

continually improved by a revision of the Curriculum from time to time as the Examination Committee secure something better to introduce into it; (2) They secure a valuable stimulus to a thorough mastery of the principles of the language; (3) They have a comparatively uninterrupted year or so for this special study. It is sometimes urged that love for God and souls is "stimulus" enough to thorough work in the acquisition of the language. It is, but it works all the better through a systematic course of study with examinations at the end of it. This very love for God and souls (misguided of course) often leads the missionary to neglect his study in his eagerness to begin work among the people. His being required to take a field with all its cares, when he has been only a few months in the country, has in this and other missions broken up his study of the language, and a permanent loss has been sustained. With this examination system, we shall doubtless secure a higher standard of Telugu scholarship than we otherwise would. Our missionaries who came out in 1896, (Mr. and Mrs. Gullison, Misses Newcombe and Harrison) have all done finely in the Telugu. Though not required of Mrs. Gullison, she has taken the course with her husband. They have all passed the first two examinations with great credit, I believe, and the third will soon be behind them. The Gullisons have gone to Bobbili to work with Sister Harrison on that important field till the return of the Churchills. Bro. Sanford is thus left alone (in his glory) at Vizianagram. He will greatly miss them, for they have ever since coming to the country been rendering valuable assistance in the work of that station, while pursuing their studies. The outlook at Bobbili is bright, and these devoted workers are entering into the labors there with much enthusiasm. Miss Newcombe remains at Bimlipatam, where she has won for herself such a welcome that as a matter of course, she will settle down into the work on that field and make it her Indian home. Bimlipatam is certainly to be congratulated upon having such a devoted and talented lady missionary.

The newest missionaries have now been pegging away zealously at the Telugu for six months or more. Sometimes in pulling a hard tooth I grunt and exclaim: "It is coming." So it is with this new tongue. Bro. Hardy has been teaching a Sunday School class for some weeks and has been out preaching with me in the villages several times, and has occasionally stood up before the multitude of dusky faces to give in brief and broken, but forcible language, the message of life. They say that Miss Archibald is making tremendous progress in the new tongue, and that she will be ready for her first examination some months before the usual time. Getting this Telugu tongue is no easy task for even a linguist, and yet it need not be such a "bugbear" to any ordinary student who is determined to master it. It is a living tongue, (I think you would be convinced of that if you could listen to those two Telugu women tongue-lashing one another) and is very different from the acquisition of a "dead" language such as we are called upon to learn in College.

THE ABSENT ONES.

We did not forget them, and often prayed for them. Resolutions of sympathy with those who are detained at home on account of sickness were sent to them. We miss the presence of our Sister Gray in our Conference. It must be a great disappointment to her that she could not return at the time she had expected. May the Lord be pleased to restore to health and send her back to us. We shall give her a cordial welcome. It was a matter of gratification to learn that Sister Wright is improving in health. She, too, is missed among us. Then there are the wives and children, of some of us, who are not here. To those of us especially interested, they too are sorely missed. When this work demands the separation of families, it seems as if it were even harder for those who are left at home than for those who go forth alone to the conflict. But in the case of all of us the Lord gives wonderful compensation, and ministers grace abundant according to his promise.

REINFORCEMENTS.

The Conference do not wish to weary the Board and the denomination by their continual calling for recruits, and yet we cannot but keep before you the fields that languish for want of laborers. We have urged the Board to send us not less than two families and a single lady this Autumn. Some of our missionaries who are now in their sixth and seventh years of service will soon have to go on furlough. Men should be here and get the language so as to take the places of those who must lay down the work awhile. Then new fields are waiting to be opened, and nothing whatever hinders their being opened but lack of men to man them.

PIONEERING.

Quite a large part of this Northern Telugu country is almost entirely heathen. Two or more fields that we think of opening soon, will have no Christian community whatever, and about 250,000 heathen. In the case of an old field where there are native churches and a Christian community, the work of a missionary is very manifold. But in the case of the new fields his work is largely evangelistic and among the heathen. Some of us have

felt that in this pioneer work single men might be used to great advantage, if the right sort could be found. Two of them could live together in a temporary building, cheaply and quickly constructed. They could be supported on the salary usually given to a married man. Unencumbered by family cares they could move about all over their field in regular evangelistic tours. Married men do this sort of thing, and are often away from their family and Station for three months out of the year. Single men would be still more at liberty to itinerate. If they were of an evangelistic type, this work would be exceedingly inviting. They would be able also to visit the Christian communities occasionally, and assist in special services, while they themselves enjoy for a little the society of the mission family. Doubtless the having of permanent substantial buildings at our stations, and having a family located there, is the ideal method, and we do not advise anything else, except as a temporary measure in this pioneering work. Some societies will not send any but single men to the field and require them to remain single for a few years. We will hardly advocate such a practice among us, though there are certainly some advantages in sending out a man without a wife, until he has made a start in his work. All that the Conference has done thus far, is to say to the Board: Send us families if you can get them. If you can find a few single men who do not wish to marry for a time, and who feel called to spend a few years in this pioneering, evangelistic, work, send them too, and we shall find plenty of work for them. Send us more young ladies also, unless your doing so would hinder the sending of families. It seems difficult to account for the scarcity of applicants for the foreign field in the Maritime Provinces, especially among the men. We once had 25 volunteers at Acadia, but a very small fraction of them have ever reached the field. Some of them are possibly not yet through with their studies. We hear that last year's Volunteer Band at Acadia numbered about 15. We hope they may make a better showing.

Some of those who volunteered some years ago, and found the way blocked so that their coming out was impossible, are to day among our most enthusiastic supporters in the home pastorates. For this we praise God. Missionary pastors in the home churches are as important to foreign Missions as missionaries on the field. But it strikes one that a much larger percentage of the volunteers should actually reach the field, and we fear that the enthusiasm of many slowly dyes away before the attractions of a home pastorate. Difficulties grow into mountains as the foreign field is scanned, and the "call" to "stay home" grows so loud that perhaps the "still small voice" that says "go" is not heard. Brethren if you wait till all the difficulties vanish you will never get to the foreign field. If you wait till you cannot possibly find the smallest shadow of a flaw in your health, you will never come. If you really want to stay home you will find plenty of excuses. The devil will provide them for you by the bushel, for nothing. It is a good thing for a young man entering upon life's work to ask himself candidly, and searchingly: "What would Jesus do, if He were in my place?" Can any sane man believe that Christ is satisfied with the present distribution of laborers? Of course you are needed at home. If you were not you would be no good out here. You may think you will "waste your sweetness on the desert air" out here, where your gifts will be unappreciated. But India will give you ample scope for the best you have, and all you have. Dare to put your life into His hands, absolutely, and calmly await His decision as to the "where?" while you listen for the "still small voice" that may so easily be drowned by the thunder of a "call" from some attractive church.

Tekkli, July 27th.

W. V. HIGGINS.

The Teacher Taught.

"Do you teach a class in your Sunday School?" I asked a friend last night. "O, no!" she replied, "I cannot teach, I had always rather be taught. I am too eager to learn." Now my experience has always been, the more I teach the more I will learn.

When I am a pupil I am too apt to depend upon the teacher to study up the lesson for me, and to neglect it entirely myself; while if I am a teacher I will endeavor to hunt up as many different points as possible and present them in as simple and direct a manner as I can for the young minds to grasp. If we ferret out anything for ourselves and view it from different standpoints, we remember it a great deal better than if some one else had hunted it up for us; and told it to us with a dozen other truths as we sat among a class of listeners—"because things seen are mightier than things heard." In this way we learn a great deal more of the lesson than we should from a teacher.

But questions often arise that are not answered in the lesson sheet nor comprehensive nor advanced quarterlies,—But there is a lesson Book given expressly for our guidance where we may find not only the answers for the most difficult questions but also for the very simplest.

It is the simplicity of that great guide Book that so charms us and makes it so dear to us. In tea-bing the

children to know and reverence it we grow to love it more and more ourselves. We cannot teach the scholars the ten commandments without learning them ourselves; and each time we hear them repeated they impress themselves more and more firmly upon our own minds. "Thou shalt have no other gods before me." Do I have any other gods? What about the god of pleasure?—and vanity—and that great god self? and again, "Thou shalt not steal." What of those moments and hours and years of time that I have stolen from the Master and filled them up for other gods.

Then there is that greatest of all commands, "Love"—"Love the Lord thy God with all thy strength, and thy neighbour as thyself." Am I fulfilling that command? What does the guide Book say? "Love your enemies." Do I love my enemy? when he takes my coat do I bid—or even permit him to take my cloak also. Can I teach my class to keep the ten commandments and not keep them myself? or would I be constant if I asked them to sign the temperance pledge and not sign it myself?

We ask God to give us understanding that we may understand His word and thus be able to interest and instruct and lead these young minds entrusted to our care. As often as we come to Him we learn of Him,—we walk closer with Him; and as we bring our pupils to Him, endeavor to present Jesus to them and commend them to our Father's love and watch-care, we come closer in touch with Him, and more in sympathy with the little ones, and therefore more fitted for the position of teacher. We come to Him daily with our class, as we bring everything else to Him—and we get so in the habit of coming to Him that it no longer is a "daily duty," it is a constant pleasure, and we take everything, great and small, joy and sorrow, and "go and tell Jesus alone." We do not read a book without asking His blessing upon the reading of it, that we may get from it the very highest good; nor write a letter to a friend without asking Him to guide our pen. We want to live near to Him, in constant touch with Him—rest peacefully in His promises, depend upon His love and protection. It is only when we realize our own weakness and our thorough dependence upon Him, it is then that the Great Teacher is the nearest and the most to us.

A. S. ATKINSON.

Christian Outlook for the Twentieth Century.

The Christian Outlook for the twentieth century seems to me very bright. Of course, there will be occasional retrogrades, and it may be grave catastrophes; for it is in the very nature of life to be subject to crises. Nevertheless, I feel sure that the general trend of the next century will be onward and upward; and this because I feel sure that the Lord of the centuries has not lived and died and risen in vain. Accordingly, I believe that the Spirit of Jesus Christ will be the dominant force in the coming century. I believe, for instance, that his mountain sermon will become more and more the supreme constitution for mankind; that as the church understands more and more his mission and character and teachings and work, her conceptions of God will be more and more heightened, and her conceptions of man will be more and more broadened; that the instincts of animalism will be lost in the sense of divine Sonship; that agnosticism will melt in the heat of personal Christian experiences; that anarchy against man will flee before loyalty to God; that the kingdom of God will be less in word and more in power; that sectarianism will be swallowed in catholicity; that ecclesiasticism will wane and Christianity will wax; that character, rather than opinion, will be the test of orthodoxy; that church and academy will join hands in glad bridal—the church acknowledging the Bible of Nature, and the academy acknowledging the Bible of Scripture; that the standard of ethics—personal, domestic, social, educational, commercial, national, international, Christian—will grow higher and higher; that heredity will gain Christian momentum; that environment will undergo transfiguration; that the sense of individual responsibility, and also of corporate community, will alike deepen; that society will agree that chastity shall be as binding on man as on woman; that life imprisonment will supplant death penalty; that legislation, whether mandatory or prohibitory, will make way for intelligent and cheerful self-regimen; that office will soar from ambition into service; that wealth and work instead of quarrelling, will co-operate; that culture will become more conscious of accountability to God and to man; that society will tend toward equilibrium of forces and of functions, that egotistic insularity will be merged into altruistic terrestrialism; that the few will regain the blessings promised in Abraham; that Christendom will disarm; that the whole world will become one neighborhood; that human units will grow into human unity—men into Man; that the Golden Rule will become more and more the law of society; that faith, hope, love, will be acknowledged the human Trinity—in brief, that the twentieth century will be in very truth a century of Christocracy.—George Dana Boardman, in The Standard.

at Vizianagram.

TELUGU.

Our Board introduced a new circular about a year ago, and new missionaries (wives) pass three exams. Some have been taken years ago, regard it as a case of "old wine in new bottles." The A. B. M. U. thing upon all their new missionary and one which is being