

very short, and in its excellent teaching far better than many lessons assigned in our Christian schools. We give it entire:

"Praise be to God, the Lord of all creatures, the most merciful, the King of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray."

Having acquired the first chapter the pupil turns to the last, which reads:

"I fly for refuge unto the Lord of men, the King of men, the God of men, that he may deliver me from the mischief of the whisperer who slyly withdraweth (the devil), who whispereth evil suggestions into the breasts of men; from genii and men."

The remainder of the Koran is studied in the reverse order of the chapters, but this is as well as if it was read in its regular order, as the Koran contains no connected history or argument, but is a collection of the various sayings of the prophet.

The education thus acquired from one book would seem too limited for the common purposes of life. But it must be remembered that the Moslems make more use of the Koran than we do of the Bible. It is not only their book of religious precepts, but also of common law and custom. An appeal to it is the end of all controversy between neighbors and communities. A Mohammedan who is familiar with his Bible needs little more to qualify him for almost any station.

In some of these primary or common schools the art of writing and the rudiments of arithmetic are taught; but often these are added by private tutors, the weighers at the market or the more proficient clerks at the bazars. Low as popular education is among the Arabs, the fellahen of Egypt rank higher than the masses of Russians or Portuguese, if we are to judge from the fact that in Egypt there is a larger percentage of the population in these common schools.

The Moslems have also higher schools and universities. The most famous one is El-Azhar, attached to the mosque of that name in Cairo. It was founded about 975 A.D., by El Azeze, a caliph of the Fatemite dynasty. Here are gathered from 10,000 to 12,000 students from all parts of the Mohammedan world. They enroll themselves under instructors of their own race or country or representing the sectarian creed of Islam to which they may be attached. The instruction covers such branches as grammar, algebra, arithmetic, logic, the Koran and its theology, the latter being taught in its most bigoted interpretation.

But in comparatively recent years a new direction and spirit have been given to educational movements among both the Arabs and Turks. When Mehemet Ali possessed Egypt he opened schools, largely on the European model, in which to train the bands of young men who should subsequently rule the country. Pupils were even paid for entering the departments of medicine, modern languages, engineering, and military science. These were directed by French teachers whom this marvellous man attracted to his service, and his schools supplied him with that army whose intelligence qualified it to conquer the far outnumbering hordes which were sent against him. The Khedives who have followed Mehemet in the control of Egypt have not always emulated the wisdom of their great founder in this respect; but to-day there are Egyptian schools which would compare favorably with some of our American colleges.

In 1873 the wife of the Khedive Ismail opened schools for girls. Though antagonized by the deep prejudice in all Moslem lands against the education of women, these enterprises have grown into popularity among the better classes. Many hundreds are gathered in them and are instructed in reading, arithmetic, writing, French, music, drawing, etc. Such culture must result in breaking up the exclusiveness of the harem life. This isolation of the sex is perhaps one of the most prolific sources of the degeneration of the Moslem peoples. It deprives society of the refining influence of woman, leaving men to segregate where mere cupidity or the coarser desires have play. But most disastrous is the harem system upon the children. Until of age to enter the schools the boy is associated only with the women; not only with his mother and sisters, but with the other wives and families of his father. The testimony of Christian

women who have been admitted into the families of Mohammedans is unanimous as to the degradation of the home among them. With no culture to lift their thoughts above the jealousies of polygamous wifehood, its sensual scandals or drudgeries, the Moslem mothers cannot impart a pure or noble tone to the character of their children. Mrs. Blunt, the Consul's daughter, whose long residence in the east enables her to be an intelligent and competent witness says: "In those early years spent at home, when the child ought to have instilled into him some germ of those principles of conduct by which men must walk in the world if they are to hold up their heads among civilized nations, the Turkish child is only taught the first steps towards those vicious habits of mind and body which have made his race what it is. The root of the evil is partly found in the harem system. So long as that system keeps Turkish women in their present degraded state, so long will Turkish boys and girls be vicious and ignorant." The education of Moslem women is thus the sweetening branch thrown into the spring-head of the entire life of the people. "La Jeune Turquie" will have the God-speed of Christendom if it continues to press its demand for this generous and general culture of the people.

THE TEACHER'S WORK.

In order to teach in the Sabbath school we need to know what teaching is, what is and what is not to be taught, and what sort of persons those are who are to be taught. Many fail utterly for lack of such knowledge.

"Not all teaching is teaching," as Dr. Trumbull says in "Teaching and teachers," a treasure-house from whose rich stores we draw freely. The very word has a vague, if not wrong, meaning with many. "Teaching" a thing is not teaching it, though teaching it involves telling it. No person is taught until he learns. Teaching always implies learning. The teaching process must awaken interest, stimulate inquiry, fix attention, and lead to mental effort, or it is unworthy of being called "teaching." "To sit as a passive bucket," says Carlyle, "and be pumped into, can, in the long run, be exhilarating to no creature, how eloquent soever the flood of utterance that is descending." A vast deal of what is called teaching is only talking—talking about something, rather than teaching something. Hearing a recitation is not teaching. The lesson must not be merely "heard," it must be "taught." The teacher may talk and the scholars listen, or the teacher may ask questions and the scholars "answer," and yet there be no teaching.

"Teaching," says Prof. Hart, "is causing another to know." This is the essence of true teaching. It involves the idea of knowledge imparted and obtained by a process. It "includes the idea of learning, not as a correlative term, but not as one of its constituent parts." It involves the three-fold idea of a teacher, a lesson, and a learner. It involves the additional idea of activity on the part of both teacher and learner. It aims at and implies the actual transfer of the truth from the mind of the teacher to that of the learner; that transfer were impossible without a double and reciprocal activity. So, when the learning process ends, the teaching process ends. We are teaching only so long and so far as someone is learning.—The Baptist Teacher

IT HURT HIM.

"Let liquor alone and it won't hurt you," was the advice given by a gentleman to a young friend—a wide-awake, bright-eyed, young business man—who sat beside him on a railway train. "But it has hurt me," answered the young man. "How is that?" inquired his friend, who saw no token on his manly countenance of the blight that so soon makes its mark on the human face divine. "Well, six months ago my employer, when off his balance, signed some notes which he should not have endorsed; and yesterday the firm (a heavy iron firm) went under. So here I am, and nearly two thousands others, in dead of winter, thrown out of employment." That gentleman's act, because of drink, has touched the comfort, and possibly the subsistence, of not less than ten thousand human beings.—Record.

KEEP THE BIBLE in view. Don't smother it to death by the infinity of help-hinderances.

IT IS NO ADVANTAGE to hear too much about your neighbors, for your time will be so much occupied in taking care of their faults that you will have no time to look after your own. And while you are pulling the chickweed out of their garden, yours will get all overgrown with horse-sorrel and mullen stalks.—Talmage.

SCHOLARS' NOTES.

(From International Question Book.) LESSON VII.—NOVEMBER 13. CHRIST'S WITNESS TO JOHN.—MATT. 11:2-15. COMMIT VERSES 2-6. GOLDEN TEXT.

He was a burning and a shining light.—John 5:35.

CENTRAL TRUTH.

Jesus Christ the cure of doubt and discouragement.

DAILY READINGS.

- M. Matt. 11:2-15. T. Luke 7:18-30. W. John 1:15-37. Th. Mark 8:12-30. F. Matt. 14:1-13. Sa. Mal. 4:1-6. Su. John 14:1-17.

PARALLEL ACCOUNT.—LUKE 7:18-30.

CIRCUMSTANCES.—In the March previous to this, John the Baptist was imprisoned by Herod in his castle of Machærus, in Perea, beyond Jordan, on account of the prophet's bold rebuke of the king's sin (Matt. 14:1-5.) Here, alone, in a damp dungeon, unhelped, in need, he hears of Christ's wondrous works, but no kingdom begun as he expected; and he sends to Christ to know if indeed he is the promised Messiah.

HELPS OVER HARD PLACES.

2. JOHN—the Baptist, in prison. Thirty-two years old. Had preached but two years. 3. HE THAT SHOULD COME—the promised Messiah. John was discouraged, like Moses (Num. 11:10-15) and David (Ps. 10:1), or Elijah (1 Kings 19:10). 4. THE BLIND RECEIVE THEIR SIGHT, etc.—he gave no unusual evidence, but pointed out to him the blessed fruits of his ministry, which had been foretold by the prophets. It is what Christianity does, that is one great proof of its truth. Churches, colleges, schools, hospitals, kind deeds, benevolent gifts, missions, spring up in its footsteps as flowers at the coming of spring. 5. NOT BE OFFENDED IN ME—not stumble at my course, and the way I bring the kingdom of heaven. It was very different from what they had expected. 7. CONCERNING JOHN—lest they should misunderstand him, on account of this message. 8. REED—Palestine reeds were tall, twelve feet high, but slender, and would bend flat to the ground in the wind. John was a rock, not a reed. 9. MORE THAN A PROPHET—he pointed out what they only foretold. He saw what they hoped for. 10. OF WHOM IT IS WRITTEN (Mal. 3:1) 11. THE LEAST IN THE KINGDOM IS GREATER THAN HE—greater in privileges, station, opportunities; shall see greater works. 12. KINGDOM OF HEAVEN SUFFERETH VIOLENCE—the kingdom was in the midst of sudden and violent changes; and crowds followed. It required great exertion and earnestness to enter.

QUESTIONS.

In what two Gospels is this lesson recorded? To what part of Christ's life do we now return?

SUBJECT: THE CURE OF DISCOURAGEMENT AND DOUBT.

I. THE DISCOURAGED PROPHET.—Where was John the Baptist at this time? (Mark 6:17.) Why had he been put in prison? (Mark 6:17-20.) What reasons can you give why John might be discouraged? Was his work a failure? Might physical weakness and the inactivity of prison life lead to discouragement? Might he wonder why Jesus, who was healing men and raising the dead, did not do something to relieve him, his cousin and forerunner? Is it natural that so bold a man as John should be discouraged? Give the example of Moses (Num. 11:10-15); Elijah (1 Kings 19:10); David (Ps. 10:1).

Does our physical state affect our spiritual feelings? Does our real character vary with our feelings? How should we cure doubts and discouragements which have such a source? Is such doubt as John's a sin? Could John understand why Jesus did not help him? Can you? Can we know the reason why God lets us suffer? (Heb. 12:5-11; John 13:7.)

II. HE SEEKS RELIEF (vs. 2, 3).—Where did John send to get help? Why? By whom? What question did they ask? Who is meant by "he that should come"? Is this the place where we should go in our doubts? How can we go to him?

III. JESUS' REMEDY FOR DOUBT (vs. 4-6).—What answer did Jesus send to John? How did these things prove that Jesus was the Messiah? (Luke 4:18.) Were they any different from what John had heard? (Luke 7:18.) How is the Gospel for the poor an especial proof of Jesus' Messiahship? What is the proof that Christianity is true? (Matt. 7:16.) Should we expect new evidences to cure our doubts, or only to be pointed anew to the old? Meaning of "offended in me"? Why were they likely to be offended in him?

IV. REMOVING THE DOUBTS OF THE PEOPLE (vs. 7-15).—What wrong impression might John's message give the people? What things was John not like? How was he more than a prophet? Where had he been foretold? (Mal. 3:5; Luke 1:17, 76.) In what respects are the least in the kingdom of God greater than he? How does the removing wrong impressions keep us from doubting?

LESSON VIII.—NOVEMBER 20. JUDGMENT AND MERCY.—MATT. 11:20-30. COMMIT VERSES 27-30.

GOLDEN TEXT.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

CENTRAL TRUTH.

Jesus, both by warnings and by promises, seeks to draw all men unto himself.

DAILY READINGS.

- M. Matt. 11:27-30. T. Luke 10:1-24. W. Rom. 10:1-13. Th. Isa. 1:1-20. F. Isa. 55:1-13. Sa. Prov. 1:20-33. Su. Rev. 22:1-17.

PARALLEL ACCOUNT.—This discourse appears only in Matthew, but thoughts nearly identical with vs. 20-27 are given in another connection in Luke 10:13-16, 21, 22.

INTRODUCTION.—Hitherto Christ had only preached the kingdom, but most refused to believe. He now begins to reveal himself as a Judge, and show the terrible danger of refusing salvation through him. He mingles warnings and invitations in his longings to save them.

HELPS OVER HARD PLACES.

20. UPBRAID—to chide, to reproach with wrong-doing. 21. WOE UNTO THEE—not a wishing of woe, but a statement of fact. CHORAZIN—a city about two miles north of Capernaum, now a ruin. BETHSaida (house of fish)—a fishing town on the north shore of the Sea of Galilee, at the mouth of the Upper Jordan. Here three Apostles belonged, Peter, Andrew and Philip. TYRE AND SIDON—two celebrated cities on the coast of the Mediterranean Sea, heathen cities, and very wicked. SACKCLOTH—a coarse cloth of camel's or goat's hair, used for bags. It was worn as a symbol of sorrow, in a dress like a sack, with two holes for the arms. ASHES—they used to strew ashes on the head as a sign of mourning. 23. CAPERNAUM—then a flourishing city on the north-west coast of the Sea of Galilee; the chief city of Galilee then, now a ruin. EXALTED UNTO HEAVEN—in privileges; more of Christ's miracles were done here than in any other place. DOWN TO HELL—will be punished because they despised their privileges. SONOM—once the chief city of Palestine, just south of the Dead Sea. It was destroyed by fire and brimstone. (See Genesis, chapters 18, 19.) 25. HEAVY LADEN—because they would not receive them. THESE THINGS—this mystery of God's dealings, the Gospel truths. WISE—worldly wise, wise in their own eyes. BABES—childlike persons, willing to learn. The meaning is that religious truth is received not through the intellect, but through a teachable heart. 28. LABOUR—weary with toil and striving. HEAVY LADEN—burdened with sin and sorrow. 29. YOKE—a sign of service. It is easy because it is a free, joyous service, natural, and proceeds from love. 30. MY BURDEN—refers to the duties he lays upon us, and they are light, because he gives abundant strength to do them; they are loving, the reward is abundant.

QUESTIONS.

INTRODUCTORY.—How is this lesson connected with the last? When and where was it spoken? In what region were most of Christ's mighty works done? What change do you notice in Christ's method of leading men to repent and believe?

SUBJECT: TWO METHODS OF BRINGING MEN TO CHRIST.

I. FIRST METHOD.—BY WARNINGS (vs. 20-23).—Meaning of "upbraid"? What was Christ's object in doing mighty works? (v. 20; John 11:15.) How had men treated Christ's message? What did Jesus say to two of these cities? Where were they situated? What is it to repent in sackcloth and ashes? Was Christ's "Woe unto thee" a wish, a threat, or the statement of a fact? Why will we come upon all who reject Christ? (Heb. 2:3.) Does Jesus utter these warnings from anger or from love? Show how it is love that utters them. What did Jesus say to Capernaum? What is meant by "exalted unto heaven"? What has become of it now? What can you tell about Sodom? In what respects are you exalted unto heaven? Why will it be worse for you than for those who have not had advantage, if you are not saved?

If Tyre and Sidon would have repented, why was not the Gospel preached to them? (See v. 26.) Why would the judgment day be more tolerable for them than for the cities of Galilee? (Luke 12:47, 48.) What does this teach us about judging others? What is the connection between vs. 25-27 and the previous ones?

For what did Jesus thank his Father? (v. 25.) Does real wisdom keep us from understanding religious truth? To whom is it revealed? Can all have this childlike spirit? How did Jesus show that he had authority to warn and to promise? (v. 27.) How may we know the Father?

II. SECOND METHOD.—BY PROMISES (vs. 28-30).—Whom did Jesus invite to come to him? Who are meant by those who labor? By the heavy laden? What do they need? What is this rest? (Rom. 8:1; Eph. 1:6, 7.) How does Christ give it? What must we do in order to receive it?

What three things are we to do after we have received the rest referred to in v. 28? (vs. 29, 30.) What does Christ mean by his yoke? Why is his service easier than the service of sin? What are we to learn of him? How may being a Christian be called "going to school to Christ"? What is meant by "his burden"? What makes it light? What was Christ's character? Why does that character bring rest? How does it attract us to Him as our Teacher? Is there any difference between the rest we find in serving Christ and learning of Him, and the rest He gives?

LESSON CALENDAR.

(Fourth Quarter, 1887.)

- 1. Oct. 2.—The Centurion's Faith. Matt. 8:5-13. 2. Oct. 9.—The Tempest Stilled. Matt. 8:18-27. 3. Oct. 16.—Power to Forgive Sins. Matt. 9:1-8. 4. Oct. 23.—Three Miracles. Matt. 9:18-31. 5. Oct. 30.—The Harvest and the Laborers. Matt. 9:35-38, and 10:1-8. 6. Nov. 6.—Confessing Christ. Matt. 10:32-42. 7. Nov. 13.—Christ's Witness to John. Matt. 11:2-15. 8. Nov. 20.—Judgment and Mercy. Matt. 11:20-30. 9. Nov. 27.—Jesus and the Sabbath. Matt. 12:1-14. 10. Dec. 4.—Parable of the Sower. Matt. 13:1-9. 11. Dec. 11.—Parable of the Tares. Matt. 13:24-30. 12. Dec. 18.—Other Parables. Matt. 13:31-52. [and 44-52.] 13. Dec. 25.—Review and Christmas Lesson.