WHALING IN THE NORTH PACIFIC.

It used to be the Atlantic in which the interest of whale fishing centred, but of late years the business has been almost entirely transferred to the Pacific. Whaling vessels may be found there from all nations.

Sometimes a whaler is gone for years on a cruise before a sufficient number is caught to make it necessary to return home. implements used for the capture of whales are the harpoon, the lance and the harpoongun. When a whale is discovered by the lookout at the masthead the boats are lowered, and as soon as the whale is har-pooned the struggle begins. The mighty beast endeavors to get free, and the boat to drag him to the vessel. When towed to the ship, the whale is made fast to the side by chains and the blubber is cut off. This is from one to two feet in thickness, and lies under the surface of the true skin. In a large whale it sometimes amounts to thirty tons. The whalebone, or baleen, is found in plates in the mouth, which weighs nearly a ton in an animal of average size. The reservoir of sperm-oil and spermaceti in the head of the sperm-whale is secured by cutting off the head, which often reaches to one-third of the entire length of the animal. The process of trying out the blubber is performed on board the ship, and during this huge masses of smoke and soot rise until all the oil has been tried out and filled into casks.

After all the blubber, whatebone and spermaceti has been taken, the carcass of the denuded whale is cast adrift, and is speedily consumed by sharks, vultures and polar bears.

CANNOT UNDERSTAND THE BIBLE.

Many Christians, young and old, are saying: "I do not understand the Bible.

and I do not enjoy reading it."

In most cases the reasons are very apparent, and among them this one: they will not give up the world, but persist in these unholy and in many cases ungodly associations which war against the soul and prevent fellowship with God—without which the Bible is a dull, dry, dead book. But come out from the world and be separate, and God will receive you, and reveal himself to you, and wonderful things out of his law. Why is it that so many only to perish with hunger and miserable husks that the swine do feed upon, when, if they would only live at home with their Father, they would have kisses, and robes, and rings, and shoes, and fatted calves, and such music and dancing as the world never dreamt of and cannot give? "Oh that my people had hearkened unto me, and Israel had walked in my ways. I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him; but their time should have endured for ever. He should have fed them also with the finest of the wheat; and with honey out of the rocks should I have satisfied thee." (Ps. lxxxi: 13-16.) Finally, when God has wanted to fill a soul with himself, he has, in a noticeable way, separated him in body, as well as heart, from the world. A monastic life is not according to the letter or genius of the Scripture; but God does often take his children apart to instruct them. Abraham, the friend of God, must have been much alone with God; Moses was forty years in the wilderness, mostly alone with God, and other forty days entirely alone with him on the mount; Elijah was also carried away for a similar length of time; John the Baptist was a wilderness man : Jesus had his days of separation. and would often take his disciples apart from the crowd, and instruct them and

would know the Scripture and have clear. insight into it, we must have our seasons of retirement in order to be alone with

May the Word of God dwell in you richly! And may the Spirit of truth prepare your heart to seek the law of the Lord, and go with you into the holiest of all, into the temple of truth, and light up the otherwise dark dwelling-place of God: and then give you a heart to do it, and to teach the word to others!

RETAINING THE OLDER SCHOLARS

The question is frequently asked, How can we retain the larger scholars in the Sunday-school? The question is one of great importance, for in many places the non-attendance of older scholars is one of the chief barriers to the accomplishment of the best possible results in Sunday-school work. This evil prevails in the country as

well as in the city.

In looking for the causes of the existence of this evil we find that one of them is a lax discipline in the home. In many homes children are allowed to do as they please. Parental authority is not asserted, and as a natural result there is no restraint upon the likes and dislikes of the children. The boys and girls, when arriving at a certain age, get the notion that they are too big to go to Sunday-school, and parents foolishly indulge them in it. If parents were to do their duty in compelling them to attend they would, in most cases, in after years, be respected and thanked for having asserted their rightful authority. There should be co-operation between the home and the Sunday-school. This implies that parents attend the Sunday-school. Parents should in this, as in everything else, give their children a good example. In consistency will be readily discovered, and if not openly denounced, yet inwardly despised.

Older scholars, to be retained in the Sunday-school, must not be treated as they were when they were members of the primary class. Superintendents and teachers frequently make grave mistakes right here. We have heard superintendents addressing scholars, of whom many were young men and ladies, as "My little children." Rather than be thus regarded they would remain away. Can we blame them much? Treat Christians make their choice with the world them in the Sunday-school with the same consideration as they are treated in a

properly adjusted social circle.

Lessons are frequently not made interesting and instructive to thelarger scholars. They become disgusted with the ignorance and superficiality of the teacher. They don't feel remunerated for the time and effort involved in attending, and consider themselves bored instead of profited. The teaching should be of such a character that the scholars would rather be in the class when the lesson is being taught than anywhere else.

We want the older children and the young men and women in our Sunday-schools. They belong there. They are needed there. We must plan, pray and work to keep them there. Our motive must be their spiritual welfare. By the Grace of God we shall succeed.—The Evangelical Sunday-School Teacher.

PLACING NEW SCHOLARS.

Much depends upon a proper and suit able assignment of new-comers in the Sabbath-school. This requires care, skill and prudence. The Pilgrim Teacher has the following in the way of advice " to superintendents concerning the placing of new scholars: So much depends on the right assignment of a new scholar that it should not be hastily done. Have a 'catch-allclass,' in which new-comers can be temcommune with them. Paul was a long porarily taught until you are sure just time down in Arabia, where he seems to where they should be located. Find out commune with them. Paul was a long time down in Arabia, where he seems to have had special instruction directly from the mouth of the Lord Jesus (Gal. 1:1). John was on lonely Patmos when the "revelation" came. Some of the early fathers separated themselves to study the Word of God. Luther in the old Wartburg, Bunyan in Bedford gaol, Wesley in his secluded chambers, Madame Guyon and Fenelon in prison learned their deepest lessons in the truth. Alone with God! Alone with God! How few of us know what it is to go apart for a while and be with God and his Word; and yet, if we with a school as with chemical elements, about them before they are taken out. Study them with reference to where they should be located. Find out about them before they are taken out. Study them before they are taken out. Study them with reference to where they should be located. Find out about them before they are taken out. Intraoduction. Study them with reference to where they should be located. Find out about them before they are taken out. Study them with reference to where they should be located. Find out about them before they are taken out. Study them with reference to where they are taken out. Study them with reference to where they are taken out. Study them with reference to where they are taken out. Study them with reference to where they are taken out. Study them with reference to where they are taken out. Study them with reference to where they are taken out. Study them with reference to where they are taken out. Study them with reference to where they are taken out. Study them with reference to where they are taken out. Study them with reference to where they are taken out. Study them with reference to where they are taken out. Study them with reference to where they are taken out. Study them with reference to where they are taken out. Study

which, when brought together in one order, harmoniously unite, but, brought together in another, violently explode.

AVOID CRITICISM.

Be careful, teachers, about infusing scepticism in the youthful mind. Avoid criticism of the Bible. Hold it up continually as God's infallible and eternal Word. You lose power when you suggest doubts or weaken absolute faith in the inspiration of the Scriptures. Go before those whom you teach and mould with all the confidence of a "Thus saith the Lord." Many critics are abroad in the land. All sorts of efforts are being made to minimize God's truth and to lessen its power over the conscience and the life, and it becomes its friends to stand by it unflinchingly and faithfully, and to raise up a generation of believers in a fully and absolutely inspired Bible. Sabbath-school teachers are set for its defence in their special line of activity. Presbyterian Observer.

THE FOUNDATION.

We have so many lesson helps and so many leaflets published in convenient form that one of the dangers of the present day, is that of their taking the place of the Bible until our scholars fail to become properly acquainted with the Book of books. Let the Bible be steadfastly held to as the book of the Sabbath-School and let every teacher, every officer and every Sundayschool scholar bring to the Sabbath-school their own Bible. Give us the Bible carried, the Bible studied, the Bible lived up to as the foundation of our Sunday-school, and these, under God's blessing, with good teaching, good singing and good order, cannot fail to accomplish, through the Sunday-school, grand and lasting results. Benjamin Thomson.

SCHOLARS' NOTES.

(From Westminster Question Book.) LESSON IV.-OCTOBER 23, 1892. PETER AT CAESAREA.—Acts 10:30-48.

COMMIT TO MEMORY VS. 39-43 GOLDEN TEXT.

"Through his name whosoever believeth in him shall receive remission of sins."—"Acts 10:43 HOME READINGS.

Acts 10: 21-29.—Peter's Journey to Cæsarea, Acts 10: 30-48.—Peter at Cæsarea, Acts 11: 1-18.—Peter at Jerusalem, Eph. 2: 11-22.—Gentiles Made Nigh, Gal. 3: 1-14.—All Nations Blessed, Eph. 3: 1-21.—Gentiles Follow Him, James 2: 1-26.—Faith and Works,

LESSON PLAN.

f. Waiting for the Word. vs. 30-33. II. Preaching the Word. vs. 34-43. III. Blessing on the Word. vs. 44-48.

TIME.—A.D. 40; Caligula emperor of Rome; Marcellus governor of Judea; Herod Agrippa I. king of Galilee and Perea.

PLACE.—Casarea, the Roman capital of Judea, on the Mediterranean Sea, forty-seven miles north-west of Jerusalem.

OPENING WORDS.

Peter obeyed the divine direction (see last lesson), and accompanied the messengers to Cæsarca. On his arrival he found Cornelius waiting for him, with his kinsmen and near friends collected to listen to his words. How Peter preached to these Gentile hearers, and what followed his preaching, we are told in to-day's lesson.

HELPS IN STUDYING.

HELPS IN STUDYING.

30. Cornelius said—in reply to Peter's question, v. 20. "I ask therefore with what intent ye sent for me." 33. Commanded thee—as Cornelius had been commanded by God to send for Peter, he doubted not that Peter had received command what to say to him. 31. No respecter of persons—does not show favor on other grounds than those of right and justice; does not accept a man because he is a Jaw, nor reject him because he is a Gentile. 36. The word—the gospel of salvation through Jesus Christ. 38. Anointed Jesus—set him apart to be the Saviour of men. 40. Raised up—from the dead. Showed him—Rovised Version, "gave him to be made manifest." 44. Fell on all them—a Gentile Pentecost, like the Jawish Pentecost at Jerusalem. 47. Can anyman forbid water?—the highest blessing of all, the Holy Spirit, had been received; hence the minor gift, emblematic of the other, could not be refused.

QUESTIONS.

were the apostles to give? How had the Jews treated Jesus? How had God exalted him? What command had he given to the apostles? What witness do all the prophets give to Jesus? III. BLESSING ON THE WORD. vs. 44-48.—What happened while Peter was speaking? What effect had this on the Jewish disciples who were present? Why were they astonished? How did the Jews regard the Gentiles? What outward proof was given of the descent of the Holy Ghost? When had the Holy Ghost been poured out in like manner on the Jewishedisciples? What justice manner on the Jewishedisciples? What did he command? To whom is baptism to be administered? What did these new converts ask Peter to do?

PRACTICAL LESSONS LEARNED. 1. God sent his Son to be the Saviour of the

. All of every nation who believe in him shall be saved.
3. This gospel should be preached to all nations.
4. We must hear it as the word of God, with carnest desire to learn all that God has com-55." All who possess Christ should profess Christ."

REVIEW QUESTIONS.

1. What great truth did Peter declare? Ans. In every nation he that feareth God and worketh rightcousness is accepted of him.

2. Of what were the apostles witness? Ans. Of the life, work, death, resurrection and ascen-

Of the life, work, death, resurrection and ascension of Jesus.

3. What is the testimony of all the prophets concerning Jesus? Ans. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remissions of sins.

4. What happened while Peter was yet preaching? Ans. The Holy Ghost fell on all who heard the word.

6. What did Peter then do? Ans. He com-

the word.
5. What did Peter then do? Ans. He commanded them to be baptized in the name of the

LESSON V.-OCTOBER 30, 1892. THE GOSPEL PREACHED AT ANTIOCH. Acts 11:19-30.

COMMIT TO MEMORY VS. 21-24.

GOLDEN TEXT.

"A great number believed, and turned unto the Lord."—Acts 11:21. HOME READINGS. M. Acts 11: 19-30. -- The Gospel Preached at An-

T. Isaiah 55:1-13.—"Nations Shall Run unto

T. Isaum 55; F15.— Authors
Thee."
W. 1 Peter 4: 12-19.—Suffering as Christians,
Th. Gal. 3: 15-29.—One in Christ,
F. Rom. 15: 25-33.—Ministering to the Needy.
S. John 15: 1-13.—Abiding in Christ,
S. 1 John 3: 11-21.—Loveffor the Brethren.

LESSON PLAN.

I. Believing on Christ. vs. 19-21. II. Called by Christ's Name. vs. 22-26. III. Helping Christ's Brethren. vs. 27-30.

TIME.—A.D. 40-44; Claudius Cæsar emperor of Rome; Herod Agrippa I. King of Judea and

Samaria.

PLACE.—Antioch, the capital of Syria, three hundred miles north of Jerusalem. HELPS-IN STUDYING.

19. Phenice—Phonicia, a country one hundred and twenty miles long and twenty wide, on the Mediterranean, containing the cities of Tyre and Sidon. Cyprus—anisland of the Mediterranean, sixty miles west of Palestine. 20. Cyrene—on the coast of Africa, south of Cyprus. Grecians—Greeks, who were Gentiles. 21. The hand—the power. 22. Send forth—to examine the facts, and either to stop this admission of Gentiles who did not become Jews as well as Christians, or to confirm and aid and guide the new movement. Barnabas—a native of Cyrus well fitted for this mission of inquiry. 23. Was glad—convinced that the work was real, he rejoiced at this new extension of the gospel. 25. Tarsus—Saul's native city. Ch. 9:11. 26. Called Christians—probably by the Gentiles as a term of reproach, but by divine appointment as a name of honor. 28. Throughout all the world—that is, the known world, the Roman empire. Came to pass—in A.D. 44, 45.

QUESTIONS.

QUESTIONS.

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

I. Believing on Christ. vs. 19-21.—How were the disciples driven from Jerusalem? Where did they go? To whom did they preach? Who went to Antioch? To whom did they preach who went to Antioch? To whom did they preach? Who went to Antioch? To whom did they preach? II. Called by Christ's Name. vs. 22-22.—What tidings came to Jerusalem? Whom did they send to Antioch? For what purpose? What did Barnabas do when he came to Antioch? What three things are said about him? What effect followed? Whose help did Barnabas seek? How long did Barnabas and Saul labor together at Antioch? What effects followed their labors? What new name did the disciples there receive?

III. Helping Christ's Briefiren. vs. 27-30.—Who came to Antioch in those days? What did one of them foretell? When did this come to pass? What did the Antioch Christians do? On what principle did they give? By whom did they send this relief?

PRACTICAL LESSONS LEARNED.

PRACTICAL LESSONS LEARNED.

1. All efforts to destroy the gospel only aid in 1. All Chooses
its growth.
2. True Christians always carry their religion with them.
3. Times of revival are times of gladness to all

good people.
4. Christians should so live as not to bring re-

proach upon the name by which they are called. REVIEW QUESTIONS.

REVIEW QUESTIONS.

1. Who first preached to the Gentiles in Antioch? Ans. Men of Cyprus and Cyrene who had been driven from Jerusalem by persecution.

2. What followed their preaching? Ans. Many believed and turned unto the Lord.

3. Whom did the church at Jerusalem send to Antioch? Ans. Barnabas, a good man, full of the Holy Ghost and of faith.

4. Who was with Barnabas in Antioch? Ans. He brought Saul from Tarsus, and for a whole year they taught much people.

5. What new name was given to the disciples? Ans. The disciples were called Christians first in Antioch.