

peaceful home, standing now in the excitement of the field, and asking in a tense whisper with white quivering lips, "Do you think there will be a battle?" Almost as he spoke there leaped from a wooded crest near by flashing tongues of flame that brought death to hundreds. Later in the struggle, this brave lad was still at his post, the weakened line was wavering, and the boy's brother, an old veteran, saw it, and rushed for an instant from his post of duty, and sought for the boy he loved as his own soul. As his eyes fell upon him, faithful still, he placed his hand upon the lad's shoulder and said, "Be a man, John!" The tide of battle ebbed and flowed, and when the moon rose after that tumultuous day, its pale beams shone on John's face white and cold, lying where he had stood, his feet the foremost in the ranks towards the foe. We are all in a battle, which will not end for us until in our turn the moon's beams shine down upon each of our faces as we sleep on the field. We must be faithful.

And then faithfulness has a certain assurance of reward, "Be thou faithful unto death and I will give thee a crown of life." As Endeavorers, we must be faithful to our pledge, and to all the work committed to us. The self-culture that there is in the mere habit of faithfulness is in itself a rich reward for all our striving. The habit unyieldingly persisted in of doing everything conscientiously builds up in one who so lives a noble and beautiful character. Rest is sweet, but service (in proportion to our love) is sweeter still. Those who have served faithfully here below cannot but anticipate the fuller and more perfect service above. The word has been breathed into His heart and He will treasure it there and keep it for us. It has been said and the sound-waves can never be recalled, they will vibrate through the universe for ever. God grant that no traitorous whisper may ever cross them. And how short the service! only for a day and then comes evening, and the rest by the River of Life. The hallelujahs of the redeemed, the crown heavy with stars, and the rapturous vision of His face which was marred for our salvation, but whose radiance now illumines the city of our God; in that city and before that glorified face, crowned by His pierced hands, among that vast circle of ransomed spirits, may we all, having been faithful unto death, meet and hear the Master say, "Thou hast been faithful."

Whitby.

Missionary World.

INDIAN MISSION REPORT.

(Concluded)

INDORE - ZENANA WORK.

Miss Duncan reports this work to have kept on steadily throughout the year. "In camp," she says, "some forty families have been regularly visited, in most of which women are learning to read, and making, as a rule, very good progress. No work is dearer to my heart than this and we cannot help but become very much attached to these women who receive us as their friends and share with us all their joys and sorrows. We believe that many of their hearts are touched by the story of the cross and that the knowledge of a Saviour's love does brighten many of their cheerless lives. We would like to see public confessions, but hemmed in as these women are, we can sympathize with their backwardness and we trust that our Father will gather many of them into his home above who have thus silently learned to love His name below. For two months," she adds, "Rebecca, a Bible-woman, visited in succession thirty villages within a radius of twelve miles and Dr. Turnbull and I had the pleasure of visiting along with her all the largest ones."

The following incident is mentioned of a woman whose simple earnestness much impressed Miss Duncan, and it gives a very suggestive glimpse of the life and inward

groping and longings of not a few, it may be hoped, of these spiritually ignorant Hindoo women. After speaking to her about God she said:

"Is it true, then, that God is in our country—I never knew this before. I thought He was only in some far-off land." Every thing said seemed to touch her and she concluded by saying: "Well, if God loves me and will hear my prayers I will never pray to any other." One day she cried a great deal over the story of the cross and said: "How sinful I am and how Jesus must have loved me to suffer so much and to die for me! I am glad I have heard this story. How dreadful it would have been if I had died without hearing it!" In this camp over sixteen hundred visits have been paid and the Gospel has been faithfully proclaimed each time. In the native city Rebecca carried on her zenana work regularly, and during ten months she, with my help, paid about fifteen hundred visits and went to almost every house in the city.

Of Ujjain, Miss Jamieson says: "Two Bible-women go regularly to the various mohallas, or wards, occupied by low caste people. They have always been kindly received; indeed, we find the people of Ujjain very friendly."

Miss Grier speaks similarly of her work in Indore. Miss Calder at Mhow tells us that, "During the past year the work has been on the whole very encouraging. We have been able to give the gospel to many new homes and in all of them have been very kindly received and warmly invited to come again."

Miss Ross, also at Mhow, gives this account of her work for and among women: "Wednesday afternoons I go to Garibpura, and Thursday at 2 p.m. we gather a number of the heathen women to hear the gospel in the bazaar school. On Friday afternoons the Bohra women gather in large numbers to hear the Koran read; for a short time I went to the meetings. They received me courteously and allowed me to give them the message of salvation through Christ, but their priest feared that the gospel might take effect so he closed that door."

The report gives this summary of the zenana work. There are twenty-five zenana teachers and Bible-women, 3,887 families have been visited and 4,407 visits have been made; from the zenanas nine have joined the Church, twenty-eight teachers are employed and the number of pupils is 550 with an average attendance of 364.

INDUSTRIAL AGENCIES.

Of these the press is first mentioned, and as this may be less known than most other parts of the work, we quote what Mr. Wilson says of it:

"The *Indian Standard* and *Gyan Patrika* were issued regularly. A number of Hindi tracts were published for gratuitous distribution, and some for sale. The printing and binding of the Shorter Catechism in Hindi were completed, and the whole edition of 1,000 copies is now about exhausted. Stephen and Benton's *Analysis of the Life of Christ* was translated into Hindi and printed in connection with the Union Graded Lesson Series on the Life of Christ. Arrangements have been made for translating and publishing the primary grade of this series as being more suitable to our vernacular schools than the International Series. The lectures to the training class on Transmigration were amplified and published in pamphlet form. The work of printing, 'Prepare to Meet Thy God,' by an American missionary, was completed. A fair amount of job work furnished, chiefly by the railway, was turned out, which added materially to the earnings of the Press."

The other part of Industrial work is the

WOMEN'S INDUSTRIAL HOME,

in charge of Mrs. Johory, of whom Mr. Wilkie says: "She has continued without salary to bear cheerfully and successfully the burden of the Industrial Home. It is with her a real labour of love bringing with it very heavy serious responsibility. She has done a splendid work there that has exceeded our most sanguine expectations. The women now find a ready sale for all the work that they can do, and as their fingers become more deft, their profits will be larger and so the school will become more thoroughly self-supporting. From both the Industrial and Boarding schools some have been led to join the Church."

This epitome of the report of our mission work in India, which extend to sixty-two pages, and which is now finished, we hope may increase our readers' knowledge of it, their interest in it and make their support of it more liberal and hearty.

Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

THE CLOSING YEAR.

December has come, and with it the reminder that the year's work is almost at an end. The Assembly's Committee is just about to send out the Annual Questions to the Young People's Societies, and hopes to have a fuller and completer report "from all along the line" than even last year's. It will help very much if societies will follow the recommendation to close the year's business with the 31st December, as church managers and Sabbath Schools do. They will thus be ready to fill in the answer to the Questions early in January, so that, by the first of February, Presbytery conveners will have all the returns in and the material ready for their reports. It takes all the time between that date and the 1st of May to get the reports of Presbyteries gathered together and into the hands of the Assembly's convener. He ought to have them a fortnight at least earlier in order to have them well digested for the Assembly in early June.

PLANS FOR THE NEW YEAR.

December should be a month of plans. Young People's Societies are efficient and successful much in the measure in which their work is well thought out beforehand. Plans of study, plans for obtaining new members, for quickening the spiritual life of the society, for helping on in any work in the congregation that needs a lift, all these should be settled on as the year is closing, so that all the freshness of inspiration and resolve that the new year brings may run into channels carefully marked out, and not go to waste, as without fixed plans it is sure to do.

As to study, the Assembly Committee's plan is being much inquired about. It seems likely to be widely adopted. Endeavor societies should not forget that they can obtain Topic Cards with the twelve meetings of this plan incorporated with the uniform topics. This gives them a complete year's programme ready for use. Nor should it be overlooked by any sort of young people's society, that the Monthly Helps in the *Presbyterian Record* are being prepared by some of the ablest pens in the Church and will be found valuable aids in preparing for meetings.

As to new sorts of work, the executives of societies would do well to spend an evening considering just where the young people can best help. Every congregation has some part of its machinery which needs fresh force to make it effective, some burden which the older people are finding too heavy, some opportunity which the young people, with their bright and contagious enthusiasm, can best occupy. The "lighted candle" of an earnest desire to be more useful, will certainly find out some fresh avenue.

WAYS OF WORKING.

A unique but melancholy service was done by some Christian Endeavor young men of Yarker, Ont., in digging the grave for the burial of a young man whose parents could not afford the expense.

A Christian Endeavorer of Berlin, Ont., a young woman seventeen years old, visits the alms-house every Sunday carrying good literature. The poor old folks anxiously look for her, and her visit is to them the brightest spot in the week. Hundreds of Christian Endeavor Societies are engaged in similar work.

Some time ago a Mexican convict was converted through the efforts of the Zacatecas Christian Endeavor Society. Later, together with his wife, he travelled a long distance to attend the national Christian Endeavor Convention, and upon his return home organized a Christian congregation, and as every fresh avenue is found let Endeavorers press into them to make 1897 the best year in the history of our society.

LESSONS FROM SOLOMON'S LIFE AND WRITINGS.

REV. W. S. M'TAVISH, B.D., DESERONTO.

Dec. 13.—1 Kings iii 5-15.

I. One of the first lessons suggested by the life of Solomon is, that it is no small blessing to belong to a good religious family. He inherited some good qualities from his father; he was fortunate in being well trained in his youth; the eminence he attained during his later life he owed in a great measure to early discipline; many of his blessings were bestowed upon him because of the covenant which God had made with his father David; his sin was not as severely punished as it would have been had there been no covenant; and the solemn charge which his dying father gave him must have had considerable effect in moulding his manhood. If we have inherited good qualities from our ancestors, if we have been well trained in a pious home, if our parents entered into covenant with God at our baptism, let us seek to make the most of these things—neither abusing nor neglecting our privileges.

II. This study also directs us to the source of true wisdom. We know how Solomon acquired the wisdom for which he was so famous. He asked it of God, and God who giveth to all men liberally and upbraideth not, bestowed it upon him (James i. 5). Solomon himself tells us that the fear of the Lord is the beginning of wisdom. We should therefore be in the fear of the Lord all the day long (Prov. xxiii. 17).

III. We learn further that even in this life, God honors those who honor Him. In the early part of his reign, Solomon certainly honored God, and the result was that no one of all the kings who preceded him or succeeded him, enjoyed such a reputation for true wisdom as he did. In the best sense of the word, it "pays" to be good, to honor God and to keep His commandments.

IV. The story of Solomon's life teaches very emphatically that a man's soul is endangered in proportion as he lives in luxury. It seems very clear that, as his wealth increased, he became more and more extravagant in his tastes and habits, until finally his heart was corrupted, and a rein, altogether too free, was given to his passions, his love of greatness caused him to make, with foreign powers, alliances which were most detrimental to his religious life and which ultimately weaned his heart away from God.

V. We may learn moreover from this topic that it is exceedingly dangerous to indulge in any sin.

"Ill habits gather by unseen degrees
As brooks run into rivers, rivers into seas."

In the old fable the Arab permitted the camel to put its nose into his tent, but he soon discovered that the animal had one foot in and then another till its whole body was in. To his dismay he found that the intruder refused to go out.

"Tis dangerous building upon any sin;
One sin entered leads another in;
The second leads a third, the third to four,
And they for all the rest set open the door."

Solomon's first mistake was in marrying a heathen—the daughter of Pharaoh. The next step—that of allowing her god or gods in the land—followed easily, quickly and naturally. When one heathen god was tolerated, there was no reason why others should not be. The toleration of false gods sears the conscience, hardens the heart, stifles holy ambition, hamstring moral feeling.

VI. The record of Solomon's life sets forth impressively the fact that no amount of earthly greatness, or treasure, or fame or honors will satisfy the cravings of the human soul. When Solomon had procured all that his own ingenuity could invent, and all that his servants could devise for him; when he had surrounded himself with every comfort and luxury which money could purchase, he was so far from being satisfied that he gave expression to that memorable wail, "Vanity of vanities: all is vanity!" The soul of man never has been satisfied, nor will it ever be satisfied with the husks of this world, and the man who makes the attempt to thus satisfy its cravings, grievously wrongs himself.