

was born in a family of affluent circumstances, and was well cared for. I began to think of God much earlier than is common with people of that age; and even when I was young I was well versed in the stories of the Ramayana and Mahabharata. Encouraged by my grandmother, I worshipped stones and pillars as representatives of the Supreme Being, but that was only for a very short period, and I soon gave them up. The year 1881 was an epoch in my life. In the beginning of that year, I joined the Madras Christian College, and among other things received instruction in the Christian religion. From the very beginning I had the highest reverence for that religion and its expounders. I never was a hater of the Christian Missionaries or Christian followers. It was said by one of my friends that if he was endowed with supreme power, the first thing he would do would be to hang all the converts. I tried to convince him of his folly but I failed to do so, because he would not be convinced. Till recently, although I had the highest reverence for Christ, yet I was not a believer in His Divinity. I thought of facing the question seriously if I survived my father; for I had a great desire not to cause a shock to him. My mother died at the end of the year 1880, when I was young. The visit of Annie Besant, the speeches of Swami Vivekananda, and the papers read at the Parliament of Religions, set me again on Religious enquiries; and after considerable thought I satisfied myself of the hollowness of the assertions made by Swami Vivekananda and Annie Besant. I witnessed the exemplary lives lived by our Principal and the Professors of the College, and my faith in the religion they taught was gradually confirmed, and my conviction strengthened. While I was travelling to this city I was studying the 'Papers on the Bible' edited by our esteemed Dr. Macdonald; and when I came nearly to the end of the book, on Tuesday the 31st of July, all my doubts vanished, my faith in Christianity was thoroughly confirmed, and I felt a call that I must not delay in confessing Christ. In response to that call I hurried on, and I am now confessing before you my faith in Christ. Although I am certain I shall be rewarded, yet I obey the call because, and only because, I feel it to be my duty to do so. I am now happy, happier than ever before. I know I am saved, and I owe it to my Saviour, who will ever dwell in my heart and in whom I trust I shall ever live and move and have my being."

#### Sabbath School Literature.

The recent meeting of the General Assembly's Sabbath School Committee developed an earnest discussion on the subject of the free supply of Sabbath School literature to mission districts where help is much needed. The question is one of funds. There is no question as to the desirableness of providing these schools with the leaflets which the Committee issues, but the expense is a tangible obstacle in the way. The conclusion arrived at by the Committee was a wise one. An effort will be made to raise the necessary funds, and they earnestly appeal to the Sabbath schools of the Church for such increased support as will put them in a position, after the payment of general expenses to give what help may be most urgently needed to Mission Sabbath Schools. This decision means an important new departure. As soon as the contributions received enable the Committee to meet current expenses and show a

clear balance to the Assembly, they pledge themselves to issue to missionaries and catechists a supply of the leaflets published by them, and perhaps the Children's Record as well, to every new school organized by them so that it may start as a Presbyterian Sabbath school with all the literature necessary to its thorough equipment. This will be done to the extent of the funds that may then be given to them for this purpose. If Sabbath schools and congregations will respond liberally this winter the Committee may be able to do something in this line next April. The horizon of the Committee is widening every year, but nothing that it has yet proposed will commend itself so thoroughly to the sympathy of the church at large as this will. The condition of the finances next April will determine whether they can go forward or not.

**Residences for the Professors.** It is reported that three buildings are under contract, to serve as residences for the professors at Pine Hill. The college board will be paid sufficient rent by the occupants, to warrant the investment of the Church's money in this way and the professors will be well served. May not the idea be extended?

**Lottery Evils.** Kansas City is engaged in a struggle against lotteries carried on in that city. These iniquities are operated on a large scale, several millions of dollars being made annually. One concern alone, in one month paid more than \$7,000 for the express charges on money packages. The struggle is severe and the prayer of all well-wishers is that right may prevail.

**Foreign Mission Reports.** A larger number of applications for Foreign Mission Reports, for distribution in the congregations, has been received this year than ever before. There is still a considerable number of reports on hand at the Secretary's Office, which can be had on application. Orders will be filled as received until the supply is exhausted. It is desirable that every family in the Church should have and read this report—but the supply this year would not go so far. There is also a supply of pamphlets in the Formosan and Central Indian Missions which give a full account of these mission fields from their organization. They can be had for five cents a copy or \$3.00 a hundred. The Eastern Church has also published similar pamphlets on the New Hebrides and Trinidad. A free circulation of such literature would pay an hundred fold.

**An Exemplary Church Member.** He believes in his church. He loves it. He gives himself to it. He prays for it, and speaks kindly of it. He does not put a stumbling block in the way of his brethren, and avoids those things which grieve or cause them to offend. He is charitable in his judgments, and promotes peace. He feels it a duty to build up his own congregation. He cheers his brethren and his pastor by regular attendance upon the public services. He helps the pastor and does not leave him to preach to empty pews, with an aching heart, or to carry on the prayer-meetings alone. It is no slight excuse that keeps him from the Lord's Supper. The appointments of his church and the memory of his Saviour are sacred to him. He does not trifle with either. He does not long continue derelict in duty to the church so as to become liable to discipline. He keeps his covenant solemnly made with his church when he entered its fellowship.