NOTES ON EUROPEAN TRAVEL.

No. V.—*Continued.*

Early one beautiful morning I stepped on board a steamer at Cologne, and spent thirteen hours going up the Rhine to Mayance, 127 miles. On both sides of the river long freight and passenger trains were moving every few moments in rapid succession; and the wide river itself was fairly alive with steamers and tugs and rafts and everything that could carry men and merchandise. As one steamer ploughed her way through the muddy water against a strong current, new objects kept continually revealing themselves. Sometimes, for several miles, charming fertile fields under the highest cultivation, to the right and to the left, were visible as far as the eye could see. Then for long stretches we would be among vine-clad hills, terraced to the distant tops. At one point I counted twenty-seven terraces. Thrifty cities, institutions of learning, costly private mansions and royal palaces line the banks of this far-famed river. And the scores of ruined castles of mediæval times tell volumes of history. The first city of any importance above Cologne is Bonn, population 27,000, noted for its university. I thought of the great and good Dr. Christlieb, so long a professor here, whose writings I had so much enjoyed. Here Beethoven was born, and here Niebuhr died. It was a place of importance in the fourth century, when the Emperor Julian rebuilt the walls. Nearly opposite Bonn, on the east side of the Rhine, are the "Seven Mountains"—a group of lofty cones partly covered with small trees and partly with luxuriant verdure. A little beyond, on the same side, is the Drachenfels Mountain, or Dragon's Rock, 910 feet high. On the summit are ruins of a castle built by the archbishop of Cologne nearly 800 years ago. On the west side, near the top, is the magnificent summer residence of Lessens, of canal fame —Suez and Panama. On the north side is an immense quarry, from which the stone for Cologne Cathedral was taken.

Further up is Niederwerth, a village of 1000 inhabitants, on a small island in the river, once the residence of Edward III. of England, in 1337. Opposite this island, on the eastern shore, is Ehrenbreitstein, one of the strongest fortresses in Europe, costing $6,000,000, or eight million thalers. A little beyond is Stolzenfels, a very strong castle, with a square and several round towers, built about 1250. It is now the summer residence of the Emperor of Germany. In 1870 Napoleon III. was imprisoned here. A short distance above is the famous square tower of Marksburg, 511 feet high, on the top of an isolated peak. Of the dozens of majestic castles along the Rhine, this is the only one that was never injured or destroyed. Further up, on the western bank, is the great square castle—the Rheinfels—built 1245, the most extensive ruin on the Rhine. In 1255 it withstood a siege of 15 months. It was mostly destroyed in 1794. I noticed a large tree growing in the centre, whose long shady branches are above the outer walls. Among the many other noted fortresses are the Stahleck castle, captured eight times by the French between 1620 and 1649; and the Falkenburg castle, long the haunt of Rhine robbers, thi dismantled in 1251. In 1261 the robbers took it and restored it, and again began their depredations. The Emperor Rudolph then attacked and captured the stronghold, and hanged the occupants.

"Bingen, fair Bingen on the Rhine," made so famous by Mrs. Norton, is a charming little town of 6,000 inhabitants. The river, the wide, shaded streets, the elegant buildings, the distant hills in all directions and the many old ruins, all add greatly to its beauty. In the time of the Romans it was a part of Belgic Gaul. In 1105 the German Emperor, Henry IV., imprisoned his son in the castle. No pen of mine can describe the beauties of the natural scenery along the Rhine from Cologne to Mayence, a distance of 127 miles. Then the dozens of these old castles and dismantled towers—grand and majestic even in their ruins—tell volumes to the student. As I looked upon objects familiar to the eyes of Cæsar, and Drusus, and Clovis, and Pepin, and Charlemagne, and Otho, and Napoleon and Blucher, history seemed no longer fiction, but pure reality. We left the steamer at Mayence, a pretty German city of 65 000 inhabitants. Agrippa occupied it B.C. 38, and Drusus, B.C. 14. A monument to Drusus, erected by the Roman soldiers, is still standing. Here Constantine is said to have seen his cross and sign in the heavens: *In hoc signo vinces.* Charlemagne bridged the Rhine here 793, and parts of his work are still visible. Gutenberg, the inventor of printing, was born here in 1397. The cathedral dates from 975 to 1011. I spent an hour within its walls quite early one morning; but the worshippers were there before me, and the services were going on.

Heidelberg, 60 miles from Mayence, is celebrated for its beautiful situation —where the Neckar flows into the Rhine—for its great university, founded 1386, and for its remarkable history. The castle, founded 1294, is built upon one of the cliffs 350 feet above the river, and is the largest ruin in Europe. It was blown up by the French in 1689, and struck by lightning in 1764. No description can give one any adequate idea of the strength and extent of this remarkable fortress. The guide, who is a German lady of education and refinement, accompanied our party for an hour through many of its apartments, explaining the chief points of historical interest. The fountain, with columns from Charlemagne's palace, the chapel, the fireplace and the great balcony are grand indeed. In one of the lower rooms is the Great Tun—so called. The staves are of oak with iron bands. It holds forty-nine thousand gallons, and has been twice emptied of wine at royal feasts.

Baden-Baden, situated in a delightful glen amid the foot-hills of the Black Forest, is a beautiful town, and the most noted watering place in Germany. The number of visitors reaches about 50,000 annually, attracted hither largely by the thirteen hot mineral springs flowing from the rock at the foot of the castle terrace, and carried in pipes to different hotels and to baths about the town. I have mentioned a few of the interesting spots on German soil through which I passed. I was charmed with the German people. With a good many of them I had conversations upon their political institutions, their schools and universities, their statesmen, their army, their opinion of other nations—as for example, Russia, France, Italy, England. I learned much from them. I hope to visit them again. Reluctantly did I leave German soil. The Germans are a people strong in body, strong in mind, strong in character. Such a people must be great. GEO. E. TUFTS.

SIGHTS AND SOUNDS IN INDIA

For Boys and Girls in Canada.

Dear Girls and Boys,—The moon rose about eight o'clock. For a quarter of an hour before it came in sight, the eastern horizon was aflame, like a sky at night above a distant conflagration. When her rosy face dawned above the hills, she was blushing like a maiden ushered into a strange world. But when she had spurned the sod and had floated into the clearer blue, the flush was gone and her silver beams fell softly on a two-wheeled carriage, lighting its lonely road, past sleeping villages, from Bimli north-east to Chicacole.

The same night and by the same light another jinricksha is rolling its solitary way toward the same town, south-east from Bobbili; another, about south-west from Parla Kimedy, and another east-north-east from Vizianagram—all coming toward the same ancient town, as children come from different directions toward the same school.

I hear a flock of wild geese! It is an ox cart screeching along because the driver has neglected before starting to oil the wooden axles. From each of these towns—Parla Kimedy, Bobbili, Vizianagram and Bimli—one or more of these carts is coming to meeting in Chicacole. In this one, Telugu preachers and other mission helpers are lying fast asleep. In that one are sleeping cots, bedding and various boxes and baskets, parcels and bundles, packed to the roof.

Here is the white Chicacole mission bungalow, with the rising sun shining in its face. Outside the gate beneath the trees are the empty ox carts; inside the gate are the empty jinrickshas; while the house and yard are full of people—new arrivals, various colors.

On the north of the bungalow, with their white canvas roofs heaving in the breeze, and their ropes gleaming in the sun, like the rigging of ships, tents are pitched upon the withered lawn. Westward, behind the house, down a steep, deep bank, there flows through the sands and rocks a shining river. In its living water, with their white and red clothing and brown faces, men and women are bathing. On the edge of the stream a woman is scouring her brass water pot. She puts it upside down upon the sand, then stands on the bottom and rubs it dexterously with both feet. She turns it over again, puts one foot inside, and wheels herself around and around, as if her foot were an auger and she were trying to bore a hole through the earth. She does not cease her polishing until she has made the old brass pot flash in the sun like burnished gold. There is a washerman beating a wet cloth upon a rock. Coming up from the river is a long row of women, trailing along the sandy path toward the town, each woman as straight as a flag-pole and each with an earthen or brass bucket full of water on her head. Can you carry a pail of water on your head? I have seen mere girls carrying them many a time.

Here in the heart of the town is the white Chicacole Baptist meeting house. It is smaller and cheaper than meeting houses at home, but it is clean and airy and full of earnest faces. The white faces of the missionaries are whiter than they were in the land of their birth, and the cheeks of the Telugus are as brown as if they had been tanned beneath a tropic sun for hundreds of years. The eyes of these Telugus are all black and they think that blue eyes are wonderful and beautiful. But here we all are, sitting on the benches, and the newly elected president, Mr. Archibald, is in the chair. This is the Telugu Association. Just as two or three boys will get together and talk about the best brook for trout, the best woods for partridges, the best hill for coasting, the best pond for skating, or the best way to catch rabbits, so these people have come together to talk about the best way of leading perishing heathen to the Saviour.

As in our associations at home, so here also, letters are read from the churches, telling the good things and leaving out the bad, just as I often have to do in my letters to you. They talk about riches and poverty, and giving your tenth to the Lord; about tobacco, rum and opium; about preaching the gospel, giving reports, telling the truth, and they pass resolutions. All the talk is in Telugu. The meetings are carried on all day Friday, Saturday, Sunday and Monday. On Sunday afternoon we separate into three crowds and preach the gospel in the streets and broad places of the town. Monday night the Telugu Christians get ready to go home. They get into their ox carts and wend their way back to go to work, we trust, with more humility, more heart and more wisdom because of their coming together.

Tuesday morning found the missionaries alone, gathered together in a room of the bungalow. We began with a prayer meeting; but where could we end? The young missionaries especially have so many questions to ask that three days are almost nothing.

One of the most interesting subjects was the division of the great Chicacole field into three smaller great fields—Parla Kimedy, Palconda and Chicacole. At the same time, all the fields were marked out. Mr. Churchill laid a map on the floor, and, taking little sticks, laid them down so as to make a fence around each field. It made our hearts beat to see the thousands of black dots all over the map, showing where the thousands of villages are lying in darkness.

Yours sincerely,

L. D. MORSE.

Bimlipatam, India, Jan. 14.

— "I have used Ayer's Hair Vigor for a number of years, and it has always given me satisfaction. It is an excellent dressing, prevents the hair from turning gray, insures its vigorous growth and keeps the scalp white and clean."—MARY A. JACKSON, Salem, Mass.

CHICACOLE FIELD—REPORT FOR 1892.

MISSIONARIES.—Rev. I. C. Archibald, Mrs. I. C. Archibald, Miss H. H. Wright (returned from furlough Dec. 1st, 1892), Rev. W. V. Higgins, Mrs. W. V. Higgins (in charge of the work), Rev. J. H. Barss, Mrs. J. H. Barss (studying the language).

HELPERS.—One ordained preacher, four unordained preachers, four evangelists, two Christian teachers, five colporteurs, seven Bible women, four students at the seminary.

By the Father's loving kindness we have safely reached another mile-stone. Here we pause to look backward and forward ere we gird ourselves for the journey still ahead. A backward look cannot but be beneficial if taken in the right spirit. The thought of how little we have apparently accomplished humiliates us, but the thought of His abounding mercy must fill our hearts with gratitude and our lips with a song of praise. The past year has on some account been an unsatisfactory one. For many reasons the work of both missionary and helper has been broken up very much. New paths have been trodden and we have been reminded of the words, "Ye have not passed this way heretofore." However, both in the new and in the old paths, we have felt the Father's guiding hand, and trust we have not run in vain. The work of the year may be classified as *usual* and *unusual*.

I. USUAL ROUTINE WORK.

All the regular work has gone on much as before.

SCHOOLS.—There have been five Sunday-schools in operation. In these good work has been done, but there seems to be a general feeling that a better plan of study than the international series should be devised. The station day-school has been attended by an average of about twenty-five pupils. At Calingapatam P. Narsimulu re-opened a school in August. About forty heathen children attend it, and most of them come in a body to the chapel on Sunday. They manifest a deep interest in the Bible and are very anxious to get an education. One of their number asked for baptism, but as he is a minor, and as his relatives object strongly to his becoming a Christian, he will have to wait. In the meantime we hope he may learn the way more perfectly.

BIBLE CLASSES.—Three Bible classes and Mrs. Higgins' evening class (for the memorizing of Scripture) have been kept up throughout the year. To her intense satisfaction Mrs. Higgins found her Telugu tongue and began a Sunday-school class shortly before leaving for Kimedy. Undaunted by many an apparent failure she "stuck at it" until she conquered. Probably no two persons learn a language in precisely the same way, but if our heart burns to "tell the story" to the heathen in their own tongue the language must come sooner or later. The joy of speaking is all the sweeter after our being dumb so long.

COLPORTAGE.—Four colporteurs have been at work throughout the year and five for a part of the year. Some of them were new hands and did not make much of a success at the work. Probably famine prices for food also made the selling of literature unusually hard. However, upwards of six thousand books were sold at a total value of Rs. 388.14.7.

TOURING.—Owing to my being engaged in building work I have done very little regular touring. The visits made occasionally to the out-stations have been more especially to baptize, marry, administer the Lord's Supper, attend to business matters, etc., and little preaching was done. I am more and more convinced of the importance of a missionary being much of the time among his helpers, leading them on to vigorous evangelistic work.

BENEVOLENCE.—The contributions upon the field have been as follows:

Akulatampara, Rs. 135.2.10 (Given by native Christians).
Calingapatam, Rs. 87.9.5 (Rs. 12 given by native Christians).
Chicacole, Rs. 174.6.6 (Rs. 85 given by native Christians).
Kimedy, Rs. 329.1.4 (Rs. 15 given by native Christians).
Tekkali, Rs. 26.7.6 (Given by native Christians).
Total Rs. 762.11.7.
Total given by native Christians, Rs. 283.10.4.

Our Eurasian members have given liberally. Bro. Wells and wife gave Rs. 306.1.4. Bro. Gibson and family at Calinga have contributed to the mission upwards of Rs. 70, besides giving much to outside objects.

BAPTISMS.—Ten have been received by baptism. Of this number five were in the school at the time of their baptism; three were living at Kasibugga. In this case it was a household baptism—father, mother and daughter. The ninth is the wife of a man whom we baptized last year at Akulatampara. She was like a maniac when her husband came out, but grace has conquered and she is now a humble follower of Jesus. The tenth one baptized was a Hindu priest at Gunipur. His elder brother came out two or three years ago.

II. UNUSUAL WORK.

BUILDING.—Only those who have tried it know what it means to fit up a new station. This kind of work has absorbed my time and thought much of the year, and there are still several months of it ahead. Bro. Churchill has spent about four months with us here. I hardly know how we could have managed without him, and we shall always be thankful for his help. As the year closes the walls of our bungalow are slowly rising skyward, and before many months we hope to have a "roof over our heads." Until then we are renting half of the travellers' bungalow.

MOVING.—One of the things a missionary has to learn is patience in the matter of getting finally settled. Three years of our Indian life have passed and we have only just now got to our own station. We are, indeed, glad to have at last a field and a home which we can more fully consider our own. Early in October we moved here. As I had to be in Kimedy most of the time, as the return of the old missionaries would mean scarcity of room at Chicacole, and as Bro. and Sister Barss were at Chicacole to look after the station in our absence, it seemed well to move "bag and baggage" some three months before the end of the year. Mention should here be made of the kindness of Bro. and Sister Barss in caring for the station work after we left.

PLEADING IN COURT.—A month or so of my time was spent in a very unusual way. When one or two wicked Christians, joined by several Hindus, assaulted the other Christians I took up the cudgel and tried to have the villains punished. Their punishment will, I trust, be a good object-lesson to Hindus and Christians alike. The colporteur and his wife (who were at the bottom of the trouble) are now wearing the sacred thread, the paint-daubs upon the forehead, carry fruit and rice to the idol temple, and perform all the heathen forms of worship as they did years ago. Have they ever really tasted of the saving grace of God? Probably not. Poor souls! God pity them and lead them to repentance. In their case, as in that of many a Hindu, "their belly is their God." But God can give them a hunger for the meat that endureth unto everlasting life.

DIVISION OF THE FIELD.—This is the last report from the original Chicacole field. Hereafter Palconda and Kimedy will send in their own reports. Bro. Archibald now resumes work at Chicacole, but will not need to cover more than one-third or one-half as much ground as before. Bro. Barss takes charge of his new field at Palconda, and hopes to move there soon. As yet no building work has been started there. However, a committee has been appointed and it is hoped that a temporary shelter may be provided for the Palconda missionaries so that they may take up their abode at their own station at the beginning of July next. The Kimedy and Chicacole fields will still be far too large, and we hope several new families may be forthcoming so that these fields may be further divided soon.

OPENING OF A NEW OUT STATION.—The Gunipur valley stretches to the north-west of Kimedy. This region of country has not yet been worked to any extent. But this year we opened an out-station at Gunipur, a town about 35 miles from Kimedy. A preacher (with his family) and a colporteur are now at work in that part of the country. The people are Sauras, Oriyas and Telugu.

IN GENERAL.

It has been good to see that many of the Christians, especially the younger ones, are growing in grace and knowledge. Some of our preachers are maturing, and some others we fear are not. Humility, love for lost souls, and faithfulness to duty, are characteristics that we want to discover more and more in our helpers.

The sentiment among our Christians on the subject of tithing, tobacco, jewelry, Sabbath observance, practical piety, etc., is very good indeed. May the Lord's richest blessing rest upon our Telugu churches.

STATISTICS.

Number last year	108
Number received by baptism	10
Number received by letter	2
Number received by experience	1
Number excluded	6
Number dismissed	5
Number died	1
Number members, Dec. 31, 1892	109

W. V. HIGGINS.

Parla Kimedy, Jan. 1.

Light and Joy.

I want to show how the work of God does create a joy-making people. As soon as ever we are converted, what is one of the first things that come of it? Why, joy. The morning I found Christ it snowed very hard. The snowflakes fluttered around me, like white doves, as I went home; and I felt just as light as those, for my soul was washed whiter than snow. It was not a gloomy winter a day to me; but all nature wore her bridal dress in sympathy with my delight. Was it not so with you on the day of your new birth? Were you not as happy as ever you could be when you first found the Saviour? So far, you see the Lord creates joy; and it is better still further on. When the creation of God goes on, and a man is helped to conquer sin, when the work of grace in his soul grows and increases, he cries: "Thanks be to God, which giveth us the victory;" and he gets increased joy in his soul over every conquered sin. When you and I see sin subdued, do we not feel happy? Whenever the news comes to me that a man has been reclaimed from drunkenness, or a woman is saved from the streets, or when I hear of a hard hearted sinner repenting, I rejoice in the Lord. Conversion days are our high holidays; revivals are our jubilees. Thus the Lord gives us opportunities for joy and rejoicing as His new creation work proceeds stage by stage. Better days are in store, it may be; and I trust that in years to come we shall more and more behold God's working, and shall rejoice therein. But by and by there will be a still greater joy. We shall enter into heaven, and there will be joy among the angels and joy in our heart over God's new creation which will proceed at a glorious rate. Then the nations will be converted to God. I know not when nor exactly how, but the day shall come when Christ shall reign from pole to pole. And what a joy that shall be! We shall indeed be glad in that which God creates, as the islands of the sea shall ring out His praise! Then Christ the Lord will come, and what joy and rejoicing there will be in that day when He has fully fashioned the new earth and the new heavens! His ancient people, the seed of Abraham, shall be gathered in with exhultation. We will clap our hands when the long wandering nation shall turn unto the true God, and own the rejected Messiah, of the house of David; the Gentiles will not be jealous. They will rejoice as the Jew comes in; and then will the Jews rejoice over the Gentiles, as they see them worshipping Abraham's God. Everything that is to come in the eternal future flashes light into the eyes of believers, and calls upon them to rejoice in anticipation. Nothing prophesied should be dreaded by us. There is nothing foretold by seer or beheld in vision that can alarm the Christian. He can stand serenely on the brink of the great eternity and say: "Come on! Let every event foretold become a fact! Pour out your vials, ye angels! Fall, thou star called Wormwood! Come, God and Magog, to the last great battle of Armageddon!" Nothing is to be dreaded, nothing is to be feared, by those who are one with Jesus. To us remains nothing but joy and rejoicing, for God hath made His people a rejoicing; yea, His people a joy.—*Spurgeon.*

Pray On!

BY REV. THEODORE L. CUYLER.

"God is the *rewarder* of those who diligently seek Him." This single precious promise is linked with every labor of love, with every act of obedience, and every effectual prayer. God rewards labor, and every pastor preaches His gospel message, every mission school teacher teaches his or her class, and every conscientious parent tills the soil of her children's hearts in this simple faith. God rewards obedience. Every blow of Noah's hammer on the ark was an audible proof of his belief that God would be as good as His word. God rewards sincere prayer in all cases where the conduct of the petitioner proves that the prayer is sincere. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." On these promises the Christian plants his knees when he bows in fervent supplication.

But oh, to what long trials we are often subjected, when our heavenly Father would test our faith, or else strengthen our faith by its own exercise! Christ kept the Syrophenician mother at arm's length to try the measure of her faith. She won her case and her Master's approval. Her success has encouraged millions of mothers and of wives to press their suit at the throne of grace. "Prayer," said Phillips Brooks, "is not conquering God's reluctance, but taking hold upon God's willingness." His holding back of the blessing is often a blessing in itself, for it tests faith, deepens humility and produces a submissive spirit. The Master's injunction to us is "to pray and not to faint," *i. e.*, not to turn coward or lose heart. He does not forbid us to wrestle or to agonize, when the object for which we are praying is as dear to us as life itself.

"The grief that weighs me down," said a Christian mother, "is the fact that of my six children, not one of them loves Jesus. I am left alone." But she made her daily life an attraction towards Christ, and kept on praying. Five of the daughters were converted during a powerful revival. "Now, mother," said one of them, "let us have a day of prayer for our unawakened sister." They did so, and very soon the last bolted heart opened to the knocking Saviour. "The victory that overcame was faith."

Several years ago a godly woman in my church became very anxious for her husband's conversion. She sometimes talked with him about his soul—never scoldingly or in a hectoring fashion. It was her habit to conduct family worship, and her husband always attended the service very respectfully. One Sunday morning she determined to spend the whole day in prayer for her husband, without saying anything to him about it. She did so, and the woman of Canaan never laid hold on the Master with more importunity. The next morning her husband came and took the Bible out of her hands, and very tenderly said to her, "Dearie, you have read this Book long enough to us, now let me read it." He did so, while she listened with a sort of dazed delight. On the following morning he offered prayer himself, and at the next communion season he united with our church. That good woman prayed with her lips, and with her life also, and she "did not faint." She *believed in prayer*, and that is more than thousands of good people do, who talk very piously, and yet live and act in perfect contradiction to every empty prayer they offer.

I know well the severe strain that is often put upon the faith of parents as well as of pastors. Probably more than one Christian wife is reading this article whose heart is often bowed down to the dust on account of the continued impenitence of that husband who is more than half of her own life. To all such I would say, *Pray on!* Never give him up. When you sit alone at the communion table, sundered from him whom your soul loveth, plead for him as a woman's heart only can pray. Keep his conversion before you as perseveringly as—in years gone by—Cyrus W. Field kept before his mind's eye the accomplishment of his ocean telegraph enterprise. Not only ask God to convert your husband, but shape your life and conduct also to help convert him. Your prayers will not likely avail much if you contradict them by your repulsive conduct, or ill temper, or frivolous behavior. Don't ask God to lead your husband towards the Cross, and then stand in his way. I don't believe that God ever grants a prayer to which we give the lie by our daily conduct. If you want your husband or your son converted, then *live for their* conversion. Not only pray for them, but draw them with the silken hawser of your affection, and strengthen that with the attraction of a sweet-tempered, consistent life. Practice a holy tact. If your husband is more ready to hear the gospel message in some other church than your own, don't quarrel with him; go where he is likely to receive a blessing. Watch the leadings of Providence and the motions of his heart, and then co-operate with the Holy Spirit. I could name more than one godly wife in my church whose prayers for their husbands—continued through many years—were answered by the conversion of those men in their sickrooms from which they went home to heaven. Pray on then, ye loving wives and ye faithful mothers and ye earnest teachers! Pray on with the importunity of love and the eloquence of a winsome life. Who can tell how soon it may be said to you, "Woman, great is thy faith; *be it unto thee* as thou wilt!" —*Evangelist.*

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FIRST QUARTER.

ISRAEL AFTER THE CAPTIVITY.

(Condensed from Peloubet's Select Notes

Lesson XIII. Mar. 26. Revie

GOLDEN TEXT.

"Thy word is a lamp unto my and a light unto my path."—Ps. 105.

APPLIANCES.

1. A good map is essential to a plete comprehension of these le giving the framework by which practical truths of the history shal be held in the memory.

2. Paper and pencils may be with great advantage in the revie classes.

3. A large chart of the leading and dates, whether selected for th sons or not, is a very great aid. It be made on a blackboard or print cloth. I have found the best thi this purpose to be a broad window on a spring roller secured to a st wood, so that it can be hung wall, and the chart drawn down needed. A map should hang by when possible.

It is well to have this chart m the beginning of the quarter, an quently referred to. There is no which the course of the histor crises, the turning points, the influ from within and without, can be so well as in some such way as th

THE PICTURE-GUESS REVIEW.

A review is, as a matter of co review; that is, a viewing again upon which we have already loo least once. Our lessons of the last ter—as, in fact, every quarter's l so graphic has God caused the Bi be—are, as it were, a series of 12 pictures; and my wish is, by th of a simple blackboard device, to known a way whereby the quarte view may be made just what the implies, and at the same time enj On a blackboard or large sheet of are to be shown 12 make-believe p frames, numbered from 1 to 12. neath each frame is the title by the lesson is known in the Intern list. The superintendent is to t ward the board, and, with ani seem to see in a frame a pictu general outlines of which he dra bally; then turning toward the he calls upon them to locate it right frame. As soon as this l he is, by the help of some brie tions, to be answered in an equal way, to reproduce before their the scene and facts of the Specially good subjects for a re this kind are The Return, Build Temple, The Work of the Proph hemiah, Building the Wall, Read Law, Sabbath Reforms, and Esther.

THE WORD PICTURE REVIEW

This review may be the exact of the one just considered. The gives the subject, and the class the picture. One states all the l lars he knows, and then the ot out the picture in all its details. subjects for these pictures can b in these lessons. Jerusalem dur exile. The exiles and their co The return of the exiles: when, how many, what they took, t they went, the leaders. At wor temple. At work on the walls. miah when he heard the new Jerusalem. The great meeti Bible study. Scenes in Queen life.

HISTORICAL REVIEW.

EXTENT OF TIME.—The lesson over more than a century from when the first exiles returne Zerubbabel, to B.C. 427, Neh second visit to Jerusalem. This the same length of time that th States have been an independen

PLACES.—The lessons centre around three great cities, Babyl salem, and Susa.

EMPIRES.—The short but m career of the Babylonian Empi about the time of our first les 538). It was the destruction chadnezzar's kingdom, and th in of entirely new rulers with n ciples, that made the return Cyrus was an entirely differ from Nebuchadnezzar the Bab He founded the Medo-Persian

THE POPULATION of the Medo Empire was about 100,000,00 time of XERXES. It is calculat the same time the Jews numbe 2,000 000.

THE CHIEF EVENTS were the the Jews after 70 years of completed (536). The complet temple (515). The story of Est 473). The return under Ez Nehemiah and the rebuilding o of Jerusalem (444). The r Nehemiah (427). The missio prophets.

PROPHETS.—Haggai and Zec the beginning of this period, an at the close.

PERSONS.—Besides the three were Zerubbabel, Ezra, N Esther, Haman, Mordecai, Tobiah, Darius, Cyrus, Darius Xerxes, Artaxerxes.

PSALMS.—The fifth book Psalms, 107 to 150, belongs to t

REVISION OF THE BIBLE.—I much toward gathering to books of the Bible. He pro modernized the language, just done with Shakespeare and m ancient writers, including th Version of our Bible; for language had changed so mu was difficult for them to re forms, as it is difficult for Chaucer or Spenser, or Tyn Testament.

SECULAR HISTORY.—This w of Herodotus (484-424), Soc 399), Plato (427-347), Xeno 357). During this time oc battles of Marathon (490) an mopylæ and Salamis (480). his army of 5,000,000 into returned defeated with only 479).

— Roger Miller, Esq., ma Evans Bros. Plano Co., Ing writes:—I am fully convinc have the best medicine fo ever offered to the public, will do all that is claimed fo