

Eldorado, where thousands of men from every clime were searching for the shining metal. Here amid the lawlessness which made the old Vigilance Committee a necessity in the days of '49 he rolled a dry goods box into the public plaza, surrounded as it was on four sides by gambling dens and palaces of sin, and, mounting his rough pulpit, congregated a vast assembly by singing 'The Royal Proclamation.'

These seven succeeding years he was carried on a revival wave through most of the United States and Canada, and then for twice seven years he was engaged in evangelistic work among every English speaking people in the world, chiefly in Great Britain and all her colonies. After his third visit to Australia the Wesleys reported 21,000 accessions to their churches during the three times he was in the colony.

It was then that he made his first trip to Africa, twenty-seven years ago, where in a campaign of seven months, from Cape Colony up through Kaffraria, seven thousand Kafirs were converted and added to the churches. These tall sons of the forest, accustomed to give a descriptive title to all, called him 'Isiquisilvuta yo' (the flaming torch). He has ever been closely connected with the Children of Ham. When he married a beautiful Southern maiden her wedding dowry was counted in slaves; and these, with her approval, he out-fitted and paid their passage to the then new colony of Liberia, where some of their descendants still greet him when he goes to their shores. In the midst of the struggle for their liberty in the States, when British sentiment, unenlightened on the subject, was in favor of the oppressor, it was the pen of 'California Taylor,' then in London, that wrote the popular pamphlet of which President Hayes said: 'It accomplished more for the cause of the Union than any regiment of soldiers we had at the front.'

Following the world wide evangelistic labors, the next series of seven years were spent in founding Methodist christianity in South India and South America. Just at the close of his ninth seven years he was elected and consecrated Bishop of Africa, where he is pushing the battle, as only one of his years and experience could, with success.

The young lady who stood by his side on the deck is a classical graduate of Dickinson College and a medical graduate of the Philadelphia College, and in the Methodist hospital proved herself to be gifted as a surgeon. After preparing herself as a dentist for special work at all of our mission stations, she goes forth for a special service that will extend over two years. Many of our missionaries at the front are in great need of the services she will be able to render, which will save not a few the necessity of a return home. Our noble men and women in Angola who have been hard at work for over nine years are some of them, actually impaired in health as 'the grinders have ceased because they are few.'

Dr. Jennie M. Taylor is the eldest daughter of the Bishop's brother, Rev. Andrew E. Taylor, of the Central Pennsylvania Conference. After eleven years of hard study her robust constitution still bears the bloom of youthful health and vigor.

It is the purpose of Bishop Taylor to visit in turn each of the missionary stations he has established in Liberia, on the Congo, in Angola and in Zambesia and Mashonaland, and to make a thorough inspection of the entire field. On that Wednesday afternoon as he stood in the cool December breeze upon the deck of the departing steamer, clad in a light summer suit, with resolute face set toward the post of danger to which he had been assigned by God and the Church, none would have doubted the personal consecration to the service of Christ and humanity which has been the mainspring of his life and the joy of thousands of redeemed souls.—*The African News.*

THE PRESENT.

Oh, be not idle, dreaming every hour
Of what ye mean to do some future day;
Letting the present glide in dreams away,
When 'tis the present only has the power,
To change your dreams of doing to a dower
Of fruitful deeds.

CAROLINE MAX.

THE WORK OF A PRIMARY
TEACHER.

BY MISS AGNES L. RICKERT.

The influence of personal character is stronger than any other influence in molding the hearts of children. Now, as the primary teacher looks over her class, she finds, as said before, that some of her scholars come from homes where they receive good instruction and training; while others come from homes where perhaps the Bible is never read, prayer never offered, and where the parents themselves are ignorant of all the beauties of Christian life. Very true, the teacher has to deal with her scholars as a class; but she also has a grand privilege of doing considerable individual work.

First of all it is necessary that she love every scholar in her class—whether rich or poor, well-dressed or poorly clad, those that have wrong habits as well as those that have good habits, and dull scholars as well as bright ones. Next we expect that in all things she will set forth good examples to her pupils, whether in Sabbath-school or away from school; she should not only be a teacher the short time in Sabbath-school, but in everything and at all times her influence should be for good. Again, the primary teacher should be pleasant and take great interest in her work—her success lies in the interest which she takes in her pupils. She should not be satisfied in merely teaching dry facts of the lesson perhaps twenty minutes on the Sabbath; but by having her scholars, during the week at home, either memorize or in some way work upon the important facts which have been taught the Sunday previous, she will not only arouse interest on the part of the scholar, but in some such way she may be able to reach unconverted parents, and perhaps through her influence may bring an entire family to Christ. The primary teacher can, also, accomplish much good by occasionally visiting the parents of her scholars—the parents as well as the scholars will enjoy her visits; and if the parents are unconverted, through such means they may, perhaps, be saved for the kingdom of Christ. So we notice that Christian parents can greatly aid the teacher in her work; but, on the other hand, if parents are unsaved, the teacher may be able to reach them through the child.

If the primary teacher understands methods of teaching, she will regard her work a grand privilege, to be able to train those young and tender hearts under her care. The following are a few methods that can be used with good results: A card with the teacher's and the pupil's name upon it, also spaces, to be used for marking; these should be prepared for each child every quarter. The teacher should keep the cards in her own possession (for if they were in the pupil's possession they might forget to bring them to the teacher every Sunday). If the child is present, mark an X in the space for that Sunday; if absent, an O, and so on every Sunday until the quarter is finished; she then should give the card to the child as a keepsake. Again, since the primary children are not able to read and understand the lessons in the International Sunday-school books, a very good method is to give each child a card, upon which is a picture illustrating the lesson found in those books. In every lesson there is, at least, one simple truth that can be brought to the minds of very little ones.

Do not always conduct the lessons in exactly the same manner, as young children enjoy variety, and in that way their interest and attention can be gained. The lessons on the cards can be taught in various ways. At the close of the lesson a different card can be given to each child, on which is printed the principal thought of what they have been studying that Sunday. The scholar is asked to take the card home, and during the week to work those words in colored cotton or silk, and return it, upon the following Sunday, for the teacher's inspection. All through the week, as this card is being worked, the lesson is being brought afresh to the child's mind, and the mother, overlooking this task, is also receiving the text into her heart. These cards can be carefully saved by the teacher, and at the end of the quarter can be fastened together by a ribbon and returned to the child as a keepsake. So in many ways the children can be interested in the

Sabbath-school; but the teacher must always remember that she is a guide and a leader, that the influences which she exerts upon the minds of the children under her care are lasting, and that her responsibilities are great. She should therefore study methods so as to be able to teach properly, and never come before her class without having first given the lesson careful thought and study. As these little ones leave the primary class and enter classes of older scholars, soft and tender memories linger, and their future lives shall be the better for those moments when the teacher was privileged to impart a touch that may, by Divine aid, illumine their lives, and through them many other lives. Primary teachers, therefore, should not be disheartened, even though you have but the young and tender plant to train, and may not as yet be privileged to see those plants bearing flowers. Your work is of great importance.

We all, whether primary teachers or teachers of older pupils, may sometimes get discouraged and feel as though our efforts were fruitless, as we cannot always know or see the measure of good accomplished; but, as surely as He has said in Isa. 55, 11, 'My word shall not return unto me void; but it shall accomplish that which I please,' so surely may we believe that some good is done individually and collectively, and that His name is glorified in the earth. For, 'if we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something which will brighten to all eternity.' Therefore let us work on, even though we may not see direct results, so that when the Lord of the harvest shall come, He may say, 'Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord.'—*Sunday-School Teacher.*

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON VIII.—FEBRUARY 25, 1894.

TRIAL OF ABRAHAM'S FAITH.—Gen. 22:1-13.

COMMIT TO MEMORY VS. 11-13.

GOLDEN TEXT.

'By faith Abraham, when he was tried, offered up Isaac.'—Heb. 11:17.

HOME READINGS.

M. Gen. 19:12-26.—Lot's Escape from Sodom.
T. Gen. 21:1-8.—Birth of Isaac.
W. Gen. 21:9-21.—Hagar and Ishmael.
F. I. Gen. 22:1-14.—Trial of Abraham's Faith.
Th. 1 Pet. 1:1-12.—The Trial of Faith.
S. Heb. 11:8-19.—The Triumph of Faith.
S. Isa. 53:1-12.—Our Substitute.

LESSON PLAN.

I. The Trial of Faith, vs. 1, 2.
II. The Obedience of Faith, vs. 3-10.
III. The Blessing of Faith, vs. 11-13.

TIME.—B.C. 1872, twenty-six years after the last lesson.

PLACES.—Beersheba, where Abraham was living, and Mount Moriah, afterward the site of the temple.

OPENING WORDS.

There is an interval of twenty-six years between this lesson and the last. The events between are—1. The destruction of Sodom and Gomorrah. (Gen. 19:1-20); 2. Abraham's sojourn at Gerar. (Gen. 20:1-18); 3. The birth of Isaac. (Gen. 21:1-8); 4. The exile of Hagar and Ishmael. (Gen. 21:9-21); 5. The covenant between Abraham and Abimelech. (Gen. 21:22-34). Abraham was now living at Beersheba, forty-five miles south of Jerusalem.

HELPS IN STUDYING.

1. After these things—those recorded in the preceding chapter. *Tempt*—prove, put to trial.
2. Isaac—now twenty-four years old. 4. On the third day—from the day of starting. *The place*—Mount Moriah, where the temple was afterward built. 6. *Come again to you*—thus showing his faith in his time of sore trial. Heb. 11:19.
6. *Laid it upon Isaac*—so Christ bore his own cross. John 19:17. 8. *God will provide himself a lamb*—Abraham did not know but his faith failed not. 9. *Bound Isaac*—who therefore must have consented to the sacrifice. 11. *The angel of the Lord*—the covenant Angel who commanded the sacrifice. 12. *Now I know*—by actual experience of Abraham's faithfulness. 13. *Took the ram*—provided by the Lord, a substitute for Isaac.

QUESTIONS.

INTRODUCTORY.—How long a time was there between this lesson and the last? What were the principal events of this interval? What had God promised concerning Isaac? Title? Golden Text? Lesson Plan? Time? Place? Memory verses?
I. THE TRIAL OF FAITH, vs. 1, 2.—What did God do to Abraham? Meaning of *tempt*? Why did God try the faith of Abraham? What did he command him to do? How did this command try Abraham's faith? How does God sometimes try our faith? What does the apostle Peter say of the trial of faith? 1 Pet. 1:7.

II. THE OBEEDIENCE OF FAITH, vs. 3-10.—What did Abraham do? How long was he on the journey? What did he do when he came in sight of the place? What question did Isaac ask? What did Abraham answer? What did Abraham do when he came to the place? How does it appear that Isaac was a willing sacrifice? How did Abraham show his complete obedience? Why was he ready to slay Isaac? Heb. 11:17-19. How must we show the reality of our faith?

III. THE BLESSING OF FAITH, vs. 11-14.—How was Abraham prevented from sacrificing Isaac? How was his faith blessed? What substitute was found for Isaac? Of what greater sacrifice does this remind you? How were we redeemed? 1 Pet. 1:18, 19.

PRACTICAL LESSONS LEARNED.

1. God often tries the faith of his children.
2. He will give them strength to stand the trial.
3. We must prove our faith by our obedience.
4. If we trustingly obey God, he will take care of us.
5. Christ, the Lamb of God, was slain for us.

REVIEW QUESTIONS.

1. How did God try the faith of Abraham? Ans. He commanded him to offer Isaac his son as a burnt offering.
2. How did Abraham treat the command? Ans. He obeyed God.
3. How was he hindered from slaying his son? Ans. The angel of the Lord called unto him out of heaven, saying, Lay not thy hand upon the lad.
4. What further did the Lord say to him? Ans. Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.
5. What did Abraham offer in place of his son? Ans. A ram caught in a thicket.

LESSON IX.—MARCH 4, 1894.

SELLING THE BIRTHRIGHT.—Gen. 25:27-34.

COMMIT TO MEMORY VS. 31-34.

GOLDEN TEXT.

'The life is more than meat, and the body is more than raiment.'—Luke 12:23.

HOME READINGS.

M. Gen. 23:1-20.—Death and Burial of Sarah.
T. Gen. 24:1-28.—Rebekah at the Well.
W. Gen. 24:29-37.—Marriage of Isaac.
Th. Gen. 25:27-34.—Selling the Birthright.
F. Heb. 12:14-24.—The Folly of Esau.
S. Prov. 3:11-24.—The Value of Wisdom.
S. Prov. 9:1-12.—The Call of Wisdom.

LESSON PLAN.

I. The Brothers at Home, vs. 27, 28.
II. The Greed of Jacob, vs. 29-31.
III. The Folly of Esau, vs. 32-34.

TIME.—B.C. 1805, sixty-seven years after the last lesson.

PLACE.—Beersheba.

OPENING WORDS.

There is an interval of sixty-seven years between this lesson and the last. The principal recorded events of this period are—the death of Sarah; the marriage of Isaac and Rebekah; the birth of Esau and Jacob; the death of Abraham. The birthright was a matter of great importance. It gave to the first-born (1) authority over the rest of the family; (2) a double portion of the paternal inheritance; (3) the blessing of the father. It was a transferable property, as the transaction recorded in this lesson clearly shows.

HELPS IN STUDYING.

27. *A cunning hunter*—skilled in hunting. *One man of the field*—not a husbandman, but one given to roaming through the fields in search of sport. *A plain man*—of mild and gentle manners. *Dwelling in tents*—loving to stay at home, while Esau loved to wander. 29. *Sod potage*—prepared boiled food of lentils. *Was faint*—weary and hungry. 30. *Edom*—that is, red. 31. *Sell me this day*—at once. *Thy birthright*—see Opening Words. 32. *What profit shall this birthright do to me?*—He was discouraged, and thought only of getting his present hunger satisfied. 33. *He swore unto his him*—if Jacob's demand of an oath showed ungenerous suspicion, Esau's giving of an oath showed a low sense of honor. 34. *Thus Esau despised his birthright*—thus Scripture both proclaims his guilt and describes his offence. (See Heb. 12:16).

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? What did you learn from it? How long an interval between this lesson and the last? What are the principal events of this interval? Title? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE BROTHERS AT HOME, vs. 27, 28.—What were the names of Isaac's two sons? What is said of Esau? What preference did the parents show? Why is such parental preference unwise and wrong?
II. THE GREED OF JACOB, vs. 29-31.—What request did Esau make of Jacob? What reply did Jacob make? What superiority did the birthright give? How did this reply show the greed of Jacob?
III. THE FOLLY OF ESAU, vs. 32-34.—What did Esau say to this demand? What did Jacob then say? How was the bargain concluded? In what did the folly of Esau consist? What warning does the apostle give from this example of Esau? Heb. 12:15-18.

PRACTICAL LESSONS LEARNED.

1. Things done thoughtlessly in youth often have serious after-consequences.
2. Many hear the gospel in its fulness, and yet neglect to secure its blessings.
3. Despise not your birthright, but make it secure.
4. Do not for the sake of present enjoyment part with future blessing and good.

REVIEW QUESTIONS.

1. What were the names of Isaac's two sons? Ans. Esau and Jacob.
2. What request did Esau in his hunger make of Jacob? Ans. He asked to be fed with some potage which Jacob had made.
3. What answer did Jacob give to Esau? Ans. Jacob said, Sell me this day thy birthright.
4. What was Esau's reply? Ans. Behold, I am at the point to die; and what profit shall this birthright do to me?
5. What did Esau do? Ans. He sold his birthright to Jacob for a mess of pottage. Thus he despised his birthright.