

in despair. He had telegrams sent all through India and America and Great Britain stating the critical condition of the population and appealing for relief. It was very late in the season for a third crop, and multitudes must inevitably have perished if speedy help were not sent. A Mansion House Committee was formed in London, and word was telegraphed to India to draw on it for money. A committee of distribution at Ongole sent news all over the country that the really destitute would receive help in food, and seed for sowing. The missionaries at Nellore and other places assisted in the work of relief. A third crop, this time of quickly maturing millet, was sown, and it grew in sufficient quantities to tide the people over the crisis for several months till they could sow the larger and more sustaining crop of rice. It was not till September 1878 that there was any real harvesting, but the people's lives were, at least, kept within the margin of existence.

The distribution of relief had to be stopped about June 1878. Mr. Clough intimated to the people that no more help could be given, and further, that he did not intend to baptize any converts till after the next crop was reaped. He had not held a regular meeting of the mission for about a year and a-half. The work was now scattered over 300 or 400 villages. A quarterly meeting of the workers had usually been held before famine time, and one of these gatherings was now convened for July 2, at the travellers' bungalow, ten miles distant from Ongole. Candidates for baptism were specially desired not to attend.

What was Mr. Clough's surprise, on reaching the place of meeting, to find instead of a select band of workers, between 4,000 and 5,000 people there. Of course no building could contain them, and the missionary had to mount a wall and address the throng, desiring to know what they had come for, as he had no further help to give them. They answered that they had come for baptism. Mr. Clough replied that he had already made it known there would be no baptisms till after the crop was reaped. If he were to baptize that immense crowd, the whole Christian world would condemn the act, and he could not bear the responsibility.

When he had ceased speaking the people raised the cry, "We do not come here to get money. You have told us you cannot give us more help. But you have given us work at the canal; you have preached the Gospel to us, and we have believed it. Now we know that if this crop is a failure we shall all die, and we want to die as Christians; we do not want to die as heathen." Every time the missionary spoke to them they would answer him in the same words. He retired to the Bungalow for a brief season and there cried to God for guidance as to what he should do. Light seemed to be given him, so he returned and said to the crowd: "I will accede to your request, though it is against my judgment; but I do not know what else to do." He supposed that probably about a thousand candidates would come forward. He gathered his workers together; formed them into twenty groups; instructed them to examine all the people they knew from the different villages, and to find out who were really worthy to receive baptism and who were not worthy. When they got through their task they were to report to him. This work of investigation went on for a whole day, and next day they commenced to baptize those who were deemed worthy. Meantime the meetings for inquiry were going on. Delegations kept coming in from the villages all round begging him to go there, as there were many of the people who were too weak and sick to travel, and they did not want to die without confessing Christ in baptism. Mr. Clough telegraphed to the Theological School at Ootacamund for help. One of the workers responded. He went in one direction, while Mr. Clough went in another, with the result that by the end of 1878 nearly ten thousand heathen, who gave good evidence of conversion, had been enrolled among the professed followers of the Lord Jesus Christ.

After the great ingathering of converts during 1878, steady progress continued to be made. The Gospel was freely preached to the masses of the poor, though not exclusively confined to them. Schools were

established in all directions for training the converts.

In 1882 the work had developed to such an extent that the Ongole district was divided into five separate stations, and missionaries appointed to each. Converts were enrolled as fast as they could be properly shepherded and instructed. As Mr. Clough remarked to his visitor, it is a pleasant and blessed task to preach the Gospel to the people, and to receive them by baptism into Christian fellowship. But when it comes to teaching them the "all things" comprised in the command of the Divine Master, the work is both tedious and difficult. In many respects the converts are like ignorant children, and need "line upon line, precept upon precept." Still, the change in their lives is a most real one, and the missionary going into a village where he has not been before could easily distinguish between the houses of the native Christians and those of the heathen.

Though the mission was prosperous and fruitful, there was not lacking plenty of opposition and persecution that tested its genuineness. Every two or three years on an average there is an outbreak of cholera. Frequently the disease is spread by the hordes of begging pilgrims that wander through the country to attend the great heathen festivals. These are seasons of great trial to the native Christians; but in such times of sorrow and distress they have proved the power of united, simple, believing prayer to God for preservation and deliverance.

Since the time of the great famine the number of baptisms at Ongole has averaged about 2,000 annually. A few months ago a godly young missionary worker, Mr. Kelly, died. He had been a faithful preacher, and soon after his death there were signs of a remarkable work of the spirit extending over a considerable area of country. In one day as many as 1,671 confessed Christ, bringing up the number of baptisms in the month of December to about 2,000. The movement continued, and without going into detailed figures, it will be sufficient to say that during the present year up to March 18, the time of Mr. Clough's departure on furlough, there had been over 2,000 others added to the visible church at Ongole.

Dr. Clough is now in the land of his birth, where he hopes to awaken the interest of American Christians so far as to secure twenty-five new helpers for the work among the Telegus, besides raising 50,000 dollars for missionary buildings. We may add that his life partner, Mrs. Clough, broke down in health during the famine time, and had to return to the United States, where she has remained since.

THE MODEL TEACHER.

Let me sketch the model teacher. He should have good health. I do not mean to say must have, but if he has not good health he should be able to enjoy poor health. A sour, morose person, one who is cross because he has dyspepsia, or who has dyspepsia because he is cross, cannot be so sweet, gentle and genial through the Sunday-school hour that the children will not detect that it is not his usual humor.

He is always neat, tidy and as attractive as possible. I have known children to be impressed by so seemingly small a thing as well-kept finger nails. He is very cordial to the children. If he really wants them to come to the school (and he certainly should), he lets them know it. Makes them feel that he misses them if they are absent, and they miss something by staying away. I heard of a child who was very anxious to go to Sunday-school one rainy day. "But, my child," said her mother, "you cannot go to-day; see how hard it is raining. You will be drenched and catch a dreadful cold." "But, mamma, I must go. My teacher will be there and expect me. She will feel so bad if I am away, she will cry. Why, I must go."

Very few children will continue coming to the class ignorant of the lesson if they expect the teacher will be there and be ready to teach them.

He shakes hands with the children on entering the class. If he knows of any of their home people who are sick he inquires about them and lets the children know he is interested in them.

This pattern teacher knows what he is

going to teach and knows how to apply it to the children. The same thing will not do for all children. Different capabilities, different home training, different temperaments and many other things must be taken into consideration. There is a vast deal more in every lesson than can be taught, and enough for each pupil to have just what he needs.

He gets all possible light on the subject and prepares himself to answer all the questions he thinks the children may ask about it.

This teacher is a thorough Christian. He prays earnestly for guidance in teaching and that the children may be brought into the marvellous light. He thinks, "I must impress the truth upon the minds of the children. I am sure if the truth does not save them they will never be saved, and it may be if my application of the truth does not save them they will never be saved." In short, his one aim is to set a good example before the children, and to do nothing that he would not be willing for them to do also. He teaches them punctuality by being punctual himself. He teaches them reverence by being reverent, and teaches them love for the Bible and for the school by loving them himself.—*Michigan Advocate.*

SOME QUESTIONS.

Here are some questions for all whom they may concern: Do I rightly appreciate the Sabbath-school as a Christian institution? Am I doing all I can for it in connection with the church with which I am identified? Am I working for its spiritual as well as its material interests? Am I sending my children to it? Am I using it as an aid to family instruction? Am I a teacher in it; if not, why? Do I pray for it? Do I speak for it? Do I encourage the teachers in it? Do I contribute to its support as there is need? These are inquiries for personal reflection, and the answer is to be made not to man, but to God.

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON V.—AUGUST 2, 1891.

CHRIST AT JACOB'S WELL.—John 4:5-26.

COMMIT TO MEMORY VS. 13, 14.

GOLDEN TEXT.

"Whosoever will, let him take the water of life freely."—Rev. 22:17.

HOME READINGS.

M. John 4:1-26.—Jesus at Jacob's Well.
T. Isa. 12:1-6.—The Wells of Salvation.
W. Psalm 42:1-11.—Thirsting for God.
Th. Psalm 63:1-11.—A Thirsty Land.
F. Rev. 7:9-17.—Living Fountains.
S. Rev. 22:1-21.—The Water of Life.
S. Mal. 1:1-11.—Incense and Pure Offering.

LESSON PLAN.

I. Christ Asking Drink. vs. 5-9.
II. Christ Offering Life. vs. 10-15.
III. Christ Teaching the Woman. vs. 16-26.

TIME.—A. D. 27, December, about eight months after the last lesson; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.

PLACE.—Samaria, at Jacob's well, near Sychar, at the foot of Mount Gerizim.

OPENING WORDS.

Soon after the conversation with Nicodemus Jesus left Jerusalem, and spent the summer and autumn in various places in the country of Judea. Here he taught the people and his disciples baptised them. This awakened the jealousy of some of John's disciples, and Jesus, seeing that the Pharisees would encourage this jealousy and if possible arouse opposition, left Judea and went to Galilee. On the way he spent two days in Samaria. The events of this lesson occurred at this time.

HELP IN STUDYING THE LESSON.

V. 5. *Sychar*—the modern Askar, a village about a mile east of Nablus, the ancient Shechem. *Parcel of ground*—see Gen. 33:19. *Sixth hour*—about six o'clock in the evening, according to the Roman computation of time, which John uses. The time for drawing water was toward evening. V. 10. *The gift of God*—Christ, and eternal life through him. *Living water*—life-giving water, salvation. V. 14. *Shall never thirst*—shall be for ever satisfied. V. 20. *This mountain*—Mount Gerizim. She asks him to decide a disputed question about the place of worship. V. 21. *Nor at Jerusalem*—but in all places. Mal. 1:11. V. 22. *Salvation is of the Jews*—the Messiah, the Saviour, will come from them. V. 24. *A Spirit*—not limited to places. *In spirit*—with sincere love and devotion.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. CHRIST ASKING DRINK. vs. 5-9.—To what city did Jesus come? Where did he stop? Who came to the well? What request did Jesus make? Where were his disciples? What did the woman reply?

II. CHRIST OFFERING LIFE. vs. 10-15.—How did Jesus answer her? Did the woman understand him? What did Jesus then say to her? What was the woman's reply? In what respects is

religion like pure water? In what respects is it better than the best water? How may we obtain this water of life?

III. CHRIST TEACHING THE WOMAN. vs. 16-26.—What did Jesus direct the woman to do? What was her reply? What did he then say to her? What disputed question did she ask him to decide? How did he answer it? What is God? How is he to be worshipped? What did the woman say to these things? What revelation did Jesus then make to her?

WHAT HAVE I LEARNED?

1. That Jesus is the Fountain of life and salvation.
2. That he will give the water of life freely to every one that asks it.
3. That it alone will supply our spiritual wants.
4. That we must give to God a pure spiritual worship—the homage of the heart as well as of the lips.

QUESTIONS FOR REVIEW.

1. What did Jesus ask from the woman at the well? Ans. A drink of water.
2. What did he tell her he would have given her if she had asked? Ans. Living water.
3. What did he say of this living water? Ans. Whosoever drinketh of it shall never thirst.
4. How must we worship God? Ans. In spirit and in truth.
5. What great truth did Jesus reveal to the woman? Ans. He told her that he was the Christ.

LESSON VI.—AUGUST 9, 1891.

CHRIST'S AUTHORITY.—John 5:17-30.

COMMIT TO MEMORY VS. 21-27

GOLDEN TEXT.

"All power is given unto me in heaven and in earth."—Matt. 28:18.

HOME READINGS.

M. John 4:27-42.—Sowing and Reaping.
T. John 4:43-54.—The Nobleman's Son.
W. John 5:1-16.—Jesus at Bethesda.
Th. John 5:17-30.—Christ's Authority.
F. John 5:31-47.—Witnesses to Christ's Authority.

S. Mark 2:1-12.—"Arise, and Take Up thy Bed."
S. Matt. 12:1-13.—Lord of the Sabbath.

LESSON PLAN.

I. Authority to Work. vs. 17-20.
II. Authority to Judge. vs. 21-27.
III. Authority to Raise the Dead. vs. 28-30.

TIME.—A. D. 28, April; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.

PLACE.—Jerusalem.

OPENING WORDS.

On the approach of the Passover, about four months after the last lesson, Jesus went from Galilee to Jerusalem. On the Sabbath day he healed an impotent man at the pool of Bethesda. For this act the Jews charged him with Sabbath-breaking. This lesson passage is a part of his discourse on that occasion.

HELP IN STUDYING THE LESSON.

V. 17. *My father worketh hitherto*—Sabbaths have never hindered the Father's work for man's salvation; they must not hinder the Son's. V. 18. *Making himself equal with God*—so the Jews understood him, and instead of denying that he made such a claim, he distinctly reaffirms it. V. 19. *The Son can do nothing*—a perfect oneness belongs to all the doings of the Father and the Son; they must therefore be one. V. 21. *So the Son quickeneth whom he will*—this great work of raising the dead, of quickening or making alive those spiritually dead, the Son performs in union with the Father. V. 23. *He that honoreth not the Son*—there can be no honor and worship paid to the Father by those who refuse honor and worship to the Son. V. 25. *The dead*—the spiritually dead. V. 28. *All that are in the graves*—all, whether believers or not. *Resurrection of damnation*—Revised Version, "of judgment;" the same Greek word as in verses 22, 27.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. AUTHORITY TO WORK. vs. 17-20.—Why did the Jews seek to slay Jesus? v. 16. How did Jesus answer the charge of Sabbath-breaking? What did he mean by this answer? What was its effect upon the Jews? What account is given of this unity of the Father and Son? v. 20. What will the Father do for the Son?

II. AUTHORITY TO JUDGE. vs. 21-27.—What further is said of the Son's work? v. 21. What great work hath the Father committed to the Son? vs. 22. Wherein consisteth Christ's exaltation? What honor is claimed for Christ on these accounts? How many persons are there in the Godhead? What does Jesus say to those who hear his word? What is further said on this subject? v. 25. Meaning of this verse? What is the source of life to the sinner?

AUTHORITY TO RAISE THE DEAD. vs. 28-30.—What further authority belongs to Christ? To what will the good be raised? To what will those who have done evil be raised? What benefits do believers receive from Christ at the resurrection? What does Jesus say of himself and his judgment? v. 30.

WHAT HAVE I LEARNED?

1. That Jesus the Son is, as he claimed to be, God, equal with the Father.
2. That he is the worker of the Father's works, the revealer of the Father's glory.
3. That he has all the power and majesty and authority of God.
4. That all men should honor the Son, even as they honor the Father.
5. That only they who thus honor the Son give any proper honor or worship to the Father.

QUESTIONS FOR REVIEW.

1. Why did the Jews seek to kill Jesus? Ans. Because he said that God was his Father, making himself equal with God.

2. What twofold power does the Son claim? Ans. Power to give spiritual life, and power to raise the dead.

3. What further authority has the Father given to the Son? Ans. Authority to execute judgment, because he is the Son of man.

4. What honor is claimed for the Son on these accounts? Ans. All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father.