

AN AFRICAN SURF BOAT.

This spirited picture is from a sketch sent to the *Graphic* from a man-of-war stationed off the island of Fernando Po, in the Bight of Biafra, on the west coast of Africa.

Amongst the anchorages in open roads on the west coast of Africa is that of Accra, the seat of the Government of the Gold Coast. Owing to the heavy surf breaking all along the beach, it is impossible to land in any ordinary ship's boat; and, therefore, on the ship hoisting the signal—the Zanzibar ensign at the fore—a native surf boat shoves off from the shore to meet the approaching ship's boat just beyond the surf.

Having received its living freight, the surf boat commences her return to the shore. She is a large, strongly-built open boat, manned by ten natives with short wooden paddles, and steered by a "boat-swain," who uses an ordinary oar in place of a rudder.

As the boat is propelled through the water by the paddles, the crew keep time with a musical chant. Nearing the beach, the boat arrives amongst the breakers, and then comes the tug of war. The "boat-swain," with every nerve and muscle strained, steers her with unerring eye, the crew with a will work their paddles and shoot her like a rocket through the heavy surf. At last, within from twenty to thirty yards from the shore, the song ceases and the paddles are stopped, until a huge breaker comes up surging and roaring from astern. As it reaches the surf boat, it lifts her on its crest like a cork; the crew throw up their paddles with a loud yell; and almost before you are aware of it, the boat is landed on the sandy beach, and you are in the arms of two stalwart natives who—with or against your will—carry you up clear of the succeeding wave, which sometimes turns the boat completely over.

"TAKE YOUR CHOICE."

SERMON BY "SAM" JONES AT THE NATIONAL PROHIBITION PARK, STATEN ISLAND.

"Sam" Jones, the revivalist, recently preached a characteristic sermon at the National Prohibition Park on Staten Island. Mr. Jones took as his text the words, "Choose you this day whom ye will serve," etc.

"If some man puts an orange and an apple on this desk," he said, "and tells me to take my choice, if I have sense I know that he means take one and leave the other. He doesn't mean take both. Now, God puts Christ and purity and usefulness and heaven on one side, and the world, the flesh and the devil on the other, and says: 'Take your choice.' The great weakness of the church is that so many step right up and try to take both.

"There are two classes of Christians in this world. One man expects the Lord to do it all. He sits back and says he proposes to let the Lord do the good work for himself and the rest of mankind. The other man doesn't ask any odds of the Lord. He proposes to do it all himself. He'll tote his own skillet. As between these two classes, I have more respect for the fellow that wants to do it all.

"Now, you all know what a nubbin of corn is—a little, dried-up, imperfect ear. It's an ear that grows on the stalk that shoots up where the weeds grow and the hoeing isn't done. A nubbin will grow on a patch of ground where God does all the work, or where man does all the work, but you never saw an ear of corn of decent size that it didn't take the work of both God and man to make it. A good ear needs sunshine and cultivation. The man who wants to set back in this world and let God do it all will be nothing but a nubbin—a nubbin on earth and a nubbin in heaven—a little fellow. And the man who doesn't ask any odds of God, but wants to do it all himself, he'll be a nubbin, too."

Mr. Jones dwelt at considerable length on the proposition that man himself must do a good deal of the work that is to be done in preparing himself for heaven. He walked up and down the platform as he spoke, and at times his remarks met responsive Amens from the listeners.

"My brother once met," he said, "an unconverted hardshell, and an unconverted hardshell is the worst form I ever

found the devil in. This hardshell was asked to come to church, and he replied that he'd been listening for sixty years to hear the still small voice and didn't hear it. 'Well,' said my brother, 'you had better get up closer or pick out your ears. You're foolish to stand there listening for sixty years and hearing nothing.' That night he came to the revival service and came up to the anxious seat. He testified that Methodism had done more for him in ten minutes than hardshellism had in sixty years.

"Men can choose what sort of Christians they will be; you can be a first-rate Christian or a tenth-rate one. Most of you know that you can be tenth-rate Christians because you've tried it and found out that it's not only a possibility but a fact. You can do that sort of thing very comfortably and you have more company while you're at it.

"Did you ever go to a ministers' meeting on Monday morning? I have. The ministers meet and they make their report like this: 'I had a good service, I preached from such and such a text. There was a good attendance and one joined by letter.' One joined by letter! That's an admission by that minister that, after fishing for nobody knows how long, he only got one fish, and he had to take him off somebody else's string.

I understand that by actual mathematics it has been shown that we send to the heathen countries 13,000 barrels of whiskey to one missionary. The devil doesn't care how many missionaries you send if you send that amount of whiskey along with them.

"They say you can't catch small-pox from persons who have the varioloid. Now the trouble is we've got the varioloid kind of Christianity. It ain't catching.

"Give me a man who says he has just been converted and has begun to have family prayers at home every day, and gives just as much as he can afford to missions and the support of the church at home, and goes to prayer-meeting every night there is one, or produces a doctor's certificate that he wasn't able to be there, and that man will make a first-class Christian. Suppose you pastors that are here to-day, wanted to take those members of your congregation that answered that description out driving some day. I imagine you could go in a sulky with the entire lot. Some of you could take them all on a bicycle, and some of you wouldn't be entitled to ride yourselves.

"I've come to this conclusion deliberately, that we'll never take this country for God with the crowd we've got. We've got plenty of Methodists, and Episcopalians, and Baptists, and Catholics, but not genuine Christianity enough to carry one county for God. It's the same all over the country. I've been in forty States of this Union preaching and holding revival meetings, and I've made up my mind, after looking the situation over, that we'll never take this country for God with the ministers and the Christians we have on hand. There's the same condition in the religious world there is in the financial world, where the rich are growing richer and the poor are growing poorer. The good are getting better and the wicked are getting worse. The only difference is, in the religious world we've no Jay Gould; that is, there's nobody who is up so high.

"Heaven and hell are at the opposite ends of the same road. It isn't a question of whether you're in the road, but which way are you going. If you're going toward heaven it's about like going up Broadway at certain times of the day. It's hard work because you meet so many people. About nine out of ten of them are coming toward you."

Mr. Jones, in conclusion, gave a temperance talk to parents. "A man with six children, as I have," he said, "can't afford to be a sinner, even if there's no God or heaven or hell. If you swear before your little children, the time will come when you'll wish you had been dead and in hell before you ever had a child. The great question to-day is not the tariff, nor the rule of Tammany Hall, nor free coinage, but children. I don't care how fine a house you live in in Fifth avenue or how much of New York you own, if your son comes staggering home at night or your daughter is married to a drunkard who is dragging her down, you can't have rest or peace."—*New York Times*.

SUPPLY THE DEFICIENCY.

See what is lacking to make your Sabbath-school a success, and seek to supply the want. Is it a good library? Then go to work to procure it. Is it more enthusiasm? Then begin with yourself and bring others under the power of your influence. Is it more teachers? Then try the effect of your persuasion and acquaintanceship. Is it more spiritual energy? Then flee to the mercy-seat and secure the baptism of the Holy Spirit. Is it more united co-operation? Then do your best to bring superintendent and teachers into more harmonious relations. Is it more systematic work? Then call attention to the need and get the wise heads to devise a suitable plan of operation. Is it good music? Then endeavor to get some one to train the young voices and to act as leader. Whatever the deficiency, do your utmost to supply it.—*Sunday School Times*.

THE ART OF PUTTING THINGS.

Teachers should study the art of putting things in moderate terms. Scholars learn that Naaman was "Captain of the host of the king of Syria." But when the teacher says, "he was General of the Syrian army," the boys open their eyes with a new interest. Why, they think, Naaman in Syria was like General Grant in America. General Grant possessed every honor; but he had a cancer in the throat, and all the doctors in the world could not cure him. He must die. Naaman could not be healed by any doctor, but God healed him. No one in the world can cure us of sin; but the Lord Jesus can make us whole.—*Sunday-school World*.

THE ONLY SOLID, sure, eternally permanent reformation there is—if it is slow—is what each one begins and perfects in himself.—*Journal of Education*.

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON IV.—OCTOBER 25, 1891.

CHRIST COMFORTING HIS DISCIPLES.

John 14: 1-3, 15-27.

COMMIT TO MEMORY vs. 1-3.

GOLDEN TEXT.

"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."—John 14: 16.

HOME READINGS.

M. John 13: 18-38.—Warning to Judas and Peter.
T. 1 Cor. 10: 1-15.—Written for our Admonition.
W. John 14: 1-14.—Christ Comforting his Disciples.

Th. 2 Cor. 1: 1-12.—Comforted in all Tribulation.
F. John 14: 15-31.—Another Comforter Promised.
S. 2 Cor. 4: 1-16.—Paul's Comfort in Distress.
S. 2 Cor. 5: 1-11.—Absent from the Body—Present with the Lord.

LESSON PLAN.

I. The Father's House. vs. 1-3.
II. The Other Comforter. vs. 15-21.
III. The Blessed Peace. vs. 22-27.

TIME.—A. D. 30, Thursday evening, April 6; Tiberius Cæsar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.

PLACE.—An upper room in Jerusalem.

HELP IN STUDYING THE LESSON.

The disciples were greatly troubled at what Jesus had said about leaving them. He therefore spoke these words for their comfort. V. 1 *Ye believe in God—rather, Believe in God—in his love, power and faithfulness. Believe also in me—do not lose faith in me as the Messiah.* V. 2 *In my Father's house—heaven. Many mansions—room for all. I go to prepare a place—his leaving them was for their sake.* V. 3 *I will come again—referring primarily to his second coming, but applying also to each believer at his death.* Luke 23: 43; Phil. 1: 23. V. 16 *Another Comforter—or Advocate.* V. 17 *The spirit of truth—the Holy Spirit. The world cannot receive—* 1 Cor. 2: 14. V. 18 *Comfortless—or "orphans."* *I will come to you—in the Holy Spirit whom I will send.* V. 19 *Ye shall live also—in the spiritual and eternal life, over which death has no power.* V. 20 *At that day—Pentecost and thenceforward.* V. 23 *Make our abode with him—the indwelling of the Father and the Son through the Spirit.* V. 26 *In my name—as my representative, taking my place.*

QUESTIONS.

Introductory.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE FATHER'S HOUSE. vs. 1-3.—Why did the disciples need comfort? What did Jesus say to them? Why should their faith give them comfort? What further comfort did he give them? Why did he leave his disciples? For whom is heaven prepared? What did he say of his return?

II. THE OTHER COMFORTER. vs. 15-21.—What did Jesus require as proof of his disciples' love? What did he promise to do? Who was this other Comforter? What special advantage would there be in the exchange of the one Comforter for the other? By what name does Jesus call this Comforter? What does he say of him? What further does Jesus promise them? To what com-

ing does he refer? What does he promise them in v. 19? How may those who love Christ be known? What is his promise to such?

III. THE BLESSED PEACE. vs. 22-27.—What did Judas say to him? What did Jesus answer? What did he say of those who do not love him? Of his teachings? What will be the work of the Comforter? With what benediction does the lesson close?

WHAT HAVE I LEARNED?

1. That we should trust in God in the darkest hour.
2. That Jesus is preparing a home in heaven for all who believe in him.
3. That he will come for them and take them to himself.
4. That if we love Christ we will keep his commandments.
5. That we may have the abiding presence of the Holy Spirit as our Comforter and Guide.

QUESTIONS FOR REVIEW.

1. What reason did Jesus give his disciples for leaving them? Ans. I go to prepare a place for you.
2. What did he promise them? Ans. I will come again and receive you unto myself.
3. What comforting promise did he give them? Ans. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth.
4. What comforting words close our lesson? Ans. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

LESSON V.—NOVEMBER 1, 1891.

CHRIST THE TRUE VINE.

John 15: 1-16.

COMMIT TO MEMORY vs. 4-5.

GOLDEN TEXT.

"Herein is my Father glorified, that ye bear much fruit."—John 15: 8.

HOME READINGS.

M. John 15: 1-16.—Christ the True Vine.
T. John 15: 17-27.—Christ's Commandment of Love.
W. Mark 12: 1-12.—Fruit Sought.
Th. 1 John 3: 11-24.—Love, not in Word, but in Deed.
F. 1 John 4: 1-21.—"God Dwelleth in Us."
S. Eph. 2: 1-22.—By Grace are Ye Saved.
S. Eph. 4: 1-16.—"In the Unity of the Faith."

LESSON PLAN.

I. Branches in Christ. vs. 1-7.
II. Disciples of Christ. vs. 8-11.
III. Friends of Christ. vs. 12-16.

TIME.—A. D. 30, Thursday evening, April 6; Tiberius Cæsar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.

PLACE.—An upper room in Jerusalem.

HELP IN STUDYING THE LESSON.

This lesson continues our Lord's farewell address. V. 1 *I am the true vine—the original genuine vine, including in himself all the parts.* V. 2 *Every branch in me—every professed disciple. Bearth not fruit—liveth not a holy life. Purgeth—"cleanseth" by pruning. This he does by his word, ordinances, Spirit, providences.* V. 4 *Abide in me—by faith, love and obedience. In you—by the Spirit.* V. 5 *Without me "apart from me." V. 6. Cast forth—cut off and cast away as useless. Mat. 7: 19; 13: 21-30, 36-43.* V. 11 *Might remain in you—rather, "may be in you," as an experience common with my own.* V. 15 *I call you not servants—I do not treat you as servants, but as friends, in telling you my plans and intentions. V. 16. I have chosen you—our choice of Christ is the fruit of his choice of us. 1 John 4: 10, 19. Ordained—appointed. Bring forth fruit—be rich in good works.*

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. BRANCHES IN CHRIST. vs. 1-7.—To what did Jesus liken himself? To what did he liken his Father? Who are the branches? What is done with branches that bear no fruit? What will be done with us if we live useless lives? What is done with fruitful branches? Why do branches need pruning? For what purpose does God send trials and afflictions? What is it to abide in Christ? What is it for Christ to abide in us? What will be done with those who do not abide in Christ? What is promised to those who abide in him?

II. DISCIPLES OF CHRIST. vs. 8-11.—How is the Father glorified? What is the test of discipleship? What did Jesus say of his love? What did he command his disciples? How were they to abide in his love? What example did he set before them? Why did he say these things?

III. FRIENDS OF CHRIST. vs. 12-16.—What commandment did he give? What would be the greatest proof of love? How is Jesus' love greater than any man's? Rom. 5: 8-10. How will his friends show their friendship? How were his disciples' friends rather than servants? How did he set forth his love for them? By whose choice do persons become Christ's friends? For what had Jesus ordained them? What had this to do with prayer?

WHAT HAVE I LEARNED?

1. That union with Christ is the source of spiritual life and fruitfulness.
2. That without Christ we can do nothing.
3. That obedience to Christ is the proof of our being disciples.
4. That those who reject and turn away from Christ will be destroyed.
5. That those who cling close to him will have every want supplied.

QUESTIONS FOR REVIEW.

1. What did Christ say of himself and his disciples? Ans. I am the vine, ye are the branches.
2. What is done with unfruitful branches? Ans. Every branch in me that beareth not fruit he taketh away.
3. What is done with fruitful branches? Ans. Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.
4. What does Christ promise those who abide in him? Ans. Ye shall ask what ye will, and it shall be done unto you.
5. What does he give as the test of friendship to him? Ans. Ye are my friends, if ye do whatsoever I command you.