

LEAGUER, as he has had abundant evidence of its usefulness from all parts of the district. Your missionary vice-president would make one request, and that is, that everyone who has appreciated his effort or has received any good from the LEAGUER, will subscribe for the new paper as soon as the opportunity is afforded.

Letters from Our Leagues to Their 2nd Vice-President.

DEAR MR. STEPHENSON,—I thank you, on behalf of our League, for so kindly sending us the MISSIONARY LEAGUER. It answered so fully the very questions which were perplexing us; again, many thanks. You ask what plan we have that we meet with but "few refusals." I really cannot say that we have any plan beyond asking and praying; and I confess I do not see the necessity of having a plan. When our second vice-president was with us he presented the question so forcibly and impressively that there was no need for us to do more than ask. When we have been refused, it has been lack of means, not lack of sympathy.

Until the visit of our second vice-president I was not aware that the members of our League took such an interest in missions. For about two years we have possessed a small missionary library, but until December 22nd the books had been simply an ornament to a shelf; but now what a change! All the books are out, and other members are anxiously awaiting *their* turn. Of course, there is still room for improvement. To my mind, there is quite a bit of wisdom in that quaint prayer of an old Englishman: "O Lord, we ask Thee, not only that we may be more sanctified, but also that we may be more missionaryfied."

We have a splendid Missionary Committee. We have given them charge of one meeting a month. Our only regret is that we have not done so all the time. This month "Japan" was the topic. A splendid programme consisting of questions and answers, essays, readings and music was presented by the Missionary Committee.

Yours in Christian endeavor,

BESSIE PEARCE

A member of one of the strongest Leagues on the Cobourg District, after saying that they had introduced the "daily prayer and weekly giving plan," and looking forward to its success, says: "I think the best way to keep it living would be to spread missionary literature—the MISSIONARY LEAGUER and missionary books—and have League missionary meetings, say, once a month, for 'as a man thinketh in his heart so is he.' If he is led to think more about the heathen, he will likely continue at the good work and get others at it also. Let us all pray for its success. If we can only get a united work done, even on a small scale, it will be a mighty work. Union is strength in things spiritual as well as things temporal."

Many letters have been received, some from strong Epworth Leagues. The young people of one Church (Cobourg, King Street Junior and Senior Epworth League Societies) have sixty-six, with prospects of more, praying daily and giving 2 cents per week. Letters received from small Leagues in the country are especially interesting. Some Epworth Leagues with only fourteen to twenty of a membership, and one place (Trelawney, which has a praying and giving band of seven) where they have no Epworth

League, have bands formed. The best sign is, none seem to be satisfied, all expect to add to their number. Three factors insure success: two we have in all places—the first is God's blessing, the co-operation of the Holy Spirit; the second is the help of our pastors—nearly all the letters received speak of the help they have received from their pastor; the third is a good working praying Missionary Committee (or one Christian) who will go in the name of the Lord to each member and show him his privilege. In answer to prayer the Lord will show each member his duty.

[Your 2nd Vice-President wishes to thank all those who so kindly write to him about their missionary work. He finds it somewhat difficult to keep track of the change of officers. He would like to get a monthly letter from each League.]

India.

THE following article on India is a very brief condensation of Mr. Harlan P. Beach's book, "The Cross in the Land of the Trident." The article will appear in two successive issues of THE MISSIONARY LEAGUER.

India has been a land of missionary struggles and triumphs, and is to-day, perhaps, the seat of the most varied and extensive missionary activities. It is well, therefore, to direct our thoughts toward it.

The Indian empire is fully nine and a half times as large as the New England and Middle States combined. It extends through twenty-nine degrees of latitude and thirty-six degrees of longitude. British India contains one-fifth of the human family, its people numbering 287,000,000. Its population is increasing at the rate of nearly 3,000,000 annually. What a responsibility! And these are British subjects like ourselves, for whose condition and welfare we are doubly responsible.

India has had a chequered history. Of her aboriginal period records are lacking, but we know that at least as early as 1000 B.C. the Aryans left their home in Central Asia and entered India from the northwest. They settled along the river Indus, receiving the name Hindu, and eventually spread over most of India, driving back the aborigines.

The Aryans were pre-eminently religious. Their sacred books were the Vedas. The Vedic belief remained uncorrupted until the rise of Brahmanism, when decay commenced. In the sixth century before Christ, Brahmanism had resulted in such corruption that the way was paved for the great Indian reformer, Gautama Buddha. The simple and purified faith of this man spread over all India. Buddhism at that time was not only the most tolerant but also the most intensely missionary religion in the world. It reached Ceylon, where it speedily became, and still remains, the state religion. In less than seven centuries Southern Buddhism had spread into Burmah, Siam, Sumatra, and Java. But eventually the faith began to decay. Strenuous efforts were made to revise and revive it, but without avail. In 800 A.D., Brahmanism gained the victory and a century later Buddhism was banished from the land of its birth. Thus Brahmanism, after some centuries of submergence, again revived. But during these fourteen centuries Buddhism had been a mighty reformatory agency and had conferred great benefits upon India and northern and eastern Asia. Buddhism practically no longer survives in India proper, though it is the religion of Burmah and Ceylon.

But Buddhism left its impress on Brahmanism. Buddhism had proved the first strong bond of union between