

"STUDY TO BE QUIET."

A great man of our own time has written a book in which he sings the praises of the strenuous life in lofty strains. The Bible commends the strenuous life when it says, "Be diligent." "Whoever thy hand findeth to do, do it with thy might." There is another side to life which we cannot afford to overlook. The strenuous life, so far as it relates to worldly pursuits, may be, and often is, overdone. We need rest as well as labor. Quietness is as important as activity. Divine energy is still, and we may learn to be instant! Industrious and divinely quiet at the same time. The Christian religion promotes quietness. "The kingdom of heaven cometh not with observation." It is not boisterous, but restful.

A Christian has a quiet mind. Anger, fear, jealousy and deep grief distract the mind. A guilty conscience is disquieting. "There is no peace to the wicked." "Conscience doth make cowards of us all." But the soul that trusts in the Lord is quiet.

The Christian life is a quiet life. There is a loud life, a spectacular life, which is much in the public eye and the public prints. Some prefer a loud life. Their manners are loud, their tastes are loud, and their talk is loud. A Christian, even though he may have vast estates, prefers a quiet life, a modest life. A quiet home is better than one of splendor and strife. The proverb says, "Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife."

Quietness is necessary to good health. The prescription most frequently given by intelligent physicians is rest. Silence is an important factor in healing. Everyone needs quiet for thought and reflection. One who will think clearly must retire from the busy, noisy world. The man with a message worth hearing is the man who has for a season communed with his own soul in retirement.

We need quietness for our work. One might imagine that work and noise are inseparable, but they are not. If we will do our work well we must have a quiet mind. A mind distracted by deep grief or secret guilt is weak. Nature, for the most part, works in silence. Thunder and earthquake and storm are exceptions. The sun is quiet. Gravity is silent. The work of nature in decorating the world with beauty is silent work.

Quietness is essential to prayer and worship. Pray in secret. Make as little noise as possible in acts of worship. "The Lord is in his holy temple, let all the earth keep silence before him." When we seek fellowship with an earthly friend we do not take him into the noisy street or factory for conversation, but to some secluded spot where all is still. So when we would commune with God let us go into some silent place and speak to Him and listen to His voice.

When the inner life is in harmony with God there will be quietness and peace. Truth is quiet, error is noisy. Love is quiet, but hatred and anger are violent. Wisdom is quiet, folly is clamorous. Strength is silent, weakness blusters. Humility is quiet, pride is loud. Courage is calm and confident, cowardice is boisterous. Goodness never sounds a trumpet before it, hypocrisy always does. Heaven is a quiet place, hell is an abode of distracting din and confusion. When God is on the throne of the heart, reigning in majesty and power and love, all is quiet and peace, but when the soul turns away from Him the storm rises.—N. Y. Christian Advocate.

My greatest sorrows are those of my own heart. Outward troubles serve rather to steady than to disconcert me.—Rev. G. Paul.

"Do you feel that you love Christ?" was asked of an aged and dying Christian. "Better than that," was the reply, "Christ loves me."

REV. ANDREW GAYADEEN.*

By Rev. A. W. Thompson, M.A.

Andrew Gayadeen, an earnest devoted, faithful and successful native pastor of the Trinidad Mission, like the Rev. Lal Behari and other pioneer Indian workers to whom the Mission owes so much, is not a Trinidadian by birth, but by adoption.

Young Trinidad's day to build up the church of Christ in this island is now come, but the pioneer workers were all strangers from abroad. They had come here seeking material blessings and had found other and better than they sought. They laid the foundations of the work, and now the native-born are called to build thereon.

The subject of our sketch was born at Seetapur, India, on the 5th of March, fifty-six years ago. His parents were high-caste Brahmans, and the young lad was brought up according to the strict rules and customs of his caste.

When five years old he was sent to the Primary School, where he was taught to read fluently Hindi, the language in which he now preaches the gospel of peace and goodwill to his countrymen in Trinidad.

At the age of fourteen years he was sent on to the Government Normal School at Lucknow. Here he remained for three years and qualified for his certificate as teacher, becoming at the same time proficient in Urdu, which is the language of the Mohammedans in India.

As a Brahman he also mastered the sacred Sanskrit language.

Thus it came about that his early training both in language study and in general knowledge fitted him very fully for his future work, though as yet he had never dreamed of being a Christian, much less a preacher of Christianity.

It is part of a Brahman's education to make pilgrimages to the "sacred places." This is believed to confer very great merit. Young Gayadeen followed the beaten track of custom. He first went to Radhnath to worship at the shrine of Vishnu, but whatever his expectations may have been, his experiences proved disappointing.

His next pilgrimage was to the shrine of Jagabinnath, "where the crowds seemed to be greater, but the seriousness and sanctity less."

While he thought on these things and brooded over his disappointments, he heard of Trinidad. Many of his countrymen had settled there; and many were then discussing the question, "to go, or not to go. He quickly made up his mind to go. Why, he probably could not say. Getting into touch with the immigration agent, he was conducted to Calcutta. In due time, along with nearly 700 others, he was placed on board a sailing ship, which was quickly towed out to sea, and the voyage to far off Trinidad was begun. One hundred days later, the good ship came safely to anchor in the placid waters of the Gulf of Paria, off Port of Spain.

A few days sufficed to get all in readiness, and the newcomers were despatched to the various estates to which they had been indentured. Gayadeen was settled on a sugar estate four miles from Port of Spain. "Growing canes" was a new and trying experience for a young Brahman whose hands had never known toil, and it is not difficult to imagine what his thoughts and feelings must have been when first he took up the hoe to "beat his task."

He did not, however, lose heart, nor did he neglect the opportunities and privileges conferred by his caste of being a religious guide to his countrymen, and he soon gathered around him a band of disciples who looked up to him as their guru.

All this time he did not know Christ, and had scarcely heard His name. But one day a book came into his hands. It was called "The True Way." The missionary had visited the estate, and had preached Christ to all

who would listen. When going away he distributed books and tracts. "The True Way" arrested Gayadeen's attention. He read it again and again, and then went and purchased a Bible, which he read with care. The truth took hold of him, and after a period of stress and storm he arrived at the cross where he found relief and peace.

Then came the struggle to confess Christ openly before all. He was a Brahman, worshipped by his disciples. They gave him of their best. If he became a Christian, many of them would give him of their worst. Over against that would be the friendship of the Christians, and might he not earn his bread as a catechist? But the missionary was very uncompromising. "You must make a complete renunciation for Christ and look only to Him. I must not come in between your soul and your Savior. Neither now nor hereafter are you to apply for work as a teacher or catechist. If I think God and His work need you, I will call you. Go and pray over this, and when you can follow Paul as Paul followed Christ, then come back." The three months that intervened were the real crisis in his soul's history. He taught his wife, prayed and waited till the love of Jesus made all clear to him. He returned to thank the missionary for his faithfulness and to ask for baptism, surrendering all the past, and leaving all the future in the hands of Jesus.

After a time he was employed as a teacher and then as a catechist. When the College was opened, he took a high place in the first class and was ordained at Tunapuna April 3rd, 1896. Since that time he has labored at the Caroni centre as an acceptable preacher, a wise administrator and a faithful worker. Our space is limited, and this is a mere sketch of a Brahman saved by grace, and made a preacher of the Gospel of peace. He is still in the vigor of manhood, and will, we hope, be long spared to fulfil his mission.

Gouva, Trinidad.

DAILY BIBLE READINGS.

- M.—A man chosen, 1 Sam. 16: 6-13.
T.—A delightful experience, Isa. 12: 1-6.
W.—A faithful ministry, 2 Tim. 4: 1-8.
Th.—An eloquent man, Acts 18: 24-28.
F.—A true-hearted man, Josh. 14: 6-15.
S.—Partakers of grace, Phil. 1: 1-11.

PRAYER.

Blessed Christ, Thou didst come not to our genius and cleverness and learning, but to our love, our simplicity, our need, our brokenheartedness. To this man, said the high, the lofty one that inhabiteth eternity—will I look, to the man that is of a humble and contrite heart, and who trembleth at My word. May we be enabled to supply the happy conditions under which Thou wilt visit our hearts; then Thy coming-in shall be like the dawn of a summer day, and all that is within us will rejoice, as flowers are glad when blessed by the sunlight. We thank Thee for Thy holy book, Thy sacred altar, the place of common and public prayer, and the ground on which the rich and the poor alike can meet to call Thee Father, and to lift up their eyes with a common expectation to the all-blessing and all-giving heavens. We usually say of such places and times, These are the miracles of God: these are the creations of love: these are the outcroppings of the spirit of the cross of Christ.

It is only in this life that we can win souls for Christ.—E. M. Bruce.

Though an archer shoot not so high as he aims, yet the higher he takes his aim, the higher he shoots.—Leighton.

The life of man consists not in seeing visions and dreaming dreams, but in active charity and willing service.—Longfellow.

*Y.P. Tople for October 31: Rev. Andrew Gayadeen, Acts 16:18.