

their rulers and lawgivers shall discourage rather than promote in this country the racing customs which have had so demoralizing an effect in other countries—notably in England. In Halifax a company has sought to obtain a lease for racing purposes of the government track on the Provincial Exhibition grounds. Fortunately the law makes this impossible, and it is not probable that the law will be changed to meet the views of the racing fraternity in Halifax.

—One of the duties pertaining to the New York permanent council of Baptist churches is to examine candidates for the ministry. If the examination proves satisfactory the council advises the church which has sought advice in the matter to proceed with the ordination of the candidate. This advice is sent in writing to the church, and here the work of the council in the matter ends. The church makes its own arrangement for ordination services at any time it pleases. The council has recently resolved by unanimous vote that hereafter each candidate in addition to the usual line of examination, shall pass an examination upon his knowledge of the English Bible. This seems to be a very reasonable requirement. The man whose business it is to preach the truths of the Bible may fairly be expected to have a much more definite acquaintance with the Scriptures than, it is to be feared, a great many candidates for the ministry possess. It is possible for even a diligent student to pass through College and take the full course at a Theological Seminary and still have done little toward securing anything like a thorough and systematic knowledge of the Bible. It would seem that this should not be.

### Primary Work.

BY MRS. L. H. HETHERINGTON.

It is said the primary teachers work is next in importance to the pastor's. It is certain that nowhere else are the chances of fruitage so great as in the hearts of the children.

To be a successful teacher does not mean to be a genius, but it does mean to be a hard worker, not rare talents, but rare devotion. To be successful we must not only study each individual child, but with earnest searching study ourselves and our own peculiarities.

It has been said nine hundred and ninety-nine persons are injured through censure where one is through praise. I believe it is a good thing to watch for opportunities to tell the little ones they have done well even in the smallest matters and with most children I believe it is an incentive to make them do better, but the wrong doings should ever be tenderly and wisely reproofed as well.

I have found good results in asking children to listen attentively to the sermon and then getting each one in Sunday School class who has attended the morning service to tell all they can remember the preacher said. It is surprising to find how much they will tell you.

What do the members of the S. S. Convention think of giving a larger place in the public worship to the children? Say a Sunday service now and then for the preacher to think out, or think down his sermon to the comprehension of an intelligent child. It is worth the while of the profoundest preacher to take pains that some seeds fall in the hearts of the children and it would be no loss to the clearness of the sermon—

"For there's nothing on earth half so holy  
As the innocent heart of a child."

One cannot overestimate the value of good songs in their influence upon the hearts and minds of the children. Songs learned in the primary class will remain in the memory long after many of the lessons have been forgotten. Almost every lesson taught in the primary class can be made to impress the child with the thought of God's care for all and Christ's love and helpfulness.

He went abroad doing good—is a thought we want to leave with the little people. We should teach the children reverence during prayer. We can't blame the children for lack of reverence if teachers and Christian workers hold up their heads with eyes wide open during prayer.

Many primary teachers do not use a black board on account of their inability to draw, but it will require but a short trial to prove that a story told with the aid of squares, dots and waving lines is more effective than the most interesting narrative given without illustration. Never mind the roughness of your work. The ready imagination of the children will convert it into a picture and long after will recall things you have forgotten.

And finally we should ever make our S. S. class a subject of earnest prayer to him who has said, "If any man lack wisdom let him ask of God."

### Letter From India.

DEAR BRO. BLACK.—In the last MESSENGER AND VISITOR to hand, I was glad to see the letters from Mrs. Archibald and Mr. Freeman. I have often felt that the complaint made by many of our good people in the homelands, that we missionaries do not write enough of our work, is a just one. I confess my own shortcomings in the matter and by way of amendment have decided to write a sheet or two from the Bobbili field. Perhaps by the time the letter reaches you, there may be space in your paper for it, if you think it worth printing.

And first, a word as to the season and crop prospects. We have had more than the average rainfall and the

heaviest for eight or ten years. This ought to mean good crops. But it is possible to have too much of a good thing, especially if it comes at the wrong time. The early rainfall was so heavy, that the dry crops were very much injured and in some places almost destroyed. This means hard times for many. But later on the season has been very favorable for the rice crop, which now promises to be the best for eight or ten years. One or two more good rains will secure the crop. This means much relief to the missionaries with regard to our poor Christians. I wish I could write as hopefully of the prospects for a spiritual harvest.

I have been for the past eight days at Rajan, one of the outstations, where C. Bussavara, one of our helpers is stationed. He has been living here for a good many years and has done a good deal of work in the town and near villages. We missionaries and other helpers have also done a good deal of work there but the apparent results are very discouraging. A large majority of the people of the town are weavers. They are a hard working people but their income is very small and most are poor. To make matters worse, most of the men are addicted to gambling and cock fighting in their leisure hours. So it is difficult to secure a hearing from them and they are most ignorant and superstitious. An incident will serve to illustrate their character.

Lately a woman came there who was regarded as a very holy being and many even of the most educated turned out to visit her and worship her and to offer her presents. Who was she do you ask? Simply a religious prostitute. When a girl she was taken by her parents to a famous temple in South India. One night she was seized by some of the priests and taken to the temple and "married to the god." What that means I may not explain. When the parents made an outcry, the priests said the god had claimed her for his wife and since that time she has been wandering about the country worshipped and feted by the people.

One day in one of the streets of Rajan I came across a "yogi" a holy man of a new type. Usually men of this stripe go about as nearly naked as possible. But this one had on a long black coat and under it a shirt and below a good cloth, apparently quite a duff. When I first saw him he was just taking some rice from a poor woman and putting it into his begging bag. I told the woman it was wrong to give her rice to such a lazy, useless fellow and urged the men to drive him away. Without saying a word he went out into the middle of the street, crossed his legs and then came down on his knees supporting himself with a sort of short crutch. And then for about ten minutes he stared with wide open eyes at the sun, apparently without winking and almost without breathing. The sun was blazing hot, his eyes were blood shot and glassy and no wonder. After he had finished interviewing his god he got up and went his way, while some of the people near by worshipped him. To-day is the day of the snake festival when millions of people turn out and worship the snakes.

They go out and find a white ant hill with a hole in it and pour into it some milk and other stuff and place flowers around and go away feeling they have done a big thing in pleasing the goddess of the snakes, so that they feel safe from their bites for the coming year. What can we do with such idiotic people. They seem to be very poor timber out of which to make saints. By the way I had an experience with a snake a few weeks since.

Coming in from preaching in the town one evening, as I opened the gate I noticed something moving almost under my feet. Looking closely I found it to be a snake and was able to cripple it with a blow from my walking stick. Next morning all the people who saw it declared it was a deadly snake and said for its bite there was no medicine or "Musetrum." It was four and a half feet long.

My tent is pitched within a couple of miles of the village where Eliaya, one of our Christians lived, who has just passed away. He was our first convert from the Malas and our only one on the Bobbili field. For years he has been subsidized by the church to the extent of two or three rupees a month and has spent most of his time going about telling as best he could, what he knew of Christ and his teaching.

Lately some of the Malas got the idea that he was a sorcerer and was causing sickness and death among their children and cattle and they were talking of beating him and driving him away. But he has left them for good. He also left a wife who for a long time would not listen to the gospel. For some time past she has professed belief but we have been doubtful. Now she says she wants to be baptized and wants to be supported by us. She is old and not able to do much work. What do the good people at home think is our duty towards her? In some near villages, are a number of Rajah caste people, who for years have seemed near the Kingdom if not in it. But they do not take any step forward. One man is ill with creeping paralysis. He was somewhat friendly toward us but had little interest in our teaching. But he says this illness has turned his mind to God and he is fully trusting in Christ, of whom he is ready and glad to talk with his people. They think he is crazy. But I trust the man is really trusting in Christ and I believe his testimony will do much good. It was very pleasant to talk with him today. So we are not quite left without encouragement, but oh, that the Master would hasten the day of greater success.

Yours in the work,  
G. CHURCHILL.

Gadapavalsa, Oct. 25, 1903.

### New Books.

HOW TO DEAL WITH DOUBTS.—By H. Clay Turnbull.

There are many young people—and some older people—whose outlook is obstructed with doubts and perplexities respecting religion, which a wise and experienced guide might brush aside. For such a purpose there are probably few wiser or more experienced than the author of this little volume. It will be found simple, interesting and helpful. Its character is well indicated by the following quotation from the preface: "The following series of doubts expressed and doubts met is a result of actual experiences in heart to heart struggles in real life. While each chapter is not the literal record of a single doubter's words during a discussion with the narrator, all that is recorded of incidence or utterance is veritable fact. In some instances the substance of several conversations is condensed into one; and in some cases similar doubts by different doubters are here given as if they were the doubt of a single doubter. But all the doubts were actually expressed by a doubter to the narrator and were met by him in the line of thought now recorded. The result was in every case as here mentioned."—Pub.

lished by the International Committee of Young Men's Christian Associations, New York.

MEN OF THE BIBLE.—For Boys' Bible Classes.

By W. H. Davis.

This volume contains a course of Bible studies adapted to the needs of boys. The course is now published after a test of five years in various Young Men's Christian Associations, and its value is held to have been demonstrated. Some twenty pages of the volume are occupied with "Suggestions for Teachers," and the remaining 65 pages contain some 25 lessons on men of the Bible. They are mostly Old Testament characters. In the hands of an intelligent teacher this course of lessons must prove of great interest to a class of boys. In connection with the volume there are Lesson leaves for the use of the students. The book is published by the International Committee of Young Men's Christian Associations, New York. Price per set (fifty-three pages of text and twenty-four maps) 15 cents; per dozen, \$1.50.

TRAVELS OF PAUL.—By Melvin Jackson.

This is a course of twenty-five lessons to be taught by illustrative methods. The course has been used in mimeograph form the past two years but is now available in print for both teachers and pupils.

Teachers' Edition.—With general and detailed suggestions for each study.

Large 16 mo., sixty pages. Price, cloth, 40 cents; paper, 25 cents.

Students' Lesson Leaves.—Separate leaves to be given out each week, with maps for tracing the different journeys. Same Publishers. Price per set, 10 cents; \$1.00 per dozen.

VOCAL AND LITERARY INTERPRETATION OF THE BIBLE. By S. S. Curry, Ph. D., Acting Professor at Newton Theological Institution; Formerly Snow Professor of Oratory, Boston University, etc., etc.

The object of this book, which is to promote a proper reading of the Scriptures in public, is one of great importance. There is great power for edification and for the cultivation of the devotional spirit in the public reading of the Scriptures when they are really well read. But it must be confessed that there is very general failure to come at all near to realizing the best ideal in respect to the public reading of the sacred word. Some readers fail because of ignorance and carelessness. They have never learned to read the Bible or any other book properly, and some fail still more offensively by an attempt to render the Scripture lesson dramatically, an attempt which calls attention not to the word read so much as to the reader's art, or rather in most cases his lack of it. The subject is obviously a difficult one for an author to deal with, and this probably accounts for the fact that Dr. Curry's book is the first which has been published upon this specific subject. A course in elocution under a thoroughly good teacher, with special attention to the public reading of the Bible is an important desideratum for every preacher. We believe, however, that a careful study of Dr. Curry's book—for it is a book which demands careful study—will be of great assistance to anyone on whom the duty rests of reading the Scriptures in public and will enable ministers to make this very important part of the service much more interesting and helpful to their congregations.

Published by the MacMillan Company, London and New York; in Canada through George N. Morang Company, Toronto.

WORK.—By Hugh Black.

Those who have read the author's works entitled "Friendship" and "Culture and Restraint," published in this country by the Revells, will be ready to give a welcome to another volume from the same pen. Mr. Black is a Presbyterian minister of Edinburgh, and a possessor of recognized ability. He was the preacher of the Missionary Sermon before the Baptist Union of Great Britain and Ireland at its recent meeting at Derby. As a writer Mr. Black evinces a broad scholarship, correct judgment and high moral aims. His style, while simple, is elevated and pure. The present volume is one that can be confidently recommended to young men as well worthy of their perusal. The titles of its nine chapters are as follows: Idleness and Work; The Habit of Work; The Moral Need of Work; The Duty of Work; The Fruit of Work; The Ideal of Work; The Gospel of Work; Rest and Work; The Consecration of Work.

—Fleming H. Revell Company, Toronto. Price 75 cents.

THE SOUTHERN LAMP.—By Hector MacGregor.

This volume of 272 pages contains eleven short stories of which the first gives the title to the book. They are stories of Scottish village life, and are somewhat in the vein of Ian Maclaren's "Drumtochty Folk" and "The Bonnie Brier Bush," though it would be too much to claim that in literary merit they belong to the same class. But the author certainly has the story-teller's gift, and we listen to him with eager interest as he introduces us to the homely lives of the villagers, and relates the canny gossip of the cobbler's shop. The stories reflect the quaint speech, the religiousness touched with lingering superstitions, the mingled simplicity and caniness, the industriousness and other sturdy characteristics of the Scottish peasantry. The manner of life and character which these stories depict belong however rather to the past or that which is passing than to the present.

Fleming H. Revell Company, Toronto. Price \$1.25.

ON THE ROAD TO ARCADY.—By Mabel Alison Thurston. This is a most attractive book both without and within. Its handsome cover, heavy toned paper, large, clear type, wide margins and the pen and ink sketches on every page by way of illustration, leave nothing to be desired in respect to the mechanical make up. And the matter of the book is as attractive as its setting. It is a very delightful book that seems to reflect much of the author's personal experience as well as the beauties of Washington and the surrounding country in the midst of which she has her home. It is a bright, entertaining book, full of delicate humor. It has its love story too, a fact which the reader hardly suspects until the end of the volume is nearly reached. It is Miss Thurston's first book, and certainly constitutes a very felicitous entrance upon the stage of authorship. It is just such a book as one would wish to give to a friend as a Christmas or birthday gift.

Fleming H. Revell Company, Toronto. Price \$1.50.