

many languages. Indeed, it is quite a polyglot city, for not less than twelve languages are used in the city of Madras in daily intercourse.

As seen from the sea the city has a very peculiar aspect, as the buildings are nearly all of brick and stuccoed with chunam, which is a very fine mortar composed of white sand and lime made by burned sea shells ground together. It takes a high polish and has very much the appearance of Parian marble. The roofs are mostly terraced or flat, the houses being from one to three stories in height.

Some six miles back from the shore is St. Thomas' Mount, seen in the illustration back of the fort. It is a hill rising only a few hundred feet above the surrounding plain. It takes its name from the apostle Thomas, who, according to a tradition supported by many plausible arguments, himself came to India to introduce Christianity, and who is said to have died and been buried on the top of this hill, giving it its name. Here one or two regiments of English troops are always stationed ready for the defence of the city. European troops also garrison the fort, and Sepoy or native regiments are located at various places on the land side of the city.

Our illustration gives simply a sea view of a very small part of the town, showing a part of the fort and a part of the chief business front of the city. To the south of the fort is the Governor's palace in a fine, deep park of some thirty acres, and just beyond it the new Senate House of the Madras University, while adjoining the terraced building at the right of the picture now stands the "Madras Christian College," within whose walls daily study between 800 and 1,000 students. Most of them indeed are Hindus and Mohammedans, but all the classes have a daily exercise in the Bible, for which they prepare with as much care as for any other exercise in the course. The heaven is thus being introduced into Hindoo Society.

#### THE SURF.

That feature, however, which most distinguishes Madras from all other seaports and commercial centres is its surf. There are always, even in the mildest weather, three lines of breakers between the anchorage and the shore. The outer line breaks in the mildest weather 300 feet from shore and is about three feet high, and two others similar gather and break between that and the shore. But when the northeast monsoon comes on with violence in the autumn the breakers form 1,000 feet from shore and are stated to be fourteen feet high. No boat can live in them then. Large ships have to come to anchor from one to two miles from the beach in from seven to ten fathoms of water, and all passengers and cargo have, until recently, had to be landed in what are termed masulla boats.

These masulla boats are of very singular construction. They have no keel and no ribs, and not a nail or bolt of any sort is used in their construction. No boat made with ribs and with bolts can stand the surf.

The ordinary masulla boat will carry some five tons of cargo. The one in our illustration is a very small one and could only be used when the surf is low. They are made by bending long teakwood planks into shape with the aid of oil and heat and sewing them together with strong cords, made often of the fibre of the aloe, or century plant. Fine rushes or salt grass are placed over the joints or cracks where it is sewed, and the cords pass around these rushes, drawing them into such a compact mass that very little water leaks in, and what does so leak in is every few minutes bailed out by one of the boatmen. Thus constructed, the boats bend and yield to the breakers and ride through when the strongest English boats built with ribs are dashed to pieces in a moment.

Thirteen is the regulation crew for the ordinary masulla boat, and they propel it with oars consisting of long poles with a heart-shaped piece of wood tied on the end as a blade. The boat has no rudder; none could stand the waves. The steersman, or "Tindal," as he is called, stands in the stern and steers with a long oar. When passengers are carried a little cover is put over near the stern of the boat, but when the surf is very high even this is removed, and the passengers must submit to the inevitable drenching.

The boatmen seem almost amphibious. They are clad with only a small cloth around the loins. They row with a cheery song

from the ship towards the shore until they come to the outermost breaker. They poise their boat at exact right angles to the expected breaker. If the boat swerves to the right or left the boatmen on the other side instantly spring overboard, catching hold of the side of the boat, that their bodies may serve as a weight and drag to keep the boat from being upset or driven broadside by the next wave. When the surf is high, going through it is very exciting work. The shouts of the tindal giving orders, the yelling of the men, and the roaring of the breakers almost make you deaf, while you have to clutch the plank on which you sit with determined grip to keep from being thrown out as the boat is tossed like an egg-shell from the top of an angry breaker. I have several times been in when the boat was thrown upon its side, and once my little boy was pitched headlong out, but caught by one of the boatmen in the water. The boat is so constructed that it rights itself at once, and if it does take in a ton of water it only steadies it the more.

The little raft seen in the picture near the masulla boat is what is known as a "catamaran." It is made of three buoyant logs of wood tied together. The word catamaran means simply "tied-wood." The amphibious boatmen will go with this catamaran when even a masulla boat cannot live. When the flag is flying from the fort flag-staff indicating "communication with shipping in the roads very dangerous" owing to very angry surf, these undaunted catamaran men can be hired for a few dollars to take despatches out to the ships at anchor. Aiming the sharp point of the catamaran at the ten-foot breaker, they paddle with all their might, and just as the breaker is towering over them they slip from the logs into the water, and holding the rope dive with the catamaran under the breaker and rise to the surface to repeat the task, until at last they reach the ship with the despatches tied in oilcloth and lashed under a tight rush helmet to the head, all safe and dry.

The Government of Madras is now expending millions of dollars in endeavoring to construct an artificial harbor at Madras, but thus far with only partial success, owing to the terrific north-east monsoon storms. If it is successful that will in time do away with the masulla boats and the excitement and sometimes danger of landing through the Madras surf.—*Rev. J. Chamberlain, D. D., M. D., in Illustrated Christian Weekly.*

#### TELLING MOTHER.

There is one thing I wish to speak of that seems to me of great importance, and that is that mothers should have the perfect confidence of their children. When I was a child my good mother taught me from my earliest recollection not only to have perfect confidence and faith in God and to often lip to him my baby prayer, but also to confide to her every childish secret. She led me to believe (and I think rightly) that it was as wrong to conceal any act of naughtiness from her as to commit the act itself. And in this way my mother came to be my confidant, my confessor really, from my earliest recollection. The conversation of my playmates I was sure to repeat to her, and so she soon found who were fit associates for me. Any wrong advice given me she could speedily right, every evil seed sown in my childish mind she was quick to uproot. Oh, I have thanked God a thousand times that my mother won my confidence in this way. He only knows the snares I have been saved from by telling mother everything.

Mothers, do you win your children's confidence in this way, so you may know the most secret thoughts of their little hearts? If you have thus become their trusted counsellor and adviser, what may you not with God's help make of them?—*Household.*

#### SCHOLARS' NOTES.

(From International Question Book.)

##### LESSON III.—APRIL 18.

THE FIRST MIRACLE.—John 2:1-11.

COMMIT VERSES 1-5.

##### GOLDEN TEXT.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.—John 2:11.

##### CENTRAL TRUTH.

Jesus sanctifies and blesses our daily life.

#### DAILY READINGS.

M. John 2:1-11.  
T. John 2:13-25.  
W. Eccl. 11:6-10.  
Th. Rom. 12:1-15.  
F. Isa. 55:1.  
Ps. 104:15.  
Sa. Prov. 23:29-32.  
Su. Rev. 14:10.  
John 1:9-14.

TIME.—The latter part of February, or early March, A. D. 27. Three days after our last lesson.

PLACE.—Cana of Galilee, 6 or 8 miles north-west of Nazareth.

CIRCUMSTANCES.—In our last lesson we left Jesus just starting from Bethany (Bethabara), on his way to his home in Galilee. He had five or six disciples, and on the third day reached Cana, the home of Nathanael (Bartholomew) where, doubtless, he stopped till he was invited to the wedding, where we find him to-day.

#### HELPS OVER HARD PLACES.

1. THE THIRD DAY: after leaving Bethabara (1:43). THE MOTHER OF JESUS WAS THERE: from her familiar actions it is supposed she was a relative. 2. JESUS WAS CALLED OR INVITED: since his mother was there, and he himself would be a prominent guest in a village. Jesus went to the wedding feast, and thus sanctified the home, the wedding, and innocent social joys. AND HIS DISCIPLES: Andrew, Peter, John, Philip, Nathanael, and probably James, (see last lesson). 3. WHEN THEY WANTED WINE: when the wine failed, perhaps on account of this increase in the number of guests. 4. WOMAN: Greek, lady, a term of respect. WHAT HAVE I TO DO WITH THEE: i.e., I am no longer subject to your control as heretofore, but to my heavenly Father who benevolently tells me what to do. MINE HOUR IS NOT YET COME: the hour to show His divine nature, or the hour of His public manifestation as the Messiah. 5. HIS MOTHER SAITH: implying that she had confidence that he would come to their help in some way. He did not refuse her request, but put it on the right basis of divine and not human commandment. 6. SIX WATERPOTS: stone jars, in the court or outer room. PURIFYING: As the Jews then ate, not with spoons, or knives and forks, but with their fingers, these frequent washings were very necessary. FIRKINS: the Hebrew bath—about nine gallons. 8. GOVERNOR OF THE FEAST: the friend who had general charge. 10. WHEN MEN HAVE WELLS DRUNK: or drunk freely, and their taste is dulled. It does not imply that any of this company were intoxicated, but is a proverbial statement. GOOD WINE: of the best flavor, of peculiarly delicious aroma and taste. 11. BEGINNING OF MIRACLES: the first that Jesus ever did. MIRACLES: here, signs; wonders done as a sign of Christ's nature and truth. HIS GLORY: His true nature as the Son of God, His loving, helpful character, His goodness and power. HIS DISCIPLES BELIEVED: their faith begun a few days before was now confirmed and settled.

LEARN BY HEART Eccl. 11:9; John 15:11; Rom. 12:2.

#### QUESTIONS.

INTRODUCTORY.—Where did we leave Jesus in our last lesson? Where was he going? Who were with him? What year was this? At what time of the year? Trace the journey on the map.

#### SUBJECT: JESUS IN DAILY LIFE

I. JESUS AT A WEDDING (v. 1). How long was Jesus in reaching Cana? What disciple lived there? What social event was taking place at this time? Why was Jesus invited? Who went with him? Did Jesus by this sanction social pleasures? Is His religion opposed to innocent enjoyments? Does His presence with us increase the joy? Is any pleasure right in which we would not like His presence?

Why did Jesus work His first miracle at a wedding? Was it a fitting beginning of His ministry? Are good homes the foundation of the state? Are they essential to the progress of religion?

II. JESUS SUPPLYING COMMON NEEDS (vs. 3-10).—What can you tell about Jewish customs at their weddings? What part of the entertainment failed? Why? What did the mother of Jesus suggest to him? What was his reply? Was this a reproach? What did he mean? What hour had not come? Did his mother take this reply as a refusal? Was all this said in public or private? What was the purpose of the six water-jars? How much would they all hold? What was done with them? Into what was all this water changed? How was it proved? What kind of wine was it?

Why did Jesus make such a quantity of wine? Was it intoxicating wine? Did Jesus drink wine? Is that a sin in itself? In what respects were the wines then different from ours? In what respects were the circumstances different? Are there uses of grape juice which are healthful and right? Does such use endorse the use of intoxicating liquors? What reasons have you for believing that Jesus in our day would have been a total abstainer? How does v. 10 give a type of the world's giving and of Christ's giving? (Prov. 23:31, 32; 2 Cor. 4:17; Rev. 21:3.)

III. THE GLORY OF JESUS (v. 11).—Had Jesus done any miracles before this? What was Jesus' glory? How did this miracle manifest it? In what respects does Jesus transform our lives? John 3:3, 5; Rom. 12:2; Phil. 3:21; Isa. 55:12, 13; 60:17, 20. Had Jesus' disciples believed on him before? (John 1:41, 45.) How was their faith now confirmed?

#### PRACTICAL SUGGESTIONS.

I. Jesus exalts our daily-life by His presence.  
II. Any place of enjoyment where Jesus can go with us, is safe for us.  
III. Jesus confirms, blesses, and ennobles the home.  
IV. We should go to Jesus in our every need.  
V. We should do not only the right thing, but at the right time.  
VI. Jesus sympathizes with us in our joys as well as in our sorrows.  
VII. Jesus has come to transform our hearts, our lives, the world.  
VIII. Jesus by His wondrous works is ever confirming our faith.

#### LESSON IV.—APRIL 25.

JESUS AND NICODEMUS.—John 3:1-18.

COMMIT VERSES 11-16.

#### GOLDEN TEXT.

Ye must be born again.—John 3:7.

#### CENTRAL TRUTH.

A new heart and life, the way unto the kingdom of God.

#### DAILY READINGS.

M. John 3:1-18.  
T. Ezek. 18:20-32.  
W. 1 John 3:1-24.  
Th. Num. 21:1-9.  
F. Rom. 8:1-17.  
Sa. Rom. 8:28-39.  
Su. 1 John 5:1-20.

TIME.—April 9-16, A. D. 27. Five or six weeks after the last lesson.

JESUS.—30-31 years of age. About three months after his baptism, and just beginning his public ministry at Jerusalem.

PLACE.—Jerusalem. The guest-chamber in a private house, perhaps John's.

RULERS.—Tiberius Caesar, emperor of Rome. Pontius Pilate, governor of Judea. Herod Antipas, tetrach of Galilee.

INTERVENING HISTORY.—Soon after the wedding at Cana, Jesus and his mother's family went to Capernaum on the Sea of Galilee. After remaining here a short time he went up to Jerusalem to the Passover (April 9). Here he drove the cattle-dealers and money-changers from the temple, and, by his teaching and miracles, won a large number of believers. Among them was Nicodemus, the teachings of Jesus to whom form the subject of our last lesson.

#### HELPS OVER HARD PLACES.

I. NICODEMUS: I Pharisee, a member of the Sanhedrim, a learned man, a teacher of the law. We hear nothing more of him, except a defence of Jesus (John 7:50), till the time of Jesus' death, three years later, when he seems to have become a true convert (John 19:39). 2. CAME BY NIGHT: not from fear, but because he could converse more quietly then. And it was prudent not to commit himself till he had learned more. RABBI: i.e., an honorary title, teacher, master. 3. JESUS ANSWERED: his implied question. BORN AGAIN: or anew, or from above. He needed a new life of holiness, a new principle, a life like God's. 4. BORN OF WATER AND OF THE SPIRIT: born of water refers back to John's baptism of repentance, saying that he must be cleansed from his past sins, and confess publicly his renunciation of his past life. Born of the Spirit refers to a new spiritual life. Without public confession he cannot enter the visible kingdom: without a new heart he cannot become a real member of the kingdom of God. 11. WE SPEAK: Jesus and all who have experienced the new birth. 12. IF I HAVE: here Jesus returns to the singular number because he alone know about heaven. 13. WHICH IS IN HEAVEN: is ever in communion with heaven. It was ever plain and open before him. As God he was always there. 14. AS MOSES, etc.: see Num. 21:4-9. 15. ONLY BEGOTTEN SON: God's son in a close and peculiar sense, different from that in which we are all God's children. 18. CONDEMNED: judged, CONDEMNED ALREADY: he is judged for his sins, and they have not been forgiven or forgiven; he remains in condemnation. His choice of sin itself judges and condemns him.

#### QUESTIONS.

INTRODUCTORY.—Where did Jesus go after the miracle at Cana? How long after did he go to Jerusalem? Why? How old was he? How long was it since entering upon his mission at his baptism? What did he do at this Passover? Did he make many disciples?

SUBJECT: HOW TO BELONG TO THE KINGDOM OF GOD.

I. THE INQUIRER (vs. 1, 2).—Who was Nicodemus? What hints as to his after history? (John 7:50, 51; 19:39.) Why did he go to Jesus by night? Of what was he convicted? How was he convicted?

II. INSTRUCTION AS TO THE NECESSARY CONDITION OF ENTERING THE KINGDOM OF GOD (vs. 3-8).—What is the kingdom of God? On what condition only can any one enter, or even see this kingdom? What is meant by "born of the water?" What by "born of the Spirit?" Why cannot one enter God's kingdom without this new birth? What illustration does Jesus give of the method of conversion? (v. 8.)

What is the argument in v. 6? Do most people know the exact time when they are converted? How can one know whether he is born of the Spirit? (Gal. 5:22, 23.)

III. THE AUTHORITY OF THE INSTRUCTOR (vs. 9-13).—How did Jesus know all about heaven and heavenly things? Is that good authority?

How does the fact that Jesus was divine make this authority more sure? How did Jesus come down from heaven? How is he "in heaven"?

IV. HOW TO OBTAIN THIS ETERNAL LIFE (vs. 14-18).—What comparison does Jesus use? Relate the story from Num. 21:4-9. Why is sin like the bite of these serpents? How was Christ lifted up like the brazen serpent? Was faith required in both cases in order to be saved? What is saving faith? How has God shown His love? What will become of those who refuse to believe? What will be given to those who do believe?

Why is faith necessary to eternal life? What is eternal life? Is it offered to all? How are those who do not believe condemned already?

#### PRACTICAL SUGGESTIONS.

I. Let us ever go to Jesus for light and help.  
II. The Gospel is proved by the marvellous things it does for men.  
III. The great need of men is new life, new hearts.  
IV. Without this no one can enter God's kingdom.  
V. Jesus is the true teacher about heaven because he has been there, and as the Son of God knows all about.  
VI. We can obtain it by believing on him with all our heart.  
VII. God has shown His infinite love by what He has done for men.