

men prisoners, who are instructed to deliver a message to the men—in hiding far away in the forest—to the effect that if they want their women back they must come and redeem them with tusks of ivory—each woman being valued at the rate of one large tusk. Then several days pass, until perhaps one morning early a gruff voice is heard in the distance hailing the encampment. He inquires as to the truth of the statement brought by the women, and then follows a parley. During the subsequent days the persecuted natives come with ivory to redeem their mothers, sisters, or wives. Eventually they make friends with their conquerors, who then use them as guides to the next encampment, where the same treatment is repeated upon the neighbors of those recently plundered. Part of the reward that the guides receive from the Arabs is the flesh of the people who are shot in the next attack.

"Arabs who have travelled in these parties have frequently related to me the ghastly details of these cannibal orgies. The bodies of those who are shot in the streets are dismembered, and the flesh is thrown into one general heap, so that the head man may, with greater facility, direct its distribution. This human flesh is cooked over the fire on sticks. It is a singular characteristic of these people that they are ever ready, after having become reconciled with their Arab enemies, to lead them on to the destruction of their neighbors, and even manifest the keenest interest in doing so."

With the founding of the Congo Free State Tippoo Tib is intimately connected. When Stanley was Governor a revolt took place on the Upper Congo and Tippoo Tib, who many considered had encouraged the revolt, was appointed governor of the disturbed district. As Governor he secured quiet throughout the disturbed parts, but the appointing of so notorious a slave raider to such a position met with such strong opposition that for a time the Free States were forced to retire completely from the Upper Congo.

Tippoo again comes to the fore in the early part of the Emin Relief Expedition, when Stanley was organizing his expedition on the banks of the Aruwimi, a river which enters the Congo from the north, a little below Stanley Falls. He was contracted with to provide carriers for the second column of the expedition which was to start up the river under command of Major Barttelot, but failed for some reason to carry out the agreement. In the trouble that ensued Major Barttelot was shot and it yet remains to be decided how much of the responsibility rests upon the shoulders of Tippoo Tib. The large picture which we give is from a sketch in *Scribner* by Mr. Ward and represents a portion of forty tons of ivory, the result, says that gentleman, of a little over three months' raiding. The value of this ivory in British money would be £40,000, while the outlay to the Arabs in obtaining it would be but a matter of a few hundred dollars' worth of gunpowder wherewith to shoot and intimidate the poor wretched savages. They are all very large tusks, much above the average size and weight.

THE SPARE BED.

A friend recently gave us the following ology, clipped from *we know not where*, with the request that we help to extend its circulation. We comply, not without a strong feeling of the usefulness of such effort. It requires more than ridicule to convert the average housekeeper from her blind devotion to the traditions of her foremothers concerning the "spare room."

Who first called them "spare beds?" Why didn't he name them "man-killers" instead? I never see a spare bed without wanting to tack the following card on the head-board:

NOTICE!
THIS BED WARRANTED
to produce
NEURALGIA, RHEUMATISM,
Stiff Joints, Backache,
DOCTOR'S BILLS, AND DEATH!

When I go out into the country to visit my relatives, the spare bed rises up before my imagination days before I start, and I remember how cold and grave-like the sheets are. I put off the visit as long as possible, solely on account of the spare bed. I don't like to tell them that I would rather sleep on a picket fence than to enter

that spare room and creep into that spare bed, and so they know nothing of my sufferings.

The spare bed is always as near a mile and a half from the rest of the beds as it can be located. It is either upstairs at the head of the hall, or off the parlor. The parlor curtains haven't been raised for weeks; everything is as prim as an old maid's bonnet, and the bed is as square and true as if it had been made up to a carpenter's rule. No matter whether it is summer or winter, the bed is like ice, and it sinks down in a way to make one shiver. The sheets are slippery clean, the pillow-slips rustle like shrouds, and one dares not stretch his leg down for fear of kicking against a tombstone.

Ugh! shake me down on the kitchen floor, let me sleep on the haymow, on a lounge, stand up in a corner, anywhere but in the spare bed! One sinks down until he is lost in the hollow, and foot by foot the prim bed-posts vanish from sight. He is worn-out and sleepy, but he knows that the rest of the family, are so far away that no one could hear him if he should shout for an hour, and this makes him nervous. He wonders if any one ever died in that room, and straightway he sees faces of dead persons, hears strange noises, and presently feels a chill galloping up and down his back.
—Sanitary Volunteer.

LOOKING HIGHER.

There is a useful hint for Sunday-school teachers in the following from the *Youth's Companion*.

A woman, well-known throughout the country for her goodness and shrewd insight into human nature, was for many years occupied in trying to educate and elevate the working women of an inland town. She confessed to having made many mistakes at first.

When I began to make acquaintance among the girls in the P—mills, she said, I was disgusted with their vanity and frivolity. They cared for nothing but dress, and spent their poor earnings upon tawdry finery and pinchbeck jewellery. I used to lecture them incessantly on this point, arguing against their folly, but in vain. The wind blowing against a stone wall had more power than my reasoning or my eloquence.

After some time, however, reading-rooms were established for these women, lessons were given them in cooking, sewing and vocal music; they were led to form guilds, to help orphan children, the sick, and women poorer than themselves.

Their brains and hearts were awakened and set actively to work, and lo! in a few months the tawdry finery had disappeared. Their dress became neat and quiet, and occupied only a small share of their attention. My conclusion was, that if you want to conquer a fault you must climb above it. Democritus was highly applauded by the Spartans because he put out his eyes that he might not see the fine horses and jewels belonging to his neighbors, which excited envy in his heart.

He might have gained his end as surely, and at a less price, if he had taught his eyes and thoughts to rise above the diamonds and horses.

We have all heard of the foolish man who spent his life raking together the mud and muck upon the high-road, while the stars of heaven burned unnoticed above him. Yet the fault was not in the mud for being mud and in its place, but in the man who would not lift his eyes.

HOW TO TEACH THE CLASS TO STUDY.

In a very successful class, the following plan is pursued: The teacher divides the lesson into topics, and the class into groups; and to each group one topic is assigned. To one is given the connecting links between the last lesson and the one to follow. It is the duty of another group to study the geography of the lesson scene. A third must be posted in the history of the characters or cities under discussion. The spiritual truths are sought by others, and illustrations are assigned to the last group. These illustrations are to be drawn from the Bible, history, personal experience, and general reading. Nothing is accepted which is found on the lesson help in use by the school.

The geographical group does not by any

means always study geography. The teacher can assign to them the spiritual themes for the next Sunday, and so change the topics till every member of the class has had experience in the practical preparation of the lesson. In a smaller class than the one mentioned, individuals can be substituted for groups.

Some scholars will probably say that they have no books necessary for their work. Robinson's "Harmony of the Gospels," and "The Bible Text Book," a revised edition of which has been published by the American Tract Society, will prove extremely helpful in the preparation of the lessons we are now studying. At a trifling expense the teacher can obtain these works, and lend them to scholars unable to make the purchase for themselves.

Interest is promoted in the study of the Bible by leaving a question with the class, the answer to which is to be given on the following Sunday.

Every one remembers how much easier it was to study the daily lesson from the familiar school-book. If your particular copy of the work was lost or mislaid, it seemed so awkward and unpleasant to use another. Weave a little spell of familiar association about the individual Bible. Encourage each scholar to bring his or her own. Give them a lesson verse of your own selection to mark every Sunday. Ask them to lay among its leaves the little text-cards or leaflets which you give them from time to time. By so doing you are helping them build a store-house of blessed memory and powerful influence. The Holy Bible becomes to each "my Bible,"—holly through tender associations and individual revelation.—*Helen Jay*

SCHOLAR'S NOTES

(From Westminster Question Book.)

LESSON X.—MARCH 9.

THE GREAT PHYSICIAN.—Luko 4:33-44.

COMMIT TO MEMORY vs. 33, 39.

GOLDEN TEXT.

"He cast out the spirits with his word, and healed all that were sick."—Matt. 8:16.

LESSON PLAN.

- I. Curing the Demoniac. vs. 33-37.
- II. Curing the Fever-Patient. vs. 38, 39.
- III. Curing the Multitudes. vs. 40-44.

HOME READINGS.

- M. Luko 4:33-44.—The Great Physician.
- T. Mark 1:32-45.—The Leper Cleansed.
- W. 2 Kings 5:1-14.—Naaman the Leper.
- Th. Isa. 35:1-10.—The Glory of the Lord.
- F. Psalm 82:15-27.—Help upon One that is Mighty.
- S. Col. 1:1-23.—All Fullness in Christ.
- S. Rev. 1:1-18.—The First and the Last.

TIME.—A. D. 28, May; Tiberius Cæsar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas Governor of Galilee and Peræa.

PLACE.—Capernaum, a large city on the western shore of the Sea of Galilee, near its northern end; the synagogues of Galilee.

OPENING WORDS.

Jesus now made Capernaum the centre of his operations. From this city he took extended circuits through the country, preaching in the synagogues and healing multitudes that were sick. Jesus is still the great Physician, able and willing to cure and save every sin-sick soul that comes to him. He is also the Physician for our bodies, for no medicine can heal without his blessing. Parallel accounts, Matt. 8:14-17; Mark 1:21-30.

HELP IN STUDYING THE LESSON.

V. 33. *An unclean devil*—a demon. V. 31. *Let us alone*—the demon spoke through the speech of the man. *I know thee*—he knew that Jesus had come to destroy the works of the devil (1 John 3:8), and he cried out in terror. V. 35. *Rebuked him*—rebuked the demon. *Had thrown him*—Mark says, "tearing him." V. 36. *Amazed*—the new Teacher commanded as well as taught with authority. V. 38. *Simon's house*—Simon had removed from Bethsaida, his city (John 1:44), to Capernaum. *They besought him for her*—note how promptly he answered the prayer. So it is always. V. 40. *When the sun was setting*—as soon as the Sabbath was over. V. 41. *Suffered them not to speak*—Jesus neither needed nor wanted the testimony of Satan or that of his agents. V. 42. *A desert place*—read the parallel account (Mark 1:35-39), which is much fuller. V. 43. *I must preach the kingdom of God*—Revised Version, "I must preach the good tidings of the kingdom of God." V. 44. *He preached*—Revised Version, "was preaching," implying a continued ministry.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? Where did Jesus go from Nazareth? What did he do on the Sabbath? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. CURING THE DEMONIAC. vs. 33-37.—Who was there in the synagogue? What did the unclean spirit say? What did Jesus do? How did this miracle affect the people? For what purpose did Jesus come into the world? 1 John 3:8.

II. CURING THE FEVER-PATIENT. vs. 38, 39.—Where did Jesus go from the synagogue? Who was sick there? With what disease? How did Jesus cure her?

III. CURING THE MULTITUDES. vs. 40-44.—What happened when the sun was setting?

Whom did Jesus cure? Why did he not permit the demons to speak? Whether did he go the next day? What did the people do? What is meant by stayed him? Why would Jesus not remain at Capernaum? Where did he preach? What did he do besides preaching? (See Mark 1:39.)

WHAT HAVE I LEARNED?

1. That Jesus can subdue all evil in us as he subdued the demons.
2. That he cares for the sick and the sorrowing.
3. That we should ask him to help us to conquer our bad tempers and bad habits, and to heal the sickness of our souls.
4. That we can intercede with him for our sick friends.
5. That Jesus is the great Physician; he is both able and willing to cure all that come to him.

QUESTIONS FOR REVIEW.

1. What miracle did Jesus work in the synagogue at Capernaum? Ans. He cast out an unclean demon.
2. What miracle did he work for the mother of Peter's wife? Ans. He cured her of a great fever.
3. What took place in the evening of the same day? Ans. He cured many that were sick, and many that were possessed with demons.
4. What reason did he give for leaving Capernaum? Ans. I must preach the kingdom of God in other cities also.

LESSON XI.—MARCH 16.

THE DRAUGHT OF FISHES.—Luko 5:1-11.

COMMIT TO MEMORY vs. 8-11.

GOLDEN TEXT.

"Fear not; from henceforth thou shalt catch men."—Luko 5:10.

LESSON PLAN.

- I. The Empty Fishing-Boats. vs. 1-3.
- II. The Multitude of Fishes. vs. 4-7.
- III. The Fishing of Men. vs. 8-11.

HOME READINGS.

- M. Luko 5:1-11.—The Draught of Fishes.
- T. Matt. 10:1-15.—The Disciples Set Forth.
- W. 1 Cor. 1:18-31.—The Preaching of the Cross.
- Th. 1 Cor. 2:1-16.—The Testimony of God.
- R. 2 Cor. 4:1-18.—We Preach Christ.
- S. 2 Cor. 5:9-21.—Ambassadors for Christ.
- S. Rom. 10:1-21.—Faith by hearing.

TIME.—A. D. 28, May, a few days before the last lesson; Tiberius Cæsar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Peræa.

PLACE.—Capernaum and the Sea of Galilee.

OPENING WORDS.

The events of this lesson occurred during the week between the rejection at Nazareth (Lesson IX.) and the healing of the demoniac at Capernaum. Lesson X. As Jesus approached Capernaum he met upon the lake his former disciples, Simon, Andrew, James and John, who were washing their nets. Then he performed the miracle here recorded, and called these disciples again into his service. Read as parallel passages Matt. 4:18-22; Mark 1:16-20. Luko alone gives an account of the miracle.

HELP IN STUDYING THE LESSON.

V. 2. *Ships*—fishing-boats. *The fishermen*—James, John, Simon, and Andrew, his former disciples, who had returned to their homes and usual pursuits. V. 3. *Entered into one of the ships*—to avoid the press of the people. *Sat down*—the usual posture of a teacher. V. 4. *Launch out into the deep*—that is, the deep water. V. 5. *All night*—the usual time for fishing. (Compare John 21:2.) *At thy word*—on account of thy word; this involved faith. V. 6. *Had this done*—cast the net as directed by Jesus. *Net broke*—Revised Version, "their nets were breaking." V. 7. *Began to sink*—were on the point of sinking. V. 8. *Depart from me*—an expression of humility, as though he had said, "I am unworthy to be near thee." (Compare Isa. 6:5; Job 42:5, 6.) V. 10. *Catch men*—win men to the truth, that they might be saved. V. 11. *Forsook all*—a prompt and willing sacrifice.

QUESTIONS.

INTRODUCTORY.—What Scripture passage did Jesus read in the synagogue of Nazareth? What did his hearers say? How did Jesus reply? What did the people then do? Whether did Jesus go from Nazareth? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE EMPTY FISHING-BOATS. vs. 1-3.—Where was Jesus at this time? What did he see? Where were the fishermen? What did Jesus do? What did he ask of Simon? Why did he enter the boat? How did he teach the people?

II. THE MULTITUDE OF FISHES. vs. 4-7.—What did Jesus afterward say to Simon? What did Simon answer? What feeling did this answer show? What was the result? What did the disciples then do? How great was the multitude of fishes?

III. THE FISHING OF MEN. vs. 8-11.—What effect had this miracle on Simon? Why did he say depart from me? What was it that so affected him? Was he alone in his astonishment? What did Jesus say to Simon? What did the disciples do when they landed?

WHAT HAVE I LEARNED?

1. That Jesus sanctifies every worthy calling and turns it to his own use.
2. That all labor will be fruitless without his blessing.
3. That every service done at his command will have its reward.
4. That the gospel-preacher is a fisher of men.
5. That we should hear when the Lord speaks; work when he commands; believe what he promises; follow where he leads; be willing to forsake all, if need be, for Christ.

QUESTIONS FOR REVIEW.

1. For what purpose did the people come to Jesus at the Lake of Gennesaret? Ans. They pressed upon him to hear the word of God.
2. What did Jesus do? Ans. He went into Simon's boat and taught the people who stood on the shore.
3. What did he then say to Simon? Ans. Launch out into the deep, and let down your nets.
4. What took place when this was done? Ans. They took a great multitude of fishes.
5. What did Jesus say to Simon to calm his fear? Ans. Fear not; from henceforth thou shalt catch men.