

must have attention every day of our touring life. Very different from the home life, is it not?

The above is part of a letter from the lady from whom we expect to get the names and addresses of boys and girls in India. In the place where she lives when not in tent, there are twelve good public schools where English is taught.

M. E. COLE.

Christian Endeavor's First Twenty Years.

In 1881, a single society. In 1901, societies to the number of 60,750.

In 1881, a membership of 57. In 1901, a membership of 3,500,000.

In 1881, a single denomination touched. In 1901, more than forty denominations permeated.

In 1881, an extreme corner of one country. In 1901, all countries on the face of the earth.

In 1881, the English language. In 1901, literature in Chinese, Japanese, Malagasy, Persian, Arabic, Turkish, Bulgarian, Armenian, Siamese, German, French, Italian, Greek, Spanish, Swedish, Dutch, Norwegian, Welsh, Austrian, Coptic, Mexican, Portuguese, Indian, the many tongues of India and Africa.

In 1881, no national organization dreamed of. In 1901, national Christian Endeavor organizations in the United States, Canada, England, Scotland, Ireland, Wales, Australia, France, Spain, Germany, South Africa, India, China, Mexico, Japan.

In 1881 no periodical thought of. In 1901, 'The Christian Endeavor World,' the English 'Christian Endeavor,' the Japanese 'Endeavor,' the Australian 'Golden Link' and 'Roll Call,' the South African 'Golden Chain,' the Spanish 'Esfuerzo Cristiano,' the Mexican 'Esforzador,' the German 'Jugend-Hilfe' and 'Mitarbeiter,' the India 'Endeavorer,' the Canadian 'Banner,' the Jamaican 'Gem,' the Irish 'Endeavorer,' the Welsh 'Lamp,' besides a throng of state, city and denominational Christian Endeavor organs.

In 1881, only the Young People's society. In 1901, the Juniors, Intermediates, Seniors, Floating societies, Mothers' societies, Prison societies, Travellers' societies, societies in factories, schools, colleges, almshouses, and asylums.

In 1881, a single newspaper article. In 1901, scores of books, hundreds of pamphlets, and Christian Endeavor articles by the thousand every week in the leading secular and religious journals of the world.

In 1881, no young people's religious conventions even guessed at. In 1901, a perspective of New York, Boston, San Francisco, Washington, Detroit, London, and many others, ranking among the greatest conventions of the world's history.

In 1881, no Christian Endeavor unions. In 1901, important unions in practically all cities, counties, States, and Provinces of the English-speaking world and in many other lands, together with the denominational Christian Endeavor federations.

In 1881, three Christian Endeavor committees. In 1901, the lookout, prayer-meeting, social, missionary, temperance, flower, music, good literature, Sunday-school, Christian-citizenship, information, executive Junior, press, calling, relief, and—whatsoever committees, with all that they imply of outreaching, practical effort.

In 1881, the young people neglected in church life. In 1901, the religious training of the young among the foremost purposes of every church.—'The Christian Endeavor World.'

Summer Studies.

A SUMMER TERM AT MR MOODY'S SCHOOL FOR YOUNG MEN.

The work at Mr. Moody's School goes on with undiminished vigor. Mount Hermon School, the institution for young men which he established across the river from his home at Northfield, announces a spring and summer session to be held from May 1 to Aug. 20.

This school is not meant especially for the training of Christian workers, but to give a good Christian education to boys and young men of earnest purpose but small means. All subjects that are required to train young men for college or for life are taught, but Bible study is made a central feature in the entire course. During this summer term there will be unusual opportunities for Bible study. Such teachers as President Weston, of Crozer Seminary; Dr. A. F. Schauffler, Prof. Wilbert W. White, the Rev. C. I. Scofield, and the Rev. R. A. Torrey will spend from one to two weeks each at the school, and give the students daily Bible courses. This is a rare opportunity for young men in any line of work whose usefulness might be greatly increased by such a term of study.

The expenses for the Summer Term, covering board and tuition for sixteen weeks, are fifty dollars. Full information can be obtained from the principal at Mount Hermon, Massachusetts.

Converted the Infidel.

Dr. Eremete Pierrotti, a French scientist, architect, and engineer, when an infidel, journeyed through Palestine with the avowed intention of disproving the truth of the Bible.

Visiting the heaps of stone over Absalom's grave, he sat down to meditate with a heart full of unbelief; and while he tarried there an Arab woman came by with her little child, which she held by the hand.

In passing, she threw a stone upon the heap, marking the tomb of Absalom, and bade her child do the same. 'What do you do that for?' 'Because it was the grave of a wicked son who disobeyed his father.' 'And who was he?' 'The son of David,' she replied. The professor started as if a blow had struck him. Here was an Arab woman, a Mohammedan, who probably had never seen a copy of the Scriptures, and could not read a word of them; yet she held these ancient facts, and was teaching her child to fling a stone at the monument called by the name of a son who rebelled against his father.

Dr. Pierrotti, Bible in hand, turned to the story of Absalom, and as he read it a new light shone on him. This was the first of many convictions which so wrought upon him that at length he embraced the faith he once attempted to destroy, and devoted his life to the proof and illustration of the sacred Scriptures.—'Sunday Companion.'

Example Not Precept.

A successful worker in one of our rescue missions, says an American paper, is a lady who was formerly a society belle, but who has now consecrated her brilliant, social and intellectual gifts and her beautiful voice entirely to the Lord's work among the lost and degraded. She once remarked that she clung to dancing and card-playing for years after she made a profession of religion; and that her real joy in the Chris-

tian life did not come until these things had been given up altogether.

One evening about two weeks after she had made this full consecration, she went into a little mission room, and was there asked to say something helpful to a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously.

'Do you play cards?' he asked.

'No.'

'Do you dance?'

'No.'

'Do you go to the theatre?'

'No; not now.'

'Very well,' he said. 'Then you may talk to me. But I won't listen to one word from your fine folks who are doing, on a small scale, the very things that have brought us poor wretches where we are.'

'Can you not believe,' added the lady who told the story, 'that the joy of being able to teach the way of life to that lost soul was more to me than all the poor little pleasures I had given up for Jesus's sake?'

—Unidentified.

The Country Grave Yard.

[This piece of poetry was composed for the 'Northern Messenger' by a little girl who has been sick in bed with spinal disease for the last four and a half years.]

The sun slowly declineth
O'er the western sky,
Brightly shining on the river near by;
The logs gleam in the sunlight stream,
While on yonder hill
With a brooding, gentler air,
It seems to shine upon
The little graveyard
That standeth there.

With age and wind
The fence has fallen in;
The remaining rails
Are but relics of bygone days;
The few lone grave stones
That are standing there
Wear a solemn air,
Marking it a sacred place,
The breeze
Softly stirs the leaves.

The sun shines all around the pasture hill,
And through the open gate,
Way up to the old oak,—
Playing as it will,
Casting shadows upon the hill,
As it slowly goes from sight
For the night;
But throwing a last beam
O'er the little country graveyard
Upon the pasture hill.

As I watched the twilight
Slowly deepen
Into the blackness of night,
A soft star rose above it.

JESSIE MAY CLUFF.

River Road, Saco, Me.

The Find-the-Place Almanac

TEXTS IN COLOSSIANS.

April 14, Sun.—If ye then be risen with Christ, seek those things which are above.

April 15, Mon.—Set your affection on things above, not on things on the earth.

April 16, Tues.—Your life is hid with Christ in God.

April 17, Wed.—Lie not one to another.

April 18, Thur.—Even as Christ forgave you, so also do ye.

April 19, Fri.—Let the peace of God rule in your hearts.

April 20, Sat.—Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.