

about Sunday, he replied, "From Boera." Thus the teaching given at one place reaches and influences many villages, and sometimes those are at a great distance. Mr. Chalmers found heathen repeating the Lord's Prayer, asking a blessing and giving thanks before and after meals, telling Bible stories, and preaching Christian doctrines, in very out-of-the-way places. The trading instincts of the people lead them to the villages, where the teachers are located, and they carry away more than the price of their produce.

On the Sunday following they had service, Kone being the interpreter. But the wary missionary was not deceived by outward appearances. About a week after occurred the Delena fray. When the fight began in the village, there was a shout for the missionary to go and fight with his gun. He went, but unarmed. Rushing into the *melee* he shouted, "Meino!" (peace), and soon there was a hush in the terrible storm. Walking through the village, he disarmed some of the combatants. Then Kone pointed out "Arua," the chief, or sorcerer of the attacking party. He recognized in him a man, who, on a former visit, had left his presence in great wrath. Taking his weapons from him, Mr. Chalmers linked his arm and walked him up the hill, talking kindly; he showed him the Mission flag, and said that was "Maino," at the same time warning him that on no account must he ascend the hill. All right: Arua would stop fighting. Soon after, Mr. Chalmers was again brought out by the report that Kone was about to be killed. More warriors had arrived. The attacking chiefs assured him they would not come near the Mission premises, but he replied, "Right, friends, but you must stop fighting, and on no account injure my friend Kone." Then he called a meeting, and they all agreed to peace. After the fray was over, the Delena natives said, "Well, Tamate, had you not been here, many of us would have been killed, and the remainder gone to Naara, never to return."

After an absence of a few months, Mr. Chalmers returned to Delena to get his boat for further aggressive work, and to take Kone with him. As he approached, all was hushed. Lavao stepped on board, and was asked, "Where is Kone?" After a time the reply came. "O Tamate, Kone, your friend, is dead, and we buried him on your ground, near the house of his one great friend." When Mr. Chalmers' feelings subsided, so that he could again speak, he asked, "Did Kone die of sickness?" "No, he was speared at a feast by your friend Laoma, who wished to kill a Naara man, and when about to throw a spear, Kone caught the Naara man and placed him behind him, the spear entering his own breast. On the second moon he died." Here is the lament of the Christian missionary.

"My poor Kone! The kindest savage I have ever met; how I shall miss you here! I had hoped you would become a great help in introducing the Gospel into the Gulf, and had now called to take you with me. How anxious he was to be taught and to know how to pray. I taught him to say, 'God of love, give me light; lead me to Christ.' Who will deny that my wind and rain-making friend has passed from this darkness into the light that he prayed for?"

These are but a few of the incidents and experiences of our friend Mr. Chalmers. Those who would like to follow him further will find much to interest them in his journals, etc., published by the Religious Tract Society, under the title, "Work and Adventure in New Guinea."

Mrs. Chalmers, after twelve years' faithful service, had to leave New Guinea in ill-health, and died at Sydney on February 20, 1879.

Along the 500 miles of coast-line occupied by the Mission stations of the London Missionary Society, the light continues to radiate with over-increasing glow. Before leaving New Guinea for England, whither he had been paying a visit, Mr. Chalmers partook of the ordinance of the Lord's Supper, with over seventy converts, and in a joyful spirit writes: The harvest ripens fast: where shall we look for laborers? The Master has said, 'Pray.' May they soon be sent. The light is shining, the darkness is breaking, the thick clouds are moving, and the hidden ones are being

gathered in. We have already plucked the first flowers; stern winter yields, and soon we shall have the full spring, the singing of birds, and the trees in full blossom. Hasten it, O Lord, we plead."—*The Christian*.

HELPS FOR THE SUNDAY-SCHOOL.

Let the pictures, if any, be true and good pictures, animated and thoughtful works of art, correct in drawing and good in color. Speak of the pictures; get illustrations, suggestions, stories from them; point out their expressive points. To keep many in a portfolio, but to have only a few on the walls and frequently changed, is a plan that has many advantages. Attractive walls, convenient class rooms, maps, blackboards, and pictures are desirable, but by no means indispensable. Some of the duller Sunday-schools we have ever known we have found in elegant surroundings, while admirable work is frequently done in plain halls or private parlors. A map occasionally exhibited to illustrate a lesson, we think better than one hung continuously on the wall. It is harder to fix the mind upon that which has become commonplace to the eye.

The blackboard is an instrumentality too much neglected in our Sunday-schools. The advantages are obvious, but the difficulties are equally obvious. What can be done by a superintendent who cannot draw two lines in fair proportion, to say nothing of perspective? Possibly a teacher can be found who can draw. If this be so, that alone is sufficient ground for having a blackboard. The advantage of bringing forward people and using their special talent cannot be overstated. If pictures in rapid outline cannot be had, then illustrative figures of lines and curves may be useful. But the usefulness of the blackboard by no means depends on these talents. Noble and striking sentences in prose and verse and the divisions and topics of the lesson may thus be set before the eye.—*J. Vila Blake*.

PREPARING THE LESSON.

One of the most perplexing of the many puzzling questions which arise in connection with Sunday-school work is how to induce the scholars to make at least some preparation for the lesson before coming to class. This is a hard question, perhaps especially so with reference to those who are in the intermediate departments; and the answers to it have been many and varied. However, there is one suggestion which I have never seen in print, although it has been made use of in a number of classes, and at least one Sunday-school in New York—Grace Mission—has adopted the plan, and made it work in with the regular school exercises. This is the idea of having written questions on the lesson for the following week distributed to the scholars every Sunday. Of course, when this is done for the school as a whole, the questions must be on single slips of paper, and prepared by the use of some good copying-machine; but where it is done by a teacher, for the scholars of his special class, it is much better to use blank books, the teacher writing alternately in these and on sheets of paper, which can afterward be pasted in the books. The advantage of this system over the other lies in the fact that, at the end of the quarter, every scholar can see what he has accomplished in this direction during the past twelve weeks.

Naturally, it will take perseverance, and perseverance of the truest, grandest kind, to induce some of the scholars to spend on the preparation of the lesson even the small amount of time involved in answering eight or ten simple questions, and there probably will be those whom it will not be possible to reach in this way. I have known of cases where the plan has been tried with apparently little success, but I have also known of cases where it has accomplished that which seemed impossible.

For the teacher, this, of course, necessitates a certain amount of extra time; but with a little practice it is not hard to see at first the main points of the story of a lesson; and it is almost always better to have the questions bear on this part, rather than on the practical teaching.—*Sunday-School Times*.

As we live on God's bounty, we should live to his glory.

PROMPT PAYMENT OF SMALL BILLS.

A wealthy banker in one of our large cities, who is noted for his large subscriptions to charities, and his kindly habits of private benevolence, was called on one evening, and asked to go to help a man who had attempted suicide. They found the man in a wretched house in an alley not far from the banker's dwelling. The front room was a cobbler's shop; behind it, on a miserable bed in the kitchen, lay the poor shoemaker, with a gaping gash in his throat, while his wife and children were gathered about him.

"We have been without food for days," said the woman, when he returned. "It is not my husband's fault. He is a hard-working, sober man. To-day, he went for the last time to collect a debt due him by a rich family, but the gentleman was not at home. My husband was weak from fasting, and seeing us starving drove him mad. So it ended that way," turning to the fainting, motionless figure on the bed.

The banker having warmed and fed the family, hurried home, opened his desk, and took out a file of little bills. All his debts were promptly met, but he was apt to be careless about the accounts of milk, bread, etc., because they were so petty. He found that there was a bill of Michael Goodlow's, for repairing children's shoes, \$10. Michael Goodlow was the suicide. It was the banker's unpaid debt which had brought these people to the verge of the grave, and driven this man to desperation, while at the very time the banker had given away thousands in charity.—*The Record of Christian Work*.

SCHOLARS' NOTES.

(From International Question Book.)

LESSON V.—NOVEMBER 4.

DEFEAT AT AI.—Josh 7: 1-12

COMMIT VERSES 10-12.

GOLDEN TEXT.

Incline my heart unto thy testimonies, and not to covetousness.—Ps. 119: 36.

CENTRAL TRUTH.

Sin the source of failure and trouble.

DAILY READINGS.

M. Josh. 7: 1-15.
T. Josh. 7: 16-26.
W. Josh. 8: 1-23.
Th. 1 Tim. 6: 6-21.
F. Jas. 1: 1-15.
Sa. 1 Kings 18: 1-20.
Su. Matt. 7: 10-34.

PLACE.—Ai, a city of 12,000 inhabitants (8: 25), 15 or 20 miles west of Jericho, and a short distance east of Bethel. It is 3,000 feet higher than Jericho, being situated in the high lands.

CIRCUMSTANCES.—When Jericho was captured, the whole city was "devoted" to destruction, and the metals to the Lord's treasury. Any one who took anything for his private use was to be accursed—devoted to destruction. It was supposed that all had obeyed.

HELPS OVER HARD PLACES.

1. *In the accursed thing*: that which was devoted to destruction, if it could be burned, or if metal, to the Lord's treasury. *Anger of the Lord*: not unreasoning passion, but indignation, the deep sense of justice that would punish all wrong. 2. *Bethaven, house of vanity, or of idols*: 12 miles north of Jerusalem. *Vieu*: spy out. 3. *Unto Shebarim*: the quarries, or ravines. *In the going down*: into the ravines or quarries. 4. *Rent his clothes*: as a sign of anguish, as was putting dust upon their heads. 5. *Amorites, mountaineers*: to whom probably Ai belonged. 6. *Unto*: in regard to. 7. *Wherefore liest thou upon thy face*: not so much a rebuke, as a declaration that his prayer was heard, and the time had come for action. 8. *Transgressed my covenant*: their promise to obey God. *Stolen*: from God; taking secretly what did not belong to them. *Dissembled*: deceived, lied. Joshua by lot discovered the guilty one—Achan. He did not confess till he was forced to. He had stolen a rich garment, \$100 in silver, and \$500 in gold. He was stoned to death, and burned with all his possessions. If his children suffered, they must have been partakers of the guilt. The punishment was so severe because the sin was very aggravated. It was willful disobedience, it was high treason, it was lying, stealing, and murder, for 36 men died in consequence of it. It endangered the whole nation, and the true religion. It was necessary to show the people that they must obey if they would succeed.

SUBJECT: FAILURE AND TROUBLE THROUGH SIN.

QUESTIONS.

I. THE FAILURE.—(vs. 1-5).—What city did the Israelites attack next after Jericho? Where was Ai? How large a city was it? (Josh. 8: 25.) Who lived in it? (v. 7.) What was the report of those sent to investigate? Were the people too self-confident? How many soldiers marched against the city? What was the result of the attack? What was the effect of the defeat on the people?

II. SEEKING FOR THE CAUSE OF THE FAILURE.—(vs. 6-9).—What did Joshua do in view of the defeat? (v. 6.) Why should we always take our troubles to the Lord? In what place did Joshua pray? Why there? What three outward marks of his earnestness and sorrow do you find in v. 6? What was Joshua's plea? What bad effects would naturally follow from this defeat?

III. SIN THE CAUSE OF THE FAILURE.—(vs. 10-12).—What did God say was the cause of the

defeat? How could it be, said that Israel had sinned, when it was only Achan with his family who did the deed? Are we responsible for the sins and crimes committed in our nation? Who was Achan? (v. 1.) What had he done? What does he say of his temptation? (v. 21.) How many sins did he commit in this transaction? Which of the ten commandments did he break? On what condition only could the Israelites have success? (v. 12.) What is meant by the accursed thing? Is sin usually the cause of our failures? Will a life of sin always prove a failure?

IV. THE PUNISHMENT.—In what way was the guilty man discovered? (vs. 16-22.) Why was his sin called "folly"? Did Achan confess? Was this true repentance? Did it save him from punishment? What was done to Achan? Who suffered with him? Does this show that they partook of the crime? Why was the punishment so severe? Is sin sure to find us out? (Num. 32: 23.) How only can we escape? Did Joshua succeed after this? By what means?

LESSON VI.—NOVEMBER 11.

CALEB'S INHERITANCE.—Josh. 14: 5-15.

COMMIT VERSES 10-12.

GOLDEN TEXT.

Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed.—Ps. 37: 3.

CENTRAL TRUTH.

Faithfulness shall be rewarded in due time.

DAILY READINGS.

M. Josh. 8: 1-35.
T. Josh. 9: 1-27.
W. Josh. 10: 1-43.
Th. Josh. 11: 1-23.
F. Josh. 14: 1-15.
Sa. Josh. 18: 1-10.
Su. Num. 13: 17-33; 14: 1-10.

JOSHUA.—Now about 85 years old.

CIRCUMSTANCES.—During six years Joshua and the people had been conquering Canaan, and the work was substantially done, so that the time had come to divide the territory among the tribes.

HELPS OVER HARD PLACES.

5. *As the Lord commanded*: (Num. 34: 16-29.) *Divided the land*: as described in the following chapters. 6. *Caleb*: a prince of Judah, first mentioned as one of the spies (Num. 13: 6.) *Kadesh-Barnea*: the headquarters of Israel in the wilderness for 38 years. 7. *Forty years old*: therefore he was over 38 years at the time of the Exodus. *I brought him word*: Caleb's faithful and noble action is described in Num. 13 and 14. 8. *Moses swore on that day*: (see Num. 14: 11.) *Deut. 1: 36*. 9. *These forty-five years*: from this we learn that Joshua had been over six years in conquering Canaan. For it was 38 years after his going as a spy when Israel entered Canaan. 10. *To go out and . . . to attend to his duties*. 11. *This mountain*: highlands, mountainous region. *Anakim*: a race of giants. *Fenced*: fortified. 12. *Hebron*: 200 miles south of Jerusalem, a most beautiful and fertile place. From this region came the grapes of Ishcol (Num. 13: 23, 24). 13. *Kirjath-arba*: city of Arba, a giant, who had conquered the city.

SUBJECT: FAITHFULNESS REWARDED.

QUESTIONS.

I. THE FAITHFUL SERVICE.—(vs. 5-8).—Among how many tribes was the land to be divided? (14: 2-4.) Which tribe had no land inheritance? (13: 14, 33; 14: 4.) In what way was the division made? (14: 2.) Who came to Joshua with a claim just before the division was made? Who was Caleb? What was his character? What great service had he and Joshua done? (Num. 13: 17-33; 14: 1-10.) How old was he at that time? What was the difference between them and the other spies? Is there any other way to a successful and happy old age except by following the Lord wholly in youth?

II. THE SURE PROMISE.—(vs. 9, 10).—What did God promise Caleb at that time? (Num. 14: 24; Deut. 1: 36.) Why was it promised? How long before had this promise been made? Why was it not fulfilled sooner? Are some of God's promises to us a long time in being fulfilled? But are they sure to be fulfilled in due time? (Josh. 21: 45; 23: 14; Isa. 40: 8; 1 Thess. 5: 24; 1 Pet. 1: 24, 25.)

III. THE PROMISE FULFILLED.—(vs. 11-15).—What kind of an old age did Caleb enjoy? (v. 11.) Was this because "he wholly followed the Lord"? What place did he desire as a possession? What fruit had he once brought from this region? (Num. 13: 23, 24.) Who held possession of it at this time? (v. 12; Josh. 15: 13, 14.) What are all the items in Caleb's reward that you can find in these verses?

IV. NEW TESTAMENT LIGHT.—What expression is used three times in this lesson to describe Caleb's character? What like this does Christ command us to do? (Matt. 22: 37.) How does St. Paul express the same duty? (Rom. 8: 14; 12: 1.) Is religion best for this life as well as the next? (Matt. 6: 23.) What are some of the things we inherit from God? (Rom. 8: 17; Matt. 7: 11; 1 Tim. 4: 8; Eph. 6: 3.) Are there any "Anakim" in our inheritance to be overcome? (See Practical Suggestions; Eph. 6: 12; 1 John 2: 15, 16; Luke 21: 31.) Must we overcome them? How can we do it? (1 John 5: 4; Rom. 7: 24, 25.)

LESSON CALENDAR.

(Fourth Quarter, 1888.)

- Oct. 7.—The Commission of Joshua.—Josh. 1: 1-9.
- Oct. 14.—Crossing the Jordan.—Josh. 3: 5-17.
- Oct. 21.—The Stones of Memorial.—Josh. 4: 10-21.
- Oct. 28.—The Fall of Jericho.—Josh. 6: 1-16.
- Nov. 4.—Defeat at Ai.—Josh. 7: 1-12.
- Nov. 11.—Caleb's Inheritance.—Josh. 14: 5-15.
- Nov. 18.—Helping One Another.—Josh. 21: 43-45 and 22: 1-3.
- Nov. 25.—The Covenant Renewed.—Josh. 24: 19-28.
- Dec. 2.—Israel under Judges.—Judg. 2: 11-23.
- Dec. 9.—Jideon's Army.—Judg. 7: 1-8.
- Dec. 16.—Death of Samson.—Judg. 16: 21-31.
- Dec. 23.—Ruth's Choice.—Ruth 1: 16-22.
- Dec. 30.—Review, Temperance, Num. 6: 1-4.