

THE Canadian Epworth Era

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Vol. IX

No 5

"Kings Shall Be Your Nursing Fathers"



ONE of the striking facts, noticed and recorded with great satisfaction by all our Missionaries, is the increased respect in which our work in India is held by the native princes and by other men of position and influence. No doubt this is partly due to the attitude of the British Government toward Christianity, but probably still more to the very manifest usefulness of our medical, educational and other philanthropic and moralizing work among the natives. Wherever the British flag goes the Bible goes, and with it "the form of sound words" in a venerable liturgy, a decent respect for Christianity, and protection for those who promulgate it. Especially in India the "King Emperor," as he is there termed, is an influential "Defender of the Faith."

In Hyderabad, a Hindu Maharajah who is a high officer at the Court of the Mohammedan Nizam sent his elephants to take the Missionaries and visitors of the South India Conference on a ride through the city, and to visit him at his palace, where we were all presented to him personally, served with tea and other refreshments, and escorted through the rooms of the palace.

At our next Conference in Baroda, the Gaekwar (or King) of that native State, who, during the past year, had with his queen made an extensive tour through America, from which he had been back only three weeks, showed us distinguished attention. By previous arrangement, the ladies of our party called upon the Maharani (or queen) and were shown through the rooms of the palace, which is the most splendid in India, and which is excelled in architectural beauty and fine adornment by very few palaces in Europe. The next day the four bishops present, with some of the visitors and missionaries, were received by the King and prince at the palace, and on the day following he, with his chief officers of State, and a considerable number of the foremost citizens of Baroda, attended a garden party arranged by our missionary ladies, spent a considerable time in free conversation with us all, and partook of refreshments with us. Bishop Robinson made a brief address to the Gaekwar, most felicitously referring to his good will to our work, which reference he, in a brief reply, most cordially accepted, assuring us of his respect and favor. Among those present were the prime minister, one of the judges of the High Court of Baroda, and the assistant English resident.—*Bishop Foss, of the Methodist Episcopal Church.*

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Condition of Women in India

The Hindu brings his wife to his father's home where she is under the indisputable sway of the mother-in-law. It is a strange fact that where womanhood is down-trodden and despised, the mother's authority is supreme over the son's wife. In the average Hindu home there are three generations—parents, sons and their wives, and the grandchildren. A Hindu wife is not permitted to eat with her husband. If they have children, the boy eats with the father, and after they have done, the mother and daughters. The wife never walks beside her husband, but always trudges along behind. These customs prevail among all classes of Hindus.

Marriage is in many respects a mercenary transaction and may take place when the bride is but a helpless babe, but the marriage is legal, and if the husband dies the baby wife is the widow and can never marry. A widower may marry a hundred wives if he sees fit to do so.

Of the ninety-nine millions of women and girls directly under British rule, only two hundred thousand of them can read or write, and these are the ones between the ages of seven and nine who have been gathered into missionary and Government schools. History, geography, astronomy, as taught in India, are centuries away from the real facts. They have not, however, been able to entirely shut out the strong light of Western learning and advancement.

The low place given to women in the family is the primal cause of India's degradation. From the hour of her birth to the day of the Hindu woman's death, she endures the most awful deprivations and actual wrongs.

Mrs. Bishop, the well-known traveller, says: "On account of the secluded lives, the intellect is often so dwarfed that a woman of twenty or thirty is more like a child, while all the most passions of human nature are developed and stimulated."

One of the greatest wrongs of India is child widowhood, which is often the lot of girls who have never been married. In 1891 there were more than 22 million widows in India. Everywhere are these poor starving outcasts shunned by everybody.

If slavery means social degradation, Hindu women must be regarded as slaves; they are not regarded as having any claim to any rights or feelings at all.

All Hindu girls at the age of fifteen are either wives or widows. This is of course owing to the system of child marriage which was instituted to escape the disgrace of the parents having an unmarried daughter on the hands.

In order to secure admission to the Zenanas the lady missionaries often find it necessary to offer inducements, such as giving lessons in fancy work, and the more powerful allurements of teaching the inmates to read.

There is no one thing more trying to an energetic person from England or America than the prevalent indolence in India. Hindu and Mohammedan women often sit idle for hours, while the house, the clothing and the children are fairly crying out for attention.

For years the horrible custom of burning widows on the funeral pyre of their husbands prevailed, but has been forbidden by law. Although this dreadful custom has been abolished for nearly three quarters of a century, yet so sad is the lot of the widow that as a Hindu expresses it, "she now endures cold suttee."

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Canadian Epworth Era

A. C. CREWS, Editor.

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WILLIAM BRIGGS, Publisher.

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No. 5



QUEEN VICTORIA'S STATUE, BOMBAY, INDIA

Courtesy of "Sunshine."

Bombay the Beautiful

non magnificent

THIS was the title which Rudyard Kipling gave to his native city, and it richly deserves the name. No city in the world has finer public buildings. Dr. Parkhurst is of the opinion that there is nothing in America so artistic, rich and attractive as the Victoria Terminus, which he regards as the finest railway station in the world. It is in the Italian Gothic style and has a frontage on the Hornby Road of over 1,500 feet. The station platforms are roomy and afford ample accommodation for passenger traffic. Under the lofty roofs are located the necessary waiting and refreshment-rooms and a handsome booking hall, with tessellated pavement, the walls and roof being decorated in blue and gold, and the roof and entrance doorway supported on graceful marble pillars. The administrative office building forms three sides of a square enclosing an ornamental garden, the entrance gates of which are surmounted by a massive lion and tiger carved in stone, the most prominent feature being the high tower rising over the centre portion and which is surmounted by a large figure of "Progress." There is a fine statue of the late Queen-Empress Victoria in front of the building below the clock. That splendid example of Christian womanhood is everywhere honored in India by public statues, fittingly of white marble, and many parks and streets bear her honored name.

Margaret Boehme Deeming, in her wonderfully interesting book, "Mosaics from India" gives the following information about this great city:

"From the sea Bombay is imposing. The towers and fine buildings near Apollo Bunder or Prince's Dock, look fair in the Indian sunshine, and a closer view of the part known as "The Fort" confirms the impression. The city, almost free from smoke, retains in its buildings the beauty of variously tinted stone. The Esplanade is a beautiful sight, indeed, with its fine Elphinstone college and the many other stone buildings along its length. Malabar Hill also with its trees, gardens and elegant residences, is an enticing part of the city. 'Victoria Terminus' is the finest railway station in the world. Everything in this European Bombay conveys the idea of space, verdure, comfort and wealth. Fine equipages roll along the wide streets in the late afternoons and in the golden evenings of a climate of perpetual summer; beautiful Parsee ladies in dainty, silken, flowing attire, flit by among English beauties, while now and then a dark-hued but attractive Marathi face may be seen. Native gentlemen in rich and becoming headgear known as a "pugri," drive everywhere, and the Parsee's peculiar "stove-pipe," without a brim, is omnipresent. On the streets a throng, more truly cosmopolitan than is found anywhere else, sweeps along or turns aside to enjoy the cool of the evening in little parks or along the sea-beach.

All this brightness, movement and beauty, belong to European Bombay, although many of the wealthy and high-caste people share in it also. The native city is very different. Here are the narrow, badly-drained streets, the crowded tenements, where the plague finds such congenial quarters, and the numberless small shops which delight the foreigner and reward the curio-seeking tourists. In this part of Bombay the habits and customs of the people may be studied, as life is crowded in Naples.

However, here in the oriental city one notes a remarkable absence of the feminine element of the city's life. The few

women seen belong to the lower classes, with the exception of the favored high-born Marathi woman, who need not go veiled, or the fair Parsee lady, who rivals her Western sister in freedom as well as in beauty.

All sorts of occupations are carried on out-of-doors—not only the trades and handicrafts, but household duties as well. Here are fruits or grain being laid out in the sun to dry, a baby enjoying its bath on a door-step, rice in process of cleaning, a barber busy on the curlstone, a woman scouring brass cooking-pots—and all in the teeming streets of Bombay. The same unconcern regarding outward appearances will be found all over India. As the coolies work on the roads, pounding in sandstone and concrete, they sing in concert, or, in responsive couplets, keep time with their doolmuts or pounders. Processions of all sorts pass through the streets, singing wedding ditties, funeral dirges or religious chants. Wedding dinners are served on the road in front of the bride's or bridegroom's house, and the guests seem to enjoy the feast all the more for being the cynosures of hungry eyes. Almost hide-bound by caste-rules and observances, the people of India are nevertheless free as air from the restrictions of our so-called proprie-



A Street Scene in the Native Quarter, Bombay

ties. The out door life is, in certain phases, very attractive and delightful, suited to the people and to the climate and fascinating to the foreigner from colder lands; but it is also pathetic in many ways. Its saddest feature is the dearth of real family life, the absence of the home. Men sit in groups and smoke or dally over their sherbet, but no family group is ever visible, except among the Parsees or resident foreigners. Even the Marathi woman, though not hid away as are most high-caste women, is never seen with her husband and sons. Travelling about India one misses more and more the shut-in millions—the lonely women for whom the marvellous Eastern moonlight means but a few rays in a dingy, walled back yard, and for whom the flowers and groves bloom and blossom in vain.

The great diversity of vehicles and animals in Bombay is very interesting. Almost all sorts of English carriages are used. Then there is the huge bullock-coach, holding eight or ten, drawn by the fine, humped Indian ox, the queer little too-heavy ekka, meant for one only, as its name signifies, but often fairly bulging with its human freight. Among the fine English turn-outs, the country carts, the bullock-coaches and

the horse cars, may be seen also the ungainly black buffaloes, dragging drays slowly along, and all combining to make a medley of traffic unknown in any but an Indian city. The horses belonging to the street cars usually wear white sun-



A Street Scene, Bombay

hats tied down under their chins in a most comical grand motherly style.

Altogether, Bombay belongs to a strange new world, yet an old, old, slowly-changing world—the Orient, which fascinates while it repels.

How India is Governed

INDIA is a vast country, with a vast population of three hundred million people, composed of many races with varying customs and languages. Over all the British Government holds sway, and King Edward VII. is the supreme ruler. Some parts of the country are governed by Great Britain directly, while quite a number of states are under the supervision of the British. These states are allowed a measure of independence, and are permitted to govern themselves under prescribed limitations. In all cases their princes and chiefs are bound to acknowledge British supremacy.

The King of England is the ultimate authority in British India. He appoints a Secretary of State for India who is the practical head of affairs, is a member of the King's Cabinet by virtue of his office, and resides in England. He is assisted by a council of from ten to fifteen members, appointed by himself from among distinguished persons who have lived in India and are acquainted with the country. In India the executive authority is vested in a Governor-General, popularly known as the Viceroy. He is appointed by the king, but is under the direction of the Secretary of State for India.

For political purposes the territory is divided into provinces, with a chief executive officer for each. Two of these provinces, Bombay and Madras, are called Presidencies because they were formerly governed by a president or council.

A certain writer on India says: "To govern India is not an easy task. There are local conditions that must be taken into account. Many of the old customs of the Hindus and Mohammedans that have come down from ancient time must be respected as far as is consistent with good stable

moral government. The English endeavor to accommodate themselves to these conditions. The laws of marriage, of inheritance, of adoption, of partition of property that have obtained for many centuries remain to-day with but little change. The great variety of religions also makes the problem of government of India difficult, and the diversity of language tends to separate its people. There are more than sixty independent languages, each prevailing in its own territory, besides many dialects so distinct as often to be called separate languages.

However, British rule has been an incalculable blessing. India has never before had so just a government in all its history. The petty kingdoms, with shifting boundaries, that formerly were engaged in frequent external and internal wars, are now gathered under one stable government, conducted for the benefit of the governed, and not for the glory of a single prince. There is a feeling of security. Everyone realizes that the English government is firm and has come to stay. General education and the arts and sciences are promoted with great vigor. The people generally are content with the present rule.

Where Most Needed

Zinzendorf once said: "That place is my home which affords me the best opportunity for doing good;" and William Carey's motto was: "Not where I am wanted, but where I am needed most." Where we are most needed should be the determining factor in every step of life.

A native pastor in Central China was offered a salary ten times as large as the small sum which was given him by the Missionary Board, but he replied: "Matthew left the customs to follow Christ, and do you think I am going to leave Christ to follow customs?" With him it was not a question of easy position or money, but of loyalty to Christ.

What a change there would be, even in the religious world, if those who profess the name of Christ regulated their conduct by Zinzendorf's and Carey's mottoes. Every minister of the Gospel should choose his field according to this rule and every investment made by the laity should be with this end in view—to work where he is needed most.



In Victoria Gardens, Bombay

Our Next Number

The next issue of this paper will be a special Junior number, prepared by the Rev. S. T. Bartlett, one of the Associate Secretaries. Our readers may look for something of unusual interest to young and old.

The Most Beautiful Building in the World

WHAT is generally admitted to be the most beautiful building in the world is the far-famed Taj Mahal of India, which Rev. Dr. Butler thus describes in his interesting book, *The Land of the Vedas*—

About six miles before the traveller reaches the city of Agra the domes and minarets of the world-renowned Taj Mahal burst upon his view from behind a grove of fruit trees near the road. The effect is wonderful! The long anticipated of beholding earth's most beautiful shrine is now within his reach, and the gratified and delighted sight rests upon this first view of its harmony of parts, its faultless congregation of architectural beauties with a kind of ecstasy. Of the thousands who have travelled far to gaze upon it, it may safely be asserted that not one has been disappointed in the examination of its wondrous beauty. The Queen of Sheba would probably have admitted, had she seen it, that "the half had not been told" her.

We first look at it from the north side, on the river bank, where the scene is fully presented. The building to the right of the Taj is a mosque for religious services, and that to the left is a travellers' rest house, where visitors can be accommodated. The central avenue runs from the gate to the Taj, with a system of fountains, eighty-four in number, the entire length, having a marble reservoir in the middle about forty feet square, in which are five additional fountains, one in the centre and one at each corner. On either side of this beautiful sheet of water, into which are falling the silvery jets of spray from the fountains, are rows of dark Italian cypress, significant of the great design of the shrine. The river Jumua flows mildly by, as the garden is on its banks, and the birds, encouraged by the delicious coolness and shade of the place, forget their usual lassitude, and pour forth their songs, while the odor of roses, and of the orange, and lemon, and tamarind trees, perfume the air.

Amid all this loveliness the Taj rises before your view, upon an elevated terrace of white and yellow marble, about thirty feet in height, and having a graceful minaret at each corner. The mausoleum itself the terrace on which it stands, and the minarets are all formed of the finest white marble, inlaid with pieces of the white marble was brought from Jeypore, the yellow marble from the Nerbudda, crystal from China, jasper from the Punjab, turquoises from Thibet, agate from Yemen, amethyst and onyx from Persia, sapphires from Lanka—and this does not exhaust the list.

*The dome, shining like an enchanted castle of burnished silver, is seventy feet in diameter. The Taj itself is two hundred and forty feet in altitude, and the golden spire on its summit is thirty feet more, making a height of two hundred and seventy feet from the terrace to the golden crescent.

It is asserted that the whole of the Koran is inlaid upon the building in the Arabic language, the letters being beautifully formed in black marble on the outside, and in precious stones within.

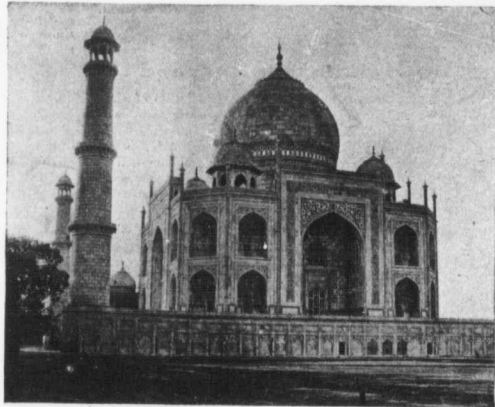
The writer realizes how tame and imperfect is any effort to convey to those who never had the privilege of seeing it, an adequate idea of what its beauty really is, or of the effect it produces on the beholder as he stands within its sacred enclosure and realizes its loveliness as fully displayed before him.

The Taj is a mausoleum built by the great Mogul, Shah Jehan, over his beautiful empress, and is situated in the midst of a garden of vast extent and beauty, three miles from Agra. The garden is laid out with rich taste. Its paths are paved with slabs of freestone, arranged in fanciful devices. Noble trees, affording a delightful shade and pleasant walks even in the middle of the day, are planted in sufficient number through the various spaces. It is difficult to determine whether the exterior or the interior is the more fascinating; each has its own claim, and each is perfect in its loveliness.

The tomb of the empress is surpassingly beautiful. The snow white marble is inlaid with flowers so delicately formed that they look like embroidery on white satin, so exquisitely is the mosaic executed in carnelian, blood-stone, agates, jasper, turquoise, lapis-lazuli, and other precious stones. Thirty five different specimens of carnelian are employed in forming a single leaf of a carnation; and in one flower, not larger than a silver dollar, as many as twenty-three different stones can be counted. Yet these are but specimens of the beauties that are spread in unparalleled profusion upon this entire chamber.

Christian Endeavor in India

THE Christian Endeavor movement has made very good progress in India. In 1905 the number of societies had passed the 600 line, with about 25,000 members. There are six Provincial Unions, and twelve local unions. The Endeavorers are exceedingly aggressive. For example a Christian Endeavor Society in the Punjab has a "Stirring up Committee" which goes into near-by villages to spread the gospel. More than forty Endeavorers of the Ban Janai Union, India, equipped with a tent and stereopticon made an



The Taj Mahal, Agra, India

evangelical tour of seventy-four villages, reaching six thousand people. Three missions in India have set apart travelling secretaries, two of them schoolmasters.

The last All-India Convention was a striking illustration of the cosmopolitan character of Christian Endeavor in India, and of its interdenominational nature. Nine denominations of England and America were represented, and besides six native divisions, there were Scotch, Irish, English, Americans, Canadians, Australians and New Zealanders.

Rev. Herbert Helliwell, of England, is secretary, who travels extensively through the country, holding conventions and inspiring the workers. The accompanying picture shows a large rally held at Ongole, the largest Christian Endeavor centre in India, with its seven hundred local members.

MISSIONARIES to India are very happy in their work and are no less optimistic about the results. Being under English rule, the Empire is more accurately known from a religious point of view than any other non-Christian land, and hence one is able to judge as to the value of missions better than in China. A survey of what has been accomplished ought to inspire all friends of Christianity, the world over.

One of the World's Greatest Empires

IN his valuable little book, "The Christian Conquest of India," Bishop Thoburn gives the following interesting information about India:

India is one of the world's greatest empires. Its area embraces 1,766,597 square miles. It extends from east to west about 2,500 miles, and from north to south nearly 2,000 miles. Its revenues are on a large scale, and in times of stress have proved as elastic as the average revenues of European nations under similar conditions. Its army is large and always prepared for possible emergencies. If threatened by invasion, the Indian Government could meet the invaders on the frontier with an army of 370,000 men. Its vast provinces are threaded with railway lines, and modern improvements of every kind keep pace with the general progress of the country.

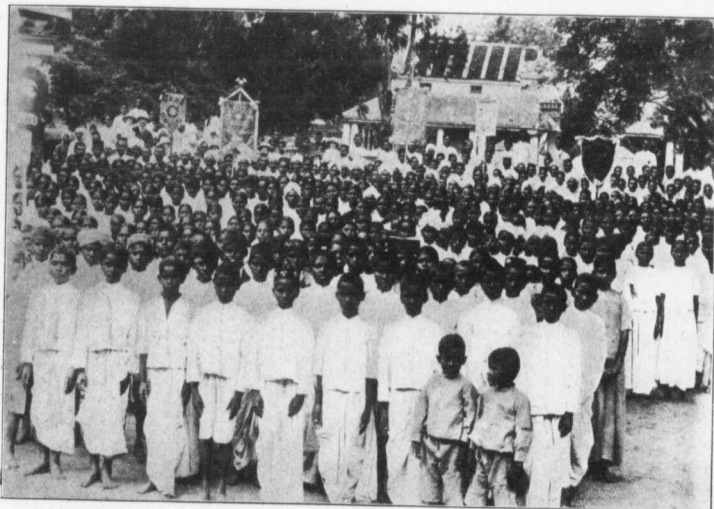
The geographical position of India can be seen by a glance

loquats, lemons and limes of many kinds—all claim a place in the list of Indian fruits.

The forest products of India include almost everything which grows in the tropical world. Immense elms capable of seating six hundred persons in their shade, and valuable trees of different kinds are found throughout the Empire. A forest reserve of sixty-seven million acres is carefully protected by the Indian Government.

The Indian Banyan tree has become noted throughout the world. Some of these trees have been well cared for, and in course of a century or more they have spread in all directions until a single tree is made to resemble a small forest.

India has some extensive deserts in the north-east, some arid wastes and malarious swamps in other regions, but taken as a whole it is a land of great fertility. India fed and cared for her own vast population and sent to foreign countries in



A Christian Endeavor Rally in India

at the map of Asia. On the north it seems to nestle "under the roof of the world," the name sometimes given to the vast region in Central Asia, which is buttressed by the Himalyas, and by other ranges on the north, east and west. On the west its shores are washed by the waters of the Arabian Sea, and on the east it is bounded by the Chinese Empire, Siam and Siam.

In Europe and America the depression prevails very generally that the people of India subsist almost wholly on rice, but this is a great mistake. Rice is a staple food for only one-third of the population. Wheat is produced in very large quantities, and is a common article of diet along the sea shore and river bottoms, especially in Burma, but the greater part of India consists of uplands, which are not adapted to the production of rice. Taking the Empire of India as a whole, the different kinds of millet, and of the grains belonging to the pea family.

India is justly famed for her variety of tropical fruits. The mango is to the people of India what the apple is to the American people. It grows everywhere, and often large mango trees line both sides of a public road, and being free to the poor become a great boon during the fruitage season. The banana, of many varieties, is also found in all parts of the land, and its fruit is usually cheap. Oranges of fine quality, guavas of many varieties, pineapples, custard apples,

1903 04, 28 million dollars worth of tea, 38 millions of wheat and flour, 63 million of rice, 115 of raw and manufactured cotton, besides quantities of other products.

The first railroad in India was completed in 1853, connecting Bombay and Thana, a distance of three miles. During the mutiny of 1857-8 the Government was badly crippled by a lack of facilities for transporting troops. After this disastrous experience Lord Dalhousie influenced the Government to connect by rail the large cities and military stations. Now there are about 30,000 miles of railway.

In a region so large as India it could not be expected that the climate would be uniform, and yet it presents certain features which may be spoken of as peculiarly Indian. Throughout nearly the whole empire the year may be divided into three sections: cold, hot and wet.

The cold season begins in India about the first of October, and from this on to March the weather is delightful, with sky almost cloudless. People can make their arrangements months in advance without fear of having them disturbed by bad weather. In most parts frost is unknown. Houses are never built with chimneys, and fire is rarely introduced into any dwelling. In southern India the thermometer rarely falls below sixty-five degrees.

About the middle of March it gets decidedly warm, and by the month of April the hot wind has come, and with the exception of fruit and forest trees vegetation has wholly disap-

peared. While this hot wind blows during the summer, missionaries and Europeans in general avoid exposure to it as much as possible, seldom venturing out of doors after ten or eleven o'clock in the morning or before four or five in the afternoon.

By the month of June the heat has become intense. About this time, to use the phrase commonly adopted in India, "the monsoon bursts." All over the empire there is intense anxiety to hear of the approach of the rains. A marked change of temperature follows this advent. The thermometer will perhaps fall fifteen to twenty degrees at the first downpour.

The whole landscape, which has been utterly desolate for three months, and which at last looks as if it had been sprinkled over with ashes, becomes in a few days clothed in the richest green. Vegetation of every kind springs into wonderful activity; the birds seem filled with new life; multitudes of frogs come from no one knows where and revel in every pond and puddle to be seen in the level fields. During the next three or four months India is a beautiful country, clothed everywhere in the richest green, and filled

with every form of active and joyous life. The rain does not fall constantly, but one or more showers may be expected every day. The evenings and mornings are delightful, and in no land do the clouds present a grander spectacle than when banked up against the western sky at sunset, with great billowy edges upturned toward the setting sun and glowing in the rich light with which its evening rays bathe a tropical landscape.

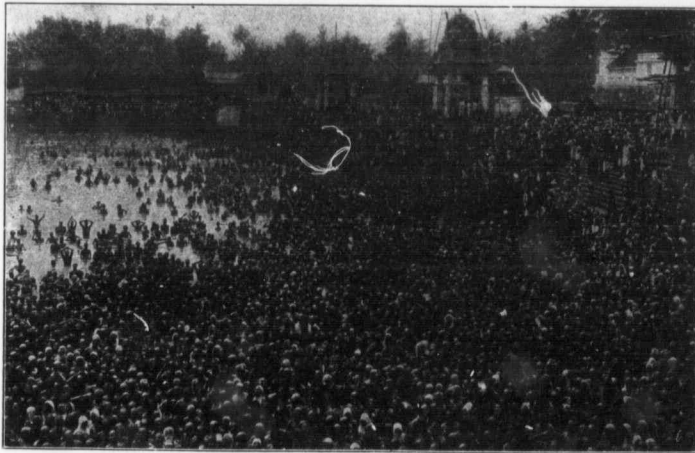
The climate of India is not so great a foe to life and health as is generally supposed. Very much of the ill health of Europeans in India can be traced to their defiance of the simplest laws of health, by persistently following a course of life in the tropics which would be barely within the limits of safety in the higher latitudes of Europe and America. The feverish haste which attends the lives of most persons in the Occidental world cannot be transferred to the quiet and calm environments of life in India, but the average European and American can live his three score years and ten in India and enjoy health and cheerful spirits if he adapts himself to his environment.

An Exhibition of Idols

ONE of the most striking features of the Methodist Jubilee in India, was the exhibition of trophies, which Rev. T. B. Bradley thus describes in the *Christian Advocate*:

"The primary object of this exhibit was to present to the eye some of the most striking external evidences of the power of the Gospel to break the shackles of both hoary custom and false religions. Here were collected, from various parts of India, all manner of discarded articles which could illustrate the transforming and renewing power of the Christian religion. One hall was completely filled with such objects of interest.

indifference, furnishing a marvellous exhibition of the mighty triumphs of the Gospel in this land of heathen altars. There was Ram, the great warrior, recognized and adored by all Hindus, with the rescued Sita at his side; Kali the destroyer, her tongue still coated with a representation of blood, ragged mute and helpless; Krishna the comely profligate, conqueror of the hearts of millions of women in this vast land, exercised his charms in vain; Parvati stood disconsolate, and Surja, representing the rising sun, looked only on the splendors of Christian conquests; Ganesh with his elephant's head and many hands sat powerless, while Shiv, even with his share in



From "India and Christian Opportunity." By permission.

Waiting to See the Golden God at Kumbhakonam, India—"As Sheep not Having a Shepherd"

"The most striking and impressive of the trophies were the idols. Including large and small there must have been over a hundred of these, varying in height from three feet to six inches—large idols which had held an honored place in temples, and small images which had occupied sacred nooks in homes of the people. There was the real graven image cut out of marble and stone, there was the deftly moulded idol made of brass or other metals, and there the rude figure of wood—all speaking of those who are like unto them.

"The chief gods of the Hindu pantheon sat there in dumb

the Hindu trinity, was unheeded; Amba, mother, claiming to prosper her devotees and protect their children, appealed mutely and in vain, and the imperturbable Buddha dreamed on, not knowing that his kingdom and philosophies alike were in India relics of a bygone age.

These images, and many others, spake volumes to those who saw and understood. Nor were the idols mere curiosities, for most of them had received years of devotion and adoration from a misguided people. Hindu shrines or temples had in some cases yielded their most sacred treasures to

deek a Christian triumph. What all the artillery power of Great Britain would not dare to drag from a Hindu temple, hands which had ministered at those very altars, and afterward been lifted up in holy adoration to the risen Christ, brought now to indicate the thralldom which had been left behind forever. There were Indian Christians in that hall who had bowed before just such images. While looking at the large image of Ram, his victorious bow and arrows in his hand, the writer was thrilled by the words of a woman who said as she came and stood before the idol: 'So here you are, old Ram—here's where I find you? What power do you claim now?' This was said in the vernacular, and to the question, 'Did you use to worship this?' the woman said: 'I have been a Christian many years, but when a child of seven or eight years I often was taken by my parents to join

in the worship of this idol.' Truly such are the places the anti-missionary tourist should visit.

"In addition to the idols there were among the trophies all manner of discarded fetishes and objects of superstitious veneration—rosaries and necklaces; begging bowls and sacred tridents, the emblem of Hinduism; flags with mystic devices which had flapped in the breeze over thousands of fanatical heads; vessels which for generations, perhaps, had done service in temple rites and ceremonies; great mats of artificial hair, worn as a distinctive badge by religious devotees; amulets and charms and instruments of self-torture; baskets borne by Hindu pilgrims for the purpose of carrying sacred water from the Ganges; all these and many more, too numerous to mention here, met the eye of the visitor. Nearly everything of interest was labeled, so that those who desired information could readily get it."

Prize Examinations in the Bible

A Novel Method of Evangelization in India

BY REV. F. H. LEVERING.

SOMEWHAT more than a year ago a native Christian, a member of the Methodist Episcopal Mission in India, conceived the idea of inducing non-Christians of the Hyderabad State to study the Scriptures. He raised a considerable sum of money, organized a managing committee, consisting of missionaries and Christian gentlemen of the vicinity, and laid his plan before them. I am a member of the committee. His proposals were approved, except that the committee decided that more money be raised and separate prizes be given to native Christians. The prizes were in Mahabood Sica Rupees (as the Nizam's new coinage is named) and amounted to Rs. 570. To non-Christians they

made excuse and did not come; he went and secured others; when he read the parable of the great supper, he saw the Bible to be for all.

The result of the first year's work has been more than we dared hope. The plans for the coming year provide for prizes totaling Rs. 675; sixteen are offered to non-Christians, and eleven to Christians. The subjects for examination are to be chosen from both the Old and the New Testaments, and there are also passages to be memorized. The examinations are to be conducted in English, Urdu, Telugu, Canarese, Marathi and Tamil, and will be held in all the mission stations within the Nizam's Dominions. If they desire, can-

were to be awarded as follows: one prize of Rs. 100, one of Rs. 75, two of Rs. 50, two of Rs. 25, and four of Rs. 15; to Christians, two prizes of Rs. 75, and two of Rs. 12.8. The offer resulted in a spirited competition in which a number of contestants took part.

When the plan was inaugurated, what the result would be, other than inducing a number of persons to study the Bible, could not be foreseen, but our hopes were large. Mr. Paul has sent me a printed report, from which I gather some interesting facts.

1. The Hindu papers denounced the plan as a scheme to induce non-Christians to study the Bible; that the prizes never would be paid; etc.

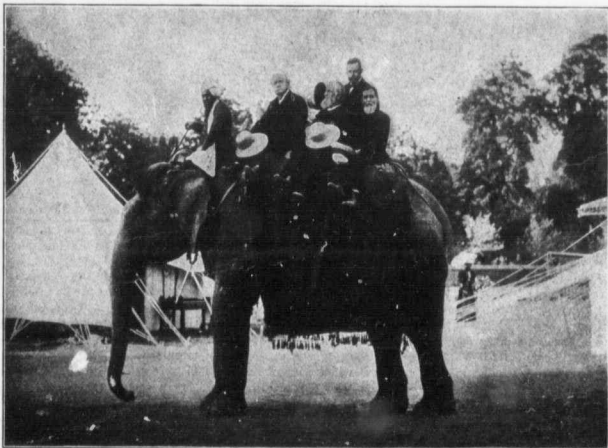
2. The four highest marks were obtained by non-Christians.

3. Before the results were announced, two examinees (young men) were baptized, and are active Christians.

4. Five others have become interested in Bible study and have joined an English Sunday School. Two gave up caste marks and idol worship. Their parents withdrew them from the study class in which they were preparing for the examination, but they are still studying.

5. The father of one Mohammedan student for the examination began to read the Bible his son was using, became interested and bought one for his own use.

6. Another man said he had always believed the Bible to be an American or European production; that some time before, he had made a feast and invited his friends; they all



Travelling in India

didates will be prepared for the examinations free of charge, at any mission station, by the missionary of the place. It is a most interesting experiment, and one which has already proved its value.—*Secunderabad, South India.*

THERE is a great need for medical mission work in India. It is estimated by Sir William Moore that not five per cent. of the population is reached by the present system of medical aid. Even in the great cities, where there are hospitals and dispensaries more than half the people die unattended in sickness, either by educated doctor or native quack. What must be the condition in the 566,000 villages without even a native doctor?

The Missionary Jubilee in India

IT is fifty years since the Methodist Episcopal Church of the United States commenced missionary work in India by sending Rev. Dr. Butler to work in that benighted land. Very appropriately a jubilee celebration of a most remarkable character has recently been held at Barrielly.

Rev. R. P. MacKay, D.D., of Toronto, Secretary of Foreign Missions for the Presbyterian Church in Canada, who is making a missionary tour of the world, happened to be present at one of the great jubilee meetings, and thus describes it in *East and West*:

"I have but time to tell you of one service, the educational one. Classes were brought up to the platform, one by one, beginning with the lowest, until we reached the B.A. degree. It was a splendid panorama of the educational process in India, and illustrated beautifully what Christian education can do, and is doing here.

"The first to come up was a class of Hindu children, who recited the ten commandments, in their homes they are taught heathenism. The second was a little Christian class of the same grade, that is, they were the children of Christian

was brought from America, and the quality of work is high-grade.

"Another class of boys from another Industrial School brought specimens of rugs, cloth, brass work, etc., which were much admired.

"A few years ago, in 1898, and 1900, these boys were wandering starvelings. Now they are bright, healthy lads, earning their way in the world.

"A class of orphan girls brought in bread, lace and cloth, made by their own hands. The bread and vegetables supplied in the mess-tent were prepared by their industry.

"Then came a procession of ragged, but baptized Gipsies, each woman carrying a baby in her arms. These children will be sent to school, and the next generation may be graduates in the colleges.

"A class of seven college girls, simply, but beautifully dressed, sang a chorus, with good effect. There seemed enormous distance between them and the Gipsy children that passed before them.

"The first native helper employed by this Mission was



Part of the Epworth League Procession at the Jubilee

parents. They recited the Apostles' Creed, and sang a Christian hymn.

"The third was a class of pine high caste Hindu girls, with their nose rings, stained eyelids, gorgeous colors, etc. This is called the 'entering wedge.' They are being taught that which will by and by split this obdurate system of caste.

"The next was a Kindergarten class, which delighted the audience with their graceful evolutions, and sweet Christian lullabys, as they put their baby dolls to sleep.

"Then came a class from the hills, men and women who had walked ninety miles to the nearest railway station, to be present at these jubilee services. They sang their own hill song (*My Jesus is the King of the World*) and were led by a blind young man of their own number.

"Then came a Thibetan boy, the first convert, who simply recited John 3: 16, and then a Napanlee boy who intoned his recitation as Napanlees do.

"Next came dumb-bell exercises by a class of orphan girls, and they did it as gracefully as it is done anywhere in Canada.

"Then a class of trained nurses from the Zenana Hospital. They were but six in number, and it was announced that they needed a great Jubilee College that would train not six, but six hundred.

"They were succeeded by orphan boys, with chairs and beds, specimens of their own industrial work. The machinery

borrowed from the Presbyterian. That man's family and descendants, as far as present, came to the platform together, and there were professors, doctors and teachers amongst them. Fine, intelligent, refined people they are.

"But I cannot give you the whole programme of even this one hour. The B.A.'s and F.A.'s, the native preachers, the principals of high schools, and professors of colleges—the essays and recitations, and original poems,—it was embarrassing and almost overwhelming to see such results of one Mission in a few years. Miss Singh, of the Isabella Thornburn College, Lucknow, read a magnificent essay on "Education in India." Miss Singh spoke in Carnegie Hall, New York, in 1900, at the great Missionary Conference. When she had finished her address there, President Harrison said that if he result, he would consider the investment a good one. What would President Harrison think if he saw what we saw here this day? It certainly is glorious, and is but the beginning of what it is to be. It is too late to raise the question of whether the Gospel can conquer India. The only question is, how soon will it be done?"

Our readers will be interested in knowing that a great Epworth League meeting formed a part of the jubilee programme, which Bishop Foss describes thus:

"Careful arrangements had been made for a large gathering of the Epworth League forces with fine banners in every

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language used in its work, with an elephant at the head of it and 1,600 people in the ranks. They found the great pavilion, which would seat about 3,000 persons, two-thirds full before they arrived, and a throng of thousands more surrounded the pavilion during the services.

"When Bishop Thoburn was sent out to India Dr. Durbin tried to encourage him by telling him that unlike many other missionaries he would have to learn only one language, and that the work of the Methodist Church in India was never to go beyond the provinces of Oudh and Rohilkhand. When I was in India in 1898 there was an Epworth League mass meeting at Lucknow during the session of the Central Conference, at which twenty three banners were displayed with mottoes in as many languages, in all of which the Epworth

League was then working in Southern Asia. Now it has chapters among people speaking thirty-seven different languages.

"Monday was the day of the baptismal service, and 350 men and women were baptized. They were brought in from many villages, and all had been carefully taught. They were seated in lines on the floor—straw covered with carpets—the presiding elders went down the lines feeling the top of each man's head to see that there was no lock of hair sacred to the heathen god that had not yet been cut off. Many a time the scissors clipped, and many piles of 'locks' were at the end carried to the platform. The foreign bishops (who have got in the way of counting ourselves with the Indians) then taking bowls of water, went along the lines baptizing one by one."

Missionary Work in India

BY REV. H. GULLIFORD.

A MISSIONARY in India has all kinds of work to do. He is the centre and moving force of all that is done in his circuit. He is superintendent, young man, general evangelist, circuit-steward, chapel-steward, poor-steward, architect, builder, school inspector, and everything



Native Christian School, India

else that is needed to give life and movement to the work of God—temporal and spiritual—within his own charge.

The ideal missionary life, in some respects, is that of an evangelist, who travels unfettered with but one object, the proclamation of the Gospel; with no flock to feed, no schools to catechise, no buildings to plan and build, but free to devote all his time and energy to preaching Christ. There are, however, few mission stations where this can be done, but most missionaries try to secure an occasional week or fortnight for a preaching tour.

The daily life of the evangelist has elements of sameness in it, but there is generally plenty of incident and something of romance. To do the work comfortably he needs a tent and its appurtenances. That means a number of carts and followers, which the missionary can ill afford; consequently he often goes without them. A cart or two he must have; a rough vehicle without springs, padded with straw, and drawn along by oxen at the surprising speed of from two to three miles an hour. In the carts the preaching party and their equipment are stored away. The party consists of the missionary, a native preacher, a colporteur, one or two lads from the orphanage, to assist in singing and make themselves generally useful, a servant, and the bullock-drivers.

The equipment has to be elaborate; for all one needs for the whole journey has often to be taken; food, such as bread, preserved meat, tea, sugar, etc.; pots and pans for cooking; blankets and clothes, and a cot to sleep on; for one does not meet with hospitable Methodists in every village, neither is there "mine host" to provide for the wants of the itinerant preacher. Then the magic lantern and all that pertains thereto must be packed up, as well as the colporteur's stock of books, and various other articles that are necessary for a fortnight's tour. Having carefully mapped out the journey, the party starts to visit some of the unfrequented villages of the wide circuit. The dry season is usually chosen for work

of this kind, for then the rains and unbridged rivers present no difficulty. An account of an actual day's work will best show what the work of an itinerant evangelist really is.

The night has been spent under a tree, because we were much more exempt from attacks of vermin there than we should have been in a native house. There was little or no danger from malaria at that season of the year, so exposure to the night air was not imprudent. We were up with the dawn, and after a cup of tea and some bread were ready for the work of the day. We arranged to breakfast at a village some six miles away; and as there were several villages on each side of the track, we resolved to divide our forces. The native minister and the orphan boys took the villages on the left, while the missionary and the colporteur took those on the right. The native minister and his companions visited and preached in two villages before reaching the place where we had agreed to meet.

The missionary and the colporteur walked off in the delicious coolness of the morning air along a track that could hardly be dignified with the name of road. The country was rough and hilly, and after proceeding about a couple of miles, we saw a little village in the midst of some fields. It was enclosed by a high mud wall; for in days of yore the petty chieftain that lived on the neighboring drug, or fortified hill, often sallied out with his retainers to secure plunder, and each village community had to take care of itself. Thanks to the benign rule of the British, there is no further need of such walls, but in many cases they remain to remind men of the troublous and not very remote times when



A Village in India

life and property were at the mercy of any one who could raise a few armed retainers.

We found some men outside the village engaged in the slaughter of a sheep for food, and ascertained from them that most of the villagers were at home. We entered the gateway

and passed through some narrow, dirty streets to an open space in the centre of the village. The pariah dogs barked furiously, and helped to advertise our arrival. One here and another there came out to see what was the matter. The colporteur, whose great accomplishment is fiddling, began to play an accompaniment to a lyric. This unwanted musical performance soon attracted a crowd; and the congregation was ready. But what a gathering! Little unclad children came to the front; fathers and mothers with a scrap of clothing, stood around; women gracefully attired in the long sari, kept in the background.

We could not learn that they had ever been visited by a preacher before; they knew nothing of Christianity. Here, then, is virgin soil. Alas, no! It is the hard wayside, made solid and bare by the customs of caste and the ceremonies of heathenism. The problem pushes itself forward. How to give these people in one short address, an intelligent idea of Christ, so that they may come to Him and be saved. No problem is so difficult. Look at it.

The people are absolutely ignorant of Christianity; their minds are full of degrading, slavish superstitions; not one of them can read; their religious vocabulary connotes ideas often antagonistic to and generally differing from those which are distinctly Christian; that is the instrument to be used for conveying Christian truth; many of the people are not likely to hear the Gospel again—this is the one opportunity. These considerations are enough to appal.

But the congregation is waiting; and the preacher has to do something. At best he can give them but a fragment of the orb of truth. So with a medium already weighted with error, he tries to tell them of a God not made with hands, their Maker, their Preserver, their Redeemer; he speaks of the human heart, its deceit, its wilfulness, its sin; he tells them of the love of their Father in heaven, of the gift of His son, of their need of Him, and His willingness to receive them. But when he has finished how much can these dull, dense minds comprehend? How much will they remember? Are they not confused instead of enlightened? These questions may well haunt the preacher; but there is the well-grounded assurance that the living Spirit can apply the truth, even though presented in fragments and through a distorted medium. The words spoken may awaken thought, arouse dormant feeling, and lead to action. We offer a prayer to the great Spirit that these may be enlightened; we have a few leaflets with instructions that when one who can read comes to the village they must ask him to read the tracts to them; and then we make our salaam, and hasten on.

At the next village we meet those from whom we parted in the early morning. The village is a large one. We have come late and many have no leisure. We have a fair audience, and three of us give addresses. Conversation follows. Idolatry, transmigration, and similar topics are discussed, objections met, and truth enforced. Several have heard the Gospel before at a great heathen festival celebrated not many miles away.

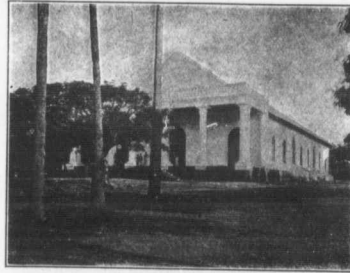
They recognize me as an old acquaintance. It is pleasing to find that the truth has been remembered. The village school, which is under Government inspection, is next visited. The children are catechised, but not for long, as they are ready for their midday meal, as we are for our breakfast.

Our rest during the heat of the day is not long, for we have to make another village for the night. So in the afternoon, when it is so hot that everything is grilling, we make a start. We get into the carts and crawl along, now in the semblance of a track, now over a field, and now down a deep nullah, or ditch. We soon lose ourselves and can find no road anywhere; for we are in the midst of a cultivated field. A man is discovered in the distance. We make for him and get put into the way of finding a track. But the way is so difficult we must get out and walk. We trudge along. A little village is a short way ahead. We get there with some trouble. The men are at work, the women fee, and cannot be persuaded to come and listen to us. We reach our destination, and seek accommodation for the night. We are first shown a "choultry," a building about ten feet square, open in front to the main street; a place where privacy is impossible. Next, there is the police station. That is about the same size, but there is no window where a breath of air can come in. Lastly there is a "tope," or grove, outside the village near a running stream. We at once selected the open air for our encampment. We announced that we should come into the village

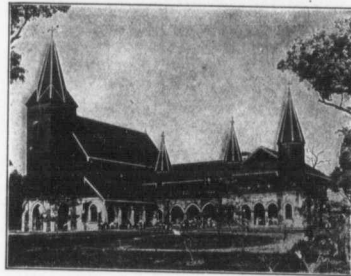
in the evening to exhibit a magic lantern and preach. They must prepare a suitable place for us.

About eight o'clock we went with the magic-lantern to the place appointed; an empty shop open to the street. We made ready and soon had the street blocked, and scores more sitting in the verandahs on the opposite side. We were breaking the law in thus blocking the street, but the police inspector was present, and the people willed it. The operator was shut up in a stifling little hole, where it was difficult to breathe; the preacher was in front of the screen, which we could not place in the open, as it was a brilliant moonlight night. The native minister and myself took it in turns to operate and expound. We place in the lantern scenes illustrating the life of Christ—parables, miracles, etc. By this means we convey the truth through two of the senses—the eye and the ear.

The audience, numbering some hundreds, eagerly gaze at the pictures, and as attentively listen to the exposition. One of the hearers often constitutes himself spokesman; and he



Nagercoil Church. Self-supporting and Self-governing



Vinton Memorial Church
Erected by Natives at Rangoon, Burma, at a cost of \$30,000

makes a running comment on the preacher's discourse by interjecting such phrases as: "That is a good word;" "That is a true word;" "There is no objection to that." But sometimes he has an objection and does not hesitate to make it. We usually ask the objector to wait, when if his objections have not meanwhile been disposed of, he will have an opportunity of stating them.

For a couple of hours by voice and picture, we proclaim Christ; and, undoubtedly, a more abiding impression is made. A very curious medley would probably be found in the minds of some; in others a distorted idea of the truth would be conceived; but there would be something for all to think about and talk over. But what is one short service for the people? We can do no more. We lack workers. If they were multiplied a hundredfold we might have continuity in our work.

By half-past ten we retire to our encampment, and without much delay to rest. Under the spreading branches of a mango tree, on a camp cot, amidst a great stillness save the sound of innumerable insects, we soon drop off into a peaceful

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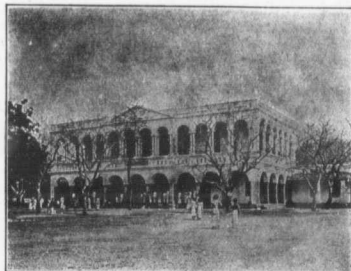
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slumber, though there is an encampment of gypsies a few yards off, and an army of monkeys not far away. Ants may crawl over us, snakes may crawl under us, tigers and panthers may be near; we feel no fear, and sleep far more soundly than we should have done in any of the houses in the village.

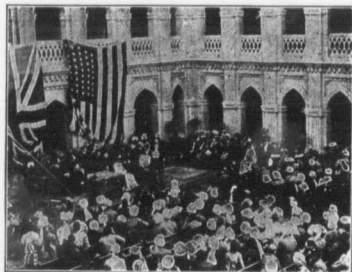
Our only fear was lest we should be disturbed by some stray bullock coming to feed on the straw which we had placed on the cot, in order to have a softer couch. Thus day after day passes in hard work and hard living; but there is the ever-present enjoyment of "the luxury of doing good." The free life has charms; but after a fortnight of such work one is glad to gain the shelter of the modest mission bungalow.

Work of this kind must now be done chiefly by native evangelists. They take to it gladly; they can do it more easily than the European; and they do it well.

Toil of this nature is pre-eminently seed sowing. Much falls by the wayside; much on the rocky soil; some among thorns;



College Hall of Madura Mission



Forman Christian College, Lahore
Opening of Newton Hall, February 5, 1903

a little on good ground. So we sow in the morning and in the evening; for we know not "whether shall prosper this or that, or whether they both shall be alike good."

A Wonderful Story

AT the recent India Jubilee celebration, one of the native pastors, Rev. Govind Mershom, gave the following testimony:

"I have had an experience during the year which I want to tell you. My first convert that I baptized was a sweeper of the lowest caste. I have prayed the Lord much to give me a Brahmin convert, that I might have the privilege of baptizing a high-caste man into Christianity. Well, this year God answered my prayer. It came about in this way: I was preaching one Sunday, and as the church door was open I saw a man listening to me outside. He remained until I closed the service, and I went out and spoke to him. He was very glad to talk to me, though a high-caste Brahmin;

and this was the story he told me. He said that his father, his two uncles and his brother had died within a short time, and he knew that his turn would come next and soon, and he wanted to be prepared to die, but he was not; that he had been visiting many shrines with the hope of getting ready to die, but that he was not yet prepared, and he was going on two hundred miles further to visit a famous shrine. I said to him: 'You need not go to any shrine. You can come to Jesus right here, and He will prepare you to die or to live.' And he said to me, with much earnestness: 'How is that possible? Explain it to me. What do you mean?' Then I told him the simple story of Jesus and His salvation. He went away much impressed, and said he would think of it, and wanted to hear more about it. I saw him the next day and the next, and prayed with him till he was joyously converted; and soon I baptized both him and his wife, and they are living to-day, both happy and useful Christians." His voice faltered and broke with emotion as he told this story, and the congregation which heard it was deeply affected. Then Bishop Oldham rose and said: "Think of it! Brother Mershom was a famine waif, caught up by our mission and saved from starvation and then brought to Jesus; and now he is preaching this same Jesus to Brahmins and baptizing them!" "We wish," says Dr. Parkhurst, who relates the incident in *Zion's Herald*, "if any of our readers are asking: 'Do missions pay?' and, 'Is the Gospel of Christ the power of God unto salvation to the people of India?' that they could have heard that native preacher tell his wonderful story."

THE record of service rendered by the Christian missionaries of India is one that will be better appreciated a century hence than it is today. The first generation of missionaries was misunderstood and misrepresented, but no whisper against them or their successors is heard in official circles to-day. It is conceded by all parties that they have done a good and great work.—*Bishop Thoburn.*

Hymns You Ought to Know

AS this number of our paper is decidedly missionary in character, we have selected a missionary hymn which is apparently a favorite, as it will be found in all the modern hymnals. It is exceedingly appropriate to be sung when missionaries are about to leave for the foreign field.

VI.—Speed Thy Servants.

Speed Thy servants, Saviour, speed them;
Thou art Lord of winds and waves;
They were bound but Thou hast freed them;
Now they go to free the slaves:
Be Thou with them!
'Tis Thine arm alone that saves.

Friends, and home, and all forsaking,
Lord, they go at Thy command,
As their stay Thy promise taking,
While they traverse sea and land:
O be with them!
Lead them safely by the hand.

When they reach the land of strangers,
And the prospect dark appears,
Nothing seen but toils and dangers,
Nothing felt but doubts and fears,
Be Thou with them!
Hear their sighs and count their tears.

Where no fruit appears to cheer them,
And they seem to toil in vain,
Then in mercy, Lord, draw near them,
Then their sinking hopes sustain;
Thou supported,
Let their zeal revive again.

In the midst of opposition,
Let them trust, O Lord, in Thee;
When success attends their mission,
Let Thy servants humbler be:
Never leave them
Till Thy face in heaven they see.

A Land of Antiquity

BY ARTHUR WARD,

INDIA is the land of antiquity. Her civilization reaches back into the remote past. One cannot appreciate the youthfulness of our western civilization until he comes into contact with the age-old systems of the Orient. While our own ancestors, belonging to the western branch of the Aryan race were still dwelling in barbarism, the Aryans of India had already attained a high stage of culture.

Scattered through the jungles of North Central Ceylon are remains of temples and other public buildings dating back two thousand years and more, which reveal granite carvings which are scarcely surpassed by the skill of modern artisans. While Rome was at the height of her splendor, over in India there flourished at the same time a civilization and culture that in many respects rivaled the magnificence of the city which proudly called itself the mistress of the world. In spite of the internal wars that have ravaged India from time immemorial, there are still standing many temples and other monuments which were built so long ago that myths have been invented to account for their origin.

Social customs also point to a hoary past. The caste system is evidently the product of social forces acting over an almost inconceivably long space of time. Little wonder that missionaries cannot eradicate this system in one generation.

What I have said about architecture and handicrafts and social customs is still more true of religion. When the claims of Christianity as the universal faith are presented to the Hindu, he can scornfully say to us: "Your religion is only an upstart. It began only yesterday. We Hindus have a religion which is as old as the race. It has stood the test of time." When we consider what sacredness is given to anything in the estimation of the Oriental by the mere fact of age, we can understand why he is loth to leave the religion of past centuries and adopt this immature faith which is being urged by the beef-eating representatives of the West.

The oldest of the sacred writings of the Hindus were composed probably many, many centuries before the birth of Christ, certainly before the Aryans had migrated to central and southern India. Sanskrit scholars find it difficult to settle upon any definite date for the Vedas, which are the oldest of the sacred books, but almost all concede that it must have been so long ago that most of our Scripture seem modern in comparison. The Vedas are not only the oldest, but also they are the purest and best of Hindu religious literature. Some of the later sacred books of the Hindus contain much that is immoral and indecent, just as much connected with temple worship is to-day.

One finds in India much that is like Bible times. Many of the temples have an inner sanctuary resembling the Hebrew Holy of Holies. The custom of washing the body as a religious ceremony is practiced in India as formerly in Palestine. The plow now used in India is evidently the same kind as was used in Palestine during our Lord's earthly life. Christ said on one occasion, "No man having put his hand to the plow and looking back, is fit for the kingdom of God." He said "hand" because the Oriental plow has but one handle, and the plowman usually holds it with one hand and drives the oxen with a whip in the other. Again, it is said, "Muzzle not the ox that treadeth out the corn." That means that in the time of Christ there was the same method of threshing as that used in India now. The farmer of India drives his oxen round and round over the rice straw on a threshing floor of earth, and thus "treads out," or threshes the grain, the oxen snatching mouthfuls of the straw as they are driven around. The whole method of sowing, reaping, and threshing is almost the same in India now that it was in Palestine two thousand years ago. In fact, the Bible is largely Oriental, and in many respects it is more easily understood in the East than in the West.

In our favored land the children of Christmas-time are still charmed with the gospel story of certain wise men from the East who came to worship the Babe of Bethlehem. It seems reasonable to believe that in the hundreds of wandering priests of India at the present time we see the modern representatives of the wise men of ancient days. They wander from place to place, often making long pilgrimages from one

holy shrine to another. They carry nothing with them except a staff and a bowl in which to receive money or food given them by the superstitious people, who think they are performing an act of great merit in feeding and helping a "holy man."

These men wear an immense string of beads around the neck, on which they count off their prayers, much as the Roman Catholics use a rosary. They smear their faces and arms with ashes from some sacred altar, both appearing to be and actually being filthy and unkempt; but this seems to give them all the greater sanctity in the eyes of the people. At the approach of a "holy man" the people kneel and wipe the dust from his feet and rub it on their foreheads, believing that even the dust from the feet of such a man will bring blessing to them.

India is a land of mystery and occultism. Oracles similar to those of ancient Greece are found in many places. It was my good fortune to be present at one of the native temples when two men were delivering prophecies which they claimed were communicated to them by the god to whom the temple was dedicated. They danced round and round until they were in a sort of frenzy, and then they would begin prophesying. Sometimes they would fall to the ground in a trance and while in that condition would speak strange things which they claimed to hear.

Another interesting fact which links the people of India to those of Bible times is the belief in devils and demon possession. It is not at all uncommon for one in India to hear the report that a certain person in the village has been taken possession of by a demon. As a matter of fact it usually is a case of epilepsy, but there are some cases which cannot be accounted for on that ground. It is my own belief that these cases are a species of self-hypnotism induced by example and suggestion. At any rate, the person passes through a very real and terrible mental experience. Most cases of demon possession are among women. They fall on the ground, gnash their teeth, foam at the mouth, and utter strange sounds. Oftentimes they speak as if the demon were speaking in and through them, as the demons are reported to have done when Christ healed the demoniac. These cases in India correspond exactly to the cases of demon possession recorded in the New Testament.

The only way to drive out the supposed demon is to call a native priest, who beats the demoniac with a walking stick until she is well bruised all over, all the time uttering magical words and phrases which are supposed to have a powerful effect in frightening the demon. After this cruel nonsense goes on for a day or perhaps even a week, the priest, by offer of liberal bribes of rice and chicken, induces the devil to promise to leave the person.

She is then taken to a sacred tree; with suitable ceremonies a lock of her hair is fastened to the tree by a nail and then cut loose from her head, leaving the lock of hair nailed fast to the tree. In this way the devil is thought to have been fastened to the tree along with the hair and the woman goes home happy and in her right mind. It is interesting to note that the chicken and rice which were promised to the devil never find their way to the poor fellow nailed fast to the tree, but go to make still fatter the clever priest.

Not only the Hindu priests and sorcerers deal with demon possession, but even the Roman Catholic priests. While in Ceylon, I learned of a Roman Catholic church which had become famous among the people on account of the ability its priests were reputed to possess of driving out demons. There was a strong post set up near the church, where the poor people, mostly women, who were suffering from some nervous or mental disorder, were tied up and beaten to drive out a supposed devil. It is not pleasant to know that such things are carried on to-day in the name of Christ.

The time will come in heathen lands when those who are really suffering from nervous or mental disease will be taken to a Christian hospital or asylum, and the other cases which are due to false notions will pass away as the people become more enlightened, for it is a noteworthy fact that demon possession is not found among the intelligent classes of the Far East.—*The Watchword.*

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Pioneer Missionaries in India

THE first Protestant missionary to India was a German named Bartholomew Ziegenbalg, who received his inspiration to missionary work from his mother, who died while he was very young. With almost her last words she said: "My dear children, I am leaving to you a very great treasure, a very great treasure."

The eldest daughter bending over her mother, said in tones of surprise, "A treasure, dear mother! where is that treasure?"

"Seek it in the Bible," the dying mother replied. "I have watered every page with my tears."

Bartholomew followed her advice very earnestly, and gave much time and thought to the study of the Scriptures, finding in it a very great treasure, and after a time becoming inspired to offer himself as a preacher of the Gospel.

In 1705 he was sent out by the King of Denmark to work among his heathen subjects in India, but the Danish East India Company had no sympathy with his purpose and afforded the young missionary little help. He labored faithfully for a number of years and had some degree of success, translating the New Testament into Danish.

Another pioneer worker in India was Christian Frederick Schwartz, who was also a German, born in Prussia in 1726. He was a man of superior talents, with a remarkable facility in acquiring languages, who did faithfully the work of an

division of which were: "Expect great things from God; Attempt great things for God." The impression made by the sermon was so great that it was decided to "form a society for the propagation of the gospel among the heathen." The first collection amounted to £13.

Almost immediately, Mr. Carey offered himself as a missionary to India. Having been greatly impressed by reading an account of the religious condition of the heathen, Andrew Fuller remarked that "there was a gold mine in India, but it seemed almost as deep as the centre of the earth." When he asked, "Who will venture to explore it?" Carey instantly replied, "I will go down, but you must hold the rope." His brethren solemnly pledged themselves to do this, and never to desert him as long as they lived.

Carey sailed for India, April 3rd, 1793, and arrived in Calcutta, November 9th. He rapidly learned the language, and by 1801 he had translated the New Testament into the Bengalee tongue, and afterwards became a teacher, and professor of Oriental languages in the Government College.

For forty one years he was spared to labor for the good of India, and outlived all who were associated with him in the establishment of the mission. He died on the 9th of June, 1834, in the seventy-third year of his age.

One of Carey's immediate successors was a man of like mind, Henry Martyn, who went to India in 1805, specially

commissioned to preach to the English people resident there. He could not, however, confine himself to them and make no effort for the conversion of the heathen. This would have broken his heart. He gave largely of his time and energy to work among the natives.

If all the records of Christian biography be searched it would be difficult to find the name of a man so thoroughly devoted to Christ, and so consumed with a burning passion to extend the kingdom of his Lord and Master as Henry Martyn. Writing once to a friend, Frederick Robertson, he said: "I do not wonder at the feelings you express in reading Henry Martyn's letters. What a glorious instance he was of what God can make such a thing as a man—little less than a seraph, burning in one deathless flame of love. It is a book that may well be blistered by hot tears of shame."

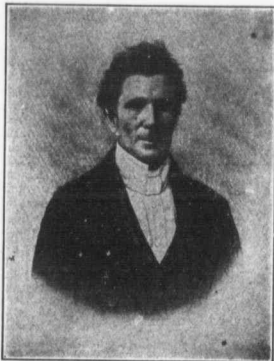
When he set foot on India's soil, his desire was only too quickly fulfilled, for he died at the early age of thirty one years, having literally worn himself out by his heroic devotion to duty, and utter disregard to personal comfort.

Alexander Duff, a Scotchman, was one of the most eminent of missionaries to India. He sailed for that country in the spring of 1829, suffering shipwreck on the voyage. His work commenced about the time that Carey's ended, and for a period was largely educational. He was a most intense toiler, and labored almost night and day until his health broke down and he had to return to Scotland, where he addressed hundreds of congregations, arousing much enthusiasm. The most fruitful result of his burning words was in leading a number of young ministers to devote themselves to work in India. Probably no other voice has ever promoted the cause of missions by quickening the thought and feeling of the home field as did Dr. Duff. In periods of recuperation from sickness and the strain of his work in India, he visited many places in Great Britain, and in 1855 spent some time in the United States and Canada, arousing great enthusiasm.

Dr. Duff died in 1878 very much lamented. Other early workers in India were Marshman, Jordan, Scudder, Gordon Hall, William Butler; but space will not permit any sketch of their lives.



William Carey



Alexander Duff

evangelist, preaching in the villages of India wherever opportunity presented, and soon had a number of converts. He died in 1798.

William Carey is the most prominent name in the early history of Christian missions in India, who was born in England, August 17th, 1761. At the age of fourteen he was apprenticed to a shoemaker, and learned a trade which has given to the world an unusual number of eminent and good men.

In 1787 he became the pastor of a Baptist Church at Moulton, and to eke out his slender income taught the village school. From the very first Carey was greatly interested in missions and lost no opportunity of pressing their claims.

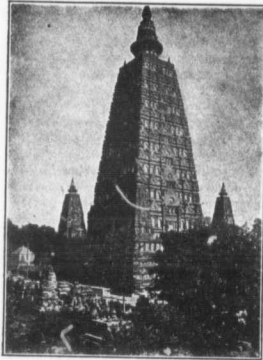
In a ministers' meeting he once asked the question "Whether the command given to the apostles to teach all nations was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent?" One of the senior ministers immediately answered that certainly nothing could be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, would give effect to the commission of Christ as at first, and Carey was called a miserable enthusiast for asking such a question.

In 1792 Carey preached a memorable sermon the two

Missionary Work in India

India as a Mission Field

Special attention is being directed, this year, to India as a mission field, for several reasons. The Methodist Episcopal Church of the United States is celebrating the fiftieth anniversary of the introduction of their work in that country, and a remarkable jubilee has recently been held, which is noticed in another part of this paper. Then the Mission study text book, published by the United People's Forward movement of the United



Buddhist Temple, Buddh-Gaya.

States and Canada is "The Christian Conquest of India," by Bishop Thoburn. More than 100,000 copies of this book have been sold, and multitudes of young people, in various denominations, are studying about India as a country, its people, religions, needs, etc. No better guide could be secured than Bishop Thoburn, as he has spent the best part of his life among India's millions, and is thoroughly familiar with the country. Through the courtesy of the publishers we are able to publish several illustrations from Bishop Thoburn's book.

Christians in India

According to the government returns of 1901, the Protestant community in India numbered 866,988, divided as follows:

Anglicans	306,907
Baptist	216,743
Lutherans	153,798
Methodists	68,451
Presbyterians	42,799
Congregationalist	47,313
Salvationists	15,847
Minor Sects	13,157

The Roman Catholic population numbers 1,202,039. The Portuguese and French possessions are not considered in these figures, so that the total Christian population is about 2,923,000. From 1881 to 1891 there was an increase of 22 per cent. From 1891 to 1901 the increase was 28 per cent. There is a total of 82 missionary societies at work in India with 2,424 missionaries. This would give each missionary about 123,000 souls to care for, if they could be evenly distributed among the people.

Young People's Work

Bishop Thoburn in his book: "The Christian Conquest of India," says:—

"It is only in recent years that the activities of young people have become a vital force both in the homeland and foreign field. To-day, as never before, the church has set its heart upon gripping the young people. The hope of the church in India and elsewhere is in its youth, and the organizations that can best win the young men and young women of the empire for the Master and direct them in Christian service, will be rendering the greatest service for the kingdom. It is becoming more evident that the labor lavished upon this generation of young people in India will bear the most fruitage. The young are more receptive, more responsive and plastic, and cling less tenaciously to their ancestral faith than those of more mature years. Some of the organizations that are rendering valuable help in the work of evangelization are the Young People's Society of Christian Endeavor, the Baptist Young People's Union, the Epworth League, the Sunday-school and the Young Women's Christian Association."

Young Men's Christian Association

At the invitation of the missionaries of the Anglican Churches of Madras, the International Committee of the Y.M.C.A. established the first Association among the young men of that city in 1889. The growth of this work while phenomenal, has been substantial, and according to the latest statistics there are now 110 Associations, with a membership 6,000, carrying on work among students, rail road men, civilians and British officers. It is providing healthful social surroundings, clean athletic exercises, and is ministering to the spiritual needs of India's young men through religious meetings and Bible study classes.

In the Association hostels, Hindus of various castes and Mohammedans eat at the same table. The value of this work is better expressed in the words of a Brahmin who said to one of the Secretaries: "I would much rather have my son live at the Association and lose his caste, but keep his character, than to have him live with relatives, adhere to the forms of caste and lose his character."

General and Marked Revival

Rev. W. J. Brandon, in a letter published in the United Presbyterian says: "We have had in India during the past year general and marked revival. One inquirer has been able to find but three places that were reached by the revival previous to August of last year. Now he learns of eighty places that are rejoicing in the gracious visitation, and the number is still increasing. These glad centers are dotted all over this vast empire. They are found in Burma and Assam and Bengal and the Madras Presidency and the Bombay Presidency and the central provinces and Rajputana and the Punjab. The advent of the revival in a great many of these places, perhaps in the majority of them, has been marked by the presence of an overpowering sense of sin. In some assemblies the first manifestation of the presence of revival power has been in men and women

crying out or falling down in an agony of conviction. Some have reported these scenes as a torture to witness, to say nothing of experiencing them." The converts are bringing forth fruits meet for repentance: "There has been such substantial change in the life and walk of some individuals here in our very midst and in other parts of India that such have been appealed to singly justify the assertion that a manifest visitation from God has been experienced and they justify the claim."

Supremely Blessed

Rev. Dr. Parkhurst, editor of Zion's Herald, after a trip to India, writes to his paper concerning the work of the Methodist Episcopal Church in India as follows:—

"We have studied our mission here now for nearly a month with open eyes and with questions which must be satisfactorily answered; and we are fully prepared to say that in permanent success, in Christian character-making, in our educational enterprises, and in the supreme test, the quality of the missionaries here, we are supremely blessed. We have nothing under cover to reveal. Everything is done in the open. Bishop Thoburn's optimism, indeed his revelations, are abundantly justified."

Revival in India

Through the kindness of Rev. J. G. Brown, Missionary Secretary of the Baptist Church in Canada, we have received papers which contain accounts of a remarkable revival at Cocanada, India, in the Baptist mission there, commencing in the girls' school, as a result of prayer. At Samilocta, and other points there have also been great religious awakenings, marked by many of the demonstrations of early times.

One missionary describes what took place in one seminary as follows:—
"I never saw anything like it. For five days we met thrice a day for three hours



Hindu Temple, Madura

at a time, and those meetings were characterized with sobbing, agonizing heart-broken confessions of sin. The very depths of many a student's heart were broken up, and great was the peace that followed. The impression on me kept me from good sleep for a week after the first meetings were over. I would start up in the night, at the cry of some carter on the road outside, thinking I heard someone crying over sin. Is it any wonder?

For five hours sobbing, faint, and that all many of ings we all u nervous "What cannot in the students

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For five days with an average of nine hours a day, I sat and listened to the sobbing confessions of student after student, until the number reached 100. Not that I still sobbed and cried, but many, very many did. The intensity of these meetings was tremendous. God was shaking us all up, and even now I am tense and nervous.

"What it means for His work words cannot tell. All fields have been blessed in the blessing that has come to their students."

The Field is Open

In writing of mission work in India, Bishop Foss says in the N. Y. Christian Advocate—

"The field is so open to us, there is such widespread dissatisfaction and disgust with the old religions, there are such multitudes that might easily be brought to Christian baptism, Christian teaching and Christian lives, that our opportunity for great and immediate work for God is solemn and almost awful. When I was here in India before at the Hathras camp meeting, I met one of our native presiding elders, who had been a Mohammedan, Hasan Raza Khan, a tall, lithe, handsome man with a classical face and wonderfully deep and brilliant eyes, cultivated, consecrated, full of zeal, with abilities which if he had but known the English language would have made him the acceptable minister of any church in the United States. He startled not only myself but even Bishop Thoburn by saying that in the 700 villages of his district he could bring to baptism within twenty-four months, 50,000 persons if only we could provide for them suitable "holders up." This astonishing statement was called in question by many of the missionaries, but when we met him at the session of the North west India Conference six weeks later he said that through his many scores of pastors and others he had made a careful canvass and had found his figures too small and that there would be gotten 55,000 available candidates for baptism within two years. Also that our Church so poorly appreciates its opportunity and duty. Within the next succeeding year twenty-three native workers had to be discharged from that very conference for lack of funds to maintain them at \$30 a year each, and from then until now it is hardly too much to say that the Church has been standing like a platoon of policemen with their backs to a crowd trying to keep them from advancing."

Only the Vanguard

The Methodist Episcopal Church has 75,000 full members in India but only regards these as the vanguard of the coming millions. The work is just begun. To-day there is only one Methodist Christian to each of India's 300,000,000 non-Christians.

The Congregationalists of England have a Christian community of more than 7,000 in India.

Among the Churches

The American Baptist Mission is in South India, and covers a territory of 42,000 square miles, with a population of over seven million. The missionary living at each centre has twelve miles in every direction as his field of labor.

The Canadian Baptist Church supports two missions among the Telugas, in South India. There are 18 ordained missionaries and 18 single women actually at work. The field of each ordained missionary contains about 225,000 people. This force is so inadequate that an appeal has been made that the church support at least one ordained, and one woman missionary for each 50,000 people.

The English Baptist Church has in India 39 stations, 116 missionaries, and 700 native workers. This is the mission

of good teachers in larger numbers than can possibly be obtained.

Native Bible women are being used very widely in India, and are a mighty force in disseminating scriptural knowledge among their sisters. In the town of Madura alone thirty-one Bible women have access to 1,000 non-Christian homes where Bible instruction is gladly received.

The most striking feature of educational work in India has been the extraordinary progress made among the women. Fifty years ago the possibility of introducing education among the women of India had been barely mentioned, and experienced missionaries regarded the idea as wholly impracticable. To-day all fears have been quieted by the more than half a million girls and women, who are enrolled in the educational institution of the empire.

If the people of India are ever to become an intelligent and educated people provision must be made for supplying them with devotional books and text books suited to their stage of progress. Fifty-three publishing houses, some older and others of recent origin, have been established at important centres of population and influence, and are printing one hundred and forty-seven newspapers and magazines for the Christian people, besides thousands of leaflets, books and other literature.

The greatest of all blessings which the Evangelical Churches of America have conferred upon the people of India is that of healing their sick women, and thus showing the practically imprisoned inmates of the Tenana and Harem, and the multitudes of widows that to them the Kingdom of God has come.

The missionary problem of Bengal is how to reach the ninety-five per cent. of its population—the "patient, humble, and silent millions," referred to by Lord Curzon in these words: "Who subsist by agriculture, and who, being ignorant and superstitious, seem to call more for the help and guidance of the missionary than do the people of the towns."

The Baptist mission in Burma reports a very successful year, in which 8,525 converts have been baptized, the largest gathering of a single year in the history of the Burman mission. The majority of the converts came from the illiterate and inferior races of Burma, but Christianity is elevating them and making them a power for good.

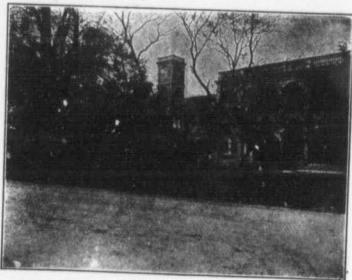
The medical missionary work in India has become large. Statistics are published by the Indian Medical Missionary Association showing that last year more than two million patients were attended, and 54,398 operations were performed by medical missionaries; while the number of missionaries trained in the western medical schools has increased for 10 ten years ago to more than 300, of whom 120 are men and the rest women.

A Great Reform Movement

Rev. Dr. Eby, of Kingston, has been appointed an Associate Secretary of the Moral Reform Movement, of which Rev. W. F. Crafts, of Washington, is the head. This movement aims at the prohibition of the liquor traffic in non-Christian lands, and also works for the removal of the opium trade. These two curses are perhaps doing more to debauch and destroy the natives in Africa, China, and other countries, than any other evil, and it is a hopeful sign to see Christian countries aroused to the need of action. Dr. Eby will spend about half of each year holding meetings in Canada, and during the other half will study actual conditions in China, Japan and India. It is a task for which he has special qualifications, and we wish him great success.



Young Men's Christian Association Building, Madras



Isabella Thoburn College, Lucknow

founded by William Carey, whose great-grandson, known by the same name, is one of the present staff. The last annual report of the society sums up the year as one of "quiet, persevering effort, and steady progress."

The Methodist Episcopal Church of the United States began its work in India fifty years ago. From small beginnings the work has spread over a large portion of India. There are nine conferences, including the work in Burma, 185,258 members and adherents, 4,000 native workers and 350 missionaries. The greater portion of all these are in peninsular India.

Many of the people of India are anxious to have their girls educated; the government of India has determined that they shall have the opportunity of doing so, and is ready and willing to help missionaries engaged in educational work if they keep their schools up to the prescribed standard. This necessitates the supply



Interesting Facts About India



The People

The population of India, which is exceeded only by China, is two and a third times that of the Russian Empire, and nearly four times as large as the population of the United States. India, with its nearly 300 millions of people, has one fifth of the inhabitants of the globe.

The average density of population in India in 1901 was 167 per square mile, while that of Ontario and Quebec in the same year was 6.76 per square mile.

India is a mission field that will never be largely affected by accession to its population from other lands. There is only one foreigner to every 460 of the population. These foreigners are, however, India's rulers, teachers, captains of industry and commerce.

Thus far emigration has not affected, to any appreciable extent the population of India. Few of the higher classes leave the country, as the obstacles due to caste regulations are very serious. Coolie emigration is likewise small.

The Hindus venerate the cow and abstain from beef. They also abstain from intoxicating drinks.

There are languages and dialects in India, almost without number, but English is the language of the Government, and of the higher education.

"Caste, in India, divides the people into innumerable cliques, and has killed healthy enterprise. It is an unmitigated evil, and is the veriest social and national curse."

The village priest is a Brahman who officiates at weddings and other important ceremonies, and is always to be revered. No marvel is believed to be beyond the limits of his power to accomplish. If the priest were to threaten to bring down the sun from the sky, no villager would for a moment doubt his ability to do so.

The barber is a religious necessity, as shaving is required by the Hindu faith. He also serves as a manicure and massager, and will crack the joints of a customer in a way to delight the most fastidious.

The shoemaker will turn out a respectable pair of shoes, if given time and advanced pay in order to buy a side of leather, and fashion from it the article desired with his rough last, knife and awl.

The amusements of the Hindus do not assume any prominent place in their life, unless religious festivals are regarded in this light. Wrestling, acrobatic performances, jugglery, fireworks, chess form the staple among adults.

In India the joint family system prevails, according to which its members for three generations, live together, where this is possible. Not only do they dwell together, but they hold all things in common, no member of it having the right to claim anything as his own.

Caste forbids the killing of a cow or a chicken, therefore an only son in a Brahmin family is left to die sooner than give him the beef or chicken broth which the doctor said would in all probability save his life.

Products

The forests of India are under the care of the government, and are being conserved and extended.

The mineral resources of India are far less valuable than its agricultural wealth. The precious metals are present in very limited quantities.

Iron and coal are fairly abundant, and a very ash coal is mined in sufficient quantities to supply the railways.

Oxen and buffalo do most of the heavy work of agriculture. Milk and butter are largely used. Where fish are abundant they constitute a large part of the dietary of the poorer classes.



Burmese Coast Village



Santal Village Courtyard
Grain Drying and Plows Behind Man Standing

Industrial

Wages are very low, averaging for the laborer four cents a day and for the artisan fifteen cents. Consequently poverty is everywhere. Probably half of the population never know what it is to have their hunger satisfied.

The missionaries, during recent years have been endeavoring to provide work for poor people. Some industries have been introduced, and a number of industrial schools established.

In these schools the boys are taught carpentry, shoemaking, tailoring, printing, book-binding, brick-making, agriculture, and other trades.

The missionaries are able to point with

pride to a number of their converts who own comfortable houses and have a bank account.

The river trade of the city of Calcutta amounts to more than 100 million dollars a year, and nearly all carried in clumsy native boats.

Religions

The worship of tools is quite common. "Every object that benefits the Hindu and helps to provide him with a livelihood becomes for the time being his fetish or god. On particular days the farmer prays to his plow, the fisher to his net the writer adores his pen, the banker his account books, the carpenter his tools."

Plants and trees are also objects of worship. According to the Hindu doctrine of transmigration demons, men and animals can pass into plants. It would be manifestly unwise to offend any such power. Animal worship is common.

India is full of "religious" places which range from the rude shrines dotted all over the land, adorned with a rag or two to attract worshippers to world-famed temples; crowned with huge and grotesquely ornamented towers. The country is rich in building materials, and the best available is devoted to the service of the divine.

Temple worship is conducted on a different plan from that in Christian lands. It is mainly a personal service of the gods, the priests being their valets or butlers, and the people being passive spectators.

In Hinduism, religion and morality are divorced. Religion is centred on outward ceremony. Very often immorality is defied and men can sin religiously.

There are over 200 millions of Hindus in India, 62 million of Mohammedans, 10 million Buddhists, and about 18 thousand Jews.

It is an essential doctrine of Buddhism that the soul must be purged by an enormous number of transmigrations from every stain of selfishness or self-love before heaven can be entered, and that the highest heaven can only be reached by absolute self-abnegation.

Every male in Burma must at some time in his life reside in a monastery, shave his head, wear the yellow robe of the order, and renouncing the world, go at least once round the village with a begging bowl around his neck with the regular monks.

The Hindus believe that there is no sin too heinous to be removed, no character too black to be washed clean by the waters of the Ganges. Hence countless temples line its banks, and an army of priests called the "Sons of the Ganges."

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Nearly one-third of all the Mohammedans of the world live in India. They are increasing faster than the population of the country.

Among the Hindus water worship is exceedingly common. Of all waters those of the Ganges are most to be revered, flowing as they are supposed to do, from the toe of the great god, Vishnu.

The religious devotees who give their entire time to austerities and devotions are called fakirs and are taught to mortify the flesh. This is done by disfiguring their bodies and living in and filth, counting this uncleanness of body cleanness of soul. They wander from place to place, and are greatly revered by the people, who accede to their demands for gifts, and consider them a class of holy men.

Seventy-three per cent of the people of India follow after idols, and are led by ignorant priests. The remaining twenty-three per cent. submit to the sensual and treacherous teachings of the false prophet* and his devotees the fakirs.

Calcutta is known as the city of palaces, mainly because it is so great a centre for England's rulers and men of wealth. It has 1,100,000 inhabitants, very cosmopolitan in character, though mostly natives of Bengal.

Nine-tenths of the people of India live in villages, and the majority of the missionaries and their converts are to be found in these centres of life. In most of the villages the houses are of one story and have mud walls and a thatched or tiled roof, though the latter is an extravagance which only the well to do can afford.

Animals, Etc.

Monkeys are a great annoyance and a source of loss to the farmer and the gardener. They often descend upon a dwelling, sometimes a hundred at a time. They are driven away by noise, but manage to destroy a great deal in their flight through the trees.

In driving through the country herds of deer are seen frequently, but these beautiful creatures do much damage to the crops. Game is plentiful everywhere.

Wolves often venture into towns and hyenas prowl around after dogs, cats or chickens, and sometimes the stillness of the night is broken by the far-away scream of the cheetah or Indian leopard.

Lions and tigers abound in India, while leopards, wolves, bears, the rhinoceros and bison, are the delight of the hunter.

Elephants, with the exception of those in Burma, are rarely employed for military and hunting purposes.

India is a great country for insects which are omnipresent and extremely active owing to the tropical heat and abundant rains in certain sections. Some of them are great pests.

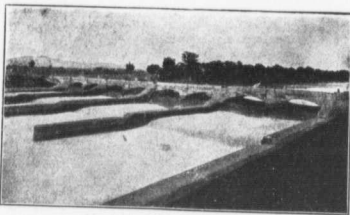
Cows, calves, buffalos, bullocks and fowls are received upon terms of the greatest familiarity in the ordinary Hindu house, and generally occupy a conspicuous place in the very bosom of the family.

In many places scorpions are plentiful, and little children are in great danger from their stings.

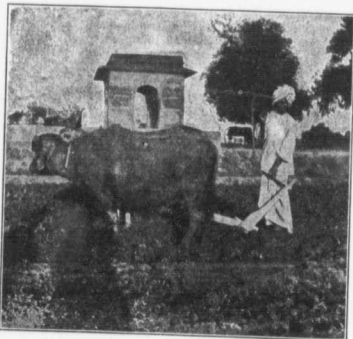
Among the most annoying pests are the packs of jackals which howl around the house if it is near the woods, and which even enter the limits of quite large towns. The howling of these beasts is simply hideous, and keeps many people awake for hours.

Education

The government of India has taken up the stupendous task of educating the



Asafnagar Falls, Ganges Canal, illustrating Irrigation Works



Floving in the Punjab

people of India, but the work is beset with many difficulties, and it will be many years before even a large proportion of the people of the country can be induced to send their children to school. Some progress is, however, being made. In 1859 when Bishop Thoburn went to India, there were only 2,000 public schools in all India, with an attendance of 200,000. Now there are 155,000 schools and nearly 2,000,000 pupils.

The American College at Madura is a type of Christian Institution that is leavening a section in Southern India with the spirit of Christianity. Its departments are College, Theological, Normal, High and Lower Schools, and Industrial. It is affiliated with the Madras University and receives an annual grant from the Government. The faculty numbers fifty two, and there are 1,630 in attendance from thirty-five castes.

As a result of the work of this college 232 have entered distinctively Christian work, 600 are in the government service, others are in the government service, others are editors, lawyers, and some have gone into agriculture and other industries. They are scattered in Northern and Southern India, and in Burma and Ceylon, and are taking an active part in shaping the destiny of the Empire.

The Isabella Thoburn College at Lucknow, was established in 1856 by Miss Thoburn, of the Methodist Episcopal Church of the United States. Miss Thoburn found the women of the native church illiterate, burdened, incapable of further progress. She took the girls and made from them a new type of Indian women such as were never dreamed of.

The mission schools not only impart book knowledge to the boys and girls, but in all cases the teaching embraces useful manual employments, trades and industries. Domestic work, needle work, knitting, crocheting, net making, weaving etc., are taught.

Miscellany

Except in a few very large cities there are no hotels in India. In Baroda, a place of 100,000 inhabitants there is not one.

Monkeys innumerable, of all sizes, are seen frolicking about in the trees of India and are so plentiful as sometimes to become a pest. A resident of India recently said: "If I desired to do a man the unkindest act possible, I would shower his roof with rice, for the monkeys would tear up his tiles in order to secure the kernels."

The Himalaya mountains have proven an insurmountable wall of defence from northern enemies. They have also acted as a colossal condenser to turn back to the plains the fertilizing moisture, hurled against their rugged sides by the monsoons.

As a natural product of extreme drought, though the product of other factors as well, deadly famines occur at intervals of a few years. The awful famine of 1900 affected 52 million people and resulted in the death of a million persons, a large majority of whom were children.

Cholera is often an accompaniment of famine, as are fevers of various sorts. The bubonic plague which raged during the years 1896 to 1900 caused the death of nearly 350,000 persons.

The people of India are not very economical and are consequently generally in debt. The insane passion for jewels and the litigious spirit of the people are an awful drain upon their meagre resources. The four million beggars also constantly prey upon the proverbial charity of the Hindu. Frequently a man spends more on the marriage of his son or daughter more than a year's income and is plunged into the clutches of the money-lender, who extracts monthly his two or three per cent.

The New Secretaries and Their Work

The new Associate Secretaries of Sunday Schools and Epworth Leagues will commence their work in June, attending as many of the conferences as possible. Rev. Mr. Doyle has selected Regina as his residence, and Rev. T. S. Bartlett will make his headquarters at Sackville, N.B. Mr. Bartlett will visit the Hamilton, Toronto, Bay of Quinte, Nova Scotia, New Brunswick and Newfoundland conferences. After the Newfoundland conference he will spend a little time in the ancient colony and will then go to Berwick, N. S., for the summer school. The autumn months, beginning with September 1st, will be devoted to Quebec and Ontario, attending district conventions etc. The program for the meetings will be arranged by the central office. Those desiring Mr. Bartlett's services for fall work will please write to Rev. A. C. Crews, Gen.-Sec., Wesley Buildings, Toronto. Mr. Doyle will make his own arrangements and can be communicated with until conference at Lumsden, Sask.

The Children of India

YOU will need your map of Asia in order to find the part of India which you are about to visit. Look at the northernmost part of India and see how many mountains stand there. If you look very sharply, indeed, you will see that a river begins away up there among the mountains and flows southwest until it joins the Indus.

Beside that river, over on the northern side of the Himalaya mountains, is the Valley of Cashmere, and in the valley is a city called Srinagar. The place to which you are going is in Srinagar, on a street near that very river which you find printed on your map.

Did you ever play hop-scotch, standing on one foot and kicking a pebble from one place to another marked out on the ground? Then you understand at once what this boy is doing.

How many children are there? All are boys except one. Her clothes are much like the boys' clothes, but her hair has not been cut and she wears bracelets on her little brown arms; do you find her? She likes playing with dolls better than hopping about on one foot, for girls here are not encouraged to play many lively games, but it is fun to watch the big boys.

Some of these children live in the house with the little square windows, and the others are friends come to play with them. If you wanted to enter the house you would go through that narrow passage to the little yard where the rugs and clothing are hung to air, and enter by a door at the rear, but there is not much to see inside. The floor is of dirt like the street here, worn down smooth and hard. There are no chairs, for when people sit down they squat on the ground just as they are doing now.

There is not a bedstead nor a bureau about the place; the family sleep on rugs spread upon the floor, and their best clothes are kept in a chest or a bag.

The roof is covered with straw and dirt, and grass and flowers grow over it. You can see how slender tree branches have been fastened around it like a fence, to bind it safely in place and keep it from sliding off. Notice that odd little window where somebody is watching the game. The wall around the windows is of stone plastered over with mud which hardens in drying, but you can see for yourself that there is a framework of wood besides.

Of course there are children here in Srinagar who live in finer houses and who wear better clothes, yet these boys and girls are not very poor. They have enough to eat and enough to wear, and they are so used to their own ways of living that they never think of finding fault. When dinner is ready in that house with the little window, it will be chiefly rice, boiled by the mother in a brass pot over an open fire. Maybe there will be eggs too, for a good many of the families along this street keep hens in the little courtyards behind the houses. On special holidays there is sometimes a feast of boiled chicken. Each boy will have his food in a little earthen bowl and sit down on the floor to eat it.

Look at the children's head and see whether their tight little skullcaps are exactly alike. Underneath those caps every boy has his hair shaven as closely as any American lad's in midsummer.

Every boy had his baby hair all cut off before he was three years old, and the hair was buried under some tree; only the little girls' locks have been allowed to grow.

How many of the boys do you think are more than seven or eight years old? Those older ones have probably been "confirmed" by the priest at their Hindu temple and made what the people call "twice born." The priest recites prayers before the altar and ties loosely about the boy's body a cord which will always wear and guard from any accident. It is worn now under the clothes passing over the left shoulder and under the right arm. The little ones of a family are glad when a brother grows big enough to wear the "sacred cord," because the day when it is first put on is celebrated like a birthday, with presents and feasts, and particularly good things to eat—candied ginger and fruits and little cakes full of caraway seeds. The ceremony is only for boys—little girls do not wear the cord; but the good times are for all alike.

The religion of the people here is very different from ours. A great many missionaries are sent to different parts of India from England and America to tell them about the Gospel of Jesus Christ.

Many of these little folks have been to school and learned to read the strange marks that people in this country make for sounds and words. They do not use the same letters that we use. If you were to show your school books to that tallest boy he would think the printed names very queer and dull, just little black marks dotted over a piece of paper. He might like the pictures, but even those would show things all very new and strange to him. He and some of the other boys have learned enough arithmetic to count and reckon money. The copper coins that they know best are the anna, which is worth about two cents, the half anna, (one cent) and the pie, which is only half a cent; besides there are silver pieces worth four, eight, and sixteen cents. To have a whole silver rupee (thirty-two cents) is to be quite fine, for a rupee will buy quantities of ripe apples, pears and peaches at the market, or candy and sweet cakes enough to treat all the boys in this part of the town.

There are several ways in which they earn money. Some go out into the pastures to watch flocks of sheep. Some work with their fathers and older brothers, learning how to weave shawls and carpets. A few may, perhaps, help take care of the horses and animals of the Maharajah of Cashmere, an Indian prince who lives near here in a fine palace with troops of servants. That is great fun, for there never was a live boy who did not like horses and elephants.

See this round-faced mite of a boy playing with the stones and dirt. (He is the one with his plump fist, sifting dust through his fingers—that is why his hand looked blurred.) I wonder what kind of work he will do when he grows bigger. His father and mother tried to find out when he was a wee baby just beginning to take notice of things; they set him objects around him and laid a number of different objects around him, and he would choose. They believed that if he chose an apple or a heap of rice he would be a farmer; if he chose a pen he would be a student; if he reached out

first toward a piece of cloth he would be a weaver; if he chose one of his mother's bracelets he would be a silversmith; if he reached out to a guitar he might be a musician; if he chose a bullet he would be a soldier, and so on. It would be interesting to know what kind of thing he did choose, although I do not suppose that will actually have anything to do with his real fortunes.

There are plenty of holidays in Srinagar, and special good times come with each one. There is a spring festival when everybody makes presents of rice to the men who fish in the river near here and the fishermen make returns gifts of fish that are cooked for supper. The Maharajah or Prince of Cashmere often has visitors coming, to see him and all the boys in town gather on the streets to look at gay parades of people gorgeously dressed in silks, and velvets, with turbans on their heads and glittering jewelled necklaces on their breasts.

If the visitors are very grand indeed, cannon are fired in their honor. The Maharajah has beautiful boats on the river, in which he and his guests go out, with a dozen men to row them swiftly up and down, and winding stream. A good many English people come here in summer time because this place is not so hot as other parts of India, and it is fun for these boys to watch the strangers. They think the clothes and the talk of English children very funny.

In winter it is often quite cold here, for this house and the others in the neighborhood have no such things as stoves. You could never guess how these children keep comfortable during the coldest weather. The mother fills little earthen pots with fiery coals and hot ashes from the cook-fire, and the children tuck the little pots under their loose clothes, just as one might have a hot water bottle tucked inside in case of sickness. They even hug the warm little pots close to them when they lie down at night, instead of being covered with thick bedclothes. The plan answers very well if a child lies quite still, but if he should dream too much or turn over in his sleep he may easily tip the pot over and spill ashes and fiery coals and all. Then there is jumping—there is screaming too, and the mother has to wake in her corner and run to brush up the coals and to dress the burns with cool milk or butter to take out the smart.

These children know nothing about Christmas, but they look forward to the great celebration that comes with the beginning of a New Year. The houses are hung with Chinese lanterns, there is music in the streets, and everybody visit one another and have feasts of all the good things, finer than any day here. Best of all there is a bonfire, when they burn an image representing Time, to show that the Old Year is quite past and gone and that the New Year can start fair and begin all over again.

A Post-Office Social

A Post-office social will prove interesting. Its chief feature is the distribution of the money with a sort of attendant of the money, with a serious, though an ingenious committee. A certain number of the letters are to contain orders for various packages, which will be distributed at the Epworth League express office. Both letters and packages are to be more comical than serious, though the scheme affords a fine opportunity for giving useful hints regarding society methods. Nothing of a personal nature should, of course, be permitted. It will assist the fun if the members be requested to read their letters aloud in turn.

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The Sunday School

Nothing Back of It

"I don't see why that man didn't have more influence on his class of boys," said one speaking of a teacher. "He used to give them such beautiful talks; I have been in his room and heard them." The answer came with a little laugh from the one who felt no need of questioning on the subject. "The talks were well enough, but they were about as valuable as postage stamps without mucilage—nothing back of them to make them stick." The careless reply held volumes of meaning. No amount of advice, teaching, or "beautiful talk," will have much effect in influencing others unless there is something back of it in the life of the giver—something in the personality to inspire his hearers to emulate his earnest devotion to his Master's service.

"Inability"

You have heard about "inability"; well, this isn't it. Mr. Lawrence says that the chief hindrance to teaching work is "inability." He might have said also that the chief hindrance to many other forms of religious and moral effort is the same "inability." It is not easy to foster any enterprise upon the part of those who are expected to support it. It is possible to be entirely unwilling without saying so in a very positive way. The unwilling people are not always those who go about loudly proclaiming their state of mind. The person who simply does not do the thing that ought to be done and who keeps on in that way is sufficiently unwilling for all practical purposes.—Sunday School Work.

Sunday-School Committee

In many Leagues we are afraid that the Sunday-school Committee is the least effective feature of the organization, if it is not entirely overlooked. This ought not so to be. The Sunday-school and the Epworth League ought to be mutually helpful to each other.

There ought to be a closer and more active relation between the League and the Sunday-school. The Sunday-school is a great field for Christian work. The League should have a list of substitute teachers from which the superintendent of the Sunday-school could draw to meet any emergency. It could do a great deal in looking up delinquent scholars, and especially in encouraging the careless and indifferent young people to attend the Sunday-school. Every League should have a Sunday-school committee whose duty it should be to promote the interests of the school. It would be a blessing to many a Sunday-school if the League would organize a Sunday-school choir and make the singing in the school what it ought to be. Is it not entirely practical for the League to have a substitute list of teachers always on hand, always ready to help out the superintendent? Is it not practical for the League to have a rallying committee whose duty it shall be to procure from the Sunday-school superintendent a list of delinquents and in a friendly way win them back to the League? Is it not good policy for the League to make his plans to build up and enter into the work of the Sunday-school? The League would find the Sunday-school a great field for efficient work. The League would find not only opportunity to aid in the

teaching, the singing, the rallying, but in the religious life of the school. To this effort the Sunday-school would naturally respond, and turn back the full tide of its life upon the League.

Evangelism in the School

There is nothing that deserves more consideration and more judicious treatment than the method of bringing the boys and girls of our Sunday Schools to Christian lives. It is very easy to do the ill-advised and unfortunate—not to say the wrong and disastrous—thing. We have heard of some evangelists, who, after they or no results in a general revival meeting, would report two or three score conversions simply from a showing of hands in the Sunday School. It is about the easiest thing in the world to get little people, particularly, to follow almost any indicated programme. They do not need to be excited and led in droves. It is truly important that they be brought face to face with obligation as to Christ, but not in exactly the ways that might be proper before a congregation of adults. We do not disparage evangelistic work rightly done in the Sunday School. We have emphasized the importance of it very recently. It is legitimate, reasonable, necessary, imperative. But it must not be done in careless fashion.

If general evangelistic addresses are made before the whole school they ought

to be simple, loving, guiding, and free from all extravagance. Plain, informing delineations of what Christian life and duty are should be given before the boys and girls, and exhortation without much excited talk. Teachers and Junior League leaders can have quiet conversations individually with the members of their classes and leagues. They can see them in their homes and confer with their parents, and afterward communicate with the pastor. The pastor himself must keep himself also in personal touch with the boys and girls and with the fathers and mothers. The full consent of the parents must always accompany any action of the children.

The general spirit and tendency of the school in its class work, Bible study, and general exercises must be devotional and spiritual and lead naturally to a decision for Christ. By such quiet and systematic methods we believe results of the most permanent sort may be obtained. They will lead directly up to the intelligent pledges made on Decision Day. Probationers' classes for decided instruction as to the obligations of the Christian life will be an obvious necessity. We have been very foolish in the past in neglecting so long the Sunday School, where a harvest ready for the reaping was before us. Boys and girls and young men and women who had been members of the school and under Biblical instruction for some years, and who belonged to Christian households, have been allowed to drift away from the Church and from a Christian experience because they were never really brought deliberately face to face with a choice of the religious life and a profession of Christianity. We are seeing now that they must be definitely led to make this decision, but that leading must be wise.

Veteran Sunday School Workers

VI.—Mr. Peter Drummond, Spencerville.

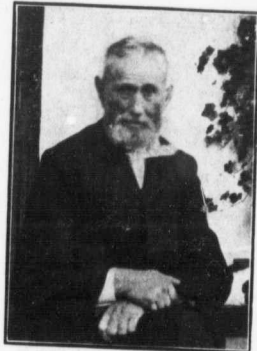
THE subject of this sketch has been engaged actively in Sunday-school work for fifty-five years without a break, at the Drummond Appointment on the Spencerville Circuit, Montreal Conference. For most of this time he has been Superintendent, and at present occupies this position, although eighty-three years of age. His years do not, however, appear to rest very heavily on him, for he has the reputation of being one of the most efficient Superintendents in the Conference. Although this is a pure country school, it has a membership of 150, besides the cradle roll, and is, in every way, an up-to-date institution. One feature peculiar to this school is the general hand-shaking that takes place every Sunday, while the school sings the hymn,

"There is a happy land,
Far, far away."

Although an old man, the Superintendent is by no means a "back number." He takes a deep interest in the work of the Provincial Sunday school Association, and is a regular attendant at Conventions. He believes that there is much to learn, and great inspiration to be gained from these gatherings, and is seldom absent. Younger officers and teachers might well take a leaf out of the veteran's book in this respect.

Mr. Drummond is an unassuming, genial, thorough-going Christian man, and a true friend to all ministers of the Gospel. While loyal to his own Church he is liberal in his views, and has the kindest feelings towards other churches. He has lived in the neighborhood where he was born during his entire life. Everybody knows and respects him.

To have spent over half a century in the glorious work of the Sunday-school, leading and inspiring the young people, is a record of which any man might well have a feeling of the deepest satisfaction, if not of pride.



Hints for Workers

A Wasted Day

The day is done,
And I, alas! have wrought no good,
Performed no worthy task of thought or deed.

Albeit small my power, and great my need,
I have not done the little that I could,
With shame o'er forfeit hours I brood—
The day is done.

One step behind, why—
Thus much to lack of what I might have been,
Because the temptress of my life stole in,
And rapt a golden day away from me,
My highest height can never be—
One step behind.

I cannot tell
What good I might have done this day,
Of thought or deed, that still, when I am gone,
Had long long years gone singing on and on,
Like some sweet fountain by the dusty way.
Perhaps some word that God would say—
I cannot tell.

An Excellent Prayer

Many years ago I was a young pastor in a Virginia village near a great university, and one Sunday evening in the prayer-meeting there came in a young man—one of the students—whom I knew as a professing Christian. He has since become one of my best and dearest friends, and has filled many high places with distinguished usefulness; but I barely knew him then. I asked him to pray in the prayer-meeting; and in the course of a simple, earnest prayer such as a truly intelligent and loving soul might be expected to make, he used an expression which sank into the very soul of me, and which I have remembered, I think, dozens of times. He said: "O Lord, please to take us as we are, for Jesus' sake, and make us, by the Holy Spirit what we ought to be."—Doctor Broadus.

Minutemen

"No, I didn't take it," answered one, explaining his refusal to undertake some service connected with church or Sunday-school work. "No, indeed, it was too short notice to get up anything that would really do me credit, or satisfy my idea of what such an occasion ought to be; I care too much for my reputation to help with anything of the sort, unless it is fully up to the mark."

Yet it was a service that was needed, one that somebody had to carry through under the existing conditions which had involved short notice. Somebody was urgently needed to take things as they were, do the best that could be done with them under the circumstances, and so bridge over an emergency as to save the occasion from utter failure. Some one was found—fortunately he was always found—but that unknown some one, and the other with a reputation which must be considered first of all, mark the two classes of workers who are everywhere. There are the talented and artistic few who know just how, who take hold occasionally when all things can be arranged to their liking, and carried through to bril-

liant success. "They have their reward," unstinted praise and reputation for achievement is theirs, and they are valuable in their way. But the others are vital—those who can be depended upon for help with no thought of self-seeking; who will step into a breach because it is a breach, and without regard for winning laurels there; those who, intent upon the work, will do as they best may what needs to be done, and leave their glory to take care of itself. Higher than any other talent is that of the quick eye, the ready hand, and the loyal and unselfish heart.—Forward.

A Vision

Shall I confess it? I have seen in my dream an Epworth League in every church and circuit in Methodism. This is not a dream; it is almost a reality; it will soon be a reality. Well, I have not told the whole of my dream. It has been with me for years, and has haunted me. It is a vision of a circle of glowing faces gathered about an earnest leader, meeting frequently; sometimes in a great, lofty room, beautifully adorned with every token of abundance; sometimes in a simple side chapel, seated with hard benches; sometimes in a round-tower room, full of windows looking out on lawns and gardens; sometimes in a frontier school house; sometimes in a city vestry, with the lights just overhead, but everywhere and always the same shining countenances. All over the land I see these groups of absorbed young people. They are talking about Livingstone and Paton and Mary Reed and Father Damien and Gilmour and Parker and Thoburn and Butler and Judson and William Taylor.

They are looking into strange countries and strange peoples, and then are looking into their own hearts. They are saying: "What a wonderful life is led by those whom God chooses to honor him in the ends of the earth!"

One, of whom they are reading, has founded a hospital, and healed thousands both in body and soul. Another laboriously toils with grammars and native helpers, and gives to a race the holy book. Others train little children. Here is one that gives himself to the young men of a nation, and creates a great, inspiring institution of learning.

What records! The Carnegies and Rockfellers pale, and these half-noticed, unheralded workers grow more and more important.

Life begins to shape itself into truer proportions. Consecration shows its fine lines on these young faces. Enthusiasm enkindles, and the whole "daily round and trivial task" seem different. Prayer grows more natural as these hearts come into the light of the Infinite.

What does it mean? It means that young hearts are grasping the world-work in which the Lord is engaged.

What is he doing? He is reconstructing the life of men and peoples. He is battling with and overcoming the forces of disintegration and disorder, and building up a hallowed society. My vision is a vision of souls that have joined hearts with him. Epworthians, can we not make this vision real? Call them what you will. The drudgery is out, and it is all exultation when you take hold of missions as chapters in a lofty way. This missionary movement is a tidal move-

ment. It has power in it. Get your libraries and have your classes, but fill all with life. There ought to be a representative of every Epworth chapter in the mission field, and the chapters should be conscious of Jesus' presence blessing the home-staying, because it is such a home-staying as gives every energy to promote the success of those who go.—William Haven, D.D.

Our Best

There are some who shrink from undertaking the work which the Master gives them to do. They are not worthy; they have no skill nor power for the delicate duty. But to all their timid shrinking and withdrawing the Master's gentle yet arguent word is, "Do your best." They have only to kneel in lowly reverence, and pray, for the beloved Master's sake, for skill and strength for the task assigned, and they will be inspired and helped to do it well. The power of Christ will rest upon them, and the love of Christ will be in their heart. And all work done under this blessed inspiration will be acceptable unto God. We have but truly to lay the living sacrifice on the altar; then God will send the fire.

We need to get this matter of consecration down out of cloudland into the region of actual, common, daily living. We sing about it, and pray for it, and talk of it, in our religious meetings, oftentimes, in glowing mood as if it were some exalted state, with which earth's life of toil, struggles and care had nothing whatever to do. But the consecration suggested by the living sacrifice is one that walks on the earth, that meets life's actual duties, struggles, temptations, and sorrows, and that falters not in abedience, fidelity, or submission, but follows Christ with love and joy wherever He leads.—J. R. Miller, D.D.

Passion for the Perishing

Will you lend us your hearts for a few moments? Are you not professed Christians and members of the church? Do you not profess to know Jesus as your personal Saviour, and to love him above all others? Do you not profess to have the witness of the Spirit, and do you not openly rejoice in your title to mansions in the skies? Have you not announced many times that your souls are at peace with God, and that you expect to go to heaven some day? Then are you going to leave a father or mother, a brother or sister, a teacher or pupil, a schoolmate or friend, a crony or neighbor, behind you as you travel to that heavenly city? Or, if you are going to take them along, what are you doing to induce them to go along? Honestly, can you say that you have been doing anything?

Have you not had countless opportunities to invite your loved ones and friends to go with you to your place of worship? And yet how long has it been since you have done so? Is it not your custom to get ready to go to the place of prayer on Sabbath morning, then go through the streets in a devout spirit, without asking a single one of the hundreds whom you have passed to go up with you? On your way home do you not often lament the small attendance at the service? Do you not talk with people about the weather, the markets, politics, amusement, prospects of the crops, business matters, or some sensation of the morning, and yet never mention the greatest of all matters? Do you often show yourself specially interested in one man in any way? Since every man is a "priest" in these days, would it not be salutary for every one to think who it was "went by on the other side"? Is indifference to others the nature of the gospel of the Son of God? Is that the way Jesus did?

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Practical Methods of Work

"Making It Go"

Sometimes the society work hitches. The members relax their zeal, committees are listless, the prayer meetings are dull, the officers are discouraged.

Those times are your test. It is no credit to steer a ship in the open sea.

Then is when new methods are most useful, to stimulate with novelty.

Then is when prayer is most needed, and the leading Endeavorers should meet for earnest converse with God concerning the matter.

Then is when you need your pastor, his wise advice, his inspiring hand on the reins.

Then is when you must practise self-sacrifice, and some one must do far more than his share.

Then is when you must remind yourselves constantly of the high goals of your work, and remember that when you "make the society go," it means that many souls will go forward into eternal life.

Presidents, Preside!

A president is a preside-ent, one who presides.

He is not to make speeches, but to preside over the speech-making. He is not to do things, but to see that others do things.

The work of an overseer is of the greatest importance; all other work halts when it is neglected. The foreman of a gang may never lift a tie or raise a hammer, but the railroad will never get built without him.

The president is to preside over the executive committee. Here he has in the chairman the heads of departments. He must set them all to planning. He must spur them on in the execution of those plans.

The president is to preside over the committees. He has a right to be present at their meetings with helpful suggestions, and it is his duty to stimulate them when they are sluggish.

The president is to preside over the business meetings. See that every committee has a written report. Provide for each meeting some interesting and forward-looking business.

The president is to preside in—not over—the prayer meetings, introducing strangers who will speak, seeing that the meeting begins and closes on time, and judiciously placing his hands on the helm whenever it is really necessary.

Suggestions for Prayer-Meetings

Our society has struggled with the stereotyped meeting. "What can we do to vary the meeting and interest the young people?" So our committee asked one another. We did three things which differed from the usual.

First, we asked our pastor to talk once a month on the Apostles' Creed, taking it up statement by statement—"I believe in God," "I believe in Jesus Christ," "I believe in the Holy Ghost," and so through to the end. These meetings were well attended and profitable.

Second, we had an occasional informal meeting, unannounced. The chairs were pulled closer to the desk, the piano was pulled around nearer the desk, and the

leader stood up and asked people to tell what Scripture was alluded to in the hymns given out, as, for instance, in "Nearer, my God, to Thee." The whole meeting discussed freely hymn after hymn in that manner, and the time was fully occupied.

Third, we had an unannounced written examination on the question, "What would my religion do for me, if it were allowed to do its best?" Pencils and tablets were brought in, and every member wrote for ten minutes the answer to that question. Then the answers were read aloud, no names being given. It was the most heart-searching meeting of the year. Everybody in the room wrote an answer, and some answers were thrilling.—D. F. Bradley, in C. E. World.

Can a Reading Room be Made as Attractive as a Saloon?

In a recent issue of the Christian Register the Rev. Dr. Edward Everett Hale asked: "Is there any way in which a reading-room can be made as attractive as a liquor saloon?"

In reply Mr. A. R. McAlpine of Chicago writes:

Let me tell of the work being done by a church in Chicago which seems to have found a solution for this problem for the neighborhood in which it is situated.

In the rear of the church there is a corner where coffee is sold at two cents per cup, three cents per ping, five cents per quart. Cards are distributed through the neighborhood advertising this fact.

At noon many workmen take or send their pails to be filled with coffee who formerly sent them to the saloons for beer. Many other men and working-girls, bring their lunches here and enjoy them in the pleasant surroundings. The Sunday-school room adjoining is converted into a parlor where these guests spend the noon hour in resting or singing, a pianist being usually furnished to lead the singers.

This neighborhood, 14th and Wabash, was formerly a fine residence district; but now the residences are occupied as boarding or lodging houses. These are filled principally by young people of both sexes. To counteract the deadly loneliness of the long winter evenings, which drives many to sin, this church provides a "Community Parlor" where, in the evening, the whole neighborhood is welcome to come and enjoy themselves in games, singing, social converse, etc. The rooms are crowded. The latest magazines and the best weekly papers are provided for those who prefer them, so that this church has succeeded in furnishing a more attractive place than a saloon for its neighborhood.

No religious instruction is attempted at these gatherings, yet there is some one at the church day and evening to counsel or comfort troubled souls. The word "Hope" is inscribed over the door, which is not closed by day.

This particular work has been going on for but a few months, and is, as yet, hardly known outside of its immediate neighborhood.

This church supports, and has for years, several other departments which I will only enumerate. A free dispensary, rescue work for men, rescue work for women, employment bureau, jail work,

mothers' meetings, cooking classes for women, cooking classes for girls, salvage sales.

The church, I believe, is a Methodist, Rev. C. A. Kelley is pastor. This work which they have recently undertaken, is growing more and more successful every month.

There are many similar neighborhoods in this and in other large cities where there is a call for just such work.

The fact that these gatherings are held in a church edifice and under the auspices of a church has a salutary influence upon the young people that perhaps would be missed were a public hall the place of meeting.

How to Get Associate Members to Become Active

This subject should bear heavily upon the minds of all earnest workers and should be the work, as it is the object of every society that is working "For Christ and the Church."

Why should we hesitate to ask a friend to become a Christian? We do not hesitate to ask him to do other things. If we have a book to sell we ask him for his subscription. If we want to organize a club or society we ask him to join. Every day there will come occasions when we can speak a word for Christ. Do you think of this when you are sending a letter? Are you making this a subject or continual prayer?

I think to bring associate members to become active ones depends more on the amount of earnest prayer we put upon it than upon anything else. Christ has told us in his many promises that if we ask for what we want we shall receive it, and so if you wish your associate members to go farther, pray for them and believe that that prayer will be answered.

Invite your inactive members to become active. Your cards which you ask them to sign are for that purpose. Do not neglect it. You never know who may be thinking most earnestly about it. It may seem that they are only thinking of the good times they can get out of this life, but way down in their hearts it may be that they think more about their soul's salvation than of anything else.

For three years I was an associate member of our society, and during all that time I was never asked to join as an active member. Whether they thought I would come to them stating that I wished to do so or not, I do not know, but I do know that with but little urging I should have joined as such, and who knows that there may not be others waiting for you to say Come. God employs instrumentalities to do his work whenever he sees fit. Associate members of your society are many of them. Christians at heart, and would be strengthened by taking the pledge of an active member.

Introduce them to the work. Show them that God has a place for them in his field, a work that they will only be too glad to take hold and help all that is within their power, but much will depend upon the amount of work you do and the way you work together. If you work as one happy family, they will then see the pleasure in it, but if you are continually quarreling they will probably think it would be better for them if they did not enter your circle.

Divide up the names of your associate members of your Lookout and Prayer meeting committees and make an individual invitation to read each one of them at least once in two months. Never allow them to feel neglected. Give them some part in the meetings. Make them feel at home in all you do and you will be blessed in your work.—Louise Beers.

From the Field.

Memory Exercise

The two Epworth Leagues on the Malton Circuit have recently been entertained on the Malton Circuit, by Rev. E. R. Young, jr., B.A. The popular part of the entertainment on each of these occasions was the recital of missing words in proverbs, passages from the psalms, and verses of hymns. It helped to awaken the young people to importance of storing the memory with gems of scripture and song.

An Evening with Ex-Members

A very delightful and instructive evening was spent by the Brookholm Epworth League, on Monday, March 11th.

The chief feature of the evening was the reading of letters from our former members.

Some of the letters received were from those who live comparatively near us and others were from far distant lands, and it was a great comfort and pleasure to listen to their very interesting and helpful letters, to know that they are living good christian lives and doing service for their Master in league, church and other branches of work.

This meeting proved to be so interesting and beneficial we expect to have another at some future time.

With the Boys

One of the finest things in connection with the Bowmanville Methodist Church is the "morning hours for boys and young men," organized by the pastor, Rev. V. H. Emory, about a year and a half ago. Although called a "morning hour" it is in fact a forty minute meeting before the regular service, and the attendance varies from 40 to 55. The boys sing very heartily and recite portions of scripture. Often ten or twelve will lead in prayer. It is surprising what the boys have learned about Bible characters.

During the winter they have been entertained at four of the homes of the congregation, and enjoyable evenings spent. During the month of March the class gave a concert in the Lecture Room and made \$43. At this meeting several of the older members expressed their high appreciation of the good work Mr. Emory was doing among the boys.

West Huntingdon Epworth League

This conference year, at this appointment, has been characterized by a blessed revival of religion. The services were conducted by our pastor, Rev. G. E. Ross, during which about forty souls, most of whom were young people, responded to his earnest pleading.

Our pastor, being familiar with the work, organized an Epworth League, taking up all the different departments, and found these young converts very willing to work. With these young people and the older members of the church, the officers, committees, etc., were appointed and, at the second meeting about sixty persons came forward and signed the pledge, including forty-five active and fifteen associate members. The "Forward Movement" was introduced in January and is receiving good attention, twenty-two members having taken up their branch of the work.

At present our League is prospering.
A. E. A.

Just a Line or Two

A new Junior League has been started at Yarmouth South, N.S., with about forty members.

Rev. John Ball, of Tilbury, Ont., reported the organization of a Junior League with 32 members.

Mr. H. P. Moore, of Acton, has been studying Rev. J. D. Freeman's "Life on the Uplands," in his Sunday morning class.

Rev. W. S. A. Crux gave the League at Neepawa, Man., a deeply interesting address on "Our Country," on Monday, March 18.

The Leagues of Frankville and Toledo recently exchanged visits. The united League gave a short, inspiring entertainment, followed by light refreshments.

The Boston League, on the Grand Bend Circuit, recently held a debate on the topic: "Resolved, that Moses did more for humanity than Paul." The affirmative won.

Last November a Junior League was organized at Mount Salem Circuit on the Malahide Circuit, with nineteen members. Now there are 25 members, and since starting they have raised \$17.50. They are earning money for missions by making quilts.

Red Deer and Lacombe Districts

A goodly representation of the Epworth League and Sunday-school workers of the Red Deer and Lacombe Districts of the Alberta Conference, met in convention in the Red Deer Methodist Church, on Tuesday and Wednesday, March 19th and 20th last. Rev. A. C. Farrell, B.A., President of the District League, and pastor of the Convention Church, occupied the chair with his accustomed ability. In the opening session a deep devotional spirit was manifest, and increased in power and inspiration throughout the week's convocations. The opening address was given by the Rev. Arthur Barnes, Chairman of the Lacombe District, who, in his discussion of "Organization," spoke of the peculiar conditions incident to the inception and maintenance of Christian work in this new country.

The central theme for the balance of the opening session was "Missions," brief, thoughtful and practical addresses being delivered by the Rev. Geo. G. Webber, on "The Epworth League and Missions"; by the Rev. J. B. Howard on "The Sunday-school and Missions," and by the Rev. R. W. Dalglish, B.A., on "Our Missionary."

Missionary enterprise and enthusiasm as essential to the true welfare and progress of the Epworth Leagues, the Sunday-schools, and the Church in general; the value of broad, clear vision of worldwide evangelization; and the benefits of a strong, intimate, personal relation between the Missionary at work, and the Epworth Leagues or Churches assuming his support, were the central thoughts of these addresses, and of the discussion which followed them.

The Sunday-school occupied the attention of the Convention at the evening session. Mrs. Graves of Red Deer, read an excellent paper on "Teachers and their Preparation," which was followed by another able paper on "The Relation of the Sunday-school to the Church," presented by Mrs. J. W. Bruce of Olds. Then the Rev. C. H. Huestis, M.A., of Edmonton, delivered an address on "Worship in the Sunday-school," which was listened to with great profit and interest.

The major portion of the session of the Wednesday morning was spent in a pro-

fitable discussion of the problems and methods of work in connection with Junior Leagues and Young People's Societies.

Officers for the ensuing year were elected as follows—
Honorary President—Rev. A. C. Farrell, B.A., Red Deer.
President—Rev. H. E. Gordon, B.A., Lacombe.

1st Vice—Rev. A. Barner, Alix.
2nd Vice—Rev. Geo. G. Webber, Innisfail.

3rd Vice—Mrs. Graves, Red Deer.
4th Vice—Mrs. Colley, Stettler.
5th Vice—Mrs. Brett, Lacombe.
6th Vice—W. M. Craig, Olds.
Secretary-Treasurer—Rev. A. D. Richard, B.A., Stettler.

A Memorable Convention

The most inspiring and enthusiastic Convention in the annals of Regina District Sunday-schools and Epworth Leagues, was held in Sinaluta on March 13th and 14th. The attendance was very good and remarkable freedom of speech was exhibited by almost all present. Mr. W. Hindson of Regina, President, occupied the chair during both sessions.

Wednesday afternoon was given to the interests of the Sunday-school, and after the devotional exercises, the Convention Bible Class was taken by Rev. J. Laycock of Qu'Appelle. Mr. W. Hindson drew on the Convention for "Practical methods of conducting and promoting Sunday-school work." Rev. G. G. Haecker, in a most fluent address related the benefits derived from the Sunday-school as a pupil.

The ladies of the Church, in the meantime, had prepared a lunch in the basement and the delegates did full justice to this welcome addition to the program.

The Honorary President of the District, Rev. J. A. Doyle, of Lumsden, gave a most excellent address on "Our Outlook, Wednesday Night." Rev. Mr. Doyle is the newly appointed Associate General Secretary of Sunday-schools and Epworth Leagues, and his remarks were along the line of his new work. He dwelt emphatically on the necessity for co-operation with him in his task of starting new Societies, and incidentally mentioned the fact that he would require three years in which to make the complete trip over his territory. Mr. Doyle wants help and will get it if, the young people of the west will rally to his support, for to them he is looking for assistance. Rev. W. H. Hebert of Regina then addressed the meeting on "Why I am a Methodist."

Thursday's sessions were devoted to the work of the League.

A remarkable address "The relation of the League to the Church" was read by Miss E. Gerry of Indian Head. "Modern Methods of Carrying on Missionary Work," was considered under four heads: Evangelistic, Educational, Literary and Medical. Rev. Doyle spoke on "Evangelistic Work." Rev. Jas. O. Would, of Craven, spoke of the Educational Department, specially emphasizing the work in China among the children. In dealing with Literary Work, by Mrs. A. H. Tasker, of Indian Head, attention was drawn to the importance of the work of the Bible Societies and Missionary presses as promoters of the Gospel. The Medical Work was taken by Mr. E. E. Brooks, of Indian Head.

"A Warm Handshake for the Man Outside the League," was thrown open for discussion, and many useful hints were given.

Thursday afternoon was given to the reports of the various committees, two addresses, and the Convention Love Feast and Sacrament.

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Rev. F. M. Wotton, of Indian Head, then read an address "The True Leaguer, his worth to the Church, to the Community, to the State."

Rev. J. G. Fallis, of Grand Coulee, gave an eloquent and forceful address on "The Relation of the League to Tobacco and Temperance."

Several new societies were next formally received into the District: the Love Feast and Sacrament administered; and the Convention was closed.

ERNEST E. BOOKS,

Convention Secretary,
Indian Head, Sask.

Goderich District

The Epworth Leagues and Sunday-schools of the Goderich District held a very successful Convention in the Methodist Church, Blyth, on March 7th and 8th. The attendance was large, and outside of delegates many visitors from all parts of the district were present. There was a marked increase of enthusiasm over that of other years.

The following shows the different topics discussed and the various speakers:—

"How to Make the Junior League a Success," Miss Brownell, of Senforth.
"The Outlook of the Epworth League," Rev. A. E. Jones, Auburn.
"The Power and Influence of the Holy Spirit," Rev. W. J. Jolliffe, of Clinton.
"Christian Stewardship," Rev. Dr. Woodsworth, Toronto.
"The Teacher's Preparation of a Sunday-school Lesson," Rev. H. Curry, Lindsay.
"The Epworth League as a Missionary Force, Mr. A. Linfield, Nile.
"The Relation of the Epworth League to the Sunday-school," Rev. J. Currie, B.A., Walton.
"The Epworth League as an Evangelistic Force," Rev. W. E. Kerr, Clinton.
"Sabbath School Literature, its National, Doctrinal and Moral Influence," Rev. B. Clement, Goderich.
"The Importance of the Epworth League Reading Course, and the best methods of Conducting it," Rev. J. Brown, Varna.
"The Work of the Sunday-school Army of the Methodist Church," W. H. Kerr, Brussels.
"Decision Day and Methods of Conducting it," J. Millian, Goderich.

The following officers were elected for the coming year:—

President—Rev. J. C. Reid, B.A., B.D., Nile.

1st Vice-Pres.—Miss K. Swan, Holmesville.

2nd Vice-Pres.—Miss B. Green, Clinton.

3rd Vice-Pres.—Miss A. Carr, Blyth.

4th Vice-Pres.—Rev. G. N. Harpen, Goderich.

5th Vice-Pres.—Miss A. Brownell, Senforth.

Secretary—Miss M. A. Baillie, Nile.

Treasurer—Miss A. Bell, Lonsboro District.

Representative to Conference—Rev. H. J. Curry, Lonsboro.

Berlin Young Men's Association

The Trinity Church Young Men's Association of Berlin are conducting an excellent lecture course. The purpose of this course is not to be a money-maker, but to be educational in its scope.

One of the most intellectual and enjoyable treats of the season was the lecture delivered by Byron H. Stauffer, of Buffalo, on the interesting subject of "Going Fishing" at Trinity Methodist Church, February 26. A large audience was present, and everybody was delighted with the good lecture by this popular speaker.

The lecture delivered by Rev. Jas. Livingston, of London, on "Human Voices," on Tuesday evening, March 19, was well

attended, and during the address gave his audience striking imitations of the voices of some of the greatest lecturers of the times.

The return debate between the Galt Debating Club and our Young Men's was held on March 14, in the lecture-room of Trinity Methodist Church. The debate was on the question, "Resolved, that public ownership of public utilities is preferable to private ownership. The affirmative was taken by Galt and the negative by Berlin. All the speakers distinguished themselves in the presentation of their respective arguments, and were frequently applauded. The judges rendered a verdict in favor of the affirmative.

The last lecture on the course was held April 16, when Mr. Thomas McGillicuddy, of Toronto, spoke on "Ideals."

OUR LETTER BOX

Appreciative

The superintendent of one of our large city Sunday-schools writes expressing his appreciation of the increased space given to Sunday-school work in this paper, accompanied by a request that a dozen copies of the Era be sent to his address every month for distribution among his friends. What an encouragement to the Editor a letter of that kind is!

A Welcome Letter

As a rule we have not much love for anonymous letters, but one came to this office last week which we were glad to receive. It contained a two-dollar bill, to help in organizing new Sunday-schools, and came from "One who takes pleasure in giving the tenth." Really, these people who give the tenth seem to always have something to contribute to every good cause.

Temperance Work

A League President writes asking what is the duty of the League to the temperance cause. This is an important question which should receive very careful consideration in every young people's society. Of course every effort should be made to make much of the temperance topics which occur about once a quarter, and every member who has not done so, should be urged to do so. If a local option campaign or any other local temperance movement is undertaken in the community, the members of the League should take as active a part as possible. Much good may be done by the circulation of temperance literature. We have some fine leaflets at a very moderate price, samples of which will be sent free on application.

Teacher Training

A Sunday-school worker in the far West asks for information on the subject of teacher training, indicating his intention of undertaking it in his own town. This is exactly what ought to be done in many other places. It is impossible for General Secretaries to visit every point, and in any case they can only make a brief visit. The actual work of conducting teacher training classes must be carried on by local talent. It is a mistake to suppose that it requires special and remarkable ability to do this work. Almost any one, with the aid of the splendid literature now available, could do something worth while; indeed, a company of earnest teachers, with a good text-book, without any leader at all, might have very profitable and helpful meetings. Why not try it!

Roll of Honor

The President of the St. Thomas District League has borrowed an idea from the insurance companies which at intervals publish a "Roll of Honor" showing the work done by their several agents.

This Epworth League Roll of Honor is a complete list of the Leagues of the St. Thomas District, giving their membership, and comparisons for missions, showing their relative standing. Thus Central Church, St. Thomas, is first in membership and first in contributions. First Church, St. Thomas, ranks seventh in membership and second in missionary givings. The League at Union is eleventh in size, but third in liberality. The plan has been very stimulating.

Was Missing Much

Some time ago a sample copy of this paper was sent to an Epworth League President who was not a subscriber. The following note has been received from him:

"I have begun to realize how much I have been losing by not being a subscriber to the Epworth Era, as the paper is so full of helps for the Leagues. My name has been sent in as a subscriber together with several others from our League."

Wants a Sunday-school

A letter has been received from a farmer in the West who says: "We are going out to a homestead, beyond Battleford. I have four children, used to Sunday-school, and have been brought up a Methodist in the old country. I would like to start a school as soon as possible. What would you suggest as the best way to go about it?"

This man is evidently the right sort of settler, who wants not only good land, but good influences for his family. We trust that he will be able to start a small school.

Encouraging

Quite a number of letters have been received from pastors and Sunday-school superintendents, expressing strong sympathy with our Sunday-school Advance Movement in the appointment of two field secretaries, some of them containing generous contributions.

One minister writes: "Your communication to Sunday-school extension work stirs me greatly. Please send me three more of your circular letters and I will do my best toward accomplishing the desired end on this circuit. I most heartily welcome and endorse this movement of the General Conference and pray that it may be richly blessed." Several schools have intimated their intention to more than double their contributions to the Sunday-school Aid and Extension fund.

Albert College, Belleville

"Albert College, Belleville, was opened in July, 1857, so that this year completes the 50th year in its history. It is proposed to celebrate the event in June of this year. Efforts are also being made to erect a new residence entirely for young ladies, to be called the "Carman Hall," to commemorate Dr. Carman's long connection with this school and also the 50th year of his ministry."

Devotional Service

MAY 19.—LITTLE FAULTS THAT SPOIL OUR LIVES.

Song of Solomon 2, 15.

(JUNIOR MEETING WITH THE JUNIORS)

HOME READINGS.

- Mon., May 13.—The fault of slothfulness. Prov. 12, 24-28.
 Tues., May 14.—Nagging. 2 Cor. 13, 10-14.
 Wed., May 15.—Boasting. Jas. 4, 13-17.
 Thurs., May 16.—Backbiting. Rom. 1, 30-32.
 Fri., May 17.—Vanity. Prov. 30, 7-9.
 Sat., May 18.—Drawing. Prov. 21, 8-10.

FOREWORD.

In olden times the keeper of a vineyard regarded the little foxes as his greatest enemies. They crept in at openings of the hedge which were not large enough to admit other animals, and while the keeper thought everything was safe they were busily engaged in spoiling the vines. Because they were small they were particularly dangerous and hard to guard against.

But as we are not troubled with foxes what kind of application can this passage have to us? It applies to everyone, for God has made every one the keeper of a vineyard, and this vineyard of the human heart is liable to danger not only from large and fierce temptations, but also from the little foxes of small sins.

Little meanness of conduct, little irritations of temper, and little fibs are the foxes that spoil many a promising grape vine. Nobody fears a small enemy, and almost everybody speaks slightly of small sins. We often hear it said as an excuse for some wrong, "It was only a trifle." Let us all become fox hunters and chase these things out of our hearts.

WHAT ARE THESE FOXES?

1. There is a little fox called discontent which will nibble off the buds of love, peace and joy.
2. There is another called peevishness which develops into bad temper and ruins long suffering and gentleness.
3. There is a little fox which among boys and girls causes great mischief. It is known as "I can't," and is a very near relation to the wolf, "I won't." How often when asked to exercise some self denial, we say, "I can't."
4. Another is the fox that causes much mischief is "I don't care." When some fault is reproved how many boys and girls say, "I don't care." Good men and women are those who did care, who were exceedingly careful not to sin against God even in the smallest thing.
5. Another fox is "just this once." When young folks are tempted to do wrong, the enemy often tries to get them to do it by whispering in their ears, "just this once." The only safe thing is never to do wrong even once.

(The above are simply suggestive. Let the juniors be asked to name "Little foxes that spoil the vines," and they will help the leader amazingly.)

WHAT SHALL WE DO WITH THEM?

Organize a fight against your sins, especially hunting down and killing the little foxes. A little sin may prevent your salvation.

Here are some little things that will help you in the battle, and will help your salvation.

1. Thoughtfulness. Think about God and His goodness. Christ and His love, Heaven and His holiness.

2. Reading. There are many good books the reading of which will make you better. Especially is this the case with the Bible.

3. Another thing is Prayer. You can go on your knees and tell God how sorry you are on account of your sins, and how you desire a new life.

4. Watchfulness. Keep a sharp lookout for the temptations that have injured you in the past, and determine not to fall into the same pit twice.

SUGGESTIVE THOUGHTS.

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together so our habits are formed.

The tender buds of many a Christian branch are destroyed by such little foxes as temper, discontent and vanity. Many who resist greater sins yield to these.

St. Paul mentions nine kinds of spiritual fruit that ought to be found on every Christian branch—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. These tender grapes are destroyed by little foxes rather than by large beasts of prey.

There is excitement in meeting a great temptation, that often enables us to overcome it, while the chase after little foxes becomes dull and uninteresting.

If there is but one crack in the lantern the wind finds it out and extinguishes the light. It matters not how carefully the rest of the lantern is shielded, the one part that is damaged is sufficient to admit the wind.

It is the little things that make a vineyard. Little drops of water, little rays of sunshine, and it's the little things that spoil a vineyard.

We set traps for some foxes but the little faults set traps for us.

Little faults are like Samson's foxes: every one of them has a firebrand fastened to its tail.

It is easy to kill the foxes before they open their eyes; but let them grow up, and you have many a hunt.

As little grains of sand are most mischievous when they get in the bearings of wheels, so little faults are most hurtful where lives rub up against lives.

ILLUSTRATIONS.

Years ago there was not a single thistle in the whole of Australia. Some Scotchman, who greatly admired thistles, thought it a great pity that a great island like Australia should be without this glorious symbol of his country. He therefore collected a packet of thistle seeds and sent it over to one of his friends in Australia. When it was landed the customs officers might have said, "O that is only a handful of thistle down, let it come in. It will be sown only in some one's garden as a kind of curiosity." Now whole districts are covered with thistles and it has become the farmers' pest and plague. It was but a little thing at first, but how it multiplied and grew.

It is only the work of a moment to destroy character. Did you ever write a letter, and just as you were finishing it let fall a drop of ink and blot the page? It was but the work of a moment, but the evil could not be remedied. Did you ever cut yourself suddenly and unexpectedly? It took days and weeks to heal the wound, and even then a scar remained.

Satan usually begins with men as he did with Achan. He showed Achan first of all a goodly Babylonist garment, and

a wedge of gold. Achan looked at them. Was not that a little thing to do? Then Achan touched them. Was not that a very slight sin? But now he takes them and hides them in his tent. At length he has to die for his crime.

Have you ever read how the locusts sweep over a land? A missionary, in a certain country, when he heard that the locusts were coming called all the people together, and they kindled huge fires by which they hoped to drive off the living stream. The locusts were small but it seemed as if the whole of the blazing fires were quenched; they marched over the dead and burning bodies of their comrades, and as they went, one living stream. Before them everything was green like the garden of Eden, behind them everything was dry and desert. Dread a little sin for it will be sure to multiply.

QUOTATIONS.

(To be repeated in the meeting with an added thought of your own.)

Satan seldom comes to a Christian with a great temptation, or with a temptation to commit a great sin. You may bring a green log and a candle together, and they are very safe neighbors, but bring a few shavings, and light them, bring a few small chips and sticks and let them take fire, and you will soon get rid of that log. You would be startled with the idea of doing a great evil and so the devil brings you a little temptation and says there is no harm in this; here is danger, and so by these little chips we are led into sin.—John Newton.

If the best man's faults were written on his forehead, he would draw his hat over his eyes.—Gray.

It is not so much the being exempt from faults as the having overcome them that is an advantage to us.—Swift.

There is nothing that weighs more heavily upon a right-minded man than the slow progress he makes in overcoming his faults.—Munger.

There is a world-wide difference between the falling of a sinner and the stumbling of a saint.—A. T. Pierson, D.D.

QUESTION SUPRS.

Do I honestly recognize my faults?
 Am I honestly trying to conquer my faults?
 In whose strength am I trying to conquer them?

SUGGESTIONS FOR THE LEADER.

This meeting with the Juniors may be made a most interesting and profitable service. Let the Juniors occupy centre seats and take a prominent part in the programme. A few appropriate recitations and hymns rendered by the Juniors will be an attractive feature. The leader may bring out some good things from the boys and girls by questioning.

A brief report from the Secretary of the Junior Society as to the work they are doing would be a good idea.

MAY 26.—MISSIONARY MEETING.

Summer Schools for the Study of the Bible and Missions

Subject—"The Forward Movement and Summer Schools.

SUGGESTED PROGRAMME
 Canadian Hymnal used.

Hymn 170

Prayer—For those who are working for the Summer Schools, and for the League officers and their departments of work.

Reading of the Scriptures.—Luke XX, chapter, 9-25 verses.

Hymn 77.
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Hymn 77.

Address. "The Forward Movement for Missions, in our Epworth League, Sunday School and Church." References: "The History of the Forward Movement," price 25c. Letter by the Secretary of the Forward Movement in the "Missionary Bulletin," volume 3, number 3.

Address. Summer Schools, their organization and place in the Forward Movement.

For information write to the Secretary of the nearest Summer School. For addresses of Secretaries apply to the Secretary of the Young People's Forward Movement, Methodist Mission Rooms.

What is the Summer School? First of all it is a school. Real study is the watchword. For hours every morning students gather for study which concentrates the mind, enlightens the conscience, and inspires the life. Secondly, it is for the study of the Bible and Missions. "What you study, study well." Experience shows that the Bible and Missions is a study which is not only antly is hungering for the Bread of Life, pure, sweet, refreshing, for which the dry crust of theological indefiniteness cannot be substituted. The Acts of the Apostles is still being written, and at the Summer School we read and study of the Christ, the Infinite Truth, who cannot be confined in religious formulas, and the "Acts of the Apostles," ancient and modern. Thirdly, there are discussions, sometimes in the class room, more often among little groups, and the interchange of ideas which is ever helpful. Fourthly, The inspirational features of the platform addresses kindle the enthusiasm and send us home with the fuel flaming to warm the life of local schools and societies. Fifthly, There is recreation for the body and refreshment for the soul. Sixthly, The gathering for a few days of scores of our best young people creates an atmosphere which can be appreciated only by those who have lived in it. There is a subtle, indefinable influence which words fail to picture. Every one who has attended one of our schools from the opening unto the closing thereof knows what I mean. If the gathering of gamblers for a few days at a race track creates an atmosphere, so does the meeting for several days of the hosts to study the Bible and Missions, but it is one charged with spiritual power. No one can rightly appreciate its power without faithful attendance. One may get inspiration from attendance at one session, at a convention, but one is not likely to know what a school is, from say, one morning session. The meetings are cumulative in effect; and only by breathing the atmosphere for the whole period does one get its tonic effects. It can be seen from this why the school chosen for the meeting is an important factor. Experience teaches that such an atmosphere as referred to is best created where the students live together, mingling freely in social intercourse; and there is something lacking in the school whose students are widely separated during the afternoon periods. I might add that the afternoons are devoted to rest and recreation, not to formal study. The Bay of Quinte conference Summer School will be held this year, at Chemong, near Peterboro. There are many who cannot take an extended holiday, but who may be able to secure a few days of change from wearying work. There are few places where this can be done to greater advantage to life—physical, moral, spiritual—that at the Summer School at Chemong. There for a few days "by the sea side" may you listen to earnest, faithful, capable leaders, enthusiastic and well informed speakers, giving their services freely; there may you speak to others "In psalms and hymns and spiritual songs,

singing and making melody in your heart to the Lord; and giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." One danger of our modern life is that the holiday, which most workers truly need, may degenerate into soul dissipation. But the Summer School brings us this year to the woods where there is perpetual youth, and we feel we should not tire of these in a hundred years. The air is a tonic and a cordial; nature is curative.

Not for us the measured ringing
From the village spire,
Not for us the Sabbath singing
Of the sweet voiced choir:
Ours the old majestic temple,
Where God's brightness shines
Down the dome so grand and ample,
Proned by lofty pines!
Through each branch-enwoven skylight
Speaks He in the breeze,
As of old beneath the twilight
Of lost Eden's trees!

And so from every district between
Whitby and Madoc, between Napanee and
Cannington, may we gather to breathe
in the life-giving ozone, amid the deep
tranquility of the shaded solitude, bring-
ing with it subtle suggestions of the re-
motedness of the ancient quiet of im-
memorial woods, of the vast deep repose
of nature, whose years are lost in the
abyss of time.

"Nature ever faithful is
To such as trust her faithfulness."

There may a touch of something sooth-
ing and quieting and inspiring be gently
laid upon our souls, and out of the
depths of the woods may there come
solemn peace and virile strength. There
may we find that calmness, that quiet-
ness which is the open door for the in-
coming truth. There may we, dear fel-
low workers, come close to nature's God
who "sculpsures the globes of the firm-
ament, and writes the moral law." May
that truth be "fresher than rainbows,
stabler than mountains, agreeing with
flowers, with tides, and the rising and set-
ting of autumnal stars!" But the school
is better without us if we come only and
merely for an "outing;" but may we all
come with an open mind and an inquiring
spirit, for these are essential to an in-
telligent apprehension of "true religion,
undefiled." Without the former we shall
allow prejudice to block the way of pro-
gress; without the latter, a flabby faith
will make the mystery of life a calamity,
rather than a blessing.

S. F. DIXON.

Trained leaders for missionary teach-
ing in the Sunday School and Epworth
League, were never more needed than
to-day. If one missionary could be sent
for every thousand church members, it is
estimated that the world will be evangel-
ized in a generation. Who will doubt
but that one thousand energetic, con-
secrated, self-sacrificing workers would not
support a missionary; and what a force
such a band would be in reaching the
unconverted at home. What hinders the
immediate action? Why does the Church
delay? The chief cause of delay is lack
of leaders. The Summer School for the
study of the Bible and Missions is an es-
tablished institution, which has for its
purpose the inspiring, informing and
training of missionary leaders. It is ex-
pected that over 20 Summer Schools will
be held this coming summer. Definite an-
nouncements are made as follows:

- Bay of Quinte Conference at Chemong
Park, July 2nd to 8th.
- Windsor, July 4th to 12th.
- Matilda District at Point Iroquois,
August 5th to 11th.
- Windsor at Kingsville, August 13th to
19th.
- London District at Lambeth, August
13th to 19th.

Nova Scotia at Berwick
Goderich.

Other Summer Schools will be held in
the Manitoba, Saskatchewan and possibly
Alberta Conferences. It is expected that
one will be held in Columbian College,
Westminster, B. C. The Sault Ste Marie
District expects to hold one early in
August. St. Thomas, Strathroy, Exeter
and Chatham and Ridgeway Districts
are also planning to hold Summer Schools.

JUNE 2.—HOW TO REALIZE THE
PRESENCE OF CHRIST.

John 14, 15-23.

(CONSECRATION MEETING)

DAILY READINGS.

- Mon., May 27.—Ps. 139, 1-12.
- Tues., May 28.—Ps. 91.
- Wed., May 29.—John 14, 1-7.
- Thurs., May 30.—John 16, 7-14.
- Fri., May 31.—Acts 5, 29-32.
- Sat., June 1.—Matt. 25, 31-40.

FOR THE LEADER.

There is great danger that a topic like
this, which is so precious, will prove to
be dreary and meaningless—utterly value-
less; or, perhaps suffer a worse fate, and
be destructive to character—hardening
the heart, unless two or three things are
made sure before the hour of meeting.

1. The leader must be himself conscious
of the abiding Christ. Joyfully, not
sadly, knowing that Christ is formed
within him and reigns there.
2. The leader must be one who has the
fullest possible confidence of his fellow-
workers as a reverent—never a flippant—
Disciple of Jesus. His personal life will
be taken as buttressed by experience.
3. Those who shall take part with the
leader during the treatment of the topic
should be the choice spirits in the league
—those with piety unquestioned but
whose faces are the brightest, withal.

FOREWORD.

Under what circumstances, amid what
surroundings and with what knowledge
of events immediately at hand did Jesus
utter the gracious promises of His abid-
ing presence which this lesson records?
One ought to learn well the story of
"Passion Week" to appreciate fully the
sublime character of what is promised
and the nature of the conditions under
which it may be realized. Was not the
reiterated promise of the Presence of
Christ made to the Disciples while Jesus
was passing under the shadow of the
cross and while His presence was al-
ready on His track and the rulers of the
people were crying for His blood? How
close at hand was Gethsemane? and the
Sanhedrin? and Pilate's hall? and
ignominy and the crown of thorns and
Calvary?

If then, under such circumstances, known
to Jesus, He uttered His promises of hope
and assurance shall it not be taken for
granted under similar circumstances,
when, for example, the world and what
it can control and crowd against us is
threatening us on every hand that we
may appropriate His presence? His
presence is not contingent upon our sur-
roundings, favorable or unfavorable, but
inasmuch as He chose to take the most
deeply shadowed hour of His own expe-
rience in which to make known the pro-
mise let us not fall in our darkest mo-
ments to claim the promise: the promise
of His abiding presence.

But, without doubt, the presence of
Christ, as an abiding guest and Com-
forter in the heart is conditioned. Love
—a love that proves itself by obedience
is the tested experience which entitles one
to the Presence of Christ, according to

promise. Do I love? If so, then I have. The three great words of the lesson before us, intermingled, inter-dependent, many times repeated, are love, obedience, presence. Two of them belong to us and one to Him, but they issue in this, "ye in Me, and I in you." Yet, "we love, because He first loved us."

How do we realize His presence? Are we seeking by this question something to gratify the feelings and whereby to let faith quit the field? That is not wise. Rather let faith keep us in the practice of His presence.

First.—In such practice of His presence as prayer involves. Prayer which does not mean "saying prayers," but which does mean fellowship, companionship, communion.

"Speak to Him thou, for He hears, and spirit with spirit can meet; Closer is He than breathing, and nearer than hands and feet."

Second.—In such practice of His presence as Christian worship and sanctified covenant with our fellows involves. "For where two or three are gathered together in My name, there am I in the midst of them." Matt. 18, 20.

Third.—In such practice of His presence as the unfailing endeavor to minister in His name involves. The scene recorded in Matt. 25, 31-40 is instructive. The doing of the daily round and the common task, in His name may so minister to "the least of these, my brethren" that in their eyes of want and sadness and the world's hardness we may see Him. And as one works in the home or office or factory conscious always that he labors for another and because of another whom he loves, so may we in every moment's endeavor "to do justly and love mercy" be conscious that He is near.

We realize the Presence of Christ—abidingly—in and through the three-fold habit—the fruit of faith—of personal prayer, of united definite approach and helpful ministries.

LESSON SIDELIGHTS.

Cast me not away from Thy Presence, and take not Thy holy Spirit from me. Ps. 51, 11.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit. Isaiah 57, 15.

Olshausen calls John, chaps. 14, 17, the Holy of Holies of the history of Christ—the revelation of His inmost heart.

V. 18. The presence by the Spirit is an universal presence, and the word in this text in the Greek most wonderfully expresses it. It is not "I will not leave you orphans, I will come to you," but it is "I come to you, it is that wonderful tense in Greek, the universal present future—I am always coming to you, I am coming to another, I am coming to the end, I will not leave you comfortless, but ever to the end I am coming to you."—Bishop Winchester.

V. 19. "Mark, it is not ye shall see me, at some distant time, when the work and weariness of life are over, and vision of Me is to be ministered to you as the reward of heaven. No, there is to be for you present spiritual vision. You are to be veritably conscious of my coming to you. You are to see me."—Wayland Hoyt.

V. 21. "This manifestation of Christ to the soul is self-evidencing. There may be false imaginations, just as there may be dreams; but these false imaginations can no more invalidate or destroy the certainty of that manifestation, than

dreams can destroy the certainty of any reality viewed by our waking senses. He who does not recognize from his own inner feelings what this manifestation of Christ to the soul is, stands in great need of a deeper religious experience. It behoves him well to look to it that his interest in Christ is real."—Whedon, in Cocco.

V. 23. "Faith is the channel of divine inflow. Love is the channel of divine outflow. Faith looking hourly to Jesus, constantly receiving His impouring life, as constantly pours it out through love, the door kept open towards the perishing. He abides in Christ who keeps both these doors constantly open. Neither dares to shut. To close the door of faith is to have the inner man grow weak through lack of communion; to close the door of love is to have him grow weak through lack of ministry."

THINK ON THESE THINGS.

There is no God?

Stand quiet there a space,
Let His love shine upon your face,
The whispering air stir soft your hair,
Let down the barriers of your will
Till light and faith fill spaces ill.

Why, all is God!

—Charlotte Chittenden.

Samuel Rutherford, that great saint, speaking of the days when he lived in a house whose walls were unplastered, said: "Christ came to me in Aberdeen, and every stone of my room shone like a ruby." That sounds to you, may be, like an exaggeration, but it can be real for you, for it is the Most High incarnate in human flesh who has said, "Where two or three are gathered together in My Name, there am I in the midst."—Christian World Pulpit.

"A Divine Presence is the reality of the world, and the consciousness of that Presence is the supreme illumination for a man's soul."—Prof. Blewett.

"When the Holy Spirit is present to impart assurance, prayer becomes an entirely new thing; for assurance is the master key by which we may pass into the King's presence-chamber at any hour of the day and night, to find tender and generous welcome." * * * Prayer in the Holy Ghost involves the mystic interchange and fellowship of love. * * * Never grieve the Spirit who holds in His hand your very power to pray. He can sever at will your communication with the throne of all grace and power. In every circumstance of life follow His good pleasure, and whenever you appear before God He will enwrap your soul with this atmosphere of holy stimulation, and bring you into the very cloud where the eternal Father speaks holiest secrets to the Son, and through Him to all who obey His word."—T. G. Selby.

"We have some bold symbols in our church. Could we not bear with one other? Let the seat of honor, the chair at the right hand of the leader or chairman be left vacant to signify Christ's presence. It is the Master's place. It may seem somewhat materialistic. What symbol is not materialistic? This symbol reverently observed would tend to turn every soul into a love-fest, every committee meeting or fraternal gathering into a class-meeting. It would practically acknowledge the truth of Jesus' word that 'whosoever two or three are met in His name Jesus is there in the midst.'"—A. D. Watson, M.D.

"Without a recognition
You passed Him yesterday—
Jostled aside, unhelped, his mute petition—
And calmly went your way.

"Oh, dreamers, dreaming that your faith is keeping

All service free from blot,
Christ daily washes your streets, sick, suffering, weeping,
And ye perceive Him not."

—Margaret J. Preston.

"His discourse sets forth the source of all comfort, strength, guidance, and spiritual well being in the truth of the direct presence of a seemingly absent but really present, a seemingly slain but really living, a seemingly defeated, but really victorious Lord and Master."—Abbott.

JUNE 9.—HOW TO HELP THOSE YOUNGER THAN WE ARE.

Matt. 18, 1-6.

HOME READINGS.

Mon., June 3.—Deut. 6, 4-13.
Tues., June 4.—Rom. 2, 17-23.
Wed., June 5.—Matt. 7, 1-12.
Thurs., June 6.—Prov. 13, 14-22.
Fri., June 7.—Mark 10, 13-27.
Sat., June 8.—Matt. 20, 24-34.

The passage of scripture set for our study, in view of the topic assigned, can scarcely be treated in the form of an exposition. To do so would inevitably lead us in other directions than that intended by the topic. The first verse in the lesson, together with the facts which forced its unseemly question upon the attention of Jesus and obtained its answer so dramatically and decisively, settles what an expository outline of the passage should endeavor to be. It should set forth the teaching of Jesus herein conveyed as to who are participants in the Kingdom of Heaven and what is their character; and this teaching as being, at the same time, a sharp and standing rebuke of an ambitious idea of gradation in the Kingdom of Heaven.

But our topic is more closely related to the verses before us, after all, than the colored man's sermon which he said he "basted" on the text. It is definitely inferential. If full grown men, and men, such as the disciples, of special privilege must learn the most vital lessons of their well-being and well-doing from their own or if child-life and child character dwell under the closest watchfulness of Heaven that no offence shall be done them, it is at once clear that the older are under obligations to the younger; obligations of such service as will prove to be the opposite of offence; namely, sympathy, encouragement, every possible form and degree of helplessness.

Our topic asks "How?"

Well, in the first place, we are on the way to discover the "how" of a thing when we are in earnest about the justice of its claim. Ought children, or those younger than we, ever to be regarded as nuisances, barnacles, "kids" to be kept out of the way and provided with the "left-overs" of consideration? What impaction will such treatment surely make upon the childhoods as we ought to find it, namely, sensitive, tender, trustful, responsive? Certainly, upon the lowest ground that the older can give thought and help to the younger, it must be said that courtesy is due to childhood.

Broadly speaking the greatest help that can be given by the older to the younger is to fortify and strengthen the good that is in them and to endeavor to direct them not into or through or close upon the edge of the evil that sadly, perhaps, sinfully the older may have knowledge of, but away from it—to a clear avoidance of it. Evil is not to be investigated, but to be shunned and abhorred. Whatever tends to weaken or break down the good conscience of childhood or the

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pure purposes of childhood or its trustfulness is a calamity. Alas, how often such damage as that is irreparable. What a pity that under the counsels or example or through the neglect of the older the unstained child should ever grow into the fetters of evil habits! Children have the right to be well-born, well trained, well educated, and to be maintained by their God-given institutions of love. You will be encouraged in their God-given capacities of truth and love by every wisdom with which the alert conscience of their Spirit-quickened elders can surround them.

How? Have you ever heard of Wesley's rules? You remember them. You keep them? They are suggestive here.

1st. The older can help the younger by seeing to it conscientiously that they "do them no harm, by avoiding evil of every kind." If the older swears why not the younger? If the older lies or smokes or indulges in the unclean or the nasty or the doubtful, why not the younger?

They can see to it, also, that others are not permitted to do harm to the younger. The laws of the land are invoked for the protection of the young. They can make these laws more effective; the laws, for example, against child-labor, against selling liquor, tobacco, etc., to minors, against soliciting, against truancy, laws in favor of children's courts and providing for proper homes and guardians for outcast children and for taking them from the control of vicious and incapable parents. The younger can be helped by the older by assisting in the endeavor to build a wall about every child's virtue and honor that, so far as in him lies, by word or example or by influence, directly or indirectly exerted, no harm may come to him from without.

But, secondly, we can help those who are younger than we are by "doing them good; by being in every kind merciful to them after our power, as we have opportunity of doing good to them of every possible sort." How about the books we read to them? How about our example in devotion to God and loyalty to the church? What interest in Bible study, what enthusiasm for noble plans do we awaken in them? What is the tendency of our temper towards them? Could they approximate a just conception of "the mind of Christ" in what they see in us?

If childhood is imitative the older must stand as copies, patterns. If, therefore, we must do good to those who are younger than we are, in order to help them whither shall we seek our resources of character? Character fit to copy and pattern after? "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus."

ILLUSTRATIVE AND HELPFUL.

"Study the Word of God. Appropriate its truth. Live it before your children. Write its precepts upon their memories by sensible iteration, and bind its principles upon their hearts by faithful examples. Teach them simplicity of life and language. Teach them to tell the truth and nothing but the truth."—Michigan Christian Advocate.

The following from a sermon by A. C. Dixon, D.D., are suggestive:—
"Twenty-five years ago, in a western mining camp, a crowd of rough men had assembled to listen to music and speaking. While the band was playing, a baby in the audience, the only one in the whole camp, began to cry. A tall miner rose, and with stentorian voice, said, "Stop that noisy band and give the baby a chance. Give the child a chance."

A little boy, when he was dying, was told by the minister that he was going to heaven. His last prayer was, "Lord, make room for a little fellow." He seemed to feel that there was no room on earth for him, and he was glad he was going to a place where there might be room enough."

"Do you do any literary work?" asked a mother of a mother. "Yes," she replied. "I am writing two books." "What are their titles?" "John and Mary," she answered. "My business is to write upon the minds and hearts of my children the lessons they will never forget."

Thousands of parents govern their children simply and solely for their own luxury and convenience, and take no pains to smooth the tones of their voices or to measure their action. I have seen children insulted so grossly by parents that nature in me said, "The parents ought to be severely punished," while God in me said, "No, the only ought to be reprov'd and taught better." Because God lent a little child to you He did not lend it to you to be a rug for you to wipe your feet on, nor to be a slave to run of your errands, and for you to practice your cruelty and irritableness. This child was God's before it was yours.—Becher.

"Do not parents prejudice their children from the laws of securing an education? Do they not seek to prejudice their minds towards that which is moral and of good report? Then why not prejudice them in favor of salvation through Jesus Christ?"

Besides, it is unscientific and contrary to the laws of psychology and experience to hold that youth will grow up unprejudiced. If the field is neglected it will be cursed with a crop of weeds. If youth is not prejudiced toward the good, it will be prejudiced toward the bad. The devil understands the laws of psychology better than we do. "It is surer to claim youth for Jesus Christ than to reclaim men when they have wasted their substance in the far country and sold themselves as the devil's swineherds."

"Children are the heritage of Christ: of such is the Kingdom of heaven. Their proper place is in the Church. To keep them out of the Church through indifference or prejudice; to prevent the enlargement of their religious life by disobedience of the divine command to bring them up in the nurture and admonition of the Lord; to dethrone religion as the supreme and controlling idea, and to substitute pleasure or some other inferior thing, is to turn the feet of the children from the ways of light into the ways of darkness; to deny them their purest joys of life; to diminish their usefulness; to rob them of their largest opportunities; to withhold from them that to which they are justly entitled, and, it maybe, to shut them out from the Kingdom at last. It is a heavy responsibility."

"God bless the little imps, who would a man be without children? Five francs a week richer in pocket and a million a minute poorer in pleasure. Taking his ease instead of easing their little aches, sleeping at nights, instead of stumping about the bedroom in his slippers, but with a heart as hard as a gizzard and a soul dry as dust."—Bruno, in Caine's "Eternal City."

"Some time since a fine tall young man was convicted of wilful murder, and lay under sentence of death. When his mother visited him in his cell, he turned round, and said to her, "If it had not been for you, I should never have been here," she replied, "I'm sure I never told you to do any harm." With awful emphasis he rejoined, "I'm sure you never told me to do any good."

Where Moral Courage Won

Christiana Dickson, the wife of one of the first settlers of Erie County, Pennsylvania, was a small, blue-eyed, low-voiced woman, extremely timid, but she had a horror of drunkenness according to custom, to put up a barn, needed on her farm. They all assembled and went to work, while she prepared a great dinner. After an hour or two, whisky was asked for. She refused to provide it.

Her brothers, and, at last, an elder in the church, came to reason with her, to tell her that she would be accused of meanness. Without a word the little woman went to the barn, and baring her head, stepped upon a log and spoke to them.

"My neighbors," said she, "this is a strange thing. Three of you are my brothers, three of you are elders in the church—all of you are my friends. I have prepared for you the best dinner in my power. If you refuse to raise the barn without liquor, so be it! But I would rather these timbers rotted where they lie than to give you whisky."

The men angrily went home, the little woman returned to the house, and for hours cried as though her heart would break. But the next day every man came back, went heartily to work, enjoyed her good dinner, and said not a word about whisky.

This led to the discontinuance of the use of whisky at barn-raising in the country. Her sons grew up strong, vigorous men, and did good work in helping to civilize and Christianize the world; their descendants are all of a high type of intellectual and moral men and women. If she had yielded this little point, they might have been like many of their neighbors—drunkards.

Learn by Doing

The last remark suggests the importance of making an earnest effort to practically apply in our Sunday School work the generally recognized principle of pedagogy, "Learn by doing." Truth never really belongs to us until we have put it into practice. The development in the modern Sunday School of the Boys' Messenger Corps and the organized Bible Class has come about as a result of the recognition of this principle. The Sunday School cannot even be a Bible school, in any vital sense, unless it is made also a school for training the young in Christian conduct. Every Sunday School, from the Intermediate Class upward, should be an organized force of Christian workers. Great care is required in directing the religious activities of the young that they may not be betrayed into priggishness or Pharisaism. But to give such wise direction is a part of the business of pastors, superintendent, and teachers; and if there are those who feel that they are incapable of rendering such service, they should in all seriousness and with all possible diligence set about preparing themselves for it.

Cares of the World

"The cares of this world." All these things choke or smother the good seed of the word, drawing off so much of one's attention, absorbing so much of one's interest, and using up so much of one's time, that one has no time left for spiritual things, and a fagged, hurried, heartless formalism is at length all the religion of such persons.—Jamieson, Fausset, and Brown.

The Junior Epworth Era

Edited by Rev. J. T. Bartlett, Associate General Secretary of Sunday Schools and Epworth Leagues

About Your Church

None of you should think that the Church, like a home, should contain all ages. There is a place for grandfather and little brother, for grandmother and baby sister. The charm and joy of home is often in the presence of the little ones. We may be sure that our heavenly Father wants all His little ones to be in His household. You may be quite young; but the Church is the best place for you to grow in. The Church is not just like a hospital where sick and injured people may be taken care of by doctors and nurses. It is not for making sick people well, any more than it is for keeping well people busy. The Church is like a big factory in which hundreds of people are hard at work. Each one has his place, and is put to that kind of work which he can do best. The work which God asks the Church to do is to save the world. The Church is not like a club that exists just for the good of its members. You are not in the Church just for what you can get from it by way of help and blessing for yourself; but for giving these to others beside yourself. And it is by giving that we get the best things for ourselves. The Church lives to give us, that we may give out again to others who have not what we have. So you need the Church, and the Church needs you. Do not think that just you can be just as good, or do just as much without the Church.

Weekly Topics

May 19.—"Look out for the spider. Don't let him tangle you up in his web. He'll do it if you are not careful. Watch for him!"

May 26.—Missionary Trip around the World.—India.

SUGGESTED PROGRAMME.

Hymn, 318.
Prayer for India and its missionaries. The roll call to be answered by a fact about India.
Psalm 96 to be repeated by all.
From Chentu, China, to Calcutta, conducted by the guides.
Hymn 303.
Suggested items for the News Agents: Two great pioneer missionaries to India. How India is governed.
The children of India.
Why the Idols were exhibited.
From Calcutta, through Allahabad, to Bombay, with a guide.
Hymn 421.
A News Agent may here read a short missionary story.
From Calcutta to Madras with one of our guides.
Hymn 460.
Mizpah Benediction.

Missionary trip tickets, half-cent each, fifty cents per 100.

The outline of the trip for the use of the Guides as given below.

Life of Carey, 5 cents.

Read carefully this number of the Era, and Onward for May 11th.

No soldier can do as much alone as if he puts himself into the army, joins with many others like him, and learns to serve his king and country under the command of some wise and experienced general. Your Church is that part of God's great army fighting to overthrow sin and wrong in the world. You can do your best service with others who think and feel like you. Do not try to serve God alone. Do not think that the Church does not need you yet, or say that sometime later when you are older, wiser, or more capable, you will join it. Do so now. Grow wise, strong, experienced, skilful, in the Church. You will not be likely to do so out of it. A man who has tried to be a Christian without joining the Church said to me just a little while before he died, that he had made a great mistake by keeping out of the Church, and that if he had his life to live over again he would spend it inside, not outside, the membership of the Church. Do not make his mistake. Thank God that you have a Church home where you may live happily and healthily with others of His children, and in which you may work for Him in the salvation of the world. Make the Church yours by giving yourself wholly to it and its work. Love it as your religious home, labor in it with all your might, be loyal to it through all your life, and you will never be sorry as the man I have told of you was.

The Christian Conquest of India. Bleshop Thoburn, 35 cents. A School Geography. A School History of England.

Send to F. C. Stephenson, Methodist Mission Rooms, Toronto, Ont., for a list of Special Helps and Information regarding the missionary trip and the programme on India.

SUGGESTIONS FOR THE SUPERINTENDENTS.

If you have not yet begun the missionary trip, begin now.

Obtain a map of India and China; a map of the world will answer.

If you cannot borrow a map, draw an outline map on the blackboard or on large sheets of paper; mark the cities named in "Directions for Guides."

Impress upon the boys and girls that the 96th Psalm is to be learnt by heart.

Write to F. C. Stephenson, Methodist Mission Rooms, Toronto, Ont., for the information necessary for the preparatory meeting of the trip.

Have several Guides, one for each section of the trip, as arranged in "The Directions for Guides."

The Conductors should call out the places before the Guide begins to tell about them.

DIRECTIONS FOR THE GUIDES.

GOOD-BYE TO CHENTU AND KIATING.

Now the time has come for us to say good-bye to our missionaries in Chentu. Once more we go aboard the house-boat in which we ascended the Yangtze, and with final farewells are off again. We will call at Kiating to say good-bye to Dr. Service and Mr. Mortimore, for these are the last of our Canadian Methodist

missionaries we shall see for a long time.

SUI-FU.

Our next stop is Sui-fu, and here we are welcomed very cordially by the members of the International Society, which has a mission here. We are very glad to get out of our somewhat cramped quarters on the house-boat, and rest ourselves before starting on our long over-land journey. But here are the coolies with the sedan chairs. It will take us more than a month to accomplish the next stage of our trip. The road in many parts is a wild and rocky one over the mountains, and very lonely. But there are so many of us we shall not mind that. Then, too, all along we shall be meeting with missionaries of other churches, who will be glad to see us and to hear from the other stations.

CHAO-TUNG-FU AND YU-NAN-FU.

Chao-Tung-fu! We are getting quite used to the odd Chinese names now. But it is not pleasant to see Mr. Pollard, the English Wesleyan missionary, and to hear him bid us welcome? Five days in the chairs seem a long time, but three days must not grow weary yet. Three days more, and we are at Tung-Chwan-fu where we meet more English missionaries. We are beginning to realize that this missionary movement is world-wide. In four days more we will reach Ku-Tsing-fu, where there is another station of the International Society. Another four days, and we reach Yu-Nan-fu. This is a fine city, the capital of the province of Yu-Nan. It is built upon a lake, and is the place toward which the French are building their lines to connect with their possessions in Tonking. So by and by it will be possible to take this journey in greater ease and comfort.

BURMAH.

Now it will take us twelve days to reach Ta-Li-fu, and this is the last mission station we shall visit in China. A few days more and we are over the border in Burmah. This country is really a part of India, so we are on British territory once more. Here we are at Bhamo, and there is the good old Union Jack. How familiar it looks, even though we have not seen it for so long.

We will dismiss our chairman here, for Bhamo is on the great Irrawaddy River, and we will take a steamer to Rangoon, in Southern Burmah. On the way we pass Mandalay, the capital of the country. This city was captured by the British in November, 1885, and shortly afterwards the whole country came under British rule. At Rangoon we find a large steamer waiting to take us on board, and in a little while we are on our way to Calcutta.

CALCUTTA.

What a wonderful city it is! You are surprised that it is so modern looking? See! here is a large Y.M.C.A. building and it is said there are in this city more students than in any other in the world. What an opportunity there is here for the Christian missionaries. Then here is the mighty Ganges, the sacred river of the Hindus. You know the people used to worship this stream, and the mothers throw their little ones into it, as an offering to please their gods.

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Some of you have read the story of the Black Hole of Calcutta, when 146 English were confined in a dungeon twenty feet square, during one night, and only twenty-three remained alive in the morning. This occurred in 1756, and then, one hundred years later, followed the Indian Mutiny. You will read about these with more interest now that you have seen the city.

ALLAHABAD.

We are going to take the train now, to Allahabad, "the city of God." This is

June 2.—"God's Prophets and their Messages." (The Prophets.) Jer. 25, 4-7.

The Prophet's were God's messengers to His people. They made known His will, and taught the people how to keep it. They not only told of things that were to come in the future; but they showed the people how they ought to live in the present. They were preachers and teachers. Their messages all called to Righteousness. When the nation of old heard and obeyed, they prospered. When they disobeyed, they suffered loss. The prophets preached Truth, and exhorted the people

information is given us in His Word. . . . 2. Choice. We must choose for ourselves. He teaches; but never compels us. . . . 3. Action. The very word "walk" means progress, not only movement. (Soldiers sometimes "mark time." They do not move ahead in doing it. "God wants us to do more than "mark time.") 4. Continuance. We should "Go Forward!" not just a little bit once in a while; but regularly and steadfastly every day. . . . 5. Separation. If we are to walk in His paths, we must keep clear of the ways of sin and wrong-doing. No one can walk in two ways at once. Everybody is walking one way always. Only he who walks in the ways of God is safe, happy, prosperous, and strong. The way of sin is the way of danger, death, and despair. . . . There is no excuse for ignorance, for God has given His Word; there is none for failure, for God has promised His aid. Therefore, let us all do His will.

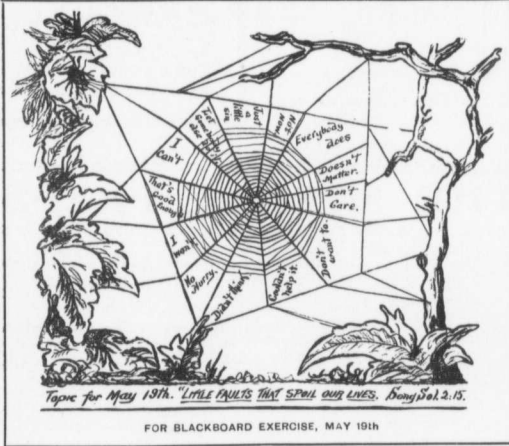
June 16.—"Isaiah's Song of Thanksgiving" (Praise Meeting.) Isaiah chap. 12.

The study of the six verses of this chapter will give abundant illustration of "Praise" for the following subjects:

- Pace.
- Reconciliation.
- Aid.
- Instruction.
- Salvation.
- Excellent things.

The statement of the prophet, "He hath done excellent things," will open up a wide field, in which the Juniors may readily roam and find added reasons for thanksgiving to God.

(In arranging for the Topics, do not forget in some way to remind the young people of the significance of May 24th. The memory of the good Queen Victoria should never be allowed to die out. The older Juniors will recall many things connected with her reign, but the younger children should be taught of her devoted character and Christian influence. If you can arrange for a special meeting commemorative of Her Majesty, do so.)



FOR BLACKBOARD EXERCISE, MAY 1907

a great resort for pilgrims, as it is situated at the junction of the Ganges and the Jumna, the holy streams of India. So many pilgrims throng the city, especially during the great fair, held every twelve years, that the natives call it the "City of Beggars." Allahabad, too, suffered in the Indian Mutiny, but you can read that up when you reach home again.

BOMBAY

In order that we may see as much as possible of this great country, we are going across to Bombay, on the western coast. We notice as we pass along how densely populated India is. You have heard of the great famines that sometimes sweep over the land, and now you can understand what a serious matter it is when the crops fail, for the people, as a whole, are miserably poor.

We should feel a special interest in India, too, for it was here that William Carey, the shoemaker, the pioneer missionary of modern times, did his work. We shall hear more of him later.

But here we are at Bombay, one of the great cities of India, almost as large as Calcutta. Here we find an enormous dockyard, covering 200 acres. In addition there are a number of buildings of interest, including the Town Hall, Cathedral, Custom House, and others.

MADRAS

Madras, the last place we shall visit in India, is over on the Bay of Bengal, nearly 800 miles south-east of Bombay. This is called "The City of the College," and in it are to be found churches of all denominations. You can easily find these cities on the map of India. In your school geography. Our trip through India will make these places very real to you—not merely a number of meaningless names.

to live it. The messages of the prophets were mainly to denounce sin, call to repentance, and comfort the faithful servants of God. Sixteen different men have left their prophetic utterances in the Old Testament. (Find their names.)

But there were other prophets besides these. Moses, Samuel, Elijah, Elisha, and others were prophets; but there are no books bearing their names like those of Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. . . . Taking the text assigned for the day: Who sent the prophets to the people? . . . What was their message? . . . How did the people receive them? . . . What was the result of their disobedience? . . .

The call of God to us is the same in principle as it was to the Jews of old. . . . The need of righteousness is as great as ever. . . . The curse of sin is as bitter as the Jews proved it. . . . The blessing of obedience are as great as ever before. . . . And the folly of rejecting God's Word is as sad as in the days of long ago. . . . What the prophets explained from God's law as the people's duty then, the preachers and teachers make plain now. God still teaches us. We must heed and obey. If we refuse there is nothing but loss before us. But the way of obedience is easy to those who would walk in it. If we will, we may enjoy the favor of the Lord as truly as His Prophets declare it so long ago. Hear! Heed! Obey! These are the emphatic words.

June 9.—"Walking in God's Paths." (God's Paths.) Isa. 2, 1-3.

"We will walk in His paths," is the central statement to-day. What does this involve? . . . 1. Knowledge. We must know what they are. . . . This

Boys Who Made Great Men

A Swedish boy fell out of a window and was badly hurt, but with clenched lips he kept back the cry of pain. The king, Gustavus Adolphus, who saw the boy fall, prophesied that he would make a man for an emergency. He did, for he became the famous General Bauer.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited over it. I can't study so well after it. So here it goes!" And he hung the book into the river. He was Fichte, the great philosopher.

THE next issue of this paper will be a special Junior number, prepared by Rev. S. T. Bartlett, Associate General Secretary. This will contain many good things for and about the Juniors, and should be widely circulated. Copies will be supplied by the Book Steward at \$2.00 per hundred, post-paid, or \$1.00 for fifty. The Juniors can sell these at 5 cents per copy, and make a nice profit. Send all orders early, so that a sufficient number of papers may be printed.

Quite Sure He Wouldn't

When Secretary Blaine died in Washington, he was missed, among others, by the colored bell boys of the Hotel Normandie, though, when he was quartered there, they stood in considerable awe of his preeminent demands upon them. Naturally they had some anecdotes of the Secretary, one of which is repeated in an exchange:—

One frightened little fellow who was called to the Secretary's room in the early morning found him walking the floor and running his hands through his hair in deep thought. Turning suddenly on the youth Mr. Blaine said, in stentorian tones. "Boy, don't you ever be Secretary of State!" "Deed I won't, Mars' Blaine, 'deed I won't," said the little negro, his eyes rolling in fright.

Absent-Minded Professor

Oliver Peebles Jenkins, of Stanford University, is head professor of the department of zoology. He is a scientist, and therefore a deep thinker, and, consequently, often preoccupied and absent-minded.

His most recent adventure attributable to his absent-minded propensities is at present furnishing much amusement for the faculty.

He was reading one evening after dinner when his wife approached, and, touching him on the shoulder, remarked softly: "Oliver, Mr. and Mrs. Branner are coming over this evening, so just go upstairs and put on your other coat."

The quiet little professor complied without a murmur. An hour later, when the visitors had been in the house some time, the hostess excused herself for a moment and slipped upstairs to see what detained Dr. Jenkins. She found him in bed, calmly sleeping.

"O, to be sure, the Branners," he said, when she awakened him. "I'll be right down. I guess I was a little absent-minded. I must have forgotten what I came for when I removed my coat, for I kept right on undressing and went to bed."

A Bold Confession

A Parliamentary candidate was being heckled. One of the questions had reference to the religious denomination to which he belonged.

"Well," he said "you have asked me an honest question, and you shall have a straightforward answer. My grandmother was a Scotswoman, a rigid Presbyterian."

Obvious disappointment was shown on the faces of the audience, so the candidate proceeded.

"My grandfather was English, and therefore a member of the Church of England."

Still no enthusiasm, but rather the reverse.

"My father, on the other hand, was a good Baptist," went on the desperate candidate, who was still unrewarded by applause. He grew anxious, so hurriedly added, "But my dear old mother, long since dead, was a Methodist."

Instantly all faces were radiant; so he concluded:

"And, gentlemen, I follow the precept of my dear old mother. I'm a Methodist and I don't care who knows it!"

The new teacher at France's school caused that maiden no small amount of bewilderment. There's no use in my trying to do this example," she exclaimed despairingly to her mother, "because the old way I understand I've forgotten and the new way that I know I don't understand!"

Cheap Life Insurance

At age 20 an ordinary life policy without profits costs a total abstinence \$13.30 per annum in the

EQUITY LIFE ASSURANCE COMPANY

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