with those about him who were responsible for the departure of the canoes. At any rate he asked several very sharp questions with regard to the causes of the delay. The atmosphere of the reception room was oppressively close and so we were not sorry when the king rose up from his seat and the audience was at an end.

Jan. 6th, 1891.—On Sunday last I had another opportunity of speaking to the large congregation which week by week assembles in the church of Buganda. After speaking to the people on the "glad tidings of the Gospel of Christ," I addressed myself to the men, who, owing to the disturbed state of the country, are in the habit of bringing their guns and rifles to church. There are sometimes several hundred guns in church. The result of my appeal to them to leave their guns at home was that at the afternoon service only two guns were to be seen, and these were carried by men who had not been present at the morning service. If only I can persuade the French priests to adopt a similar course, a great step will have been taken towards the preservation of peace.

"It cannot, I think, be too clearly understood that while there is an intensely jealous and bitter feeling on the part of both the Protestants and Roman Catholics in Buganda, this feeling is not based upon religious but political differences. It is strife between the French and the English.

"I hope to license four or five young men as lay-workers or evangelists before I leave for the coast. My object is here, as at Rabai and other centres, to form a band of young men who shall be trained for itinerating work, with the ultimate object, if the Lord so direct, of the fittest being ordained for the work of the ministry. The Waganada have a peculiar aptitude for teaching. So sanguine am I with regard to this project that I shall be greatly disappointed if, within a very few years, we do not have not only a large body of native lay evangelists scattered over the land, but also the foundation of a zealous native ministry. The openings for workers are simply marvellous. I should say that such another open door does not exist in any other part of the world. And I should say, moreover, that in no other part of the world is there to be found a native church which is so disposed to support itself and its ministry as the church of Buganda. The land occupied by the missionaries is a gift from the people; the houses occupied by Messrs. Gordon and Walker were built for them by the Christians without any expectation of payment. And to crown all a large house of three rooms has been built for myself, and two smaller houses for the other members of my party. I have said that this crowns all, but it does not. Every day the Christians bring us food in

such quantities that we have more than enough for sustenance."

VISIT YOUR SCHOLARS.

Scholars should be visited by teachers when they are sick or absent from school more than one session, or when it is known by the teacher that the scholar is passing through any severe trial or affliction. It is well for a school to have one month in the year known as "Visiting Month," on which teachers and scholars shall exchange visits. This plan has been proved a great benefit to individuals and schools. It pleases and encourages the scholar to see his teacher in his home, and to know that he was the object of the visit. A teacher who visits frequently has the added power which a pastor has who makes frequent visits. The teaching at the fireside is often better and more effective than from the pulpit. Many ordinary preachers are very successful because of the work done in the homes of the people. So with many teachers. Visits should be reciprocal. The scholar should be encouraged to visit his teacher frequently. Teachers who are busy most of the time should have an hour or evening each week when scholars might call upon him. Another and important mode of visiting is the recognition of scholars wherever they meet. Nothing will so discourage and disappoint children as for a teacher to pass them without speaking. Always speak a kind word, and put yourself out of the way to make the moment one of pleasure to the scholar you meet. The writer once knew a superintendent who was walking with a distinguished senator on the street in the city in which he lived. Seeing coming toward him, but on the opposite side of the street, two poor girls just coming from their work who had recently joined his school, he asked the senator to come over with him that he might recognize the girls and speak a pleasant word to them. That man was a successful leader.

WORK.

Jane Dewey, said the old village pastor, came home from boarding-school when she was nineteen years old. She had been absent several years, for her father was in quite ordinary circumstances, and not able to bring her home in vacations. She was a pale, worn-looking girl, cold and reserved in manner, and evidently carried some burden of grief or anxiety. After a few weeks she brought it to me, asking my counsel.

"I became a member of the church this spring," she said. "How can I be cheerful or laugh like the rest? I must save my soul. I am full of faults. When I count them, and pray over them, I am miserable."

It was her habit, she told me, to keep a record of all her sins. A certain hour each day was given up to this work.

"But have you nothing to do for others?" I asked.

"Others! Is not my first duty to endeavor to overcome my own faults?" she retorted, irritably.

After this she visited me frequently, and wrote me interminable letters, all in the same unhealthy tone. One day she assured she had committed the unpardonable sin. The next she had doubts concerning some theological doctrine. The third her "heart was cold." So she grew all the time more morbid, and gloomy, and selfish.

I said to her, "You say you have given yourself to Christ? By this you mean, or ought to mean, that you have given yourself to his service. Instead of this perpetual misery, you should be glad and thankful that he has accepted your service. But what service do you render him? None. The work which he means you to do for others would strengthen and uplift your own soul more than all this morbid introspection."

But she was deaf to all suggestion or argument.

During that summer her mother died, and afterwards her father was thrown from his horse, and confined to his bed for many weeks. The charge of the house and five children was thrown upon her.

As the busy, anxious weeks passed, she grew, strangely enough, plump and ruddy and cheerful. She came to me for advice, sometimes; but it was to know how to enliven her father, who was sinking into dull

despair, or how to keep David and John away from bad company. The little children, too, required constant attention.

"If mother was only here!" she said. "I am so ignorant! I do all I can, and in my prayers look above for guidance."

"And about yourself, Jane?" I asked. She blushed. "I have no time now to think of myself," she said. "I must trust Christ for his promised acceptance notwithstanding my errors, while I do this work which he has given me."

Many well-meaning Christians actually nourish faults in themselves by unhealthy broodings over their own condition. The best remedy is active work for others.—*Youth's Companion.*

ABOUT BAD TEMPER.

A bad temper is one of the worst things with which a man or woman can be afflicted. It is a curse to the possessor, and those who are obliged to live in the same house with the possessor of the complaining temper are martyrs. It is often said that we should not let the bad temper of others influence us, but it would be as unreasonable to spread a blister of Spanish flies on the skin and not expect it to draw, as to think of a family not suffering on account of the bad temper of one of its members. It is like the sting of a scorpion, or of several scorpions, a perpetual source of irritation, destroying your peace and rendering life a burden. To hear one everlasting complaint and growl, to have every agreeable thought chased away by this evil spirit of disputatiousness, is more than flesh and blood can stand. This would be a better world if the people who lose their tempers would never find them again.—*Texas Siftings.*

SCHOLARS' NOTES.

(From Westminster Question Book.)
LESSON IV.—APRIL 24, 1892.

THE LORD MY SHEPHERD.—Psalm 23:1-6.
COMMIT TO MEMORY vs. 1-6.

GOLDEN TEXT.
"The Lord is my Shepherd; I shall not want."
—Psalm 23:1.

HOME READINGS.
M. Psalm 23:1-6.—The Lord is my Shepherd.
T. Psalm 95:1-11.—The Sheep of His Hand.
W. Isaiah 40:1-11.—Feeding the Flock.
Th. Ezek. 34:1-24.—Feeding Themselves.
F. John 10:1-18.—Jesus the Good Shepherd.
S. John 10:22-42.—Following the Shepherd.
S. 1 Peter 5:1-11.—Feed the Flock of God.

LESSON PLAN.
I. In Green Pastures. vs. 1, 2.
II. Through the Valley of Shadows. vs. 3, 4.
III. Goodness and Mercy. vs. 5, 6.
TIME.—Probably about B.C. 1040.
PLACE.—Jerusalem, written by David.

OPENING WORDS.
David was the author of this Psalm. It is a beautiful description of God's care over his people, under the figure of a shepherd and his flock, suggested, no doubt, by the writer's recollection of his own pastoral life, though written at a much later period.

HELPS IN STUDYING.

1. *The Lord is my shepherd*—God's care for his people is often represented under this figure. Psalm 78:52; 80:1; 95:7; Isa. 40:11; Ezek. 34:12; Micah 7:14. The figure is expressly used with reference to Christ. Zech. 13:7; John 10:11, 14; Heb. 13:20; 1 Peter 2:25; 5:4. *I shall not want*—this is the theme or motive of the whole Psalm.
2. *Green pastures*—here mentioned, not as supplying food, but as places of cool, refreshing rest. *Still waters*—whose quiet flow invites to repose.
3. *He restoreth my soul*—he revives or quickens my wearied spirit. *Paths of righteousness*—and therefore paths of peace and safety.
4. *The valley of the shadow of death*—in the darkest and most trying hour in danger, distress and sorrow; in the hour of death. *Thou art with me*—nothing shall separate from his love. *Thy rod and thy staff*—symbols of the shepherd's office and tokens of his presence.
5. Another figure to express God's provident care. *A table*, or food; *anointing oil*, the symbol of gladness; and the overflowing cup, which represents abundance, are prepared for the child of God in spite of his enemies.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? What do we learn from God's works? What from his word? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?
I. IN GREEN PASTURES. vs. 1, 2.—What is the opening verse of this Psalm? In what other passages of the Old Testament is God spoken of as the shepherd of his people? How does Christ thus speak of himself? What is said of the shepherd in verse 2? What does the good shepherd do for the peace and security of his flock?
II. THROUGH THE VALLEY OF SHADOWS. vs. 3, 4.—What is said of the shepherd in verse 3? Meaning of *restoreth my soul*? Of *for his name's sake*? Repeat verse 4. What is meant by *the valley of the shadow of death*? Why are *rod and staff* here mentioned? What has he done for his sheep? John 10:11-18.
III. GOODNESS AND MERCY. vs. 5, 6.—Repeat verse 5. Explain this verse? What is the Psalmist's assurance? What great things may Christ's sheep expect from their shepherd in this life? In the hour of death? In the world to come?

PRACTICAL LESSONS LEARNED.

1. God has an ever-watchful care over his people.
2. They should trust in his care and listen to his voice.
3. He will be with them, their comfort in every trial, their defence in every danger, and their support in the hour of death.
4. His goodness and mercy shall follow them all their days.
5. They shall dwell in his house for ever.

REVIEW QUESTIONS.

1. How did David declare his trust in the Lord? Ans. The Lord is my shepherd; I shall not want.
2. How did the Good Shepherd show his care for him? Ans. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.
3. What supported the Psalmist in the prospect of trials and death? Ans. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.
4. What grateful acknowledgment did he make? Ans. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.
5. What was his confidence for the future? Ans. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

LESSON V.—MAY 1, 1892.
THE PRAYER OF THE PENITENT.

Psalm 51:1-13.
COMMIT TO MEMORY vs. 10-13.

GOLDEN TEXT.

"Create in me a clean heart, O God; and renew a right spirit within me."—Psalm 51:10.

HOME READINGS.

- M. Psalm 6:1-10.—Mercy Sought.
T. Psalm 130:1-8.—"Forgiveness with Thee."
W. Psalm 51:1-19.—The Prayer of the Penitent.
Th. Luke 15:1-24.—The Return of the Penitent.
F. Luke 18:9-14.—The Pardon of the Penitent.
S. Psalm 116:1-19.—The Gratitude of the Penitent.
S. Psalm 32:1-11.—The Joy of Forgiveness.

LESSON PLAN.

- I. A Prayer of Confession. vs. 1-5.
II. A Prayer for Heart-Cleansing. vs. 6-10.
III. A Prayer for Restored Favor. vs. 11-13.

TIME.—B.C. 1034.
PLACE.—Written by David in Jerusalem.

OPENING WORDS.

This Psalm was written by David after the prophet Nathan had reproved him for a great sin (2 Sam. 12:1-13). It illustrates true repentance, in which are comprised conviction, confession, sorrow, prayer for mercy, and purpose of amendment, accompanied by a lively faith.

HELPS IN STUDYING.

1. *Blot out*—as from a register. 3. *Ever before me*—gives me no rest. 4. *Against thee*—all wrong to man is sin against God, and that sin was so great as to overshadow the wrong to man. *Highest be justified*—be shown to be just in the severest punishment. 5. *Behold*—he traces his sin back to a corrupt nature, not as an excuse or palliation, but as an aggravation of his sin. 7. *Purge me with hyssop*—he prays for purification by the atoning blood, symbolized by the blood sprinkled by the hyssop plant in the ceremonial purifications (Exod. 12:22; Lev. 14:52; Num. 19:19). 8. *Make me to hear joy*—the voice of pardon, which will change distress to joy. 9. *Hide thy face*—turn from beholding. 10. *A clean heart*—free from sin, pure, holy. 11. *Thy presence*—thy favor. 12. *With thy free Spirit*—Revised version, "with a free spirit"—a willing spirit, ready for service; the spirit of the penitent, not the Holy Spirit. 13. *Then will I teach*—by my repentance and new obedience, as well as by words of instruction.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? Repeat the twenty-first Psalm. Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?
I. A PRAYER OF CONFESSION. vs. 1-5.—For what did David pray? How did he enforce his plea? What further did he ask? What confession did he make? Against whom had he sinned? How is every sin against God? What should encourage us to confess our sins? 1 John 1:9.
II. A PRAYER FOR HEART-CLEANSING. vs. 6-10.—What does God desire? For what did David pray? Meaning of *purge me with hyssop*? What will be the effect if God purge and wash us? How may we be cleansed from the impurity of sin? What has God promised to the penitent? Ezek. 36:26. What is sanctification? What is promised to the pure in heart? Matt. 5:8.
III. A PRAYER FOR RESTORED FAVOR. vs. 11-13.—From what does David pray not to be cast away? Whom does he ask not to be taken from him? What to be restored to him? What is the joy of salvation? What would follow his restoration to favor?

PRACTICAL LESSONS LEARNED.

1. We should confess our sins and pray for pardon.
2. We should pray for purity as well as for pardon.
3. The blood of Christ will cleanse us from the darkest stains of sin.
4. The joy of salvation should make us earnest to bring others to the Saviour.

REVIEW QUESTIONS.

1. What was David's confession? Ans. I acknowledge my transgressions; and my sin is ever before me.
2. How did he pray for forgiveness? Ans. Have mercy upon me, O God... blot out my transgressions.
3. What was his prayer for heart-cleansing? Ans. Create in me a clean heart, O God.
4. How did he pray for restored favor? Ans. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit.
5. What would follow his heart-cleansing and restored favor? Ans. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.