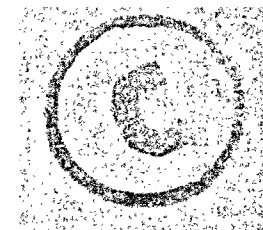


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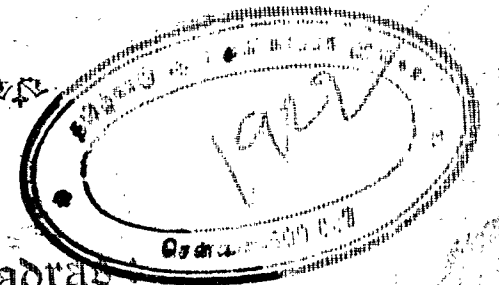
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A Monthly Record

Volume XXVIII

January—December 1922



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H. R. H. THE PRINCE OF WALES AT THE CALCUTTA UNIVERSITY.*

On occasions when Honorary Degrees are conferred in this University, the Vice-Chancellor is expected to dwell at some length on the eminent position and attainments of the distinguished recipients; but whatever may verily be pleaded in defence of this time-honoured custom, a departure may well be sanctioned when we are assembled to show our regard for the Heir-Apparent to the Throne. The event may rightly be interpreted as possessing a significance rather national and imperial than scholastic and academic. We rejoice to

think that now forty-six years ago, when the Senate of this University desired to honour His Royal Highness Albert Edward, Prince of Wales, whom Queen Victoria of loved and revered memory had sent out in our midst in token of her deep affection for the millions of her subjects in her Indian Empire, we were authorised to give expression to our feelings in a manner befitting an academic body and to open our roll of Honorary graduates with his illustrious name. We remember, again, with pride and pleasure that thirty years later His Royal Highness George Frederic Ernest Albert, Prince of Wales, graciously consented, like his august father, to join the rank of our Honorary Doctors of Law. We

* Address of The Hon'ble Justice Sir Asutosh Mukherjee at the Special Convocation held at the Government House, Calcutta, on the 27th December 1921, to confer the Honorary Degree of Doctor of Law on H. R. H. the Prince of Wales.

recall, further, with gratitude and exultation the memorable day when six years later, our great Sovereign and his consort vouchsafed to us the high privilege of approaching Their Gracious Majesties on this very spot, with a dutiful address expressive of our deepest feelings of loyalty and devotion. It is thus appropriate in the highest degree that on the present auspicious occasion we should be anxious to extend to His Royal Highness the Prince of Wales, such enthusiastic welcome as lies in our power and thereby to renew a connection between the Royal House and our University which, to our joy, already possesses a hereditary character.

But let me emphasise that there are additional weighty reasons of a personal nature, why we are gratified by this opportunity to give outward expression to our feelings of esteem and admiration. Though still in the threshold of what is bound to prove a career of signal beneficence, His Royal Highness has given abundant proof of true nobility of soul. Whether amidst the peaceful life of an ancient seat of learning and culture, or amidst the storm and stress of a battlefield in the greatest of wars recorded in modern history, his high sense of duty and good comradeship secured for him the affectionate regard of all who were brought into contact with him. To their surprise and delight, he united inexhaustible courtesy with chivalrous courage, and untiring energy with unflinching serenity of temper. It is no wonder that a Prince of the Royal House, so richly endowed by Nature, gifted with

an ever-radiant smile, warmly interested in the welfare of the rising generation, anxious to meet and mingle with youth and to understand their hopes and aspirations, ever ready to open out his mind to them and to give them an insight into the ideas he holds in reverence as true and honourable—it is surely no wonder that such a Prince should, by universal testimony, conquer all hearts wherever he might go, in the Dominions of Canada, in the Australasian Colonies, in the United States of America, and, let me couple without hesitation the name of my motherland, India.

What then can be more eminently befitting than that he should prove to be one of the greatest of ambassadors that have ever served the British People,—the founders of commonwealths, the pioneers of progress, the stubborn defenders of liberty? What, again, can be more natural than that we should, with pride and pleasure, invite him, who symbolises in his person all that is best in the traditions of that race, to enter the portals of our Academy, which has been charged by our Gracious Sovereign to conserve our ancient learning and simultaneously to push forward Western science? It is, indeed, by a wise dispensation of Providence that the destinies of India have been united to those of a Western nation so progressive and enlightened as Great Britain; this has rendered it possible for us to maintain and develop our highly-cherished national culture, intellectual and spiritual, and, at the same time, to take full advantage of the immense

opportunities of advancement afforded by all the knowledge, all the science, all the skill of the West. But while we realise the truth that the destiny of men is in their own hands, that their future is for themselves to shape, we look for comradeship to the nation which has been a lesson to oppressors, an example to the oppressed and a sanctuary for the rights of mankind,—that comradeship which is the key to all well-being and happiness in the democratic life of the British Empire to-day, comradeship between nation and nation, between race and race, between people of all ranks in all walks of life. We have been taught to believe that every man and woman under the law should have an equal chance and equal hope, and that individuals and society will have their highest development and the largest allotment of human happiness where this is secured by the spread of education along with liberty under law—liberty, not license, civilisation, not barbarism, liberty clad in the celestial robe of law, that law which alone is the authoritative expression of the will of the people. The dynamic effect of the fusion of ideals, eastern and western, is already visible over this vast continent, the repository of an ancient and glorious civilisation. If I may be permitted to recall the language of our Gracious Sovereign, when ten years ago he gave us the watchword of Hope: "On every side I trace the sign and stirrings of new life"; I see, indeed, the majestic vision which unfolded itself to that great Puritan Poet—mighty-mouthed inventor of har-

monies, the God-gifted organ-voice of England: "Methinks, I see in my mind a noble and puissant nation rousing itself like a strong man after his sleep and shaking her invincible locks." To have thus roused India from the slumber of ages and now to help her to reconquer for herself her position as a leading nation of the civilised world by assigning to her an honourable place of equality amongst the members of the commonwealth of Britain, will be not only the final realisation of the beneficent purpose of Providence, but also the crowning glory, the noblest achievement of the British race—the race that has secured from unwilling kings the charters of its political rights, the race that has afforded incontestable proof of its humanity by the abolition of slavery within its world-wide territories. The truest course, the surest course, for every member of that great commonwealth to follow is, I doubt not, to recognise that Indians, like Englishmen, are high-spirited and fearless; both alike will do justice, will have justice, and will put up with nothing but justice from each other and from the nations at large. Weld them together, more and evermore, in a comradeship for defence of liberty under law. Their union of heart and purpose will record the triumph of justice and humanity, and will leave its indelible mark upon the pages of the history of Freedom in every sphere of activity of civilised man. We fervently hope that no sullen clouds of coldness or estrangement may ever obscure our fair relations and that the action or inaction of men who

meditation disunion may, not succeed to mar the benevolent purpose of Providence; and we venture respectfully to charge the future King of the British People with a cordial message of goodwill from us, assuring them of our desire to strengthen the golden-link which connects India with Great Britain and the Royal House.

My Lord, I trust I shall be forgiven if I bring my address to a close on a personal note. On the occasion when forty-six years ago, an Honorary Degree was first conferred on a Prince of Wales, the distinguished graduates of this University were invited to witness the ceremony. One of the earliest graduates was permitted as an act of special favour to bring his little boy into the Senate House to have a glimpse of the Prince. The tumultuous acclamation which greeted His Royal Highness as he entered the hall made an ever-lasting impression on the mind of the boy. Thirty years later, the boy had developed into a Syndic and recorded his concurrence in a proposal to confer an Honorary Degree on the second Prince of Wales. Six years later, this very Syndic as Vice-Chancellor of this University and as the spokesman of the Senate had the high privilege to present a loyal and dutiful address to His Most Gracious Sovereign. By a singular turn of events, he now stands before you and has the supreme satisfaction to invite Your Excellency, Chancellor of this University, to confer an Honorary Degree on the third Prince of Wales.

H. R. H. The Prince's Reply.

"I thank you for the very high honour which you have conferred on me by granting me an honorary degree of your University.

My father, His Imperial Majesty the King-Emperor, received this honour at your hands in 1906, and six years later recalled the pleasure which the ceremony had afforded to him, in his reply to a loyal address presented to him by the representatives of your University.

On the latter occasion His Majesty dwelt on the high ideals which should animate Universities in India; and in his confidence that the labours of your governing body would be inspired by these noble standards and that you would shoulder your high responsibilities with a courage which would command success. At the same time His Majesty's deep interest in the cause of education was shown by His special commands to His Governor-General regarding the expansion and improvement of education generally in India.

I am gratified to hear that His wishes in the latter respect have borne fruit. It will be of interest to His Majesty to learn from me that His confidence in you was not misplaced; and that in the rapid expansion of educational facilities, which has occurred, one of the important features has been the co-operation of bodies such as your University, in measures calculated to extend and improve the system of higher education. I am glad to know that the proportion to the expansion which is taking place

JAN. 1922.]

MADRAS UNIVERSITY LECTURES.

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ments of education in this country. That this co-operation is cheerfully given in the face of financial and other difficulties redounds to your credit.

Gentlemen, I will not detain you longer. I trust that the honorary degree with which you have presented me to-day, will form a real bond of union between me and the University of Calcutta."—*The Calcutta Review*: January 1922.

MADRAS UNIVERSITY LECTURES.

By

PROF. W. A. CRAIGIE, D. LITT.

IN this course of six special lectures, the first two deal with the historical study of the English Language; the next two deal with the present conditions of study and research in English, with a few suggestions for its future development; while the problem of dialects and the relationship of English to its sister tongues will be dealt with in the last two.

LECTURE I.

"ENGLISH IN THE LIGHT OF HISTORY."

The title of this first lecture is 'English in the light of History'; perhaps a better title would be 'English in the light of its own History.' For now we mean to trace the origin and history of the English language from its obscure beginnings on the continent to its present world-wide predominance.

When we come to the question of its origin, we feel that geographically it was placed in a very unfavourable position. How very unfavourable this position was may be guessed from the fact that Frisian—a language very much allied to English (because Anglo-Frisian is a distinct group of the W. Gmc languages) and very similarly placed too—had a rapid decline and is now almost an extinct tongue, due mainly to the pressure of the other powerful languages both from the north and the south. From this fate Anglo-Saxon was saved because the Angles, Saxons and Jutes

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crossed the seas and landed in Britain. Verily as Shakespeare says:

'There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows, and in miseries.'

And the Angles, Saxons and Jutes took the tide by coming over to England and their future was assured. As soon as the Anglo-Saxons made themselves masters of England, their speech was spread throughout the country; or at least as much of it as was occupied by them at every stage, and the older language of the natives was driven into Wales and Cornwall. This was possible on account of the utter indifference of the conquerors to the language of the natives as well as the fact that Anglo-Saxon had already got a marked attachment to poetry and poetic composition. There was shown a remarkable appreciation of artistic and emotional qualities and a skill in the handling of words which was made in itself a conscious art. Its vocabulary was full of poetic words and thus Anglo-Saxon was placed above the bare necessities of ordinary life—at least in poetry.

But there was no good prose literature in Anglo-Saxon; there was nothing corresponding to the Icelandic Sagas which afforded examples of good prose. The liturgy in the Church was the only prose worth the name to be had in England and even this was in Latin. Had the Church been supreme in England, it was therefore probable that English would have declined and Latin rapidly risen to prominence. From this

fate Anglo-Saxon was saved by the Scandinavian invasions which made ecclesiastical learning scarce in England.

When Alfred came to the throne he found that Latin was practically unknown in the country and so he began to substitute Anglo-Saxon in its stead. Hence the importance of the translations of Alfred in the development of the English language; his work served not only to cultivate the language but made it flexible by enriching it with a vocabulary of an artificial nature based on translations of Latin terms; also by the coining of words for the expression of abstract ideas. Thus Anglo-Saxon was carried beyond the stage of a spoken tongue; and it was well ahead of the other languages.

This advantage was lost very soon after it was gained, because of the Danish conquest which swept the land clear of all this; whatever remained of Anglo-Saxon was merely the popular element in literature. It took nearly a century and a half to repair this damage.

Those who have written about the history of the English language have laid great emphasis on the effects of the Norman Conquest; but they have often overlooked the fact that the Scandinavian invasions had an equally important influence. For the Scandinavian Conquest of England constituted a real danger to the supremacy of English. The Scandinavians were more numerous than Anglo-Saxons and they occupied their territory in a more forcible manner than the Anglo-Saxons. This

gathered from the evidence of dialects and place-names spread over the northern half of England. Further the Scandinavian population was equal in number to the Anglo-Saxons, if not actually greater. The accession of Canute to the throne of England might have had evil consequences; as an Icelandic writer says, the number of people speaking Scandinavian was the same in England as in Scandinavia itself until the coming of the French. If this tendency had operated unchecked it would have been a real calamity; for English would have been extinguished by Gaelic and Scandinavian together. The recovery of the Anglian tongue is thus an event of great importance; it was helped on by the readiness of the Scandinavians to learn English. Thus Scandinavian was gradually driven out of the north of England. Its effect is found in the simplifying of the Anglo-Saxon vocabulary rather than in the number of words actually borrowed from it; for we do not have a very large number of words of Scandinavian origin in standard English.

The next important point we have to note is the effect of the Norman Conquest and its influence on English. There was for a time a great deal of confusion because in England there were two or three languages prevalent; Anglo-Saxon was relegated to the use of peasants and the country folk; Norman-French was used by the nobility, while Latin was prevalent as the learned language of the monks and the medium of the Church. From this inferior position

Anglo-Saxon was redeemed by the following causes:

(a) *Religion.* Very soon religious instruction began to be given in Anglo-Saxon; as, for example, in the Middle English poem of 'Genesis and Exodus' in the preface to which the author says, 'this book is drawn in English speech out of Latin, because it is the native tongue understood by the people'.

(b) *Patriotism.* The Peterborough monks composed their chronicle in English and not in French or Latin, because they were influenced by the motive of patriotism. This same idea is found in the preface to the 'Cursor Mundi' which is said to have been translated 'for love of the English people'. Again it is this feeling that leads a certain writer of the time to make the satirical remark: 'There is no country that holds not to its own tongue except England.'

It was indirectly helped by the enmity to the French due to the wars of Edward III with France.

(c) *Legislative enactments.* The sway of Norman French in the Law courts was gone by means of an Act of Parliament. Thus gradually people became ignorant of French and this helped the revival of Anglo-Saxon. Causton, Lydgate and others, say that they wrote in English because the common people did not understand Latin or French.

Thus when English re-entered the field, it had undergone some important modifications. There was the levelling of inflexional endings; and besides there was the incorporation of a large number

of words from Norman French. But apart from these, there were other noteworthy changes in the structure of the language itself. The vocabulary which was artificial in Alfred's time became quite natural; words which were indefinite and weak in their meaning became definite and simple in their significance, and the texture of the language had become thoroughly sound.

In English vocabulary simple words of long standing (whatever their origin) were unquestionably accepted as current English. For example, Chaucer speaks of the French of 'Stratford atte Bowe' and without hesitation he employs such terms as *squire*, *knight*, *king*, *bishop*, *church* or *priest*. His one anxiety was that he should become intelligible to all and to achieve this purpose he used common terms and avoided as far as possible learned words.

During the 15th and 16th centuries there are several controversies among the critics themselves. Some of them hold that purely English words alone are to be used; others plead for using English words of Latin or French origin if they have been current in the language for a considerable time; still others go to the length of writing pure French or Latin. The conflicting views set forth by Caxton in his Prologue to the *Iliad*, Stephen Gossan's *Art of Rhetorique*, Sidney's *Apology for Poetry*, the commentator of Spenser's *Shepherd's Calendar* and other Elizabethan critics and rhetoricians go to point out how keenly the controversy raged between the ten-

dencies shown above. In the words of a critic of that time, England became 'a hotch-potch of all speeches'; 'there was no English spoken but only gibberish'; 'people became strangers to their own tongue in England.' This was due to the medley of tongues in use. Old English which was held out as a model by the conservatives became difficult of understanding by the people and sounded more like Dutch than English at all; at this time also arose the great Middle English dialects which added to the confusion; a markedly Latinised form of English was used by clerks and learned men which was, according to the purists, full of 'ynke-horne terms' and 'outlandish English'; people who had travelled in Italy used 'Italianate terms' and French English was common in the law courts. From the above, it will be clear that the controversy mainly centred on the question of Latinisation; some were for using only English words, others for a large admixture of Latin terms.

During the 17th century this controversy continued to agitate the mind of the people; and in a work published as late as 1667, a critic objects to the use of such words as *ponderous*, *portentious*, *antique*, *homicide* because they are 'Latinisms'. But as the century advanced we find other forces at work—such as foreign travel, military conquests and geographical discoveries due to navigation. The result was that there was such an abundance of foreign ideas to be assimilated that it established the character of English as a progressive



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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys—Membership fee, boys under fifteen years of age Re. 1, over fifteen and under eighteen years of age Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

"Why do Men Suffer?"

A DIALOGUE.

Two law-students, Ramchandra and Sambasivam, were walking to the Law Courts to hear a case tried; and as they went along Sambasivam, who had been brought up a Hindu, began to question his friend who was a Christian.

S.: "I am no longer a Hindu: I find much in Christianity which is lofty and helpful. I am strongly attracted to the person of Christ, who seems to me a most kingly and winning character. But right through Christianity runs the awful mystery of suffering. It is this which baffles me and leaves me undecided."

R.: "It is very mysterious and very terrible. And yet I hold to my faith in a Father God, who loves everyone of us, sinner and saint.

Without this faith I could not bear to go in and out of the dark places of this evil city."

S.: "But surely such a faith implies that there should be no suffering; and certainly your God should see to it that there is not such a terrible inequality of suffering. Take this case we are going to hear: Here is a man accused of taking bribes. If he is convicted his career is ruined, yet hundreds of other men do the same and are never found out."

R.: "If the judge punishes him, would you think him unjust? Of course not. Then why blame God?"

S.: "I see I have chosen an unfortunate example. Let us think of poor Acharayya who is in hospital with diphtheria."

R.: "Do you know how he caught it? An open drain ran under the floor of the house he

rented. Is it God's fault that sanitary inspectors are slack and landlords dishonest?"

S.: "You seem to have an intimate knowledge of other men's affairs!"

R.: "I am a Christian, all these men are my brothers. It is my business to know about them."

S.: "That is just what Rao was telling me last week. Now there is a case of unmerited suffering for you; one blow after another has fallen upon that man, till it is a marvel to all his friends that he keeps so cheery."

R.: "So that he is not really unhappy, in spite of all his sufferings?"

S.: "No. I cannot make it out."

R.: "Well, that man is a Christian, and a very intelligent one. He knows that some of his misfortunes are due to other people; for example, he lost Rs. 5,000 in a bank that smashed. Other misfortunes he accepts as due to his own sin. He is one of the best men I know, and yet he is very humble and says he has deserved far more punishment than he has had. As for his cheery spirit he knows God as a Father, and is sure He won't send him more than he can bear. I have seen him deepened and ennobled by suffering."

S.: "All very well; but take another case to compare it with. There is S., an evil liver and a drunkard. Yet he has all he can wish and no misfortunes."

R.: "Well, I was at school with that man. Do you know why he drinks and gambles and lives such an impure life? He is a brilliant man and even at school he had a craving for excitement. He has plunged from vice to vice to try and drown his shame."

It is not necessary for God to punish him in this life, he has made it a hell for himself. You have not chosen your 'happy man' well."

S.: "Yet I am still puzzled."

R.: "May I tell you a story which has often helped me? Two brothers conspired to cheat their father. He discovered it and had to punish them. One was a bold, tough fellow, the other highly strung and sensitive. The father caned one soundly and he has never forgotten the pain; the other he spoke to very gently, but very sadly, and the boy never forgot the words. They thought then that it was unjust. Now they know it was the justice of love. We Christians believe God is a loving Father rather than a stern Judge."

S.: "Your story is certainly helpful. Granted your God is a Father, much of the inequality of suffering is explained."

I see, further, that men need suffering, it may ennoble and deepen them."

R.: "Yes, it is a thought which leads us into the very heart of Christianity. Think of the Author of our salvation, 'perfect through sufferings.' Or again, think of all the men whose sufferings have enriched the world—from Moses and Jeremiah, to Paul and John; and in later times Bunyan and Mazzini and Gordon; and there are countless others who are unknown to fame."

I like to think of God as a kind Surgeon as well as a good Physician, at times He must use the knife. It is better that we should suffer than perish. "Whom God loveth He scourgeth, and chasteneth every son whom He receiveth."

S.: "Yet the awful mystery of unmerited suffering remains. I grant that punishment is necessary, and even that pain may ennoble, and I am glad we had this talk which has made these points clear. But what is all this about 'vicarious suffering'? How can I profit by someone else's unmerited sufferings?"

R.: "It is a profound mystery, and yet a law of life."

But by this time they were at the Law Courts and conversation was cut short.

A sad case was being tried. A well-known business man had embezzled money and brought misery upon many innocent people; his heart-broken wife was in the Court.

"How terrible," said Sambasivam, "that these innocent folk should suffer for this man's sin."

The morning session ended, Ramchandra persuaded him to come with him to the jail, where he used to visit the prisoners.

S.: "I don't much care for this sort of thing; but if you insist I shall come."

R.: "Come along."

The first prisoner they saw had all the appearance of being impenitent and brazen. "Only a few more days in this hole," he muttered and turned his back upon them.

As they left him, his mother came in—a woman in gaudy clothes and smelling of arrack, and behind them they heard a jibe and a coarse laugh.

"I would not give much for that man's chances of reformation," said Sambasivam.

Ramchandra sighed heavily, and they came to another cell. On seeing them the prisoner groaned. "My mother," was the word on his lips. They promised to try and see her, and asked how he came there.

"A year ago I yielded to fierce temptation and I am a ruined man. In God's name comfort my poor mother, and tell her I will rise above this and live it down for her sake."

"He'll pull through," thought Sambasivam.

The visit to the mother proved a turning-point in Sambasivam's life. They found an old woman, already white-haired, with eyes of almost supernatural beauty—true "wells of prayer." "I pray for him day and night," she murmured. As they left her, Sambasivam felt a deeper and stronger man.

"I begin to realize," he said, "that atonement for sin may be a fact and not fancy. At any rate, it is certain that if anything can redeem a fallen man, it is to see the sorrow he has caused to some loving heart. The son of that mother will win in his fight with sin."

That night he knelt long in prayer, and the words "If I be lifted up, will draw all men unto Me," stole into his mind.

In a moment the meaning of the Cross of Christ flashed in upon him.

"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

—"K. T. S." in the "Inquirer."

The Words I Did Not Say.

Many a word my tongue has uttered
Has brought me sorrow at eventide,
And I have grieved with a grieving bitter
Over speech of anger and scorn and pride,
But never a word in my heart remembered—
As I sit with myself at the close of day,
Has pierced with repentance more unavailing
Than the words I did not say.

The words of cheer that I might have whispered
To a heart that was breaking with weight of woe,

The word of hope that I might have given
To one whose courage was ebbing low,
The word of warning I should have spoken
In the ear of one who walked astray—
Oh, how they come with sad rebuking
Those helpful words that I did not say.

The morrow will come with its new beginning,

Glad and grand, through the morning's gates—
Shall I not then with this thought beside me

Go bravely forth to the work that waits?

Giving a message of cheer and kindness

To all I meet on the world's highway,

So that I will never grieve at twilight

Over the words that I did not say.

—Selected.

Anvil Sparks.

Love never loses by being tested.

It takes a good deal of grace to be a good Christian with a big income.

A lie a mile away is always trying to prove that it is the truth.

The man who would lead others must not be afraid to walk by himself.

One of the first privileges of the Christian is the right to live without worry.

How cheap some people will sell themselves for the promise of spot cash.

Whenever we are willing to be good, God will see that we have a chance.

God's angels never get very far away from the man who lives a life of faith.

The wisest people in the world are those who have found out that God is good.

—The Christian Herald.

James Bryce and the Bible.

[Extract from "Religion and Moral Education," by James Bryce, Ambassador from Great Britain to the United States, in *Religious Education* for April, 1909.]

"If you think that the strength and happiness of the people lie in the elevation of its moral standard and in the extent to which its conduct strives to attain its ideals, if you believe that religion gives life and warmth and force to morality, you will feel how strong is the call upon you to see that the truths of which I have spoken are brought home to the young and that moral precepts are placed before them in that religious form which gives them the highest sanctity. In particular, you will be anxious to see that such writings as the New Testament and the Psalms become familiar to them, as they were familiar to our parents and to many of us in our boyhood. Can we conceive a greater loss to a people than that these should pass out of the thought of a people, or should cease to be one of the mainsprings of its life?"

Faithfulness.

BY J. R. ISAAC.

Human life is measured by its fidelity to truth. To live true to truth is the one vital requirement. Conceptions of right and wrong are not universally alike. When some have abundance of light on what is truth, others may have but faint glimmerings of light. But all do know what truth is. Mankind knows and every man knows something that he ought to do and ought to be. Truth is imperative. No one can deny that truth has not been at some time or other brought before him with a conviction to obedience. It is one's duty to live in accordance with his convictions of truth. Every man has his own duty to perform. In our early childhood we are taught of our duty towards our parents, and as we grow older our life expands and our duties with it. To be without conviction of duty and truth is the condition of a moral leper without any persistence of force. All may not have the same duty towards each other, towards themselves and towards their God. But according to what we are, we have claims on us.

Duty is known to all, and the question is not whether you have the right and perfect conception of duty, but, rather, whether you are living true to your convictions of truth and duty. It is a question not so much of the mind as of the heart and hands.

To be faithful is to live true to known truth, and to do what you know to be your duty. Here, then, is the ultimate test of all human life.

In the time of the early Israelites, the God of their fathers was known to them as the Jehovah. To them the loftiest conception of the Deity was embodied in Jehovah—the faithful one. Faithfulness is a divine attribute.

When our life does not correspond to our loftiest sentiments of truth and does not respond to the rousing call of duty, we sink below our ideal. We are not faithful to all known truth and duty. Shall we then limit our knowledge of truth and duty to make it possible for us to be obedient to the little that we know. Who of us have not the heroism to lift our ideals in spite of our shortcomings and defects? Who of us then should shrink from measuring our lives with the highest standard of truth. But, after all, it is not what a man secures in personal attainments, or accomplishes in outward results that determines his faithfulness, but his purpose to correspond in living with his ideals and with

his sense of right. This is the first and common danger to a life of faithfulness—measuring faithfulness with a low standard. Let your conviction be true, high and noble. 'Shoot at the tiger, even though you miss it' is the Indian proverb. 'Hitch your waggon to the distant star' was Emerson's advice to the young men. Be faithful to the highest and best of your convictions.

The second danger is more subtle. One says, 'It is true we should never give up our principles, and our convictions must forever be upheld, but, there is no harm in yielding a little in insignificant things.' 'If it does not affect the great principles of truth and duty, why should I be strict in the detail of work. If the result is rightly arrived at, what if I deviate a little in the means employed, for it is convenient. These are, indeed, very subtle temptations.' But it is here that one should show his constancy. In weighty matters one, perhaps, cannot avoid being faithful. But the stability of character is known only in his consistency in little things.

Another danger is, trying to be faithful only in the sight of others and not in one's own. It is easy to make our superiors feel that we are faithful, but it is a harder task to make your own conscience feel that you are faithful, judging yourself by the right standard of truth. We need not stop to explain this form of danger, but we pass on to the last.

The fourth danger is the most unfortunate. It is the divorce of the innocence of life in being faithful in the discharge of one's duty. Whether assumed or natural, it is always dangerous and must be avoided. Sometimes it is only a surface bluntness to cover a cunning scheme in deep water, to make a stalkhorse of faithfulness, and hide his poaching limbs behind to gain his selfish ends. He is obstinate and showeth it for firmness. He is rude and displays it for truth. He glories in the doggedness of temper as if it were uncompromising justice. He takes pain to turn and twist when other men walk straight, and when he walks straight he will not step aside to let another pass, but roughly pushes on. Where brotherly advice is needed, he rudely blames. This, he calls faithfulness. But this is not living to truth. Young men, beware of these dangers, stand sure in the integrity of your soul, true to your word, firm in your conviction, loyal to truth and faithful to the end.

Young Men's Christian Association Training School.

The National Council of the Y. M. C. A. for India and Ceylon will open a Training School for the training of young men for Y. M. C. A. work.

The plans for the opening of the Training School in October are now complete. The course will cover a period of forty weeks and will be divided into four departments under the direction of the General Secretaries of the National Council and the Calcutta Metropolitan organisation.

A full notice regarding the Training School will be given next month.

The Story.

We are publishing this month a short story which we hope will interest all our readers. It is the story of a brave deed done by a lad in defence of his country. The title of the story is "The Little Vidette of Lombardy" and the author is "Cuore."

*** News and Notes.**

The floor in the games room is probably more slippery, but it looks better at least for the present. We would be pleased if some member could give us a really practical suggestion as to how the wood floors in the building can be kept in better shape.

Mr. A. C. Harte, our National General Secretary, paid us a short visit during the month.

Mr. Farquhar's meeting on Sunday, 18th September, was well attended, and we had a fine address. Few people left before the meeting was over; but that is more or less characteristic of a Madras Y. M. C. A. audience, and has been spoken of by different persons. This is a thing to be proud of, as so frequently, with audiences in India, the speaker is greatly disturbed by persons leaving before the address is finished, not because it is uninteresting, but because the notion to go suddenly seizes upon them and they abscond almost before they have had time for a second thought. Certainly such an action is discourteous, not only to the speaker, but to the whole audience.

The annual Y. M. C. A. Athletic Sports, which were held last month, were well attended.

There were nearly 175 entries, 100 of whom were entries from the Boys' Department. The finals in football and tennis, which are yet to be played, will be played immediately after the vacation.

"The only way to have a friend is to be one."

The Travancore Student Camp, which was held at Kottayam, September 15th to 19th, was attended by seventy men.

Before this issue of the *Young Men of Madras* is in the hands of its readers, the Fourth Annual Student Camp will be an event of the past. The camp will undoubtedly be the best camp yet held among Madras students. Let us be very sure to conserve influence of the camp by the actual accomplishing of Christlike deeds.

Mrs. J. N. Farquhar has been staying in Madras, while Mr. Farquhar attended the Travancore Student Camp.

The National Council of the Young Men's Christian Association are planning a Convention to be held in Bombay, beginning with December 28th. Many of our strongest speakers in India and from abroad will give addresses. Further notice of this Convention will be given next month. We hope that many of our members will plan to attend this helpful and inspiring gathering.

Rev. V. S. Azariah stopped at the Y. M. C. A. one day last month en route to Dornakal.

American papers inform us that His Highness the Gaekwar of Baroda made a very favourable impression upon the people whom he met. He was shown every possible courtesy. His keen interest in free education and his appreciation of the mission work done in his province was very marked.

Mr. A. C. Harte and Mr. G. S. Eddy have been holding meetings in four of the largest centres of Ceylon for the Laymen's Movement. This is certainly the day when the men of all classes are exerting themselves for political, moral and religious betterment. We shall probably soon hear of an organized movement on the part of the Laymen of Ceylon to foster the claims of Jesus Christ in the Island.

"The key to a noble life is to see clearly, and then to act in absolute obedience to the highest vision."

Did you attend the Moonlight Social on the terraces of the Y. M. C. A. on Saturday, September 24th? If you did not, you missed a good time. Several notable characters presented themselves and sang songs. The brief addresses by Mr. J. B. Raju and Mr. J. N. Farquhar were most inspiring.

Do you read the *Young Men of Madras*? During the coming months several articles have been promised by well-known men: Mr. J. N. Farquhar, Dr. Gray, Messrs. J. B. Raju, K. T. Paul and G. S. Eddy will contribute articles.

"To speak kindly of others, however great their imperfections, is the sweetest charity in the world."

We are endeavouring to make this little Magazine a welcome visitor to everyone who is a believer in the work of the Y. M. C. A. If you get any benefit from reading it, tell others about it.

The Student Lodge in Chintadripet is undergoing repairs. When it has been thoroughly renovated, it will be one of the best hostels in Madras.

The first meeting of the Associated Bible Study Groups was held on Monday, September 26th, in the Devotional Room of the Y. M. C. A. Mr. J. N. Farquhar, M.A., of Calcutta, gave an address upon the subject: "The Personality of Jesus Christ." We certainly thank Mr. Farquhar for the helpful addresses he has given, and we hope that he will come to Madras often.

"The highest type of character is that which suffers and dares and perseveres not for one's glory, but for the sake of one's fellows."

Many of the men from the H. M. S. "Hyacinth" came to the Y. M. C. A. while the ship was in port. Special games, socials and meetings were held for these men. The Chaplain wrote a letter after the ship had reached Rangoon thanking the Y. M. C. A. for what it had done for the men.

Ceylon is to have a new Y. M. C. A. Secretary. Mr. Murray Brooks, B.A., of McGill University, Montreal, is under appointment to sail for Ceylon as Associate General Secretary.

We want to take this opportunity to show our appreciation and give thanks to the members of the Sports Committee who did such good work in conducting the Annual Sports. To all the judges and friends who assisted and made these Sports a success we give our heartiest thanks.

The Annual Athletic Sports.

The members of the Association spent quite a grand day on the 9th of September, when they came together either to witness or to take part in the Annual Athletic Sports held on the Association's grounds. The Meet was quite a success, and our best thanks are due to the committee and judges who showed such a keen interest and such ability in organizing such sports. There were about 80 entries among the men and over 100 entries for the boys. The prizes took the form mostly of medals for individual events and cups for teams.

At the close of the general sports an exhibition game of basketball was played between Mr. White's team and Mr. Solomon's team, which ended in favour of the former team by two goals to *nil*. The winners of the Football Cup could not be decided, since the game which was played the previous day was a "draw." The Tennis Singles Cup was won by Mr. V. V. Devanathu. The winners are as follows:—

100 Yards—S. Lourthnathan, 1st; S. D. Moses, 2nd.

High Jump—T. Purushothan, 1st; S. Lourthnathan, 2nd.

Long Jump—S. Lourthnathan, 1st; J. S. Clarke, 2nd.

Quarter Mile—S. D. Moses, 1st.

Putting the Shot—Mr. Trutwein, 1st; A. Leavers, 2nd.

Hurdle Race—S. Lourthnathan, 1st; S. D. Moses, 2nd.

Mile Race—Cooposwamy, 1st.

Slow Bicycle Race—S. Lourthnathan, 1st.

Sack Race—S. Lourthnathan, 1st; A. D. Solomon, 2nd.

Blind Chatty Race—E. Elisha, 1st; T. Purushotham, 2nd.

Mrs. E. S. Hensman presented the prizes to the winners.

Moonlight Cycle Run.

The day was cloudy, and consequently there was little or no moonlight. Our expectations were more than fulfilled when we met about twenty-two cyclists waiting at the Marina. We rode straight up to San Thomé and then along the Luz Church Road to the "Hermitage," where the Hon'ble Dewan Bahadur and Mrs. Subramanian were "At Home" to the members. We had a very enjoyable time in their beautiful garden, which was illuminated. After refreshments were served, some of the members entertained us with songs, recitations and speeches. On behalf of the members, Mr. A. Ishwariah thanked the Hon'ble Dewan Bahadur and Mrs. Subramanian for their kind hospitality.

Social Evening.

A social gathering was held in the Association building on Monday, August 29th, at 6 P.M. After refreshments being served, the members adjourned to the Auditorium. Mr. M. D. Devadas Pillay, B.A., LL.B., Barrister-at-Law, presided. The proceedings began with a quartette by the Secretaries, followed by a recitation by Mr. W. E. Waite, a song by Pte. Ford and a piano solo by Miss Melchisedec. Then Mr. John Mathai, B.A., B.L., delivered a most interesting address, which was very much appreciated. The other items on the programme were a well-played instrumental trio by Messrs. Nicholas and Waite and Miss Nicholas, interesting recitations by Messrs. S. Luther and H. G. Stacey and a beautifully rendered piano solo by Mrs. Dunhill.

The Chairman spoke a few words and thanked the contributors for their help, and the meeting terminated by the singing of the National Anthem.

Membership Dinner.

On Wednesday, the 14th September, the first Membership Dinner was arranged in the Gymnasium which was tastefully decorated.

Over 90 covers were laid to the members and their friends. Among those present were Mrs. Farquhar, Mr. and Mrs. Hensman, Mr. and Mrs. Ewing, Mr. and Mrs. Isaac, Rev. and Mrs. Clarke, Rev. and Mrs. Ogg, Rev. W. Meston, Dr. Mathew, Messrs. J. E. Hensman, S. G. Hensman, F. Simpson, V. Chakarai Chetty and Rev. Mr. Pittendrigh.

The following toasts were proposed and responded to:—

THE KING-EMPEROR	... Rev. G. Pittendrigh proposed. Enthusiastically responded by the singing of the National Anthem.
Y. M. C. A.	... Rev. K. Huberg and Mr. A. Ishwariah proposed. Mr. R. L. Ewing responded.
OUR COUNTRY	... Mr. John Mathai proposed. Mr. V. Chakarai Chetty responded.
OUR GUESTS	... Messrs. P. E. Devadasen and J. R. Isaac proposed. Rev. Mr. Ogg responded.

In bringing this successful function to a close, Mr. Pittendrigh congratulated the persons responsible in arranging the dinner.

Boys' Department.

Membership.—Fully paid up members at the end of August:—

Christian College	... 49
C. S. M.	... 15
Pachaiyappa's	... 11
Central Group	... 20
	95

Merits Record:—

Charles Newman	... 20 points
V. Ramachandrudu	... 18 "
S. Balakrishnan	... 20 "
T. Sanjeeva Row	... 21 "
Simon Muliyl	... 34 "
A. S. Govindarajulu	... 36 "

Badminton.—The first match for the year was played with the Progressive Union Club, and was won by 2 to *nil*. A few more contests will

give much enthusiasm to the members of the club.

Football.—The sub-junior team is in full swing. New office-bearers were appointed very recently and the team is competing for a cup offered by a private club. We trust that the office-bearers will spare no pains to make the club strong and attractive.

Athletic Sports.—The annual Athletic Sports competition was conducted in the first week of September. There were 106 entries for the various events—the highest number on record. The following is the list of successful competitors :—

½ mile race.—R. A. D. Nathan, 1st ; D. Tulasi Row, 2nd ; J. Raja Row, 3rd.

High Jump.—Samuel Peter, 1st ; A. V. Palanivelu, 2nd ; Victor David, 3rd.

Long Jump (Juniors).—Victor David, 1st ; Nathan, 2nd ; Mirza Ahamed, 3rd.

Long Jump (Sub-Juniors).—Simon Muliyl, 1st ; Christie Kolundivelu, 2nd ; A. G. Venkatachallam, 3rd.

Blind Chatty Race.—Nathan, 1st ; Palanivelu, 2nd ; Raja Row, 3rd.

Sack Race.—Simon Muliyl, 1st ; William Ragaviah, 2nd ; Venkatachallam, 3rd.

Arithmetic Race.—Christie, 1st ; Simon, 2nd ; Venkatachallam, 3rd.

Relay Race.—Raja Row, Tulasi Rao and Sundararaj.

Our sincere thanks are due to Messrs. C. Ramanujulu Naidu, M. Alagappa Mudaliar, Daniel Gnanapiragasam, P. Chenchiah and Joseph Charles, who took great interest in the boys and encouraged them as Judges and Starters.

A Championship Medal will be presented to Nathan who came out successful in five events, and prizes will be awarded to the first two boys in each event, at the Boys' Department Anniversary Meeting in November.

Manual Training Classes.—Only six boys will be admitted in each of the classes. Boys who are not regular in attendance will find no place.

Library.—We have received, with thanks, the following books for the Boys' Library :—(1) *Pictures from Chhattisgarh and the Central Provinces of India* ; (2) *Some Noted Indians of Modern Times* ; (3) *Illustrated Scripture History for the Young*.

Educational Notes.

Lectures.—We are deeply indebted to Messrs. S. G. M. Smith, M.A., and R. L. Ewing, B.A., for their very interesting lectures delivered on the 3rd and 17th of last month on "The Ancient Trade Routes of the World" and "The City of Madras" respectively. For the current month the following lectures have been arranged :—

October 1st—H. G. Stacey, Esq., on "China" (illustrated with lantern slides).

October 15th—Prof. E. Drew on "Ancient Egypt" (illustrated with lantern slides).

Holidays.—The 3rd, 12th and 31st October being public holidays, the Educational classes will be closed on those days. During these and other holidays provision must be made for study and for pleasure, for conference and for play, for instruction and for recreation. Get out of the city, if you can, for recreation; if the means at your disposal would not permit this, then try to help your fellow-student who is backward in his lessons. Do not throw the burden of responsibility on the teachers. You must do your part to lighten their load. There are many in your class who need your instruction at this time; give them a helping hand, and by this means you will not only assist them to overcome their difficulties, but will greatly add to your own store of knowledge.

General.—In the Pitman's Journal of 3rd September the following is published which we reproduce here for the benefit of our students :—

"Truth and integrity have all the advantages of appearance, and many more. If the show of anything be good for anything, I am sure the reality is better; for why does any man dissemble, or seem to be that which he is not, but because he thinks it good to have the qualities he pretends to? For to counterfeit and dissemble, is to put on the appearance of some real excellency. Now, the best way for a man to seem to be anything, is really to be what he would seem to be. Besides, it is often as troublesome to support the pretence of a good quality as to have it; and if a man have it not, it is most likely he will be discovered to want it; and then all his labour to seem to have it is lost. There is something unnatural in painting, which a skilful eye will easily discern from native beauty and complexion.

It is hard to personate and act a part long; for where truth is not at the bottom, nature will always be endeavouring to return, and will betray herself at one time or other. Therefore, if any man think it convenient to seem good, let him be so indeed, and then his goodness will appear to everyone's satisfaction; for truth is convincing, and carries its own light and evidence along with it, and will not only commend us to every man's conscience, but, which is much more, to God who searcheth our hearts. So that, upon all accounts, sincerity is true wisdom. Particularly as to the affairs of this world, integrity hath many advantages over all the artificial modes of dissimulation and deceit. It is much the plainer and easier, much the safer and more secure way of dealing in the world, it hath less of trouble and difficulty, of entanglement and perplexity, of danger and hazard, in it; it is the shortest and nearest way to our end, carrying us thither in straight line, and will hold out and last longest. The arts of deceit and cunning continually grow weaker and less effectual and serviceable to those that practise them; whereas integrity gains strength by use; and the more and longer any man practises it, the greater service it does him, by confirming his reputation, and encouraging those, with whom he had to do, to repose the greatest confidence in him, which is an unspeakable advantage in business and the affairs of life."—*Archbishop Tillotson*.

Life.—Life itself would not be worth having if one lived in constant terror of losing it.

To stop the wear and tear of the body in youth or renew its forces, is the only way to live for ever.

The very best of those human clocks which we call our bodies is made to go for a hundred years or so. It runs down in the end and we cannot wind it up again. The machinery is worn out. We can make it last a little longer by care, or a great deal shorter by carelessness, but we cannot alter the works or renew them. We can prevent the machine breaking down, but we cannot stop it from wearing out. There are numerous effective remedies for most of the diseases the flesh is heir to, but for old age there is no cure.

Dr. Mathew MacDonell Bodkin, in his book called *A Stolen Life*, says: "The best of my life is gone for ever. The intoxicating exuberant delight of youth is lost to me and old age creeps

on with inevitable death behind. But gloomy thoughts will not help or hinder. Let me enjoy life as it goes, for death ends all."

Someone has said "You know my creed and practice: be as happy as you can; make others as happy as you can; for youth and life go by quickly and never come back."

John Pelly Army Branch.

DEAR FRIENDS,

The special feature of the past month was the visit of H. M. S. "Hyacinth" to our port. As soon as I heard that the ship was expected, I felt that it was my duty to do something for our sailors. Knowing, by experience, the many temptations the men are subjected to on landing, I felt my responsibility in this matter, and being given a free hand to do what I could for them, things were made specially inviting, and we were rewarded by seeing a good many of the sailor lads taking advantage of the Army Department.

Pte. Ford arranged a splendid concert on the Thursday that they were here, which we held in the Auditorium; it was well appreciated.

On the Sunday afternoon, quite a number came along to tea. It was like old times to me, and called up fond memories of the days when I wore the "three rows of tape."

I met five old shipmates on board, and with these I had quite a long yarn about old times, old chums, old ships. Yes, old ships! One especially comes to my mind—H. M. S. "Mohawk"—now no longer in existence, but another more powerful, more beautiful, (well, I doubt it), bears her name. Small though she was, she did her work; she did what she was built for, right on to the end. Then another comes to my mind—H. M. S. "Europa"—still in existence. She, in her younger days, did not do what she was built for. Noble to look at, strong as ever ship could wish to be, but almost useless. What was the reason of this sad state of things? Simply this, that she was built by blacklegs, men who did not understand their work. Are we being built up by blacklegs? Are we letting those build up our character, who are not capable of doing so? Are we satisfied simply to look noble, to be strong, and allow our spiritual life to decay? If so, we shall be like the "Europa" whose engines were all out of order. Let us see that we have the

right builder, the one who uses the right material, and then when our time is come, it will be said, "He did what he was placed in this world for"—the will of God.

And so my brethren I commend you to God, and to the word of His Grace, which is able to build you up.

From your brother in Christ,

HUBERT G. STACEY.

Our Pleasant Sunday Evenings have been fairly well attended, and we must thank Mrs. Norman Bennet, Corporal Day and Mr. Arthur Roome, for their helpful talks. We are sorry to have lost Corporal Day, but duty has called him to Bellary; so we pray that he may be much blessed there.

Our Bible Study Groups are not being so well attended as we would wish. This is an important work, and one that all should take an interest in, because all of us at some time in our lives are called upon to defend our faith; and how can we, if we do not know "who's we are and whom we serve." So come along and get down to the study of the Word of God.

The trip to Seringapatam was a great success. Although there were only six in the party, we enjoyed ourselves to the full, and each one was thoroughly interested in the many things to be seen in that historical fort.

While I am writing this, the news has come in that we are once again out of bounds. I hope it is not for long.

On Thursday, 15th, I gave the first portion of a lecture on "A Trip to the heart of China in a Junk." This is to be continued on Thursday next, provided we are in bounds again.

Look out for our first Annual Rifle Meeting.

HUBERT G. STACEY.

Assistant Secretary, Army Branch.

The Little Vidette of Lombardy.

Edmondo De Amicis, Saturday, 26th.

[BY CUORE.]

In 1859, during the war for the liberation of Lombardy, a few days after the battle of Solferino and San Martino, won by the French and Italians over the Austrians, on a beautiful

morning in the month of June, a little band of cavalry of Saluzzo was proceeding at a slow pace along a retired path, in the direction of the enemy, and exploring the country attentively. The troop was commanded by an officer and a sergeant, and all were gazing into the distance ahead of them, with fixed eyes, silent, and prepared at any moment to see the uniforms of the enemy's advance-posts gleam white before them through the trees. In this order they arrived at a rustic cabin, surrounded by ash-trees, in front of which stood a solitary boy, about twelve years old, who was removing the bark from a small branch with a knife, in order to make himself a stick of it. From one window of the little house floated a large tri-coloured flag; there was no one inside. The peasants had fled, after hanging out the flag, for fear of the Austrians. As soon as the lad saw the cavalry, he flung aside his stick and raised his cap. He was a handsome boy, with a bold face and large blue eyes and long golden hair; he was in his shirtsleeves and his breast was bare.

"What are you doing here?" the officer asked him, reining in his horse. "Why did you not flee with your family?"

"I have no family," replied the boy. "I am a foundling. I do a little work for everybody. I remained here to see the war."

"Have you seen any Austrians pass?"

"No; not for these three days."

The officer paused a while in thought; then he leaped from his horse, and leaving his soldiers there, with their faces turned towards the foe, he entered the house and mounted to the roof. The house was low; from the roof only a small tract of country was visible. "It will be necessary to climb the trees," said the officer and descended. Just in front of the garden plot rose a very lofty and slender ash-tree, which was rocking its crest in the azure. The officer stood a brief space in thought, gazing now at the tree, and again at the soldiers; then, all of a sudden, he asked the lad:—

"Is your sight good, you monkey?"

"Mine?" replied the boy. "I can spy a young sparrow a mile away."

"Are you good for a climb to the top of this tree?"

"To the top of this tree? I? I'll be up there in half a minute."

"And will you be able to tell me what you see up there; if there are Austrian soldiers in that direction, clouds of dust, gleaming guns, horses?"

"Certainly, I shall."

"What do you demand for this service?"

"What do I demand?" said the lad, smiling. "Nothing. A fine thing indeed. And then—if it were for the Germans, I wouldn't do it on any terms; but for our men! I am a Lombard!"

"Good! Then up with you."

"Wait a moment until I take off my shoes." He pulled off his shoes, tightened the girth of his trousers, flung his cap on the grass, and clasped the trunk of the ash.

"Take care, now!" exclaimed the officer, making a movement to hold him back, as though seized with a sudden terror.

The boy turned to look at him, with his handsome blue eyes, as though interrogating him.

"No matter," said the officer; "up with you."

Up went the lad like a cat.

"Keep watch ahead!" shouted the officer to the soldiers.

In a few moments the boy was at the top of the tree, twined around the trunk, with his legs among the leaves, but his body displayed to view, and the sun beating down on his blond head, which seemed to be of gold. The officer could hardly see him, so small did he seem up there.

"Look straight ahead and far away!" shouted the officer.

The lad, in order to see better, removed his right hand from the tree, and shaded his eyes with it.

"What do you see?" asked the officer.

The boy inclined his head towards him, and making a speaking-trumpet of his hand, replied, "Two men on horseback, on the white road."

"At what distance from here?"

"Half a mile."

"Are they moving?"

"They are standing still."

"What else do you see?" asked the officer, after a momentary silence. "Look to the right." The boy looked to the right.

Then he said: "Near the cemetery, among the trees, there is something glittering. It seems to be bayonets."

"Do you see men?"

"No. They must be concealed in the grain."

At that moment a sharp whiz of a bullet passed high up in the air, and died away in the distance, behind the house.

"Come down, my lad!" shouted the officer. "They have seen you. I don't want anything more. Come down."

"I'm not afraid," replied the boy.

"Come down!" repeated the officer. "What else do you see to the left?"

"To the left?"

"Yes, to the left."

The lad turned his head to the left: at that moment, another whistle, more acute and lower than the first, cut the air. The boy was thoroughly aroused. "Deuce take them!" he exclaimed. "They actually are aiming at me!" The bullet had passed at a short distance from him.

"Down!" shouted the officer, imperious and irritated.

"I'll come down presently," replied the boy. "But the tree shelters me, don't fear. You want to know what there is on the left?"

"Yes, on the left," answered the officer; "but come down."

"On the left," shouted the lad, thrusting his body out in that direction, "yonder, where there is a chapel, I think I see."

A third fierce whistle passed through the air, and almost instantaneously the boy was seen to descend, catching for a moment at the trunk and branches, and then falling headlong with arms outspread.

"Curse it!" exclaimed the officer, running up.

The boy landed on the ground, upon his back, and remained stretched out there, with arms outspread and supine; a stream of blood flowed from his breast, on the left. The sergeant and two soldiers leaped from their horses; the officer bent over and opened his shirt: the ball had entered his left lung. "He is dead!" exclaimed the officer.

"No, he still lives!" replied the sergeant.

"Ah, poor boy! brave boy!" cried the officer. "Courage, courage!" But while he was saying "courage," he was pressing his handkerchief on the wound. The boy rolled his eyes wildly

and dropped his head back. He was dead. The officer turned pale and stood for a moment gazing at him; then he laid him down carefully on his cloak upon the grass; then rose and stood looking at him. The sergeant and two soldiers also stood motionless, gazing upon him; the rest were facing in the direction of the enemy.

"Poor boy!" repeated the officer. "poor, brave boy!"

Then he approached the house, removed the tricolor from the window, and spread it in guise of a funeral pall over the little dead boy, leaving his face uncovered. The sergeant collected the dead boy's shoes, cap, his little stick, and his knife, and placed them beside him.

They stood for a few moments longer in silence; then the officer turned to the sergeant and said to him, "We will send the ambulance for him, he died as a soldier; the soldiers shall bury him." Having said this, he wafted a kiss with his hand to the dead boy, and shouted "To horse!" All sprang into the saddle, the troop drew together and resumed its road.

And a few hours later the little dead boy received the honours of war.

At sunset, the whole line of the Italian advance posts marched forward towards the foe, and along the same road which had been traversed

in the morning by the detachment of cavalry. There proceeded, in two files, a heavy battalion of sharpshooters, who, a few days before, had valiantly watered the hill of San Martino with blood. The news of the boy's death had already spread among the soldiers before they left the encampment. The path, flanked by a rivulet, ran a few paces distant from the house. When the first officers of the battalion caught sight of the little body stretched at the foot of the ash tree and covered with the tricolored banner, they made the salute to it with their swords, and one of them bent over the bank of the streamlet, which was covered with flowers at that spot, plucked a couple of blossoms and threw them on it. Then all the sharpshooters, as they passed, plucked flowers and threw them on the body. In a few minutes the boy was covered with flowers, and officers and soldiers all saluted him as they passed by: "Bravo, little Lombard!" "Farewell, my lad!" "I salute thee, gold locks!" "Hurrah!" "Glory!" "Farewell!" One officer tossed him his medal for valour; another went and kissed his brow. And flowers continued to rain down on his bare feet, on his blood-stained breast, on his golden head. And there he lay asleep on the grass enveloped in his flag, with a white and almost smiling face, poor boy! as though he heard those salutes and was glad that he had given his life for his Lombardy.



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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior :—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys :—Membership fee, boys under fifteen years of age Re. 1, over fifteen and under eighteen years of age Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

Life as an Investment.

BY K. T. PAUL, B.A., L.T.

General Secretary of National Missionary Society.

Four short years ago there came a young man to see me. I had known his father for several years and was much interested in the son's welfare. The young man knew this and had come to explain his plans for improving his business and to ask if I could help him with a loan of Rs. 100. I could not spare that much easily; for the sake of the father, however, I scraped my resources together and loaned the amount to him at 12 per cent. interest.

Four crowded years have sped by and the incident was almost forgotten. Last month

*An address given at the Bombay Y. M. C. A.

something brought it up to present attention, and I sent for the man to make enquiries. The result impressed me in the extreme. In the first place, he had lodged the interest of one rupee regularly every month in the Post Office and in the pass-book I had given him for the purpose, there was nearly Rs. 55 to my credit. In the second place, my money had helped him to prosper in his profession of weaving to such an extent that with the savings, he had taken a piece of land on lease, purchased cattle and implements for about Rs. 100 and was raising paddy on it in the rainy season.

It seemed almost like magic and I pondered again and again over the matter. My Rs. 100 now meant Rs. 155 to me; while for him it had produced a capital of nearly Rs. 100 and an income sufficient to support his family, and to lay something by. My question was, "What

is the secret of it all? Is it any principle which has a more general application than to rupees—annas—pies?

I. To begin with, it is quite clear that the possibilities of a thing are brought into manifestation not by the mere possession of the thing but by a use of it. I might have kept the money tied up in my box; it could then never have been anything more than 100 Rupees. This principle comes very near the one enunciated by John Stuart Mill that "The value of a thing is its utility." One should take care to include its moral, religious and esthetic significance. Thus understood the principle is capable of far reaching application.

Let us examine it for a moment. Utility and not a mere possession is the value of a thing. A watch may be possessed, but unless it can keep time it is absolutely valueless. Even if it is studded with precious gems, it must simply be broken under the goldsmith's hammer. A lamp may be possessed, but if it cannot give light it is simply worthless. Were it made of silver and gold it must only go into the melting pot. Applying this principle in a higher sphere, a picture is of no use unless it can appeal to the esthetic sense of its owner. The sooner it is taken down the better. It merely serves to harbour cobwebs or as a senseless show. A piece of music is of no avail unless it can find responsive chords in the heart of the listener. It ought to be stopped forthwith, for it is no more than a nuisance.

Let us examine the application of this principle to the highest of all things, namely, Life itself. Every being born on earth possesses life. But is the possession of it in itself sufficient to give it any value. If the cases stated have any truth in them, then it is evident that in the case of Life also, its value arises only with its use. The mere possession of life is like my Rs. 100 tied up and lying in the box, valueless and worthless. Have you seen a paralytic patient who cannot move or speak or even think? Well, he lives, he has life, but it is a life that is simply valueless. Excepting for the possibility of a recovery, the departure of life will make no difference to him.

This thought is worth pondering over and carefully assimilating. The average young man does not realise it. Like the thoughtless spendthrift who does not realise the value of money until adversity knocks it into his experience, the strong healthy young man in the

exuberance and spontaneity of his physical and mental powers has not the motive, sometimes not even the time to think of Life objectively. He just *has* life and is content to be *in* life, in throbbing everyday life. If it is necessary for the young heir, to stop and think of his millions objectively and not merely to revel in it, it is equally necessary for every young man to halt and consider Life objectively, calculate carefully its issues and its responsibilities.

II. In the second place, referring to the example with which we started, we note that the full value of a thing is secured not by any use of it, but by a proper and a *capable* use of it. Supposing I had not lent the money it might not have lain idle all these four years. I should have handled it myself for various things, purchasing them as the need arose. Now, that is a kind of use. In fact, that is the most ordinary use for money. What would have been the result of such a use? The Rs. 100 would have decreased one by one, until in all probability long before these four years elapsed not one of them remained. Some of them might have gone for books or to charitable or useful objects, and in that way not entirely lost. Nevertheless, judging from my habits, I can certainly conclude that the money could never have multiplied into three times its worth as it has done in the hands of my client.

Take the example of the gas light of Bombay City. See what difference there is, when a capable man handles it. He selects proper burners and mantles, fits up suitable opal shades and reflectors. The result is that it now excels even the electric light. There is just the same old gas installation and the same old pipes; the new element is the master mind which controls it. The result is an enormous increase of effective and pleasant light.

To put the matter in general terms: Given the same thing and the same opportunities, the use of a thing differs in value according to the capacity of the user. What is required, therefore, is not only the thing and not merely favourable opportunities, but more important than all these, the capacity of the user. Let us apply this general principle to Life. We saw first that there is no value in the mere possession of Life, but only in its use. We see next that any use of Life will not do, but that the best result can be obtained only by the best use of it. The problem now is, 'How can we cultivate the capacity to make the best use of it?'

III. Practically one has to ask himself, 'How may I ascertain whether the use to which I am putting my life is really the best use of it possible?' You remember the test prescribed by Mill, "The greatest good to the greatest number." We must, however, get beyond even that. Quantitative valuation does not answer particularly in the realm of moral, spiritual, and humanitarian interests.

One has to seek a more suitable criterion. Every object has a purpose for which it is made. The realisation of this purpose is the criterion for the proper use of the thing. The purpose of a watch is to show time, and the criterion to be applied to it is not a test of the material with which it is made, but an examination as to whether it shows exact time in all seasons independent of the conditions of the weather. In our great big mosques we have grand chandeliers which are never lighted. They are grand and beautiful as ornamentation, but in so far as they do not serve the purpose for which they are intended, as lights their value is *nil*.

It is essential, therefore, to ascertain first the purpose for which the thing itself has been intended. The same holds true of Life itself. We cannot say whether a particular Life is used properly or not, until we can have ascertained the particular purpose for which it has been intended. That is why biography is seldom valuable unless it is written several years after the death of the hero. The world requires not only a knowledge of the talents and the opportunities in the life of the hero, but also a proper perspective to judge how far the life fulfilled the purpose for which it was intended as ascertained by its bearings to its environment.

The best judge, however, as to the purpose of one's life is the man himself. In the case of the master lives of the world we always see that the man ascertained the purpose of his life by careful investigation at an early stage of his career. So also in the lives which we deem successful in humbler spheres the secret which he contributes towards success as much as anything else, is the open-eyed consciousness of the life's purpose.

Let us lay to heart this great truth. Every individual life in this world has set a separate purpose for which it is intended and it is of supreme importance that one should ascertain it with regard to oneself by careful patient in-

vestigation if he wishes to ensure the best results in his life.

IV. There is a second test also available. Going back to the analogy of my investment of Rs. 100, we see that there is a continual progression in the increase of its value. Money put out to interest is every year increasing itself. A wise and watchful investor builds up a huge fortune with money and money alone.

This analogy is almost literally true with regard to Life and its opportunities. The latter increase in number and quality in direct proportion to the increase in the capacity of Life. It is very true that "Unto whom that hath more is added and from him that hath not even that which he hath is taken away."

Take the example of Gladstone and Lincoln, or even take the case of those who have succeeded in your own city. Power, influence, goodness, everything which goes to form the attribute of greatness to humanity is the result of a continued watchful investment of Life. As a matter of fact, the discovery of the purpose of one's life is also a matter of slow progression. With the ascent of every hill a higher mountain top comes within the range of possibility. Ambition has a ring of evil in it. But there is such a thing as false ambition which seeks only the dry bones of power influence and wealth. And there is such a thing as true ambition which aims at 'making the best of one's life' as its end. Commonly enough the latter gets power, influence and wealth as products of its activity and enjoys them fully, while the former, which aims to obtain them as in themselves valuable, is oftentimes disappointed, even when it has obtained what it sought.

Be ambitious to make the best use of your life, to bring into realisation every possibility of which it is capable, to make it worth sixteen annas the rupee, and more and more and never less and less.

V. There is a final question, however, and it is—'How? How is the purpose of my life to be discovered? How is the continual progression of its value to be secured? How, by what method, what means?'

Curiously enough the analogy of the investment of money holds a further lesson on this point. You remember that I possessed money, but not the capacity to make a proper use of it. What I then had to do was to *give it up* to somebody else, who knew how to make it most productive. With me it could have

meant only less and less, while it is with him it means to me every day more and more. The conflicting situation was this: Is the money to be applied immediately to my needs and comforts, or Am I to give it up to serve another man's needs and comforts? If I had chosen the former, there could have been no increase. Because I chose the latter there is profit to me and to him. You will observe that Banking is based on this very same principle. You give up control over your money in the hands of one who knows how to operate on it. That is the only way to increase its value.

Such is the great principle of investment, and it is applicable freely in regard to Life itself. You ask how is the possibility of Life to be discovered and how is the successful progression of the value to be insured. The future is dark, the present is hazy, the past is discouraging. True, and yet to a Christian there ought to be no difficulty. He knows of One who sees him as he is, and takes an intimate interest in his individual life. He is the party with whom the great wealth of his Life should be invested. The result then cannot but be profitable.

The most successful life in the world is that of Jesus Christ. Apparently it failed in three years. But in reality, as we well know, the investment of that Life is still yielding interest after 2,000 years. The secret of this unique success was in the fact that He absolutely invested His Life in the hands of God. His recommendation also is the same. "He who loses his life shall find it, he who saves his life shall lose it."

What does it mean? Is it Theology and Metaphysics? No, it is literally a working prescription. Do we not see, every day, one human will dominated by another human will? Sometimes it is a husband whose will is dominated by that of his wife, and we know the life long results of it. Sometimes it is a rich fool whose will is dominated by a clever insinuating rogue. The phenomenon is not uncommon. On the other hand, we know the good fruits of the life when the will has come under the influence of wise and disinterested parties. If it is possible for one human will to so control another, surely it is no fancy that the Divine Will could also dominate the human will, if it chooses to be so dominated. Let us realise this matter as a downright practical thing. Take your life and place it in the

hands of God deliberately, choosing to be dominated perpetually by His Will. Commune with Him continually by prayer, so that His mind may be reflected in your will. Familiarise yourself with His dealings with men and nations as set forth in His Revelation, so that you might unerringly understand His standards of action. In particular, study incessantly the revelation of that Mind as in Jesus Christ so as to perceive instinctively even the finest motives which should actuate a mind such as His in every circumstance of life. Cultivate fellowship with the ever present Spirit of God, trusting Him to enlighten you progressively as to the purpose of your life, and to energise you to go forward from strength to strength to the full fruition of the sons of God.

The Triennial Convention.

The Triennial Convention of the Young Men's Christian Associations of India and Ceylon will convene in Bombay, Wednesday, December 28th. Special circulars will be sent to all Associations registered with the National Council in the immediate future. The Committee in charge of the Convention are planning a series of simultaneous evangelistic meetings, and meetings for the deepening of spiritual life daily during the Conference. Among the leading subjects on the programme will be the following: "Mission study and Missionary enterprise in India," "Special Service," "Hostels," "The study of Indian literature and history," and "A forward movement for educated Hindus." An hour will be given daily to Bible study and mission study, and it is hoped to have a classified exhibit of the work of the Associations during the past year. It is hoped that every Association will take immediate steps to insure the attendance of a large delegation, including the President and General Secretary.

Mr. W. H. Mills.,
General Secretary of the British
National Council of Y. M. C. A.
Called to Rest, Sept. 2nd, 1910.

Mr. W. H. Mills, Secretary of the National Council of Y. M. C. As. since the formation of

that body in 1882, passed away early on Friday morning, September 2nd, at his residence in Paddington, after a prolonged and painful illness Mr. Mills, who was in his sixty-eighth year, was born in Devonshire, and came to London forty-seven years ago. Becoming very interested in work for youths, he took office as Assistant Secretary of the Y. M. C. A. at Stafford Rooms, Titchborne Street, Edgware Road, succeeding later to the general secretaryship of the Association, a position which he occupied for more than twenty years. The work at Stafford Rooms has had a remarkable record, and both on account of that, and his long and invaluable connection with the National and International organization of the Y. M. C. A., he has been well-known and deeply respected in all parts of the world. For many years Mr. Mills was Deputy Chairman of Paddington Vestry. He became senior alderman, and for a time Deputy Mayor of the new Borough Council.

The story of these twenty years' work in the Stafford Rooms is marked by Mr. Mills' interest in young men. It was in this connection that his real evangelistic ability took root. Hundreds of young men were led into the Christian life, scores of whom became ministers and missionaries. One of Mr. Mills' most intimate friends writes:—"His genial, loving manner was irresistible...as a Conductor of a Bible Class. I have known none like him. His kindly encouragement to the modestly hesitating; his tact in keeping the class to the subject in hand without offending the erratic, and above all, his faithful declaration of the full Gospel and the affectionate pressure of it upon his hearers, were conspicuous."

"Another characteristic of Mr. Mills was his great ability as an organizer, as to which both London and Provincial workers have experience. It was a point with him to impress upon every member that the Y. M. C. A. was a missionary work by young men for young men, and that they should regard their membership as a call to make that their primary work, and not hastily to leave it for other work. But the gift with which he appears to me to be most endowed was the soundness of his judgment. He seemed able to grasp the circumstances of a position and to decide wisely as to the course that should be taken, as it were, on the spot; and he was rarely wrong."

One can hardly realize by reading a short sketch of Mr. Mills' life what a great work he accomplished. He was counsellor, friend and

guide to young men with whom he came in contact, and among his fellow-workers he was always held in the deepest respect possible; respect because of his sterling worth and great ability.—(From the British and Colonial Y. M. C. A. Review and Foreign Letter).

I well remember meeting Mr. Mills at the George Williams' House a year ago, last March, enroute to Madras. His warm reception, his deep interest in the work at Madras showed his great spirit. The Madras Association joins in the feeling of deep sorrow because of the death of this man who truly was a man. May God raise up more such leaders to carry forward the work of the Kingdom.

H. W. W.

A Call to Prayer.

WORLD'S ALLIANCE OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

THE WORLD'S COMMITTEE OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF THE WORLD'S ALLIANCE.

GENEVA, JUNE 1910.

3, Rue Général Dufour.

DEAR BRETHREN,

We are at the present time witnesses of particularly violent attacks upon Christianity. In the name of historical science, the world is seeking to undermine its foundation, pretending amongst other things that Jesus Christ never existed. Many are listening to this talk. It is necessary that you, young men, should range yourselves among the wrestlers, grouped around the standard of the Christ who liveth for ever. Our most cherished desire is, that throughout the whole world, every young man forming part of the Union of Young Men's Christian Associations may be able to truly apply to himself the word of the Apostle John: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." (I. JOHN, 2, 14.)

That is why we address to you this year a message which speaks specially of combat, of resistance, and of victory; what we ask for you is, victory.

We therefore give you as motto for the Week of Prayer the word of Marie Durand, the noble martyr who, after forty years of imprisonment in the Tower of Constance at Aigues-Mortes, left for her companions in captivity this

word which she had engraved on a stone in her prison : (Resist).

Accept, dear Brethren, our most hearty greetings in Jesus Christ, our Saviour.

THE WORLD'S COMMITTEE.

The Pallavaram Student Camp.

(BY ONE WHO WAS THERE.)

The Camp recently held at Pallavaram was attended by more than a hundred delegates, representing the different Colleges in and around Madras. The speakers were Rev. J. E. Neill, Prof. E. Drew, G. S. Eddy, Esq., Rev. D. G. M. Leith, Paul Appaswami, Esq. George Mathai, Esq. Prof. F. W. Henderson, J. N. Farquhar, Esq. and Prof. A. G. Hogg. It was specially noteworthy that this year most of the delegates and almost all the speakers were present throughout the whole period of the Camp.

The Bible classes were more successful than usual. There was more time at the disposal of the delegates for preparation and all the classes followed the same excellent study prepared by Rev. L. P. Larsen.

The addresses were all stirring and impressive. That there was no inherent incompatibility between science and religion, that "more things are wrought by prayer than this world dreams of," that the human soul is terribly lonely without God, that there is joy, peace and power for all those who have surrendered their hearts to Jesus Christ, that Christians should truly rejoice that they were "not only to believe on Christ but also to suffer for His sake" were all forcibly and vividly shown to the audience by the different speakers. The necessity of social service, the characteristics of the ideal student, the responsibility of Christians towards the church to which they belong, the methods of Bible study, the importance of the practice of the presence of God, the principles which are to guide a Christian in the choice of his life-work, the influence of Christianity in the modern world, and the duty of every true Christian to walk in the footsteps of the great pioneers in mission service. All these were brought home very clearly to the minds of the delegates. The proceedings of the camp closed with an inspiring address by Mr. Eddy on loyalty to Christ.

But it was not the addresses, powerful and instructive though they were, that made the deepest impression upon those who attended the camp. It was the spirit and personality of those who gave the addresses that stirred the

heart of one to its very depths. Disheartened by repeated failures, troubled by the tragedies enacted around one day by day, wishing to lead a religious life but somehow not being able to enter into its fulness, one was wondering whether, after all, Christianity was only for persons of a particular temperament or type of character. But on going to the camp and getting into touch specially with the speakers at the camp—men of different nationalities and certainly not of the same mould of mind—and knowing the depth and sincerity and joy of their Christian life, one was forced to exclaim "here are some men who have got something one was longing after and striving for, but could not obtain." The delegates may forget the substance of the addresses they heard at the camp. The emotion, the enthusiasm and the spiritual elevation they felt at the camp may in part wear away in the stress and conflict of daily life. But one thing they cannot forget—that they met at the camp a few at least who had vital fellowship with the living God, and who knew what it was to abide in Jesus Christ.

It is said that "East is East and West is West, and the twain shall never meet." One has got the confidence to say that once at least one has seen this half truth breaking down completely; Europeans, Americans and Indians lived together, dined together and communed together as brothers at the camp. Professors and students, missionaries and laymen, old men and young moved together in perfect love and harmony. There was not the shadow of separation, not the smallest element of discord. In the early days of Christianity, the heathen noticing the love and fellow-feeling that existed among the Christians, used to remark "how the Christians love one another." One feels that the same remark was fully applicable to those who lived and moved together at the Pallavaram student-camp.

Student Camp Statistics.

The registration at the Camp which was kept by Mr. Paul E. Devadasen showed the following attendance :—

Christian College	...	...	56
Medical	"	...	10
Law	"	...	2
Presidency	"	...	2
Teachers'	"	...	1
Wesley	"	...	2
Divinity	"	Royapet	5

Divinity College, Guindy	...	4
The Kellett Institute	...	2
A. B. M. High School, Nellore	...	2
Medical School	...	1
Bishop Corrie's Grammar School	...	1
St. Gabriel's High School	...	1
Government Servants	...	8
Teachers...	...	5
Others	...	12
Leaders	...	9
Total	...	123

Camp Messages.

The Travancore Student Camp which met just a few days before the Pallavaram Camp sent greetings to their fellow students and members of the Y. M. C. A. then in meeting at Pallavaram.

The members of Student Camp at Pallavaram sent the following message to Rev. T. Walker, Rev. L. P. Larsen, Rev. Arthur Davies and to E. S. Hensman, Esq. :—

Pallavaram Students' Camp remember with thankfulness your services and pray you may be spared for richer service in the future.

The following messages were sent to the Telegu Student Camp which met at Samalkot, October 8th to 10th, and the Bengal Student Camp which met at Bankura, October 20th to 24th :—

The students gathered at Pallavaram send their heartiest greetings to their brothers who wait on the Lord at Samalkot (Bankura) and pray for His choicest blessings on the camp.

"The Lord sitteth King for ever."

"The beauty of the Lord be upon us."

"He will stablish the works of our hands upon us."

(Signed). J. S. DAVID.

K. V. EAPEN.

On behalf of the members of the Camp.

It was a keen disappointment not to have Mr. E. S. Hensman at the camp this year. His services in past years at the student camps has been one of the prime factors in their success. On response to the message which the camp sent to him, the following message was received :—

"Dear Messrs. David and Eappen,

Please accept my heart-felt thanks for the kind words of appreciation of the small service I have been privileged to render in the students'

camps of previous years. Please assure all the students who attended the camps of this and previous years that my absence from the camp this year was due entirely to unavoidable circumstances, and that I shall always be glad to be of any little service to them.

Believe me,

Very sincerely yours,

(Signed). E. S. HENSMAN."

Training School.

The National Council of the Young Men's Christian Associations of India and Ceylon.

For the Training of General Secretaries, Physical Directors and Bible Teachers, for work among the Young Men's Christian Associations of India and Ceylon.

PROSPECTUS FOR THE FIRST TERM.

1. General Introduction to the Bible (History, Authors, Inspiration, and a short introduction to each book). Three hours per week. Mr. F. W. Steinthal.

2. Life of Christ, two hours per week. Mr. F. V. Slack.

3. Religious Pedagogy, one and a half hours per week. Rev. W. G. Brockway.

4. Comparative Religions, two hours per week. Mr. J. N. Farquhar.

5. Church History, one hour per week. Mr. F. W. Steinthal.

6. Association History, Literature and Biography, one hour per week. Mr. B. R. Barber.

7. Association Policy, Administration and Records, one hour per week. Messrs. Paterson, Jessop and Harte.

8. First Aid to the Injured, first ten weeks, one hour per week. Hygiene,—Personal, Home and Community, remainder of year, one hour per week. Dr. J. H. Gray.

9. Indian History and Literature, two hours per week. Mr. J. N. Farquhar.

10. English Language and Literature, two hours per week.

11. Practical Work-Department. (a) Every student of the school will be expected to give one hour per week to religious work in some Mission or Association in the city to which he will be assigned by the Principal. (b) Every student will be required to do gymnasium work three hours each week, and athletic work three hours each week, unless excused. (c) As far as possible arrangements will be made for students

to attend at least one Association Convention or Conference and one student camp during the year.

12. Association Round Table, one and a half hour per week. Mr. A. C. Harte. Subjects: Personal Bible Study, Group Bible Study, Intercessory Prayer, Religious Work Methods, Non-Institutional Work, Interdenominational Work, The Continuation Committee, Working for others, Patience, The Evangelisation of India, National Aspiration, World's Student Federation, Camps, Social Service, Play Grounds, Employment Bureau, Boys' Department, Servants, Buildings, Holidays.

13. Lectures. Special lectures or series of lectures, will be delivered during the year by the following:—

Rev. Herbert Anderson, Rev. V. S. Azariah, G. S. Eddy, Esq., Rev. B. C. Sircar.

14. All of the students will be expected to join Student Bible Study Groups, Mission Study Circles and Literary Societies.

The course after the first year will extend through two years. The exception for the first year is made in order to meet the urgent need of the Young Men's Christian Associations of India and Ceylon for trained workers.

A limited number of scholarships will be given to young men recommended by local Associations, who will agree to enter Association work on finishing the course. These scholarships will entitle the holder to free room and free tuition. The National Council will also help young men who are not able to pay for board and purchase their books, by giving them work or securing work for them; as this will require some of the student's time, it should only be done when necessary.

The charges for tuition are Rs. 40 per year, or Rs. 5 per month. Special arrangements will be made for local students desiring to take partial courses.

The school year will be divided into two terms of twenty weeks each. The subjects for the second term will be a continuation of the first term, except that more time will be devoted to Association plans and methods.

There will be two boarding clubs. In the one the monthly board will be from Rs. 10 to 15, in the other from Rs. 30 to 40.

Application forms for admission to the school will be posted, on request, to the National Office, 86, College Street, Calcutta, or inquire of any of the Madras Secretaries.

News and Notes.

"Establish Thou the works of our hands." Ps. 90. 177 is the motto of the Y. M. C. A. for 1910 as selected by the President of the National Council, Lord Kinnaird.

The interest in athletics at the Student Camp was much in evidence. Every afternoon at 4 P.M. the spirits and minds of all were refreshed by football, tennis, basket ball, badminton and other games. On the football game between the Christian College and the World, the World showed greater strength. The Social Friday afternoon of the Camp was marked by a genuine good time.

It is with deep regret we announce the death of Mr. C. Gopal Iyengar, a very active member of our Association. Although he was a Hindu, he took a very lively interest in the Association. He was a member of the Boys' Department from the beginning and then he joined the senior department and through his untiring energy as the Secretary he revived the Cricket Club. He also took a leading part in the literary meetings. We miss him very much at the Association and we extend our deep sympathy to his bereaved parents and brothers. We are also very sorry to hear of the death of three of our old hostel residents. Messrs. Haniel Karat, B. Solomon and W. S. Martin. We do not understand why such young lives full of promise have been so suddenly removed from us.

When we see a precious blossom
That we tended with such care
Rudely taken from our bosom
How our aching hearts despair.

We shall meet to part—no never
On that resurrection morn.

"Diligence is the mother of good luck."

"To spend time dreaming of the great things you cannot do and to neglect the little things you can do, is to waste all opportunities of success."

As a result of the Student Camp many felt the need of a time when they could meet in the fellowship of prayer. The time set was Wednesdays at 6 P.M. in the Devotional Room. These meetings are to be for prayer and communion with God. We invite all to meet with us, that together we may make use of the greatest power God has given mankind.

"Prayer is the better half of our whole work; and that which makes the other half effectual"—Archbishop Leighton.

Do you read the Young Men of India? It is one of the best monthly Magazines published in India. The best writers on religion in India and in the West contribute to this Magazine. Articles on devotional subjects, Association news both in India and the world make its pages most inspiring and helpful. The subscription is one rupee a year in advance. Inquire at the office and pay your subscription or send to 86, College Street, Calcutta.

G. S. Eddy, Esq., M.A., reported upon his return from the Telegu Student Camp, that the camp was a great success.

A deep spirit prevailed through the camp.

Words cannot express the gratefulness which everyone, who was at the Student Camp, felt for the most satisfactory arrangements. The bungalows were comfortable and healthy. The food was of the highest quality. We give our heartfelt thanks to Messrs. Isaac, Devadas, Devadasen, Parthasarthy and others for their efforts in giving us such good food.

We are glad to record here the marriage of L. S. Rajamanickam, B.A., I.M.S., to Miss Sarah Williams, September 28th, at 4 P.M. in the Broadway Wesleyan Church. The members of the Y. M. C. A. wish them much joy and happiness. Dr. and Mrs. Rajamanickam will make their home in Cuddalore where he will do hospital service.

"Do not think of your faults, much less of other's faults."—*Ruskin*.

A new Bible group is to be formed among the members of the Educational Department.

The Tennis Club has reached its full number. There are now twenty members. A fine spirit is shown among these men. Many new members have recently been admitted and are rapidly progressing in the science of the game.

The Sunday meetings have been addressed during the past month by Rev. J. J. Kingham, M.A., Rev. D. G. M. Leith, M.A., T.K. Paul, B.A., L.T. and H. W. White, B.A.

Many of the boys are interested in the new game of basket ball. They find it a real sport

and are taking a hold of it in good shape under the direction of Mr. Manuel.

"Take the very hardest thing in your life—the place of difficulty, outward or inward, and expect God to triumph gloriously in that very spot. Just there he can bring your soul into blossom."

This month the story had to be omitted owing to lack of space. Beginning with next month, a continued story will appear entitled "The Perfect Tribute." It is a most interesting story and is full of life and rich in moral teaching.

October 5th, G. S. Eddy, Esq., M.A., delivered an address on "Purity." It was a word of council to young men regarding the most vital things in a man's life. "Blessed are the pure in heart; for they shall see God."

Concert in aid of the Edward Memorial Fund.

Under the presidency of Lieutenant-Colonel C. M. Thompson, I.M.S., Senior Medical Officer, General Hospital, and Principal, Medical College, a grand Concert was given on Saturday, October 22nd, at 6 P.M. in the Auditorium of the Y. M. C. A., Esplanade, in aid of the "Edward Memorial Fund." There was a very large attendance, among whom were several European and Indian Christian ladies and gentlemen. The programme was brief and interesting. Eugene D'Cruz's popular orchestra opened the Concert with Rossini's overture "Tancredi," rendering it with much ability. The parody on "Alice, where art thou," by Mr. J. Curtis, was very humorously given to an accompaniment on the piano by his sister, Miss Curtis. Both were deservedly encored. Miss L. Lazarus gave a recitation, "The Bachelor's Sale," and acquitted herself remarkably well. The violin solo, "The Romance by Earnst," by Mr. Lansdowne Wheeler, was a record performance; so delightfully was it played that the audience could not but accord him prolonged applause. Miss Stephens played the piano accompaniment. Then came a solo, "Sleep my love, sleep," (Sullivan) sung by Miss L. Krishna Row, and it was spiritedly rendered, the young lady playing her own accompaniment. Mr. A. D. Solomons, the Social Secretary was responsible for the song, "Bengalee Baboo," sung many years ago by the late Dowe Carson, well remembered by all old Madrasites.

Mr. Solomons deserves great credit for his humorous singing. Being accorded an encore he responded with a parody on "Yip-i-addy-i-ay." Then followed Nicholas' orchestra with the "Territorials' March," on mandolines, guitars, banjos and violin, by young ladies and gentlemen, with piano accompaniment. Mrs. Giffard then sang "Beloved, it is morn," in her usual graceful manner, and delighted the audience. Eugene D'Cruz's orchestra closed the first part of the programme with a selection "The Country Girl," which gave much satisfaction and was well performed.

Captain L. Hirsch, I. M. S., then came on the stage and did some very clever magical tricks in an excellent manner, which much amused the house. After the Chairman's remarks and the singing of the National Anthem the assembly dispersed.

A SOCIAL EVENING.

One of the most pleasant functions of the month was the Moonlight Cycle run to the "Lanka Lodge." The party met at the Marina, on Wednesday the 11th, at 8-30 p.m., and after a circuitous run through the streets, joined the pedestrians at Peter's Road, and at the kind invitation of Mrs. E. S. Hensman, adjourned to the "Lanka Lodge" for a very enjoyable Social. The party numbered over sixty and they were received very heartily by Mr. and Mrs. Hensman. After coffee and refreshments, an interesting programme was gone through with Mr. V. Chakkarie, B.A., B.L., in the Chair. Miss Hensman and Mrs. Vedavanam opened with a Piano Duet, which was greatly appreciated. Pte. Ford sang a solo, which was followed by Mr. A. C. Hensman's comic song on "Money" which was encored and was responded. Mr. Stacey gave an interesting recitation, which was followed by several Tamil, Telugu, and English songs. At the close a court scene was enacted with great success. After a very hearty cheer to Mr. and Mrs. Hensman, the party rode back to the Association Buildings.

Medical College, Y. M. C. A.

The inaugural meeting of the above Association was held in the Y. M. C. A. Devotional Room on the 13th August 1910, with Rev. J. Lazarus, B.A., D.D., in the Chair, J. Harris, Esq., M.D., gave a very interesting address on "The Future of the Medical Profession."

A meeting of the general body followed the above meeting when office-bearers for the year were elected:—

Dr. G. V. James, *President.*
Secretaries.

Mr. J. S. David
" George Zachariah
Committee members.

Mr. C. H. P. Allen
" A. E. John
" A. Iswanah
" Ram Mohun
" M. P. Peter
" V. M. Kurupan
" M. P. Verghese
" C. J. Alexander
" W. C. Thomas

A Sub-Committee has been formed to reorganize the constitution and lay down some definite plans as to how the Association can be made useful in more directions than one. The meetings are to be held on the second and fourth Saturdays of the month at 6 p.m. in the Esplanade Y. M. C. A.

Inaugural Meeting, August 13th, 1910.

Address.—J. Harris, Esq., M.D., on "The Future of the Medical Profession."

Chairman.—Rev. J. Lazarus B.A., D.D.

Religious Meeting, August 27th, 1910.—Rev. Canon Goldsmith, M.A., on "Our Gospel Medicine."

October 5th, 1910.—G. S. Eddy, Esq., M.A., on "Purity."

October 6th, 1910.—Prof. A. G. Hogg, M.A., on "Prayer."

September 3rd—Speaker.—Rev. Canon Goldsmith, M.A.

Subject.—"Our Gospel Medicine."

October 5th—Speaker.—G. S. Eddy, Esq., M.A.

Subject.—"Purity."

October 6th—Speaker.—Prof. A. G. Hogg.

Subject.—"Prayer."

October 22nd—Speaker.—Rev. J. E. Neill, B.A.

Subject.—"Serving our Generation."

November 5th, 6 p.m., Twenty-fourth

Anniversary Meeting.

Lieut.-Col. G. G. Giffard, I.M.S., will deliver the Anniversary address.

Lieut.-Col. J. L. VanGeyzel will preside.

November 19th—Speaker.—John Mathai, Esq., B.A., B.L.

Subject.—"Sympathy between the Professions."

John Pelly Army Branch.

DEAR FRIENDS,

The trooping season, which has now commenced, gives a tinge of colouring to the monotony of Army life in dreary old Madras. It is good to see old friends once again, even though it be only to repeat the good-byes of months ago. Some passing through the port, homeward bound, with smiling, happy faces, anticipating the pleasant reunions in the Homeland; joyful hearts that left them above the thoughts of the miseries of sea-sickness that many are subject to, and in this there is the great "lesson of life" that we should all learn.

Why are we often downcast? Why does life appear to us a dreary sort of existence that we long to get over? Why do troubles bowl us over as soon as we knock up against them? Because we look for them. Because the very act of anticipating trouble brings trouble on. Just as the man who is continually thinking of sea-sickness is the first to give in—in fact, brings it on himself, whether his surroundings merit it or not,—so is the man who anticipates trouble. Let us be like the homeward bound soldier. Look at the joys beyond. Keep your eyes fixed on the high mark of your calling. Take an illustration from a gallant ship, ploughing its way homeward, its one great purpose, to safely reach the port. See how it meets each wave; sometimes proudly lifting its noble head, and gallantly riding over them; at others, cutting its way through the wave, and shaking itself clear of the water, ready to meet the next, because it keeps straight on toward the goal. Let us aim straight for our goal, "the glorious haven of rest for wearied travellers spent with toil." Meeting difficulties face to face, not wasting our time uselessly pondering how best to avoid them; ride over them! cut through them! shake off every effect of them! Think of the joys of reunion, and forget the pain of partings. See the rim of silver lining to the dark cloud before us; we are bound for that other side; plunge through and win the eternal prize.

With this I commend you to the grace of God and the love of Jesus Christ our Lord, and to the strengthening power of the Holy Spirits which enables us to overcome to the end of life.

From your brother in Christ,
HUBERT G. STACEY.

Many thanks are due to the Rev. Kingham, who so kindly took the Rev. C. W. Hickson's place, owing to that gentleman being laid aside with fever, from which we are pleased to say he has recovered; Mrs. Norman Bennett, Mr. E. Fonseca, and Rev. A. E. Ogg for the helpful encouraging talks that they gave to us at our Pleasant Sunday Evening Meetings.

A splendid meeting was arranged by my old friends in the Border Regiment as they passed through, on their way to Rangoon. I was asked to address the Meeting. It was held on the sand close by the ship. Quite a large number of the men stood around to listen. We pray that the message may have gone home to their hearts, and be a blessing to them. May God bless them in their new station.

We held a Concert in the Auditorium, and charged two annas for admission. The proceeds were devoted to the King Edward VII Memorial Fund. The takings amounted to ten rupees, out of which we have to pay for programmes.

The second part of the Illustrated Lecture, "To the Heart of China," was well attended. The pictures, which were taken from photographs taken during the Lecturer's journey, were much appreciated.

The Membership is slowly increasing and we hope to have our first "Home from Home Social" for Members shortly. We shall be glad to hear of any kind friends who are interested in Army work, and are willing to help us in this matter. One evening a month spent in a Home means more than we can imagine to our soldiers.

HUBERT G. STACEY,
Asst. Secy., Army Branch.

Boys' Department.

Membership.—We are glad to note that several of the old members are working earnestly to increase the membership, and as a result the number is steadily increasing. Some of the boys who left the department for some time have also rejoined last month. We would welcome back all our old members who are in town at present. The Membership Committee may find out such old boys and bring them back to the brotherhood.

Football.—The Sub-Junior team is making good progress under the new office-bearers, who are Joseph Muliyl (*Captain*), George Ragaviah (*Vice-Captain*), and A. S. Govindarajulu (*Secretary*). The present officers are the best set we have had for some time past, and we trust that under their leadership the team will make a glorious record.

The Sub-Juniors played a match with the "Crescent Eleven," which ended in a victory by 4 goals to nil.

The junior team requires an active and energetic Secretary, who will do his very best. Owing to the lack of such an officer, the progress of this team is not as it ought to be. We are looking forward for the boy who will volunteer to offer his services for this team.

Badminton.—Mr. N. S. Mahadevan, who was the Secretary of this Club, has resigned his post since he could not attend the Club regularly. We are sorry to find that the activities of the Club is on the wane with his resignation. Is there no other boy in the Club who can take his place?

Basket Ball.—At the earnest request of some of the members this game is again introduced in the department. We trust that the interest in the game will continue to grow and the enthusiasm will last for a considerable time. We congratulate Mr. Charles Newman, who is the moving spirit of the team and wish the Club every success.

The Literary Union.—We have been noticing a gradual decrease in the attendance, and in order to revive the interest and to give a variety to the programme we have planned to form a "Reading Club," which meets once a fortnight to read "Lamb's tales from Shakespeare." We have selected this book so that boys may be prepared to read Shakespeare's works later on. Mr. John Mathai, B.A., B.L., the President of the Union, conducts the Club. No boy from the Third form upwards should miss this privilege. The essays and debates will be continued on alternate Saturdays fortnightly.

Museum.—Mr. T. Sanjeeva Row, the enthusiastic custodian of the Museum, has completed the cataloguing of the curios. Fresh articles are coming in every month and the custodian is contemplating to get a fresh glass case from the General Secretary. Have you contributed anything to the Museum?

The *Manual Training Class* and the *Bible Classes* are doing good work.

The Social Committee arranged a Game Social on Saturday, 15th October. Owing to some other counter-attractions, the attendance was very poor, but the boys who were present enjoyed the evening very well. The programme included:—Puff Billiards, Pingpong tournament, Gramophone selections, and other indoor games.

Anniversary.—The same Committee has arranged to hold the anniversary meeting on Saturday, the 14th November. There will be a Social Entertainment the same evening. All the prizes will be distributed on the occasion. Every member should try to make the celebration a success.

A Boys' Camp.—The camps for students that have been conducted so successfully during these three years have made us to think whether the Association cannot extend this privilege to the Boys of Madras, and now the Association proposes to hold a two-days' camp for boys at Pallavaram during the Christmas Holidays.

The nature of the programme will, of course, be different from the Men's camp, in that it will have more of recreation and outing than of meetings and conferences. The success or failure will depend on the response we get from the parents.

Full announcement will be made later on. The charges for food will be one Rupee for two days.

Educational Notes.

Lantern Lectures.—The following lectures have been arranged for the current month:—

Nov. 5—Dr. J. R. Henderson—"Short talks on Animals" (illustrated).

Nov. 19—Prof. E. Drew—"Ancient Egypt" (illustrated).

Social Hour.—Arrangements are being made for the annual Social of this department. The exact date will be announced later. Every student is expected to contribute his might and mite towards the success of this Social. Prior to this a group photo will be taken of the teachers and students. The Social will consist of refreshments, music, recitations, speeches, &c.

As the annual inspection by the Inspector of Schools is approaching teachers are requested to have their registers and the students' home exercise books ready for inspection.

Y. M. C. A. News in India.

Mr. H. Lang for Hyderabad.—The Australasian Association have secured their man for

the Foreign Field in the person of Mr. H. Lang, of New Zealand, who goes forth as our representative to the Student centre of Hyderabad, India.

One hundred and fifty students attended the Telugu Student Camp which met at Samalkot, on Oct. 8, 1910. These students represented 15 colleges in the Telugu country. Mr. G. S. Eddy, M.A., J. N. Farquhar, Esq., M.A., and M. D. Devadas, Esq., B.A., were among the leaders of the Camp. A fine spirit was manifested throughout the Camp and many students got a new vision of India's needs and felt the call to service in their own country.

Mr. William Jessop, the new Secretary of the Central Branch, has arrived in Calcutta. Mr. Jessop has been for some time General Secretary of the Association at Washington. Though he has resided in America for some twenty years, he is an Englishman by birth, with family connections in Lancashire. The Calcutta Association extends him a hearty welcome.

Plans for the new building of the Mall Branch of the Lahore Y. M. C. A. are before the Municipality and, as soon as sanction to build is received, the work will commence. The lately opened student hostel, with accommodation for 30 students is entirely occupied. In a Gujar Sing ka Quilla a village with a large Christian population, the Association has rented a small house in which it has opened a reading room, games room and meeting place.

At the annual dinner of the College Branch, Calcutta, about 85 members and guests, Hindus and Christians, sat down together to a mixed dinner—Bengali and English. The Honorable Mr. W. R. Gourlay, I. C. S., Secretary to the Government of Bengal and Member of our National Council, presided.

Bombay is to have another worker in the person of Mr. P. R. Ponsford, who is to arrive this autumn to co-operate with Mr. Anderson in the work of the Student Department. Mr. Ponsford studied at the London University and has held the position of the Honorary Secretary of the Missionary and the Foreign Department of the London Central Y. M. C. A.

Over 1,500 delegates from all parts of India attended the Christian Endeavour Convention held in Vellore last month.

Y. M. C. A. News in the World.

President Taft, laying recently the corner stone of the *Baverley, Mass.* Y.M.C.A. new build-

ing, spoke in enthusiastic terms as to the usefulness of the Y. M. C. A. organization in all parts of the world, and amongst all classes of young men.

The British Consul, first President of the Association, has turned the first sod for the erection of a £40,000 building for the Y.M.C.A. at Buenos Aires.

The following are the statistics of the Educational work of the Y.M.C.A. of North America for the past year.

Statistics for past year:—6,587 talks, increase over 1909, 1,590; 2,443 paid teachers, increase 210; 52,247 different students, increase 5,170; \$661,000 expenses, increase \$91,000; \$433,050 tuition receipts, increase \$76,000; apprentice and trade schools 14, increase 5; students in Day Work 2,867, increase 900; employed boys in class work 8,407, increase 1,400; students in boys' summer schools 2,427, increase 500; English for foreigners 10,000, increase 3,000; Associations doing work outside of building 87, increase 17; 1,774 international certificates, increase 600.

Premier McBride has just laid the corner stone of a new Y. M. C. A. building at Victoria, British Columbia. There was a company present of about 2,000 persons, including fifty of the city's leading businessmen and clergymen and ministers.

A young man, who formerly belonged to one of the Russian Y. M. C. A. and who is now living a solitary life in Siberia, is devoting his attention to the soldiers. The authorities have given him free access to the military hospital. He visits the sick, distributes Christian literature and helps the men in every possible way.

The returns of the great work accomplished by the Y. M. C. A. in the "Territorial" encampments for the season just ended show that, while in the camps visited last year there were 156,581 men, this year the total has risen to 875,695. Last year the number of canvas institutes erected by the Y. M. C. A. was 96; this year the total has been over 100. It was felt that last year's total of postal items—909,696 including letters, parcels, and post-cards—was astonishingly high, but this year the aggregate has exceeded one million—being, in point of fact, 1,020,913.

Eighteen years ago the Christians of Pekin requested the American Committee to establish Y. M. C. A. work in that city. Mr. John Wanamaker made a generous conditional offer of funds for a building. These conditions have

been fulfilled, and the building will soon be erected. There are 200 schools in the city with 17,000 pupils. Associations have been established in seven of the nine Christian schools. These young students are subject to the many temptations which accompany the development of civilization, and the work among them is immense and difficult. Another activity of the Pekin Association will be worked among the guards of the foreign legation, numbering 1,500 men of ten different nationalities.

Sir Henry Bale, K.C., K.C.M.G., Chief Justice of Natal, President of the Pietermaritzburg Y. M. C. A. and of the South African Union of Associations, arrived in London on Saturday, September 10th. Sir Henry has been a life-long friend of all young men's work, and has exhibited a very deep and generous interest in the spread of the Y. M. C. A. movement in South Africa.

The annual report of the Scottish Council states that there are in Scotland 219 Associations with 25,740 members. Excellent work has been done during the past twelve months, and there are not wanting signs that still greater opportunities of service are opening up.

The first National Conference of the Bulgarian Associations has just been held at Sofia. It was attended by seventy-five delegates, and was very successful.

A campaign is at present proceeding in Johannesburg for the raising, within a fortnight, of £50,000, in order to erect a fine building for the local Y. M. C. A. Two hundred of the principal merchants of the city are co-operating.

The Norwegian Y. M. C. A. organization is sending out an Association Secretary to Hunan,

and the Danish Council is sending one to Manchuria.

The Y. M. C. A.'s in North America have well passed the half million mark in membership. The actual number of centres is now 2,017. In the year there has been an increase of more than a hundred Associations. The membership of 1868 centres report says is 496,591. This shows an increase of 31,591.

The Government of Natal has taken exceptional action in making an annual grant of Rs. 3,000 to the Association of that city in recognition of the educational and physical services to young men.

These words tell the new spirit which is evidenced in the East. The new arbiter for Korea when leaving said at a banquet given by his Christian friends, "Brothers, I want you to pray for me. I go as an ambassador for Jesus Christ." A man who was in a position to know has said, "Back of every reform in Japan has stood a Japanese hero and back of him a missionary as his instructor and teacher."

A Chinese Student Volunteer Movement has been auspiciously launched with four times the number of volunteers America's movement started with in 1883. Already fully 400 men are pledged for the ministry—high-class men, the kind the church has needed and waited for, as even the church colleges produced few students for the seminaries. Pastor Ding Li Mei is the powerful factor at the heart of the movement and becomes its first travelling Secretary. Membership is limited to those who propose to give their lives to the preaching of the Gospel as ordained ministers. This is not an average consecration band, but a national recruiting agency for the church.



YOUNG MEN OF MADRAS

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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior :—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys :—Membership fee, boys under fifteen years of age Re. 1, over fifteen and under eighteen years of age Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

Christmas Giving and Christmas Living.

FROM "THE SPIRIT OF CHRISTMAS."

By HENRY VAN DYKE.

The custom of exchanging presents on a certain day in the year is very much older than Christmas, and means very much less. It has obtained in almost all ages of the world, and among many different nations. It is a fine thing, or a foolish thing, as the case may be; an encouragement to friendliness, or a tribute to fashion; an expression of good nature, or a bid for favour; an outgoing of generosity, or a disguise of greed; a cheerful old custom, or a futile old farce, according to the spirit which animates it and the form which it takes.

But when this ancient and variously interpreted tradition of a day of gifts was transferred

to the Christmas season, it was brought into vital contact with an idea which must transform it, and with an example which must lift it up to a higher plane. The example is the life of Jesus. The idea is unselfish interest in the happiness of others.

The great gift of Jesus to the world was himself. He lived with and for men. He kept back nothing. In every particular and personal gift that he made to certain people there was something of himself that made it precious.

For example, at the wedding in Cana of Galilee, it was his thought for the feelings of the giver of the feast, and his wish that every guest should find due entertainment, that lent the flavour of a heavenly hospitality to the wine which he provided.

When he gave bread and fish to the hungry multitude who had followed him out among the

GRAND CONCERT, under the Patronage of His Excellency Sir Arthur Lawley,
on Friday, December 9th.

hills by the Lake of Gennesaret, the people were refreshed and strengthened by the sense of the personal care of Jesus for their welfare, as much as by the food which he bestowed upon them. It was another illustration of the sweetness of "a dinner of herbs where love is."

The gifts of healing, which he conferred upon many different kinds of sufferers, were, in every case, evidences that Jesus was willing to give something of himself, his thought, his sympathy, his vital power, to the men and women among whom he lived. Once, when a paralytic was brought to Jesus on a bed, he surprised everybody, and offended many, by giving the poor wretch the pardon of his sins before he gave new life to his body. That was just because Jesus thought before he gave; because he desired to satisfy the deepest need; because, in fact, he gave something of himself in every gift. All true Christmas-giving ought to be after this pattern.

Not that it must all be solemn and serious. For the most part it deals with little wants, little joys, little tokens of friendly feeling. But the feeling must be more than the token, else the gift does not really belong to Christmas.

It takes time and effort and unselfish expenditure of strength to make gifts in this way. But it is the only way that fits the season.

The finest Christmas gift is not the one that costs the most money, but the one that carries the most love.

But how seldom Christmas comes—only once a year; and how soon it is over—a night and a day! If that is the whole of it, it seems not much more durable than the little toys that one buys of a *fakir* on the street corner. They run for an hour, and then the spring breaks, and the legs come off, and nothing remains but a contribution to the dust heap.

But surely that need not and ought not to be the whole of Christmas—only a single day of generosity, ransomed from the dull servitude of a selfish year—only a single night of merry-making celebrated in the slave quarters of a selfish race! If every gift is the token of a personal thought, a friendly feeling, an unselfish interest in the joy of others, then the thought, the feeling, the interest may remain after the gift is made.

The little present, or the rare and long-wished-for gift (it matters not whether the vessel be of gold, or silver, or iron, or wood, or clay, or just a small bit of birch bark folded into a cup), may carry a message something like this:—

"I am thinking of you to-day, because it is Christmas, and I wish you happiness; and to-morrow, because it will be the day after Christmas, I shall wish you happiness; and so on clear through the year. I may not be able to tell you about it every day, because I may be far away, or because both of us may be very busy, or, perhaps, because I cannot even afford to pay the postage on so many letters, or find the time to write them. But that makes no difference. The right and the wish will be here just the same. In my work and in the business of life, I mean to try not to be unfair to you or injure you in any way. In my pleasure, if we can be together, I would like to share the fun with you. Whatever joy or success comes to you will make me glad. Without pretence and in plain words, goodwill to you is what I mean in the 'Spirit of Christmas.'"

It is not necessary to put a message like this into high-flown language, to swear absolute devotion and deathless consecration. In love and friendships, small, steady payments on the gold basis are better than immense promissory notes. Nor, indeed, is it always necessary to put the message into words at all, nor even to convey it by a tangible token. To feel it and to act it out—that is the main thing.

There are a great many people in the world whom we know more or less, but to whom for various reasons we cannot very well send a Christmas gift. But there is hardly one in all the circles of our acquaintance, with whom we may not exchange the touch of Christmas life.

In the outer circles, cheerful greetings, courtesy, consideration; in the inner circle sympathetic interest, hearty congratulations, honest encouragement; in the inmost circle comradeship, helpfulness, tenderness,—

"Beautiful friendship tried by sun and wind,
Durable from the daily dust of life."

After all, Christmas living is the best kind of Christmas giving.

The Harvest.

I sowed a seed in the heart of the soil,
It lived and grew, and the harvesting
Was such as I'd sowed in the days of spring,
And, on through the years, in response to
my toil,
The seed brought forth in abundant gain,
A million seeds of the self-same grain.
I sowed a seed in the heart of a friend,
'Twas only a deed, but it kept on growing;

And, down through the years it has still been
showing
That whate'er is sowed shall be reaped with-
out end.
And the little deed that I did one day
Is growing in thousands of souls, I say.

By BENJAMIN KEECH.

Sincerity.

Homely Virtues No. III.

GEORGE MATTHAI, M.A.

Sincerity is not an easy virtue to practise. It involves great personal risks. A sincere man is often a misunderstood man. He makes enemies and is open to slander and abuse. But that is because Sincerity is a rare virtue and goes so much against the spirit of the world.

Sincerity is felt truth expressed. It is a double process. Feel the truth first, and then find for it adequate expression; the latter is dependent upon the former. To feel the truth is more than to be aware of it; to feel the truth is to be convinced of its reality. Conviction expresses itself in words and deeds. One finds it more difficult to express the truth than merely to feel it. In feeling the truth no one else is concerned but the person who feels. There is no battle waged therefore from without; the fight is within and hidden from the world. But expression of the conviction affects other persons. The truth is no more hidden then, but is revealed, and the revelation is not always attended with pleasant consequences, hence the struggle. It needs a strong man to utter the truth as he feels it—utter it because he feels it, unmindful of the risks involved. Such a man, true to his convictions at all costs, is the sincere man.

If sincere expression depends entirely upon conviction, much of the insincerity that we find in the world is due to *vagueness of thinking and feeling*. A person may express an old truth without being convinced of it. It is not truth so far as he is concerned; it has not become part of himself, and the expression therefore is bound to ring hollow. This is a cheap method of offering opinions. It is quite easy and convenient at times to borrow other people's opinions and give them out as our own. Such a procedure saves us from a great deal of trouble—the trouble of thinking out things for ourselves. In addition, it is generally considered clever to be able to express opinions and

stupid to have no ready views to offer. One cannot help being suspicious of persons who volunteer opinions upon various subjects without much hesitation. But enter into an argument with them and their shallowness is easily laid bare.

Vagueness of thinking is behind much of our present-day unintelligent imitation—speak and act according to the generally accepted codes whether or not they appeal to us as right and proper. In this respect, modern society has made many slaves. We dare not make any stand against the recognised rules and formulae of society, but unreservedly accept them, though there is so much of falsehood and unreality behind them. Many of the forms of etiquette of our modern civilized society become meaningless when deprived of their true spirit and it is a surprising fact that, with the advance of civilization, these 'social lies' should multiply and that we should blindly accept them just because they have obtained general credence or are considered fashionable. And we, as Indians, have particularly to be on our guard in this respect. Our society, when compared with the Western, may appear to be primitive, but there is much less of social unreality among us and in copying Western customs and forms of living let us take care lest we should incorporate into our social system any of their excrescence. Let us learn of the West by all means but choose only the good and the true and not be mere blind imitators.

This type of insincerity is also a special temptation in the sphere of religion. Religious observances and ceremonies become unreal and false if the spirit which they symbolize is forgotten. The Christian has to fight against this unconscious form of insincerity. Unless he is watchful, his prayers would gradually lose their spontaneity and genuineness and become mere matter of routine. He may still repeat the same words but without their original significance or force. Many of the expressions that are used in our public prayers have become so stereotyped that one is disgusted at their constant repetition. In using such phrases one has to be careful that they really express felt needs and not employed as mere lip-utterances.

There are other types of insincerity in which there is no vagueness involved. They are cases of speaking or doing contrary to what is felt. These may be regarded as types of

conscious insincerity. Painful consequences are often involved in expressing the truth, and many therefore have not the courage to face them; the result is this conscious inconsistency. On the other hand, it is so pleasant to win the favour of men that for its sake convictions are easily sacrificed. Many of our compromises are effected from this motive, viz., the satisfaction of both parties, though principles are staked in the attempt. We consciously shut our eyes to the fact that thereby we are sacrificing truth for the fickle possession of man's goodwill. We have already seen how vagueness of thinking may lead to rashness in expressing opinions. Here we notice the opposite extreme of suppressing convictions for fear of offending the multitude. By this it is not meant that we are to express our opinions always in season and out of season. There is to be no forcing of opinions upon others, but there are times when, for the cause of truth and righteousness, we have to express frankly and boldly what we feel.

The basest form of insincerity is the insincerity that is indulged in for the sake of self-aggrandizement. Sycophancy is the commonest expression of this type of insincerity—especially seen where the struggle for existence is keenest. Every means is then tried for the least preferment and if principles stand in the way of material success, they are sacrificed. The main thing is to get on in life. Everything else is subservient to it. It is one of the saddest sights to see a man, who, while a student, had revelled in ideals, sink after entering life, under the weight of circumstances. His ideals vanish as he faces the hard facts of existence and he comes to the painful conclusion that an honest man cannot succeed in this world, that ideals must be kept aside when it comes to a matter of earning one's bread. He fails to realize that the things of the world will vanish and only truth will remain in the end. However hard, therefore, the fight for truth may be, it is a fight that must be waged if the real man is to be developed—a fight which alone can bring abiding joy and satisfaction into human life.

What are You going to do?

An aged Christian once asked a young man who was just entering business and laying out his plans for life, "What are you going to do? You are about to settle in business, I under-

stand." "Yes." "And what do you intend to do then?" "I shall marry." "And what then?" "I hope to make a fortune." "And what then?" "I shall enter public life." "And what then?" "I hope that I may make a family reputation." "And what then?" Well, I suppose I shall grow old and die." "And what then?" The young man was silent. He had never looked so far.

CANON LIDDON.

Social Evening at the Bishop's House.

Mrs. Whitehead was 'at home' to the members of the Y. M. C. A. on Wednesday, 9th November, at 5 P.M.; a large number of members were present. After refreshments, the hostess took her guests round the gardens, and at 6-15 o'clock they adjourned to the hall, where a debate was held, under the presidency of Mrs. Whitehead, on "It is the duty of Indian Christians to take an active part in the national movement."

Mr. J. R. Isaac opened the debate and was opposed by Mr. John Matthai, B.A., B.L.; there were several short speeches for and against the proposition. Then it was finally put to the vote which showed in favour of Mr. Matthai.

Mr. Rhenius proposed a vote of thanks to Mrs. Whitehead for her kind invitation, and then the members dispersed.

Home from Home Socials.

A very pleasant evening was spent at Mrs. Sivasubramaniam's, on Friday, 18th November; about 50 men were present. The bungalow had been prettily decorated and illuminated. A short programme of songs and recitations, contributed by Messrs. Stacey, Stead, Pte. Ford and S. Rao, was gone through. At the close, an interesting farce, entitled "The successful Suitor," was enacted by the members of the Y. M. C. A. Lodge, Chintadripet. After refreshments Mr. J. R. Isaac thanked Mr. and Mrs. Sivasubramaniam for their hospitality. A very hearty cheer was then proposed by the Social Secretary, and the members responded enthusiastically. The singing of the National Anthem brought the most pleasant function to a close.

Y. M. C. A. Lodge.

An interesting social gathering was held last month at the Lodge. At the invitation of the

members, there were a large number of ladies and gentlemen present. The members and their friends first engaged themselves at various out-door and in-door games, and after refreshments there was an enjoyable musical programme in which most of the members took part. The two farces—"The Enchanted Accordeon" and "The successful Suitor"—were greatly appreciated. Mr. S. E. Ranganathan, who was presiding on the occasion, congratulated the members on the success of the entertainment, and thanked the audience for the ready response they had given to the invitation. The entertainment was got up by the members, Mr. J. J. Sreenivasegam being responsible for the enjoyable programme.

"Not Slothful in Business."

Some persons seem to misunderstand the meaning of the phrase. It does not mean that business is to be exalted into a place of undue prominence. Business and finance are only a means to an end. And it is only when the means obscures the end that we need to be troubled about the undue proportion of things. If we neglect the means we will fail in the end. Some do not seem to have any charity for any sort of emphasis on the business end of religious activity. Apparently they prefer that matters be allowed to drift along in a quiet, easy fashion. It is needless to say that such a course would in the end land us in jail. Our bills must be paid, and we degrade ourselves morally when we allow them to go unpaid. There is a great deal of ethics in prompt, careful business habits. Honesty, order, and punctuality are qualities too often found wanting.

Day of Prayer for India.

(Sunday, December 4th, 1910.)

The twelfth call to prayer for India has been sent forth, and the date fixed for December 4th. By the time this issue reaches many of our readers that time will have passed. Let us suggest that this day may not be the only day of the year when we unite our hearts in prayer for the things all Christians so much desire for India. Shall it not simply be the beginning of continual, ardent prayers which shall mark all Christian activities in 1911?

Bishop W. F. McDowell.

In the past, the Madras Association has been able to secure some of the most intellectual and spiritual men who have travelled in Asia. On December 6th, Bishop W. F. McDowell of America will be in Madras. He will speak in the Auditorium on that date at 6 P.M.

Bishop McDowell probably has few equals in North America as a speaker to students. He was formerly the President of Depaw University, one of the best Universities in the United States. He is known far and wide as a man of intellect, large sympathies and as an earnest Christian. Through every word he utters, there is seen the real man. As one hears him, there comes a feeling that Bishop McDowell has gone a long way toward accomplishing for himself what he so earnestly urges upon others.

As Bishop McDowell is to be in Madras only a short time, he can only address one meeting at the Y.M.C.A. All are invited to hear the Bishop on December 6th, at 6 P.M., in the Auditorium.

The Convention.

As was announced in last month's issue of the *Young Men of Madras*, the Triennial Convention of the Y.M.C.A. will be held in Bombay, from December 28th to January 1st. Many of the best speakers in India and from abroad will be present. We are able to announce only a few of the speakers, but these are enough to convince everyone that the Convention will be one of the best Conventions ever held in India. Among the long list of speakers appear the following names:—Bishop W. F. McDowell of U.S.A.; Dr. S. M. Zwemer of Arabia; Principal A. G. Frazer; Mr. K. T. Saunders of Trinity College, Kandy, Ceylon; Mr. Ross A. Hadley of New York; Mr. G. S. Eddy and Mr. J. N. Farquhar. At the last Triennial Convention, which was held in Calcutta, the Madras Association had twenty delegates.

This year we want a good delegation. Reduced fares will be granted by all railways at this season of the year. All delegates will be entertained in Bombay. Are you planning to attend the Convention? If you are, give your name to Mr. Ewing as soon as possible, so that entertainment may be secured for you.

GRAND CONCERT, under the patronage of His Excellency Sir Arthur Lawley, on Friday, December 9th.

News and Notes.

"When you are an anvil, be patient; when a hammer, strike."

GRAND CONCERT COMING,
Under the distinguished patronage of
HIS EXCELLENCY THE GOVERNOR OF MADRAS.
Admission Rs. 1 and 2.
Members half-rate.

Y.M.C.A. Auditorium, Dec. 9th, 6 P.M.

Don't forget to be present at the annual business meeting in December. Members of the Board will be elected then. Have you suggested anyone for nomination?

Mr. E. C. Worman, M.A., who has come out from America as a Secretary of the Y.M.C.A., arrived in Madras on November 12th. Mr. Worman comes to India with a fine reputation at the back of him. He is a graduate of Yale University and has had many years of experience in Christian work among the students. For the past few years he has been Student Secretary of the Y.M.C.A. in the States of Massachusetts and Connecticut. Mr. Worman went to Madura on the following Tuesday, where Mrs. Worman, who had stopped with her sister in Colombo, will join him. They will probably be stationed in Madura while studying Tamil.

We still need Rs. 3,700 for current expenses. This leaves an opportunity for you to help. The Association is for you. Come and join and help in uplifting young men by your presence, your effort, and your prayers.

The Board of Directors, at their last meeting, voted to send three delegates to the Triennial Convention of the Young Men's Christian Associations of India and Ceylon, to be held in Bombay from December 28th, 1910, to January 1st, 1911. These three members will be elected by the members to represent the Madras Association.

Mr. G. S. Eddy passed through Madras last month on his way to Calcutta. Mr. Eddy and Mr. Harte, National General Secretary of the Y.M.C.A., are joining in an attempt to start twenty new Associations in India during 1911. They are now hard at work in North India in some of the large cities which have never had Associations before.

"He has hard work who has nothing to do."

The Young Liberal League held a meeting in the Auditorium last month. Rev. D. G. M. Leith, M.A., addressed the meeting.

Six gymnasium classes are now in full operation each week. A live interest is being taken on the part of members.

Many visitors have come to the Y.M.C.A. during the past month. Besides many missionaries, many civilians and Indians have visited us. There came many visitors from abroad, among whom were an editor from Sidney (Australia), a physician from Manchuria and a doctor from Cleveland (Ohio), U.S.A. We welcome visitors at any time and most cordially invite the people of Madras to come and inspect our work.

"The good in life that seems to be most real is not found in reading, but in those successive, triumphs a man achieves over habits of moral or intellectual indolence, or over an ungenerous spirit and mean propensities."—Emerson.

The Week of Prayer—13th to 20th November—was marked by some earnest praying for the young men of India. Meetings were held during the week. Rev. J. Stewart, M.A., spoke at the first meeting on Sunday, 13th November, on the subject "The Perfect Sufficiency of Christ for Young Men." During the week several others assisted in conducting the meetings.

The Royapettah Y.M.C.A. will hold their Annual Meeting on Dec. 3rd. Rev. E. A. L. Moore, M.A., will give the address.

Athletics have been somewhat interfered with by the heavy rains. We are planning to have some well-organized athletic work for the next term.

The Central Branch, Y.M.C.A., won in the football match with the Royapettah Y.M.C.A. Once before, the match, which was one of the events of the annual sports, was played with the result of a tie. This last match, which resulted in the winning of the handsome Cup for the Central team, was played on the 17th November.

Two Anniversary meetings were held during the month of November. The Boys' Department held their Fourth Anniversary on November 11th with Mr. Arthur Davies, M.A., in the

Chair. Rev. J. Passmore gave the address. The Medical College Y.M.C.A. held their Twenty-fourth Anniversary on November 19th. Lieut.-Col. J. L. vanGeyzel, I.M.S., presided, and Lieut.-Col. G. G. Giffard, I.M.S., addressed a large audience on the subject "Some Remarks about the Madras Medical College and its Students." Accounts of these meetings are given elsewhere in this number.

Wanted.

Messrs. Spencer & Company desire to employ two Eurasian young men in their A.T.A. refreshment room in the Fort. The remuneration will be about Rs. 20. This is a departure from their usual method in the management of these refreshment rooms, and offers a new field of employment for young men, which, we trust, will be taken advantage of. Any young men desiring to apply should see either the General Secretary of the Y.M.C.A., or apply in person at Spencer's Shop in Mount Road.

The Secretaries' Conference will be held at Matheran from January 2nd to 5th, 1911, just at the close of the Triennial Convention in Bombay. This Conference is a time when all the Secretaries of the Y.M.C.A. in India and Ceylon come together for inspiration, to discuss plans, methods and problems, and to exchange thoughts upon various subjects relative to Christian activities in India.

The Medical College Y. M. C. A.

The twenty-fourth Anniversary Meeting of the above Association was held on Saturday, the 19th November, in the Y.M.C.A. buildings, Esplanade. The function began with an "at home" to the guests of the evening by the members, and the meeting proper began at 6 P.M. The Auditorium was full, the audience being mainly composed of Medical Students.

Lieut.-Col. J. L. vanGeyzel, I.M.S., took the Chair amidst roaring cheers, and a programme of interesting musical items was gone through. Miss vanGeyzel played on the cello with her usual graceful and accomplished style and was accorded an ovation. Mrs. Thompson charmed the audience with her exquisite voice. Then the Report of the year's work was presented by Mr. J. S. David, one of the Secretaries. Mr. Ogg followed with a recitation, and with his charac-

teristic comic gestures kept the audience in a roar of laughter and had to respond to an encore, which he did in a still more exciting manner. Mr. J. F. Simpson was heard to his best in his sacred solo.

After this, Lieut.-Col. G. G. Giffard, I.M.S., arose amidst loud cheers to speak. He gave a short history of the Madras Medical College, and advised the students to take to voluntary service and insisted on its usefulness, especially in the laboratory, and the students would do well to go to Europe, not because that the teaching there would be in any way better than in India, but that the very fact of travelling six or seven thousand miles would open one's mind to a wider comprehension; and that in Europe, books only take a place secondary to laboratory and original work.

The Chairman in his remarks congratulated the Association on its successful work and vitality for such a long period as 24 years, and referred to the transfer of Dr. Narayanasamy as a blessing in disguise. He exhorted the students present to become members of the Association, at least from a selfish point of view, since disinterested service, one of its chief aims, is the most necessary quality for a successful medical man; and also to strive after true manliness, which essentially consists in—

- (1) Whole-hearted work,
- (2) Love of truth,
- (3) Love of the reality of things,
- (4) Self-control.

He expressed his strong belief in Bible classes and fortnightly meetings as the most potent factors in self-education and as a means of attaining to the love of God and the humility of Christ. He also suggested that a subscription list should be sent round, and Professors of the College be included in the membership. They would only be too glad to lend their hearty support since the aims of the Association are the very aims which they have in view in their work among the students.

The Chairman's speech was over, and Dr. G. V. James proposed a vote of thanks to the Chairman and the lecturer, the ladies and gentleman who helped in the musical part of the meeting; and to all those present.

The meeting was brought to a close with the Benediction by Rev. H. Scudder.

The next issue will contain a short summary of the Report for the year 1909-1910.

Boys' Department.

The Fourth Anniversary of the Department was celebrated on Friday, the 11th November, under the presidency of Mr. Arthur Davies, M.A., Bar-at-Law, Deputy Registrar of the High Court. Members and their friends assembled in the gymnasium, which was decorated with crotons and flags and flowers, and enjoyed delightfully the games, music and the refreshments provided by the Social Committee. At 6 o'clock all adjourned to the Auditorium, where a fine programme of English and Tamil songs and recitations was gone through, and the Rev. J. Passmore delivered an impressive address, pointing out to boys how they should pursue their studies, games and hobbies and build up their moral and spiritual nature in order that they may lead successful lives. Before the close of the meeting Mrs. Davies distributed prizes to boys who came out successful in Athletic Sports, Ping-pong, Draughts, and Badminton Tournaments and to the boy who won the largest number of points by taking part in Athletics, Social Service, Literary Union and Bible Study. The meeting terminated with a hearty vote of thanks to the Chairman, Mrs. Davies, Rev. J. Passmore and to all the teachers and citizens who helped in the work.

The Fourth Annual Report.

The various activities of the Department were maintained throughout the year, though we may say the past year was not one that was marked with phenomenal success. The long and unavoidable absence of the Secretary from the city greatly hindered the progress of the work, but we have enough room for encouragement, seeing that in spite of all disadvantages the work was carried on steadily.

Membership.—One encouraging fact regarding the membership is the permanency of the large number of boys who joined the Department. New admissions are not quite so numerous as in previous years, but it is far better, indeed, to have a small membership that is permanent than to have a large number who join for curiosity and drop out in a few months. There were 90 new admissions and 59 old renewals during the year. The present membership is 129—Hindus 94, Christians 24, and Mahomedans 11.

Athletics.—For the physical development of boys the out-door games of Football and Badminton were provided, and both the games

were maintained throughout the year. The game of Basket Ball was also introduced recently. Boys were also practising gymnastic exercises in our Gymnasium. A class is newly started to give systematic instruction in gymnastics and other in-door exercises. Mr. White is in charge of the class.

A sports competition was held in August and there was over a hundred entries for all the events.

Literary.—The Reading Room was supplied with wholesome reading matter and such papers as the *Boys' Own Paper*, *Chums*, *School-days and Holidays*, *The Progress* and the *Times of India* were provided.

The Literary Society held two meetings a month. From 10 to 25 boys have been attending the meetings. Nine Lantern Lectures were delivered and boys were greatly benefited by the lectures delivered in the Educational Department and in the Men's Department.

Another means provided for the improvement of boys is the Library. 230 books were issued to members during the year. We are only sorry the Library is too small, containing only 150 books, and we are not able to meet the demands of boys for good books. One interesting fact about the Library is that it was got up almost entirely by the boys themselves. Several of the members presented books to the Library. About a year ago they gave an entertainment and realized 42 rupees with which they purchased books. We shall gratefully acknowledge any gifts to the Boys' Library.

One of the most interesting features of the Department is the Boys' Museum. Fresh curios were being added to the Museum every month.

Instruction is given to boys once a week in the Manual Training Class. Boys are taught to use carpenters' tools and to make small boxes, picture frames, to fix electric bells, magnets, &c. Owing to want of equipment and accommodation only six boys are taken in this class. Mr. Ewing is in charge of this class.

Social.—The games room is the chief centre of the social work. Here boys of all classes meet together without any distinction of caste or creed and spend a half hour or an hour in playing ping-pong, chess, draughts, crock-nole, &c.

Another way in which social fellowship was promoted among the boys was the social

gatherings and entertainments that were held occasionally. Five such meetings were held during the year: the average attendance was 43.

Competitions held in ping-pong, draughts and other in-door games, created much interest among the boys.

On some holidays boys were taken on excursions to such interesting places as the Aquarium, Fort St. George, Museum and Ennore.

Occasionally, small groups of boys were taken for boat rowing in the People's Park.

Moral and Spiritual.—By means of all the different activities, Athletic, Social and Literary, we have been endeavouring to present to the boys the nobility of leading a strong, healthy and pure life inspired by love and the spirit of service. In order to develop the spirit of service several committees were organized to look after the different clubs. Twenty boys have been serving in these committees. Several of them rendered sincere and devoted service for the welfare of their fellow-members.

Two Bible Classes were also conducted among the members. Twenty boys have been attending these classes.

It would not have been possible for us to carry on the work but for the help rendered by the senior members and several High School Teachers. We owe a debt of gratitude to all those who helped us in this work, by their sympathy and support. We trust that by the help of God and by the co-operation of the citizens of Madras, we can extend the work considerably during the new year.

Appointments.—Mr. A. Ratnavelu is appointed as the Secretary of the Junior Football team in the place of Mr. Alexander Ragaviah, who resigned that office.

Mr. P. Chakkaravarthy has come forward as the Secretary of the Badminton Club.

The Merits Record has revealed that some of our members have won only zero points during the year, and some who cared to develop only one or two sides of their nature have gained only a few points, but those who aimed at all-round development and those who tried to help their fellow-members by serving in committees, are standing at the top of the list. The names of the first seven boys are given below in the order of their rank:—(1) A. S. Govindarajulu, (2) Simon Muliyl, (3) Charles Newman, (4) S. D. Vedy, (5) V. Ramachandradu, (6) S. Bala-krishnan, (7) T. Sanjeeva Rao.

"How to improve the members at the zero degree" is a great problem to be solved by the Membership Committee. We hope to have no such members during the new year.

Library.—Two of the lost books have been returned. We still miss 32 books. R. Dyriam presented three books last month.

Committees.—All the committees are being re-organized. Twenty-one boys are already in the committees. There is room only for a few more members.

Educational Department.

The annual Social of this department will be held on Saturday, the 17th instant. There will be music, recitations, speeches, &c. As this is specially intended for the students in the various technical classes, it is hoped that they will do everything possible to make it a complete success. Some of the students of the English class will enact "Julius Caesar, Act III, Scenes 1, 2 and 3."

Holidays.—The classes will be closed for the Christmas holidays from the 22nd December to the 5th January, 1911, (both days inclusive). As usual, the fees for the second term will not be received in instalments; the whole amount should be paid on or before the 5th January.

Progress Report.—A special examination will be held in each subject on the 21st, and a report for the first term of 1910-11, signed by the General Secretary, will be sent to the parents or guardians of the students. Opposite each subject in the report, sufficient space will be allowed for the teachers to make such remarks as they may deem desirable.

Advice to Students.—Every advantage should be taken of the Christmas holidays by the students in going over the work of the past six months. Plenty of time should be devoted both for study and for recreation. The old adage is "All work and no play makes Jack a dull boy," but at the same time it should be remembered that all play and no work also makes Jack a dull boy. While keen on improving the intellect, care ought to be taken not to neglect the physique, for a trained head without a trained body is like a sword without a handle. Seek the help of your fellow-students in your studies, but this should not always be done as it will eventually lead to a tendency to depend on others. Plutarch warns young men that while it is well to go for a light to another man's fire, yet by no means ought they to tarry by it instead of kind-

GRAND CONCERT, under the Patronage of His Excellency Sir Arthur Lawley, on Friday, December 9th.

ling a torch of their own. "Heaven helps those that help themselves."

Lantern Lectures—We are deeply indebted to Dr. J. R. Henderson and Prof. E. Drew for their interesting lantern lectures on "Wild Animals" and "Ancient Egypt," respectively. There will be only one lantern lecture during December; the subject and speaker will be announced later.

John Pelly Army Branch.

DEAR FRIENDS,

Now the hot weather is over and men are back from furlough, the Brigade Staff once more amongst us, we seem to be on the move again; and what is more pleasing to us is that men are beginning to see the advisability of becoming members of our Branch, and thereby enjoying the full benefits of the Department. Our Membership stands now at nine. When one thinks of the number of soldiers there are here and how few our members are in comparison, it is quite easy to see how we are handicapped in our work for them. First and foremost, we need help, and when a man becomes a member, he naturally does help, because he wants to see that, of which he is a part, be a success, and so he not only suggests but also acts. Secondly, we need money, and if our membership is small, we are so much short of funds, and consequently cannot carry out all we would like to do. Again, we rely on the kindness of many friends to help us financially, and when they see that the soldier is willing to help himself, they are more ready to help him. So come along and swell our membership; make the Army Branch a success by your own efforts.

Camp season is almost upon us, and then, I suppose, we shall be quiet here again, but we hope to make a stir at Camp. We must keep up with the times. In England and America, camp work amongst the soldiers is the order of the day, and a splendid work is being done. So, if the way opens, we go to Camp ourselves.

Christmas month! What can we do? This is the question we are all asking ourselves; but we cannot answer, because we are so much in the dark as to where we shall be. Shall we be in Madras or Pallaveram? This is the problem. Once it is settled, then we can go ahead and make arrangements for Christmas.

As I write these lines, it is during our "Week of Prayer." Prayers are being offered all over the world in all the Y.M.C.As. and Y.W.C.As. for the extension of God's Kingdom. We in our little corner are joining with this multitude.

In our corner we have already received blessing; prayers have been answered; backsliders have returned, wandering sheep have been found; brands have been snatched from the burning. We pray that this week may be recorded as a great and glorious victory over the devil.

The Christian community at large are now aware that the time is come to thrust the lie of "No Christ" out of existence, and as we go on praying, we feel the enemy giving way; he is on the move, so we must not stop; keep on praying, and he will be moved out of our world. But give God the glory, our praying, but God's strength; our faith, but God's mercy and love alone can remove this mountain of evil that hides the Sun of Righteousness from us. And so I leave you for another month with the words: "Push on, pray on, persevere,—and may God our Father prosper you."

From your brother in Christ,

HUBERT G. STACEY.

I have an incident that I would like to tell you of, that I feel may help some who read it and some who doubt the power of prayer. On Wednesday evening, after the Prayer Meeting, a man was sitting listening to what was being said, and suddenly said he wanted to tell us what had occurred once to him in a train. He told us how a clergyman asked him and the others who were travelling with him if they would listen to a chapter of the Bible. As soon as he started speaking about this, I knew all about it, because I had heard the story from the pulpit of one of our churches from the clergyman himself. We went and saw the clergyman the next day.

Here was the man who had been in the carriage, and I just felt this was God's wonderful way of bringing this man to himself.

We owe many thanks to a Missionary from Calcutta, Mr. James Stewart from the Canarese District, Mrs. Norman Bennet, and Miss Symonds, Y.W.C.A., for their pleasant Sunday Evenings.

Old friends have returned. Parlour Games are once more all the rage in the Reading Room, such as Mineral, Vegetable or Animal matter, Priest of the Parish, Consequences, &c.

H. G. STACEY,

Assistant Secretary.



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REV. G. PITTENDRIGH,	Educational Work.
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J. R. ISAAC, Assistant Secy.	John Pelly Army
S. MANUEL, Boys' Work.	Branch.

THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys—Membership fee, boys under fifteen years of age Re. 1, over fifteen and under eighteen years of age Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

The Builder's Prayer.

NEW YEAR'S MESSAGE TO Y.M.C.A.
MEMBERS, ASSOCIATES AND FRIENDS,
FROM

THE LORD KINNAIRD

(President of the National Union).

Suggested by the Y.M.C.A. Motto for 1911,
"Establish Thou the work of our hands."

Ps. xc. 17.

DEAR BRETHREN AND FELLOW WORKERS,

Last year it was my privilege to send a message of warning and appeal in view of the laxity of many young men in fulfilling the call and responsibilities of the Christian life. The Churches as a whole still have to

deplore much apathy on the part of the average Christian man and mourn over the lack of holy enthusiasm and the spirit of self-sacrifice necessary for aggressive service.

Many hopeful signs show, however, that there are thousands in our great Brotherhood who are striving, by God's grace, to fulfil their highest ideals in both personal life and labour, and to such, this psalm will bring a special message to inspire human life and conduct, as it did to Ruskin who learnt it by heart, at his mother's knee, with others of similar strain.

The closing verse, which contains our Motto, is a prayer, and in its very expression points out an oft-forgotten fact that prayer by itself is not sufficient. Although the mightiest power man can wield, it is part of

God's economy to work in and through His people to accomplish His great designs, and there has to be a "work of our hands." Lord Grey once said to David Ramsay in a hopeless kind of way, "Well, God will mend all." "No," replied David Ramsay, "We must help to mend it." This then is the great honour God places upon His people, in which the young manhood of the world must play no unimportant part. "We then, as workers together with Him," is the joyous exclamation of St. Paul. Herein lies the keynote of all true service. Instinctively the question arises which must preface our thoughts.

I. Are we among the Workers, or willing to join them forthwith?

An old picture. There are far too many idlers and tired Christians in the world, resulting not only in loss of strength to the community, but grievous personal loss to the individual. The secret of deterioration amongst young men is often to be found here. A man cannot put nothing into his life and expect to leave life as he found it. Solomon gave much practical counsel to young men, but none better than when he showed that an uncultivated life cannot remain merely barren. The picture he drew (Prov. xxiv.) was of a man who owned a field and vineyard and left them uncultivated. Work of any kind seems to have been foreign to his nature, for he is described as "slothful" and "void of understanding": the two generally go together. He (Solomon) strolls round and looks through the ruined portions of the wall, which the man failed to keep in repair. He does not see the remains of former cultivation, nor even a mere waste; but it was "all grown over with thorns, and nettles had covered the face thereof" (v. 31). This is the law of God as well as of nature. Thorns and nettles are of spontaneous growth in the life garden of any man who refuses to cultivate his little plot. I would affectionately say to every young man **Do some definite work for God.** It has been well said, "The Devil tempts all men, but idlers tempt the Devil." When, therefore, he comes our way let him find us fully occupied with some definite sphere of work. Any Christian minister or Y.M.C.A. Secretary will find it for you, if you fail to discern the hundred and one wayside ministries of life; only do something and do it well. "This one thing I do" is far better than dabbling in forty

things and accomplishing little except hindering those who are earnest in their work.

Having settled this point, the next consideration is likewise of great importance.

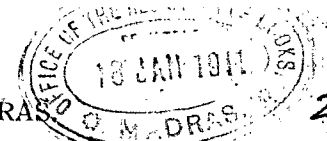
II. The character of our projected labour, and whether

Our ideals at all times we can take it to God for 1911. and ask for His blessing. The ideals of the Y.M.C.A. leave no doubt upon this point, if only they are kept in view and adhered to faithfully. They remain the same for this year as in past years. To win young men to Christ—to give effect to the Redeemer's work in the cleaner, holier, nobler manhood of the world—to make it easier for young men to do right and harder to go wrong—to present a strong, muscular, pure, consecrated being to God as a "living sacrifice." Our buildings, gymnasiums, institutes and labours should be to this end. I cannot speak of buildings without reminding you in passing that the year 1911 will be memorable in the history of the Y.M.C.A. in England, by the completion and opening (D.V.) of the splendid pile of buildings in central London, which it is hoped will form a home and centre for large numbers of young men in the Metropolis. This event happily falls within the range of this motto, and all over the world we ask our brethren to seal the effort with this prayer.

In all our Associations there is room for **increased activity.** This Psalm shows in sharp contrast God's unchangeableness and man's transitoriness, and the writer's vision of the "three score years and ten" (v. 10) would impress the **urgency of life's opportunity** and so "teach us to number our days that we may apply our hearts unto wisdom" (v. 12).

Have we failed or grown weary in seeking to fulfil our ideals? God is for ever the same, as Isaac Watts brings out in his rendering of this Psalm in perhaps the finest hymn in the English language, "O God our help in ages past." Few, if any, can be satisfied with the past, and most are only too conscious of failure, and yet under God the very failure may be made an inspiration. I have great sympathy with the man who fails after honest attempt, and want to say a special word of encouragement while commending this text to him.

Young man! Better to have failed than never to have attempted, for in that attempt that failed



there has been an addition to character which will make future attempts easier and more successful.

"He cast his net at morn where fishers toiled,
At eve he threw it empty to the shore;
He took the diver's plunge into the sea,
But thence within his hand no pearl he bore.

"He ran a race, but never reached his goal,
He sped an arrow, but he missed his aim;
And slept at last beneath a simple stone,
With no achievements carved about his name.

"Men called it failure; but for my own part
I dare not use that word, for what if Heaven
Shall question, ere its judgment shall be read,
Not 'Hast thou won?' but only 'Hast thou
STRIVEN?'"

When St. Peter attempted to walk upon the water to his Lord he ventured to do the thing which was humanly impossible and against all reason. But when the Lord says "Come," whether the man succeeds or fails, on his side he is enriched in the mere attempt. The inspiration lies in venturing out into the **unexplored region**, and the Christian is only vanquished when his own personal faith fails. There is no "impossible" with God, and faith warrants the most astonishing experiments in the Christian life and in our work for God. Soon after, this same Peter heard his Lord say, "If ye have faith and doubt not . . . If ye shall say unto this mountain Be thou removed and be thou cast into the sea, it shall be done." (Matt. xxi. 21).

The lesson we have to learn and find so hard to grasp is that it is ours **to do**, and leave the rest with God in the words of our Motto prayer.

A striking feature of this Psalm, leading up to the prayer for establishment, is a

Yearning after something better in the future.

It dwells not so much on good things actually present as on good things to come, with a firm conviction that the Lord will abundantly satisfy (v. 14) the expectations of His people. This encouraging prospect should stimulate every young man to hasten to take his share in building the spiritual temple of the Lord. God's reserve of goodness is never exhausted, and the worker has at his command "The unsearchable riches of Christ" (Eph. iii. 8).

* * * *

Another important thing to be remembered is

III. The manner in which our work is to be done.

Points to bear notice that a great deal of the work of earnest Christians is marred by the unfortunate way in which they set about it. Want of space forbids me to say all I should like on this head, but I would earnestly commend three essential things:—

(a) **Tact** is a blessed quality in Christian service. To know how to do the right thing, in the right way, at the right time. It is a golden key to open the door for grace to enter, and with certain types of young men, if this key be forgotten, there is little chance of gaining entrance. God blesses tact. A strong, bright young fellow who can enter into all the legitimate pleasures of life, and is gifted with the genius of applying them to soul winning, has more chance of success than his neighbour whose bluntness and religious seriousness frequently repel at the start.

(b) **Persistency.** In work for our Lord Jesus Christ there may be and are many discouragements, but the worker should never be overborne by them. Special warnings are given to us against weariness and faint-heartedness. The effort which God prospers **never gives in.** "Whatsoever thy hand findeth to do, do it with thy might" (Eccles. ix. 10).

There are plenty of people in life ready to give up, but that is not the way to win others to Christ and fulfil our service for Him. Difficulty should only be an incentive to greater exertion. Do you recollect that lifeboat disaster which happened some years ago a few miles north of Yarmouth in Norfolk? On November 14th, 1901, a vessel was blown on to the Barber Sands and the Caistor lifeboat put off in a gale with twelve men at 11-30 in the morning. It was overturned, and several men were drowned. At the inquest the chief witness was James Haylett, the first and most noted coxswain, the hero of a hundred sea fights. He had given, I believe, two sons and a grandson in rescuing lives. When asked why he did not turn back, the noble answer immediately came, "The Caistor men never turn back, it is not in their blood." Splendid! Heroic! May our young men catch such enthusiasm in their work of Christian rescue. The world needs men who **never turn back.**

(c) **Love.** Life to many young men is extremely sordid and unlovely. They meet with the hardness and selfishness of the world, and in contrast are most susceptible to manly Christian love, inspired by One whom they love "because He first loved us." As the power of Christ's love was shown to the outsider—the unlovely, so our love has to be a reflection of His to the men whom we are sent to win.

We need more of the *passion* for souls which distinguished the Apostolic soul-winners. Much of our work is prompted by lower motives—love of notoriety—pressure of friends, etc. The ideal is love to the Redeemer and thereby love to His redeemed. With such motive we can take Him as the challenge to all the forces of evil, and the Lord will "establish the work of our hands." Miss Ella Wheeler Wilcox sketches three things which she describes as "eternal in their worth."

"Love that outreaches to the humblest things :
Work that is glad, in what it does and brings :
And Faith that soars upon unwearied wings."

We rejoice in all work done in this spirit, and remember with deep thankfulness the service of two of our leaders whom, during the past year, God has called to Himself—Mr. W. Hind Smith and Mr. W. H. Mills, well known throughout the world for their zeal and faithfulness in the cause of young men. May we gather inspiration from their life and labour, and find that the work of their hands is established and perpetuated in the fidelity with which we carry forward the tasks to which, for so many years, they diligently devoted themselves.

* * * *

I want to close with a word upon

IV. The power for our work.

The worker is not left to himself. If our hands are moving at the impulse of God's will, and we are in His path of service, the Spirit of God is the promised Power. "I am with you always" is the comforting, conquering message of our Lord. This thought will give further point to what I have said about attempting great things for God. The little band on the Ascension Mount to whom these words were addressed had a seemingly hopeless task in the evangelization of the world, but the "I

am with you" proved all sufficient for their work. That promise is our legacy; we claim Him—we have experienced Him—we will triumph by Him. May God grant, dear brethren, that we may be enabled to leave this world better than we found it, and that the seeds we have been enabled to sow may, even after the labourers have gone home, blossom abundantly on earth and in the Paradise of God.

May the New Year prove rich in blessing to you all and its days be filled with that measure of sunshine and happiness which the Lord may see fit to bestow. We begin it in hope and with confidence, and if spared to see its close may it be with thankfulness for what He has "established" out of our unworthy efforts. Happy that man who can say with his Lord and Master, "I have finished the work which Thou gavest me to do."

"Our lives they are well worth the living,
When we lose our small selves in the whole,
And feel the strong surges of being
Throb through us one heart and one soul.
Eternity bears up to each honest endeavour,
The life lost for love is life saved, and for ever."

Very truly yours,
KINNAIRD.

A New Year's Greeting.

The Young Men's Christian Association wishes to take this opportunity of sending its best wishes for a Happy and Prosperous New Year to all its members and friends, and to every young man who fights the battle of life.

As we look back over the past year we can all see where improvements could have been made in our thoughts and actions. To some, perhaps, the fight has been a losing one. To others there are marks of victories strewn along the way. And still to others the very hope of fighting has been lost. Let us not look upon our victories with pride or upon our failures with discouragement. A new year welcomes every man no matter in how low or exalted a position the past year has placed him. I say it welcomes us to a better life. It challenges every bit of manhood in us by the very opportunities which it places before us. Let us use the opportunities, which are within reach no matter how few they may be, to the fullest extent for in the world of natural and spiritual the law of Christ sends out its appeal to every young man. "For unto everyone that hath shall be given and he shall have abundance, but

from him that hath not shall be taken away even that which he hath." (Matt. 25 : 29.) Perhaps it is just at this point where the most of our failures to realize the highest and best in life occurred last year; we did not use the means put at our disposal to crowd out the things which marred and blackened our lives. A man said to me the other day "I failed to use my opportunities for a business success last year and now see my condition." As we look upon the wrecks which we have made has not the reason been that we failed to grasp the opportunities? Let the new year with its challenge and promise awaken us to a triumphant battle with sin. Let that germ of the goodness which is in every man have full sway this year.

As we feel the spirit which Tennyson felt when he wrote the following verses in his "In Memoriam," may our lives to be stirred to put down sin and all its miseries and uphold right in all its excellence.

Ring out wild bells to the wild sky,
The flying cloud, the frosty light.
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring happy bells, across the snow :
The year is going, let him go ;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more ;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause
And ancient forms of party strife ;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times ;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite ;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold ;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand ;
Ring out the darkness of the land,
Ring in the Christ that is to be.

The Lawrence Asylum Press.

(ORIGINALLY "THE MADRAS MILITARY MALE ORPHAN ASYLUM PRESS.")

Established 13th April, 1790).

Founded at a time when England was still building up the Mighty Empire which, at the present day, is the marvel of the world, the MADRAS MILITARY MALE ORPHAN ASYLUM PRESS, now designated the LAWRENCE ASYLUM PRESS, possesses an historical interest, apart from that which now appertains to it as being the largest Printing establishment in the whole of the Madras Presidency, if not of India itself. The following is a brief history of its Funds :—

An Asylum for Military Orphans having been established at Calcutta at a comparatively early period of the English ascendancy there, and it having been very useful, the Court of Directors, in a general letter, dated 14th March, 1786, recommended the establishment of a similar institution in Madras, which, at that time, had a larger army, and, consequently, a greater number of casualties than the sister Presidency. Upon the receipt of this recommendation the Local Government put itself into communication with the Church-wardens and Vestry of Fort St. George, and the MILITARY FEMALE ORPHAN ASYLUM was forthwith established. In the following year, the Rev. Mr. MILLINGHAM, who was then Chaplain of Madras, took up the matter warmly, and, in conjunction with the Vestry, among whom the most active was NATHANIEL KINDERSLEY, Esq., C.S., who afterwards became the first Secretary, issued an appeal to the public and instituted enquires as to the number of orphans then in need of help. It was discovered that there were at the various stations no less than 230 orphans without any means of support. By December 1787, the appeal was largely replied to, and the Vestry thought they might proceed to open the required Male Asylum. Upon an application to Sir ARCHIBALD CAMPBELL, the then Governor, stating the progress of the scheme, he granted, subject to the approbation of the Court of Directors, Rs. 5 each per mensem, for 100 orphans, calculating that at first this would be all the charity could provide for. At the same time, the Trustees of a fund, which had been raised for the relief of the natives, who had lost their all by HYDER Ali's first and second invasions of the Carnatic, handed over to the new charity the sum of 8,000 pagodas, which had remained unexpended after the discharge of all claims. At the high rate of

interest then common, this sum produced an annual income of 640 pagodas, or Rs. 2,240. Early in 1788, the Committee applied to Government for the Egmore redoubt, which was then perfectly useless except as a store-house for ammunition. This request was complied with, and, in February, the school opened with 23 orphans, who had increased by June to 70, all of whom had lost their fathers in the wars of the Company. Meanwhile, subscriptions to the amount of 4,719 pagodas were received from the army and the few civilians then in the country, and the year closed with a gross income from donations and interest, &c., of 2,879 pagodas.

In September, 1789, the Rev. Dr. BELL, who appears to have been acting as Chaplain on board the Indiaman, "Rose," then in the roads, offered his services as Superintendent without salary. Of course, they were accepted, and, under his direction, the school became a most efficient educational institution at that period; for here he introduced the BELL, or, as it was afterwards called, the Lancastrian system of teaching,—the foundation of all modern educational progress. After eighteen months' experience, it was found that the average expense of each boy was 2 pagodas, 30 fanams, per mensem. By the end of the following year subscriptions had raised the permanent funds to pagodas 9,272-10-3, while the current income was 4,022½ pagodas. In 1791, the funds were invested in a Company's loan at 12 per cent., thus forming the basis of the present large funded capital. The average expense per boy was now Rs. 10 per mensem.

(To be continued.)

News and Notes.

The past has slipped by, but it is still there—somewhere. It has gone from us but we have not gone from it. It will return some day to judge us. The past cannot be recovered or undone, though it may be in so far as it has been evil, be repented of. But what may be done is to take care so as to use the present, which is constantly disappearing into the past, so as to lay up for one's conscience a memory of good works and a record of more than ordinary Christian usefulness.—*John Bancroft Devins.*

Colleges are all closed for the Christmas holidays and most of our men are leaving for their homes. We wish them all a happy stay with their friends and relatives.

The fourth article on Homely Virtues will be published in the February number. The paper will be written by Mr. P. E. Devadasen, B.A., L.T. The articles already contributed have been of much value and help.

We are very much pleased to see that several of our old members are entering the state of Matrimony during this vacation.—Messrs. G. R. Henri, K. W. Rama Rao, V. Chakkarey and P. Chenchia. We wish them all prosperity and success in their newly wedded life.

Mr. J. N. Farquhar, M.A., has promised to write an article for the YOUNG MEN OF MADRAS. We hope to publish it next month.

Have you ever noticed the standard of firms and business houses that advertise in the "YOUNG MEN OF MADRAS?" They are the very best. We absolutely refuse to give second grade firms a place in our Magazine. Patronize these firms and see for yourselves the high class of goods they handle at most reasonable prices.

We are glad to note that Mr. George Matthai has been recognised as the discoverer of certain New Zoological species of earth worms on the West Coast of India. Some of these have been recently noticed and described by Dr. W. M. Michaelson of Hamburg; one of them he has called after Mr. Matthai's name—the name being "Drawida Matthaii."

At a meeting of the members Messrs. A. C. Hensman, G. Matthai and A. Iswariah were elected as delegates to the Triennial Convention at Bombay.

By the time this number of the "YOUNG MEN OF MADRAS" reaches our readers, the Triennial Convention at Bombay shall have closed. The Convention will undoubtedly be one of the best Conventions which the Y.M.C.A. has held in India and ought to give a great impetus to all our work. J. R. Isaac, E. Parthasarathy, H. G. Stacey and H. W. White will represent the Secretarial Staff at the Convention.

At the Annual Meeting of the members held on December 15th, at the Association, five members were elected or re-elected to the Board of Directors. Rev. D. G. M. Leith, Mr. A. R. Anderson, Mr. J. E. Fröhlich, Rev. K. Heiberg and Lt.-Col. vanGeyzel, I.M.S., were elected. We trust that all of these gentlemen will find it possible to serve.

On Sunday, January 8th, the Report of the Bombay Convention will be given in the Auditorium, at 4 P.M. The various members and secretaries will take part in translating to us the work and spirit of this great meeting.

As the new term begins we hope every member will begin too. Begin to do what? Begin to take a live interest in the Association. Life is largely as we make it and so is the Association. We are planning new activities in every department of the work and we want every member to help in them all.

This month we publish the Annual Report of the Medical College Y.M.C.A.; also a part of the Royapettah Y. M. C. A. Annual Report. They are both well worth reading.

Mr. S. V. Ponnuswamy, B.A., L.T., who for so long a time has been the Honorary Secretary of the Royapettah Y. M. C. A. has resigned. Mr. Ponnuswamy is leaving Madras shortly. We thank Mr. Ponnuswamy for his good work and wish him much success in his new field of labour.

Mr. J. N. Farquhar, M.A., has written a very interesting article in the December number of the *Young Men of India* under the title "Glimpses of Hinduism—The Significance of the Seven Pagodas." The article should be read by every one, for it is interesting and instructive.

Royapettah Y. M. C. A.

The XIVth anniversary of the Royapettah Y.M.C.A. was held on 3rd December last in the "Royapet House." The proceedings began with games and refreshments. About 60 were present. At about 6-30 P. M. all assembled in the hall of Canon Goldsmith's bungalow, where the anniversary meeting was held.

Canon Goldsmith took the Chair and the Rev. E. A. L. Moore opened the meeting with prayer.

A comic recitation by Mr. Devanadhan and a vocal solo by Mr. Homer were greatly appreciated. Pte. Ford contributed a song which was loudly encored. This was followed by the reading of the Annual report by the Secretary. Major Guise, who is touring through India in connection with the "Scripture Union," next addressed the meeting. He spoke of the

necessity of setting apart at least a few minutes every day for Bible-reading. He knew, he said, of several instances of associations collapsing through neglect of this only distinctively Christian feature of our work, and exhorted the members never to give up Bible-reading. The Chairman spoke a few words of advice to the members. And the usual vote of thanks to the Chairmen, lecturer and to the ladies and gentlemen present was proposed by Mr. S. G. Hensman and was loudly responded to. The Chairman pronounced the Benediction and brought the meeting to a close.

From the Annual Report we note—

The report was a record of growth and expansion, although, as was pointed out, a great deal more might be done. The membership stands at 49, but the average attendance at the Bible classes, Reading-room and the Tennis Court is not satisfactory. It is gratifying to note that the Bible classes are regularly conducted and that the members manage the classes themselves. Tennis membership has always been good, though we wish a better use of the court.

The Club held a Championship tournament last May and the cup was won by Mr. T. P. Venkatarangam Pillai. The tennis members gave two enjoyable socials to all the members of the Y.M.C.A.

The success of the Royapettah members in the Y.M.C.A. sports is praiseworthy and the winners are to be congratulated on their well-merited success. Among the successes may be mentioned the Badminton Championship prize, the quarter mile race won by Mr. Moses and the flat race won by Mr. Kuppusamy.

The Secretary thanked the Rev. Mr. Moore and Canon Goldsmith who have helped the associations in many ways.

Twenty-fourth Annual Report of the Medical College Y. M. C. A.

MR. CHAIRMAN, LADIES AND GENTLEMEN,

It is a great privilege accorded us by the Almighty to celebrate the twenty-fourth Anniversary of the Medical College Branch of the Young Men's Christian Association of Madras.

Since the day of its birth till almost its youth it was nurtured and brought up by the deep personal care of Dr. Narayanasawmi who, to its great regret, was transferred from Madras

year before last, and the Association was left to take care of itself which it found it was too soon to do after a long period of dependent activity. This, however, did not cripple the Association, but what with the training given by Dr. Narayanasawmi and what with the struggle for existence it steadily gained strength and now we can modestly say that it stands steady on its own legs with the promise of an active life and growth. It is also a matter for thankfulness that its purposes are now being realised though not fully.

The object of the Association was first put forward to Dr. Narayanasawmi as early as 1887 by Dr. Jesudasan, the then Health Officer of the Madras Corporation. He felt that young Christian students coming straight from home and its necessary atmosphere of religion and morality were apt, by their study of Science, to grow indifferent and in some cases openly irreligious. He also felt the deep necessity of an organization to bind these students in loving sympathy and mutual help in all matters, especially spiritual, since there was no scope for religious activity in all the work of the College which as a Government institution is expected to be strictly neutral. It was thought that an organization conducted on the lines of the Y.M.C.A., would best meet the requirements and, as the result, his original idea took shape in the form of a College Branch, so to speak, of the Y.M.C.A.

When started, the Association was meant only for the few Christian students of the College. Now it has recognized the need for service to all students of the College belonging to all classes and religions and to-day it works as a Christian organization for the development of Spirit, Mind and Body of every individual in the College.

The Association recognizes the most potent personality of Jesus Christ in raising human lives to the sublime heights of sanctity and service and works under the absolute conviction produced by such an experience; though regarding secular subjects as necessary and instructive, yet in most of its meetings has religion for its main theme.

It holds its meetings fortnightly on the second and fourth Saturdays of the month in the Central Y.M.C.A. Building, at 6 p. m. The programme of these meetings consists of a hymn, prayer, reading a portion of the Scripture, an address, generally by one who is outside the member-

ship and prayer and benediction by the Chairman. There is no reason why we should not hope that the time is in the near future when the members themselves can lead these meetings by turns.

Every Christian student is specially invited to become a member of the Association which offers him a splendid sphere of work.

A small committee has been recently formed to lay down some definite plans as to how the Association can be made useful in more directions than one.

The work of the present year commenced with the inaugural meeting held in this place on the 13th August, when Rev. Dr. Lazarus occupied the Chair and Dr. J. Harris delivered an interesting address on "The Future of the Medical Profession."

We have great pleasure in congratulating Messrs. Sundararaj Isaac, B.A., M.B. & C.M., and L. S. Rajamanikkam, B.A., L.M. & S., Vice-Presidents for last year, and Messrs. R. Saravanamuthoo, M.B. & C.M., A. N. Verghese, L.M. & S., and P. T. Jacob, L.M. & S., all of whom were active members, on obtaining their respective degrees. Our interests are also with Mr. S. Jesudason, a former Secretary, and Mr. Saravanamuthoo, who are now in Edinburgh qualifying themselves for the L.R.C.P. & S. diploma. We wish them all a bright and useful career of service to humanity.

An interesting feature of the Association is that it was represented by ten delegates at the recent Student Camp held at Pallaveram, and we note with thankfulness that the representation contributed richly towards the success of the Camp.

Reviewing the work of the past year, we have not much to boast of, except that it has withstood the keen struggle for existence by sticking to its routine and has emerged from the struggle with renewed life and increased strength. The work and success of the Association entirely depends upon the individuals who form the members, and we would turn their ears to the loud call for disinterested service to their fellow-students and to mankind in general.

We take this opportunity of tendering our heartfelt thanks to all those who have helped us during the past year either by their addresses or by presiding at our various meetings. We owe our warmest thanks to Lieut.-Col. G. G.

Gifford, I.M.S., and Lieut.-Col. J. L. vanGeyzel, I.M.S., who have shown their interest in us respectively, by kindly responding to our invitation to deliver the Anniversary address and to occupy the chair on this occasion. We extend our thanks to the ladies and gentlemen who have helped in the musical part of the programme, and also to all of you who are present here and have encouraged us with your presence.

There remains now nothing more to say than to request all our friends and those who are interested in us, that they would remember us in their prayers that we may faithfully perform our duties as followers of our Great Leader Who went about doing good and healing the sick.

John Pelly Army Branch.

The Restaurant during this past month has occupied all our attention which caused the upstairs work to somewhat fall back; but as that part of the work has been taken off my hands, I hope to get things in going order again.

We shall be sorry to lose Pte. Winsor, who is proceeding to England on expiration of service. We take this opportunity of heartily thanking him, for the help that he has so willingly given to us during his stay in Madras, and wish him every success and joy in the "old homeland."

We were sorry that we could not manage to do anything in Camp for the men this year; but hope and trust that this work may be carried out the next camping season.

Lance-Corporal Girling has been selected to accompany me to the Triennial Convention, which is to be held at Bombay this year. We shall look forward to his return and hope to hear all about it from him. And we pray that the blessings vouchsafed to the Convention may thus be conveyed to the associations throughout the country by the delegates.

HUBERT G. STACEY,
Assistant Secretary.

Boys' Department.

Membership.—There were 22 new admissions and 4 renewals in November. But the number admitted up to 21st December is only 4

and renewals none. This reflects badly on the Membership Committee. We hope the Committee members will be more active this month and members would hate to see their names exposed in the arrears list on the notice board for months together.

Athletics.—Football clubs are at a standstill, as some of the members of the Club are not willing to give a small subscription of annas 2 towards the cost of a lost football. This kind of spirit is highly detrimental to the team as a whole. Only when each individual feels the loss of the team as his own personal loss, any team can thrive. It is sad to note that our team lacks this spirit of unity.

The attendance at the Gymnastics Club is fairly good. We desire that the boys will keep up the enthusiasm with which they joined the Club.

The Literary Society.—Mr. John Matthai, the President of the Society, gave two highly instructive addresses on "Some Living British Statesmen," viz., Henry Asquith, Lord Morley, Winston Churchill, John Burns, and Lloyd George.

Museum.—T. Vadivelu presented a very interesting world map drawn on a duck's egg; G. C. Devarajan presented two curious nests of the yellow bird; A. M. Perumal brought yellow, black and red sands from Cape Comorin, and S. Balakrishnan gave a copper coin with a peacock figure on it.

Bible Classes.—Mr. H. W. White took over 15 of the members of Bible Classes for an outing to the Beach on the 15th December. The boys spent the time playing some novel games on the sea shore, enjoyed a pleasant moonlight social, and at the close a short talk and prayer. They like to have more such moonlight outings, but at some less expense to the entertainer. They thank Mr. White as heartily as they enjoyed the various courses of the treat.

Library.—We are trying to improve our Reading Room and the Library very much during the new year. You may do something to help us on. Some of the senior members also are presenting books.

Our Camp.—We could not have our Camp on 21st and 22nd December as announced, but we hope to have a very fruitful and enjoyable camp on 29th, 30th and 31st December.

Lantern Exhibition.—The boys enjoyed immensely the Comic Pictures exhibited by Mr. Stacey on the 21st December, and thank him warmly for his interest in them.

The New Year.—Members of Committees, Secretaries, Captains, leaders among boys, the New Year has come with all its possibilities and opportunities. How shall we meet it? How are you going to use it. Let us meet it with hope; let us meet it with enthusiasm; let us meet it with a heart consecrated for the service of the hundreds of boys who are committed to our care. Let us gird our loins and be up and doing, for the sake of our Country, and for the sake of our God. Let us go forth in His strength from victory to victory. Then this new year will be a year of richest blessing to each one of our members and to our Department as a whole. For we have begun it with Him Who is our Hope and our Strength, Who is the same yesterday, to-day and forever immovable and changeless as the Rock of Ages. May this New Year be a year of abundant joy and gladness to one and all of our members.

Y. M. C. A. Concert.

HELD UNDER THE PATRONAGE OF
H. E. THE GOVERNOR OF MADRAS.

A particularly attractive and varied programme was presented at the Auditorium before a small but appreciative audience. The concert opened with a vocal quartette, "Since first I saw your face," by Thomas Ford, sung, unaccompanied, by Miss vanGeyzel, Mrs. Thomson and Messrs. Harris and Norman Lyndsaye and was listened to with evident interest. These excellent artists were associated later in the programme in another quartette entitled "O Happy Eyes," by Elezar, in which their voices blended exceedingly well. Mr. Lansdowne Wheeler was heard to advantage in his expressive rendering of Gounod's ever popular "Ave Maria," arranged as a violin solo. He was sympathetically accompanied by Mr. Norman Lyndsaye. Mrs. F. E. Corley created a very favourable impression by her singing of Bohm's "Still wie die nacht," Mrs. Wolf being her accompanist. Next came Chopin's beautiful "Fantaisie-Improptu," for piano, admirably played by Miss A. M. vanGeyzel, and which met with a hearty appreciation and loud applause. Miss Bennett sang in her usual clever and

charming manner the song "Isn't that like a man?" This was followed by a piano solo by Miss L. Krishna Row, who deserves praise. She chose "Penseza Moi," by Oeston, and played exceedingly well. Mrs. Thomson sang, very pleasingly, "Stolen Wings," by F. Willeby, for which she was warmly applauded. Mrs. Wolf, accompanying Mr. Kenneth Curtis, followed with a recitation "The Pied Piper of Hamelin," by Robert Browning, which gave evidence of his talent and skill as an elocutionist. He was listened to with rapt attention, and received a well-deserved recall, to which he responded by giving "The Student," an amusing little sketch of Clarkson Taylor's. Mrs. Wolf added to the enjoyment of the evening by singing "Because" in an excellent style, accompanied by Mrs. Thomson. The programme terminated with a song by Major Clarence Smith, "Love, could I only tell thee?" by M. D. Capel, in which his fine baritone voice was advantageously displayed. He was effectively accompanied by Mrs. Clarence Smith.

At the conclusion, Mr. A. D. Solomons, the Social Secretary, warmly thanked the ladies and gentlemen for their great kindness in having helped the Concert with their musical talent.

Home to Home Social.

The first moonlight Home to Home Social will be held at 'Sunnyside,' Royapettah. Mrs. Ewing has kindly invited the members. Watch the date.

Educational Notes.

The educational classes will re-open on the 3rd January 1911 and regular work will commence on the 5th. As previously notified, the fees for the second term should be paid in full on or before the 4th. The dates of the final selection examination in each subject will be announced later. Only those selected will be sent up for the Government Technical examinations, to be held in April. The applications of students who fail in the selection examination but who wish to appear privately will not be countersigned by the General Secretary.

The first lantern lecture for the second term will be delivered on the 21st January by the Rev. R. U. Potts, M.A., on "Kashmir."

We take this opportunity of wishing the teachers and taught a "Happy and Prosperous New Year."



YOUNG MEN OF MADRAS

FEBRUARY, 1911.

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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys—Membership fee, boys under fifteen years of age Re. 1, over fifteen and under eighteen years of age Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

The Mercantile Community and the Young Men's Christian Association.

AN ADDRESS GIVEN BY THE HON'BLE SIR
H. E. E. PROCTOR OF BOMBAY AT THE
NINTH TRIENNIAL CONVENTION OF
THE Y. M. C. A. HELD IN BOMBAY
FROM 28TH DECEMBER 1910 TO
1ST JANUARY 1911.

Sir H. E. E. Proctor is President of the
Bombay Y. M. C. A. and is a member of the
National Council of the Y. M. C. A.
for India and Ceylon.

I have been asked to tell you what I think business men expect from the Y.M.C.A., but I question whether the ordinary business man thinks sufficiently about it to expect anything and perhaps therefore a better way of dealing with the subject is first of all to see whether the

conditions of the business life of to-day are everything they should be, and, if not what is wrong, how it can be remedied and in what way the Association can assist.

Now the first thing to be considered is what is the present condition of business life in this City. I take Bombay because I know it, but I have little doubt that its business life is much the same as that of most large cities.

In considering the conditions of our business life of to-day I think the most prominent features are first the great and increasing competition which makes it harder now than formerly to make money; secondly, the greater luxury now indulged in by all classes which makes the desire for money greater than ever; and thirdly, the increased cost of living which makes it really difficult for many people, and especially those who are married, to live on their limited incomes.

Through the difficulties on the one hand caused by the competition and the necessity, on the other hand caused either by the increased luxury in the standard of living of the actual increase cost of living, comes the temptation to adopt a policy of expediency and to do as others do and so insidiously there comes about a lowering of the standard.

Now, I would wish here to emphasize particularly that while this temptation to accept a lower standard in some cases is due to increased and unnecessary luxury, it is often due, and this we should never forget, to really straightened circumstances brought about by the increased cost of living, while the income remains the same. Such cases deserve our deepest sympathy and help, and we should do our utmost, as St. Paul says, "to restore such an one in the spirit of meekness; considering thyself lest thou also be tempted."

Now, I expect if the question was put to each business man in this City as to what was the proper standard of business morality, it would be found that each one had a standard of his own, and that that standard would as often as not be pitched to suit his own requirements, so that it was really no standard at all.

In speaking on this subject some few years ago I pointed out that all business was carried on in accordance with one of the three following standards:—

1. The dishonest standard,
2. The world's standard,
3. God's standard.

The first standard requires no explanation or defence, as it is admittedly wrong on the face of it.

The second standard is the one commonly accepted; not necessarily a dishonest one, but a standard of expediency, very elastic and made to fit in with a man's requirements.

The third standard is God's standard, by which a man strives to do everything in accordance with God's will, striving to give God the pre-eminence in all things and when in business he has to make a decision he asks for God's guidance and does the right even if it means losing the business.

Now, of these standards, I think you will be with me when I affirm that the only right one is God's standard, but, as I have said above, it is the second one which is commonly accepted. I do not propose to give you examples to prove

this as it would take too much time, but I would ask you to accept my word for it and to realise that practices exist in business which, judged by God's standard, are utterly wrong and yet which are going on daily, and, in my opinion, undermining our commercial foundations as well as bringing discredit on Christianity. You cannot reconcile Christ's teachings with such practices, and yet it is these practices which the peoples of this country with whom we come in contact in business see accepted as right and value Christianity accordingly. I have no hesitation in saying that if Christians would carry their religion into their commercial life as they ought to do and would work their business in accordance with God's standard, the World would be a different place and Christianity would spread rapidly through those brought in contact with it, recognizing the power behind it.

This lowering of the standard has not only a bad effect on those who come in contact with it, but,—and here it is where it particularly affects our Association,—also and especially on the young men employed by firms who accept a low standard. Believe me, that in business the distinction between right and wrong is not always easy to decide, and the only way to do so is to have a high standard to go by. Many a young man going into an office finds he is expected to conform, as a matter of course, to practices which, judged by God's standard, are utterly wrong, but are daily accepted without demur. In his daily office life he will have constant opportunities of choosing between right and wrong, when the difference between them is so slight that from the world's point of view he would be quite justified in choosing the wrong.

Now, I think I have said enough to make you realize that the morality of our business life is not all that could be desired: indeed, it falls far short of God's standard, with the result that instead of helping forward the cause of Christianity, it retards it and that it often makes life very hard for young men who are in offices, putting temptations before them in such a way that it is very difficult to resist.

And now what is the remedy if we want to improve matters? As stated in the short account of our Association, published in connection with the Bazaar just held, the influence of individual character of the business life of a city cannot be denied and the object of the

Association is to achieve the highest standard of manhood and manliness among the young men of the City. In my opinion, the only real way to raise the moral standard of a community is to do so individually. What is everybody's business is generally nobody's business, and as long as you talk in generalities about business immorality, everybody will agree with you and nothing will be done, but a community is made up of individuals and if you can bring home to men, one by one, their individual responsibility for the state of things which exists and get them to realise that each can contribute their share towards improving matters, that will be a step in the right direction. But that is not enough; they will require power to take this step, and I am firmly convinced that the only thing to keep a young man straight is Christianity, and a determination to follow Christ's example in all things and to remember that there is no middle course between right and wrong; and here may I quote words taken from Dr. Mott's wonderful address at the Bible Society's meeting in London last May which bear directly on this question. He said:—

"The Bible has energising power as well. Huxley has said that the only true education is that which enables a man to do what he knows he ought to do, at the time he ought to do it, regardless of the consequences. I would emphasize that the Bible, as no other writing, communicates power enabling men to take that difficult step which you and I are called upon to take many times each day,—the step between knowing our duty and doing it."

This is the power that every man needs, and it is here where the Association can help our business life by bringing men to Christ, the Source and Giver of this power, and helping them to lead pure and Christian lives.

And we must always remember that if men were to be able to live their lives up to God's standard, their characters must be built up, and in this connection I cannot do better than quote Mr. Henry King's words in his address entitled the "Fight for Character." He writes:—"The one unfailing way to Character is persistent association with Christ. The only effective road to Character we know is through personal association with the best. Only as men put themselves persistently and habitually in His presence is character secured. The most powerful forces in life

"are personal, and of all personal relations the incomparable one is the relation to God in Jesus Christ."

So it is in bringing men into persistent association with Christ and with all that is best in life, that the Y. M. C. A. can help to remedy the failings in our business life.

And there is also another way that we, Members of the Y. M. C. A., can help, and that is by our own lives being without reproach. It is not what a man says or does which tells, but what he is, and we cannot serve God better than by living consistent lives and being always ready to forget ourselves in the service of others; not to seek our own but others' good, to esteem others better than ourselves, to be able to realise and admit that what we think is the right line to take may not be God's plan at all, and to be always ready to give God the pre-eminence in all things and to submit ourselves humbly to the guidance of His Holy Spirit. I say these things because I know how Christian workers are watched and how necessary it is for them that their lives and actions should be absolutely consistent if they are to help forward and not retard the Kingdom of God.

You remember those beautiful lines of Whittier's:—

"From scheme and creed the light goes out.
The Saintry fact survives
The Blessed Master none can doubt.
Revealed in holy lines."

And let us remember that while keeping spiritual things first we must not neglect the mind and body. Spirit, mind and body is the triangular basis of the Association, and if we wish to attract and keep our hold on men, we must remember this. Spiritually, socially, intellectually, and physically, we must strive to meet and supply the wants of young men, bringing them into association with the best in each and helping them to realize the necessary union of spirit, soul and body, and the subordination of the last two to spirit, if their lives are to be what God intended them to be, and as we have opportunity, individually or collectively, we can put before them the qualities which are necessary for a successful business career. A career, in accordance with God's purpose, and I think perhaps the most important ones are patience, industry, application, steadiness and honesty.

Patience is particularly necessary, and especially at the beginning of an office life when

it is often monotonous and uninteresting. Digging foundations is as uninteresting and laborious work and not one which appeals to the eye, but we know that until the foundations are well built and firmly set, the superstructure, that which appeals to the eye, cannot be put up. We further know that if the work is scamped and there is a flaw in the foundation, sooner or later the building will come to grief, and so it is in life. If a young man is to be successful in business, his foundation must be good and he will require patience while they are being laid during those first few years of drudgery. And if it is a longer process than he anticipated, he can take encouragement from the fact that the better and firmer his foundation is, the finer the structure he can eventually put upon it.

I mention this particularly because so many young men seem to expect to get to the top without undergoing this apprenticeship of foundation-laying, and are apt to get discouraged because they don't realise the vital importance of this part of their training.

Then in connection with the qualities of industry, application and steadiness, let us show them the necessity of taking a real interest in their work, of thoroughly mastering every details of it, as it is only the man who does understand all the details of his business who is really capable of managing it.

And as regards games, let us do all we can to encourage them to go in for them, as I consider it is most necessary and wholesome for men to get regular recreation. It is not good for them to be always thinking of business—they get stale; while a man who goes in for outdoor games and leaves business thoughts behind him comes back to business fresh, and will do his work far better. But let us warn them of the danger of putting games first and work second. The proper use of games, I take it, is to keep our minds and bodies healthy, so as to enable us to do the duty which God has entrusted to us, and games must always be subordinate to our work, a fact rather apt to be lost sight of at the present time, when games are made so much of.

And may I here say a word in connection with billiards, a matter on which there is a considerable diversity of opinion among members of our Association. Recreation is not only necessary but desirable for young men, and if we want to attract them and keep them within

the influence of our Associations, we must provide recreation for them; otherwise they will go outside to get it, and we shall lose our power to influence their character. I say this advisedly, especially in connection with the question as to whether billiards should be allowed in Association buildings. Formerly, I was against it on the ground that it was an expensive game, and not perhaps suitable for our members, but not on the ground that it was a game conducive to gambling or drinking, because it certainly is not so. In Clubs where cards are always played for money, billiards never are, and I cannot recollect ever seeing gambling on the game. It is true we associate billiards with drinking saloons, but I attribute this to the fact that billiards being an attractive game, saloon-keepers have billiard tables to attract men, but it is not fair to say that billiards is a game which leads to drinking.

Now, having been against it formerly, you may ask why I have changed my opinion; and my reason is because I feel that you must face facts as they are and not as you would like them to be and what do we find? We find men who live in Association buildings, where there are no billiard tables, going outside to get a game and very often to most undesirable places. As I have said, in the game itself there is no harm; in fact, it is far and away the best game of skill we have, and, being so, men will always want to play it. That being so, is it not better that they should be able to do so in places with no temptations around, than go to places where such temptations abound and where the fact of their presence brings discredit on the Association and danger to themselves? I think so, and for that reason I am in favour of allowing them.

As regards the last quality of honesty, I do not think I need add anything to what I have already said, except that we should lose no opportunity of emphasizing the necessity of God's standard in business life.

And now I have done, and I hope in the few thoughts I have put before you I have been able to give you some idea of the conditions of business life and helped you to realize and sympathise with the difficulties which young men embarking on this life have to encounter. I think you will agree with me that the remedy I have put forward is the only real and lasting one, and in carrying on the thought of persistent association with Christ, may I conclude with

the following lines from the "Pattern on the Mount," by Phillip Brookes.—He says:—

"If you give up your life to serving and loving Christ, one of the blessings of your consecration of yourself to Him will be that in Him will open to you this pattern of yourself. You will see your possible self as He sees it and your one purpose will be to realise it.
"To go to Him and get the perfect idea of life and of every action of life and then to go forth and by His strength fulfil it, that is the New Testament conception of a strong successful life."

My prayer is that every member of this Association may go to Christ and get from Him the perfect idea of life and then by His strength fulfil it, so that the corporate life of the Association, through their individual lives, may be full and strong and so bring home to others around us what Christianity really means.

A Thought.

Why comes temptation but for man to meet
And master and make crouch beneath his foot,
And so be pedestalled in triumph?
—R. Browning.

The Lawrence Asylum Press.

(ORIGINALLY "THE MADRAS MILITARY
MALE ORPHAN ASYLUM PRESS.)

Established 13th April, 1790.

(Continued from January Number.)

[NOTE.—In the commencing portion of this article, last month, it was stated that the Lawrence Asylum Press was the largest Printing Establishment in the Madras Presidency, if not of India itself. The present writer had no intention of reprinting this statement, taken from a short History of the Press first published some twenty years or so ago, and it was due entirely to the fact that the Magazine was rushed through the Press at the last moment, without a final proof being shown to me, that the statement was passed. I have no reason to claim for the L. A. Press what it is not. As a matter of fact the original article was altered to read, "one of the largest Presses in the Madras Presidency." This is a just claim, and what was intended.—W. M.]

By December, 1791, the funds had increased, chiefly by donations and regimental subscriptions, to 10,810 pagodas; while by the end of 1792 they amounted to 12,647 pagodas. At the close of 1793 they had increased to 14,528 pagodas. In June of that year an Assistant Surgeon having been suspended by Court-martial, his pay, amounting to 500 pagodas, was given to

the school. Meanwhile, war broke out again with the French, and Dr. Bell was sent as Chaplain to the army, which captured Pondicherry, leaving the Institution without a Superintendent. A few months afterwards Colonel Braithwaite, who had been so barbarously treated by Hyder, was sent in command of a force to Tanjore. Here he was much distressed at the continued drunkenness of his men, and, believing that he could only repress the crime by touching the pockets of the offenders, he imposed heavy fines, amounting in all to 1,000 pagodas, and handed over the produce to the Asylum. During the same campaign a detachment, under the command of Lieutenant Cuppige, captured a small fort, in which was found a large quantity of arrack. Unwilling to poison his men with it, he caused it to be raffled for among the officers, remitting the proceeds, 75 pagodas, to the Asylum. The next year, 1794, brought large donations from the rescued Nabob and others. The Commander-in-Chief gave 1,100 pagodas, the Nabob 1,000, and others another 1,000 pagodas, with which the year had commenced.

During this year also the amateurs of Madras, headed by Lady Oakley, the wife of the Governor, Sir Charles Oakley, gave two concerts for the benefit of the Asylum, producing a net profit of 1,175 pagodas. In February of the same year, the agents for the prize captured in the Tanjore expedition several years previously, presented the unclaimed portion to the Asylum, viz., 2,277 pagodas. In August, Colonel Baird, afterwards the famous Sir David Baird, having detected one of the camp sutlers in speculation, gave him the choice of the triangle or a fine. The sutlers chose the latter and paid 250 pagodas to the Asylum. In October, 1794, the prize agents for the first Mysore invasion presented the large sum of 11,875 pagodas of unclaimed prize-money, and 2,306 pagodas worth of debts. The result of all these receipts was that in January, 1795, the funds had risen to 38,567 pagodas, or nearly one and-a-half lakhs of rupees. In July H. M.'s 72nd Regiment presented 485 pagodas, and similar amounts came in from other regiments, which, together with the surplus income now enjoyed, increased the funds to 41,779 pagodas in January 1796. In the same year, there was established in Madras an "Asylum and Road Lottery," which was continued yearly, the Asylum receiving one-seventh of the profits, the other six-sevenths being applied to road-making in Madras. In

1795, 2,000 pagodas thus fell to the Asylum, and large sums were afterwards received yearly. In August, 1796, Mr. Chatter, who was then Editor of the "*Madras Courier*," offered to print and sell, for the benefit of the Asylum, a Quarterly Army List, from which he estimated an annual profit of 500 pagodas. This has been issued by the Asylum from that time to the present day, and has been a fruitful source of income. By April, 1797, the funded capital amounted to Rs. 44,612. In the latter half of this year considerable expense was necessarily incurred in providing additional accommodation for the now numerous orphans, who, in January, 1798, were 315 in number,—268 on the foundation and 47 boarders. In August, 1798, the officers in the Fort produced a play, which, having been patronised by the whole Settlement, furnished the Asylum with the large amount of 364 pagodas. Various regiments also sent donations in this year,—the garrison at Amboor, for instance, giving one month's pay, and Colonel Farren's regiments, 134 pagodas.

With the increase of inmates it was found that the largely enhanced funds were still insufficient, and, in September, 1789, the Rev. Dr. Kerr, the then Superintendent, proposed the establishment of a Printing Press, for the double purpose of replenishing the funds and furnishing occupation to the pupils of the Asylum. The Asylum Press was established first in the basement of the Principal's house, now occupied (1890), by the girls of the Civil Orphan Asylum, next in what is now the Chapel, afterwards in John Pereira's, and, lastly, where it now stands on the Mount Road. The books from this period till 1806 are missing, and are said to have been carried away by a great flood in the Fort in 1835; but by comparing the statements of later years, it appears that the Press was actually established on the 30th April, 1790. At first its proceedings were limited, till Lord Clive, in 1800, gave to it the Government printing, under certain conditions equally favourable to both parties. This step was the salvation of the Asylum, for it soon rendered it independent of the fluctuations of Government grants or public subscriptions. To show the necessity for something being done, the funds had fallen by December, 1798, to 40,817 pagodas, although the Asylum, which now numbered 315 inmates, was so economically conducted that the cost of each boy was but 2 pagodas, 24 fanams and 32 cash per mensem. In June, 1799, a private soldier's estate, for

which there were no heirs, produced 2,390 pagodas, which were presented to the Asylum. But from this time the chief dependence of the Asylum was upon the Press, which, though doing the Government printing at half the previous rates, and a large portion without any charge, was extraordinarily successful. Among its other duties was that of publishing an official Gazette, or *Government Gazette*, as it was called, the origin of the present *Fort St. George Gazette*, although it also was the best ordinary newspaper. One-third only of the profits of the Gazette came to the Asylum, as Government took one-third, while the remainder was paid to the Agent and Editor.

(To be continued.)

Patron of the National Council of the Young Men's Christian Association.

Word has been received that His Majesty the King has become Patron of the National Council of the Y.M.C.A. His Majesty readily consents to become Patron. Her Majesty the Queen has also extended the favour of her patronage to the national work of the Y.W.C.A.

Twenty-first Anniversary of the Madras Y.M.C.A.

The Twenty-first Anniversary Meeting of the Madras Y.M.C.A. will be held on the 14th of February in the Auditorium of the Association. Mr. A. C. Harte, National General Secretary of the Y.M.C.A. for India, Burma and Ceylon will deliver the Address. Rev. G. Pittendrigh, the Vice-President, will present the Annual Report. The Hon'ble Sir Murray Hammick, K.C.S.I. C.I.E., I.C.S., will preside. Members and friends of the Association are cordially invited.

Honesty.

HOMELY VIRTUES SERIES—No. IV.

R. L. EWING, Esq., B.A., GENERAL SECRETARY,
MADRAS Y.M.C.A.

The expression of this homely virtue or the lack of it is to be found most of all outside the realm of finance. In its essence it amounts to a subjective state in which the individual finds himself disposed to deal fairly with God, with

his fellow-men and with himself. It will at once be seen that it implies a high state of rectitude and morality and in the end amounts to a genuine selfishness. That we live on a planet, teeming with comforts and benefits and that all these have sprung from the generous hand of an all-wise Creator, all would accede. If the Father owes to the children of His creation a kindly relationship abundantly manifested, then surely his children owe Him gratitude, devotion and service. Do we give it? Or have we robbed God?

Man is by nature a social being, living everywhere throughout the earth in communities. And he does so because from such communal life he receives a very distinct benefit. This benefit is so great that scholars say that a man bereft of all human companionship will soon die. This fact of the contribution of society to our welfare is recognized in our penal machinery, where severe punishment is given by inflicting solitary confinement for a period, in extreme cases. No worse calamity could happen to one than to lose all his friends. And yet in spite of all this immense benefit, how much do we give in return to friends, to society, and to the State. Have we robbed our fellow-men also? Where is the service we render them?

There is a dual self. At least, there continually wages in a young man's heart the battle between right and wrong. Will he fight on the side of right for the mastery of himself? Or will he go gladly with his lower nature in the search after selfish pleasures? We are potential sons of God. We have it within our power to rise to the highest ambition of our Heavenly Father for us and to come off more than conquerors. But have we dealt fairly with ourselves, or have we robbed ourselves also?

Almost every dishonest act in the end causes us to sin against God, against our fellow-men, and against our own selves, for each of these relationships more or less involves the other. To cheat in examinations, to tell a lie, to take money which is not ours, to appear to be what we are not, is nothing less than to sell our birthright as sons of God for a mess of pottage.

The Dorset Regiment.

On the 14th of February the Dorset Regiment will leave Madras for their new station

at Poona. They have been here for two years. During that time the John Pelly Army Branch of the Y.M.C.A. has carried on a work for the Regiment consisting of various activities. The Regiment have taken advantage of the games and reading-room of the Association. It has afforded a place where the men could have a good clean game of billiards in good surroundings. The Library, which was increased by a gift of books from Col. Lowry who has always been a good friend of the Army Branch, has ministered to those who desire to read. The furlough quarters were continually in use by the men who were on furlough. The many socials, lantern lectures and concerts provided a great need and the good attendance, as well as the co-operation, proved the success of these activities. The Bible Classes, Sunday Evening Services and other religious meetings have played no little part in the religious life of the Regiment. As the Regiment leaves us we wish every man great success in the fight for character and manhood. The following is a brief history of the Dorset Regiment:—

The Dorsetshire Regiment is composed of the old 39th and 54th Regiments of Foot, the 39th being now known as the 1st Battalion and the 54th as the 2nd Battalion, and, as may be seen from the honours and devices which they bear on their Colours, few regiments have a more glorious record of service or prouder traditions. The 2nd Battalion was raised in 1755 and until 1765 was employed on the Gibraltar Station, where, from 1779 to 1782, its comrades of the 1st Battalion won glory in the unsuccessful siege of the rock by the Armies of France and Spain. In 1775 the 2nd Battalion embarked for America on the outbreak of hostilities and was actively employed in the War of Independence, taking part in many engagements, including the battle of Brooklyn and the expedition against New London, where it acquired a high reputation for bravery. When the National Convention of France declared war against England in 1793, both Battalions were actively engaged, the 2nd being employed in the Channel Islands and at Ostend, under Lord Moira and afterwards with the Duke of York's Army. In 1796, it proceeded to St. Vincent to aid the French West India Islands to throw off the yoke of the Republic, and here also saw much hard service. In 1800 the Battalion was again in active service in the Ferrol Expedition, etc., and in 1801 it accom-

panied Lord Abercromby to Egypt and was present at the battles before Alexandria.

After a brief visit to England, the Battalion went to Jamaica, and in 1809 joined the Expedition against St. Domingo. In 1813 it saw service in Pomerania, where it was specially mentioned in Despatches, and in the following year took part in the bombardment of Antwerp. The Battalion was in reserve at the battle of Waterloo, but took part in the fighting at Cambray and in the capture of Paris.

In 1819 it proceeded to the Cape of Good Hope, thence to India and then, in 1824, to Burma, where it distinguished itself in the first Burmese War and was permitted to bear the word "Aya" on its Colours. Subsequently, the Battalion was stationed in Gibraltar, the West Indies and Canada, and in 1857 re-embarked for India on the *Sarah Sands*. The Battalion served in India during the latter part of the Mutiny and remained in India until 1866, when it returned Home, coming out again, however, from 1871 to 1886. The next war service of the Battalion was the Boer War, when it formed part of the 10th Brigade, under Major-General Talbot Coke, its first action being Spion Kop. It shared in the 14 days' continuous fighting which ended in the relief of Ladysmith, Laing's Nek, the attack on Allman's Nek, etc., and on its return Home was received with great demonstrations. The total losses of the Regiment in the Boer Campaign were one Officer, 87 Non-Commissioned Officers and men killed or died, and three Officers and 92 Non-Commissioned Officers and men wounded. The Regiment came to India again in 1906.

Universal Day of Prayer for Students.

There have been crucial periods in history when a year was more important than a decade and a decade than a century, when the future lay peculiarly in the grasp of the present. No seer is needed to show that ours is such a time. The simultaneous awakening of intrinsically powerful nations, the manifestation of intense pride of race, the revival of ancient faiths, the spread of an insidious materialism among all classes are portentous factors in the destiny of the world. At this critical epoch, the intellectually privileged classes bear the leadership,

notwithstanding the world-wide spread of democracy. To give Christianity its rightful place in the life of men and women now in the universities is to turn the world toward the Living Christ.

In view of the responsibility thus placed upon the organized movements of Christian students in all parts of the world, the General Committee of the World's Student Christian Federation hereby appoints Sunday, the twenty-sixth day of February, 1911, as the Universal Day of Prayer for Students, and the Committee calls upon all those who will, whether in the schools of learning, in homes, or in places of worship, to unite in prayer that this time of opportunity may be fruitfully employed. Our confidence is in God; without the superhuman faction, the opportunity will be lost.

A special programme is being arranged by a committee of Christian students and will be ready for distribution on or before 10th February.

The First Boys' Camp at Pallaveram.

[DECEMBER 29TH TO 31ST.]

A consideration of the various benefits that a boy may derive by attending a Camp, the good reports we have heard from time to time from England and America about the deep influence of camps on the lives of boys of those countries, the great enthusiasm and cheerful readiness with which boys of the West welcome the slightest opportunity to attend a Camp, and last of all the vision and inspiration we received at our Students' Camps at Pallaveram, created in us an ardent desire to organize a Camp for the boys of Madras. The idea was placed before a few earnest Christian teachers and Pastors and they readily promised their sympathy and personal help. Notices were printed and widely circulated among boys, specially Christians. The Hindu boy was not excluded; even if he were very anxious to attend the Camp, the rigid restrictions of caste, the blind prejudice and the obstinate conservatism of his parents would give him no option. About 20 Christian boys expressed their willingness to attend the Camp if their parents would permit them. The Indian Christian parent is not much better off than his Hindu neighbour in appropriating foreign ideas however good they may be.

Very early on Thursday, 29th December 1910, the Secretary and one of the boys went in advance with bags of provisions and a small group of servants to put things in order at the Bungalow and to receive the Campers. To their great joy they were joined on the train by four boys from Royapetta. The happy company reached Pallaveram, made the necessary arrangements at the Camp, which was about half a mile from the Station, and were anxiously waiting for the arrival of other comrades. In a few hours Mr. C. M. Bakhtul and two others arrived with some *samans* and the baby organ which is the unfailing and happiest attendant of all the Y. M. C. A. Camps at Pallaveram. After a few hours' ramble they returned to find to their joy Mr. Devados Henry and Mr. Ewing setting the Magic Lantern ready for exhibiting the most excellent combination of views most of us ever saw. Mr. Ewing placed on the screen several pictures of animals, birds and plants found in India. He also showed pictures of famous Hindu and Mahomedan temples, and of the multitudes of people who are in need of a true knowledge of God and the Saviour. Some of the famous men were also exhibited, and Mr. Ewing exhorted the boys how they, too, might become blessings to many, as did Martyn Luther, Moody, and other leaders among men, by following the footsteps of our great Leader and Master. After dinner, a Prayer Meeting was held, when we had good singing and listened to an interesting talk by Mr. Ewing on "Leadership." He emphasized how important it is that each Christian boy should rejoice to be a leader among boys considering the great opportunity a leader has for doing good to other boys whether in the football field, committee room, or at school. Boys slept like *kumbakarnum* that night, while some of the leaders were rolling on their mats.

The next morning we arose at 4-30 and had a delightful song service and studied the character of Daniel. Now the sun was up and we all started for the famous St. Thomas' Mount, which is only three miles away from the Camp. We walked along the water ponds and corn-fields, palm trees and village gardens, admiring the beauty of the country and the simplicity of the villagers who gathered in groups to look at us. We reached the Church on the hill-top at 9 A.M. An admirably zealous old Nun was kind enough to explain to us the historic and traditional importance of the Church and of the monuments, some dating so far back as the

first century. Happy were indeed our hearts when we sat under the cool shade of the wild trees by the side of that sacred Church and lifted up our hearts and voices in singing praises and offering a short prayer. As it was already late, we hurried to catch the earliest train for the Camp and enjoyed a hearty meal, and afterwards, at 3 P.M., we set out on a fishing expedition which was successful beyond our expectation. After supper we assembled again for our family prayer when Mr. Bakhtul read an instructive paper on the various needs of India—Educational, Social, and Religious—and told us how we could meet such needs in our daily lives among the needy.

On Saturday morning we continued to study Daniel and learned how courageous in spirit, determined in purpose, fearless of death and devoted to God he was. At about 7 o'clock we began to climb the fascinating hill that was in front of us. In less than three hours we were at the summit. Looking around, we could see yonder the sea glittering in the morning sun, tall factory chimneys sending up clouds of smoke to be mingled with the clouds above, the steeples and domes of distant Madras pointing out to the heavens, and scores of lakes and ponds shining out like vast plates of silver. The hundreds—yea, thousands—of sheep and cattle grazing on the plains could not but make us say within us, "Oh Lord, all these are thine," while the Christian Church at St. Thomas' Mount, the Hindu temples at a neighbouring hill, and the mosque at which we were standing and beholding the bewitching scene, seemed to challenge and invite the weary multitudes to take shelter under their respective shadows. How sympathetic but happy we felt to see in a nest some eggs and a young bird just hatched out. The scene was inspiring indeed. But the time for our departure was fast approaching. How can we depart without thanking God. We all sat together for our last meeting under the shade of the big banyan tree, breathing in the pure, cool, invigorating breeze of the plains. The three days' living together had knit us all together, and we felt as if belonging to a single family. The thought that it was the last day of the year added more solemnity to the meeting. We sang some of the inspiring and solemn songs, and Mr. Henry summed up the results of the Camp, the boys and leaders giving out their own experiences. The season of prayer that followed was inspiring

indeed. It was a great joy to hear some of the younger ones led in prayer. The boys then stood in a circle holding their hands and resolved that by the help of God they will not speak ill of others, that they will learn and follow some hobby with the object of helping others, that they will always have a spirit of reverence for all things pure and noble. We sang "God be with us," holding our hands together, and felt that we were all one in Him. The time for descending had come and the boys began to say, "It is good for us to be here," "When shall we have the next Camp," "Very sorry our other friends were not able to enjoy with us," and so on. And we descended, thanking God and feeling gladder and happier and healthier than we had ever been before.

News and Notes.

The organization of the Board of Directors this year includes ten sub-committees covering the entire work of the Association. Each sub-committee will have an executive in the person of the Secretary in charge of that department of activity, who, with his committee, will be responsible for developing the work of that branch or department. It is intended that all matters pertaining to departmental activities shall come to the Board through these sub-committees. This scheme of organization will, it is hoped, have the following good results:—

1. Expedite the transaction of business in the Board's meeting.
2. Give to each member of the Board at least one department of association work in which he will be specially interested.
3. Lend stability to the Association's policies and work by centering these in a group of men rather than in one or two.
4. Greater freedom to Secretaries in initiating and carrying out their work.
5. Training of all Secretaries in executive work.

Would you like to have Indian refreshments served in the Restaurant? If so, please tell us. The Restaurant exists for you and should be made to serve your legitimate needs.

The old adage says:—"No chain is stronger than its weakest link"; but you could not say

"No Association is stronger than its weakest member." However, it is true that no Association can rise above the average level of its membership.

A reception in honour of Mr. and Mrs. Fröhlich was held in the Association building on Saturday, 28th January. A most enjoyable time was spent and the members and friends of the Association extended Mr. and Mrs. Fröhlich a hearty welcome to Madras. Mr. Fröhlich is the Honorary Treasurer of the Association.

Last month, Mr. and Mrs. Ewing entertained the members of the Association at an evening "At Home." A very pleasant evening was spent and everyone felt the kind hospitality of their host and hostess.

Lantern Lectures.—The first of the series of educational lectures was delivered on the 21st January by the Rev. R. U. Potts, M.A., on "Kashmir, the Land of Mountain Grandeur," which was much appreciated. We take this opportunity of thanking Mr. Potts for his interesting lecture.

The educational classes were re-opened on the 5th of last month and the work is now in full swing. The following are the dates of the various Government Technical Examinations to be held this year:—

Typewriting (Elementary)	... Friday, 28th April 1911.
(Intermediate)	... Saturday, 29th "
Book-keeping (E. I. & A.)	... Monday, 1st May "
Theory and Practice of Commerce (E. I. & A.)	... Tuesday, 2nd "
Ranking (E. & I.)	... Wednesday, 3rd "
Shorthand (E. & I.)	... Friday, 5th "

Full particulars will be given in our next issue.

Mr. G. S. Eddy is leaving India to take up the position of Asiatic Secretary of the Y.M.C.A. He will be associated with Dr. John R. Mott. Dr. Mott has found it necessary to add an associate to his staff owing to the large amount of time he is required to spend as Chairman of the Continuation Committee which was formed to conserve and increase the spirit of the Edinburgh Conference. Mr. Eddy will be in India three months of every year. We wish him God's greatest blessing as he travels among the students of Turkey, India, China, Korea and Japan.

This month the Hon'ble Sir H. E. E. Proctor of Bombay has contributed the address he gave at the Convention on the "Mercantile Community and the Y.M.C.A." Next month there will appear a paper by Rev. S. V. Karmarkar, M.A., B.D., of Bombay, on "India's Call to her Christian Young Men." We thank both of these gentlemen for their contributions to the YOUNG MEN OF MADRAS.

The Gymnasium is in full swing again. Come and join. The exercise will do you good. We hope in the near future to have a Gymnastic Exhibition.

We regret that Rev. J. E. Neill, who has been so long a help and inspiration to us, will soon leave on furlough. Rev. Neill has been a great strength to the Christian forces in Madras. We give him our best wishes for a most profitable furlough and trust that he will return to us strengthened by the rest in the homeland.

The Y.M.C.A. Triennial Convention was held at Bombay (December 28th to 31st) at the Central Association Buildings. There were more than 150 delegates present, representing various Associations in India, Burma and Ceylon. There were also present 32 Secretaries of Associations and a few leading Missionaries of the country. The delegates were all entertained by the members of the Bombay Association. The meetings were all presided by the Hon'ble Sir H. E. E. Proctor, the President of the local Association. Besides papers on Association work there were also lectures of a devotional character, the important speakers being Dr. Zwemer of Arabia, Rev. C. F. Andrews of Delhi, Prof. Fleming of Lahore, H. G. Fraser, of Kandy, Dr. Mann of Poona, Prof. Datta of Lahore, Bishop McDowell of America and the Bishop of Bombay. Very definite messages were brought home by these speakers, and their presence contributed not a little to the success of the Convention. There were also three Training Institutes conducted during the Convention,—one for Bible study by Mr. Eddy, one for Mission study by Mr. Ingram, and another for social work by Prof. Fleming. On the last Saturday evening the Hon'ble Sir Proctor took the delegates and their friends on a pleasant steamer trip in the Bombay harbour.

The boys plan to take an excursion to Adyar on Saturday, February 25th. Boys who desire

to go should send in their names before the 20th.

The Boys' Hobbies Exhibition will be held in July this year.

In the Boys' Department there will begin with February 13th competitions in ping-pong, draughts and chess. Competitors should register their names before February 10th.

A Social will be held on Friday, February 24th, for the members of the Boys' Department.

The oldest living member of the Y.M.C.A. is Mr. Mathew Henry Hodder, who recently celebrated his eightieth birthday. Mr. Hodder was one of the original members of the Y.M.C.A. as founded in London in 1844.

Mr. A. C. Harte, National General Secretary of the Y.M.C.A. for India and Ceylon, was in Madras on January 24th. He was *en route* for Madura, Tinnevely and Travancore, where several new Associations are being organized. Some of the Associations in the larger centres are planning to erect buildings.

John Pelly Army Branch.

DEAR FRIENDS,

First I feel that I owe you an apology for omitting my usual letter in our last issue.

This number will find us well into the New Year; but the middle of February will mean a new start for our Army Branch. We lose our old friends the 2nd Dorsets, who go to Poona, and welcome our new friends the Liecesters from Belgaum. I take this opportunity of wishing the Dorsetshire Regiment God-speed on their journey, and ask them to rally round the Y.M.C.A. in their new station, and help all they can to make things go swinging there.

The Convention meant more to me than I had hoped for. It has helped me and has been a blessing to me in many ways. It has shown me the great need for work, and especially for workers in our Army Work. The gathering together of Secretaries and Delegates from north, south, east and west, gave one, as it were, a bird's-eye view of the field. The speakers, in pointing out the various and multi-

tudinous needs before us, filled us with encouragement and inspiration : truly, God spake through them; had He not, we should have been dismayed at what is before us.

I think it is time we did some really definite work in our Army Department here; and so, on the arrival of the new Regiment, we must have a Membership Campaign; without members we can do nothing. Our members will only number five when the Dorsets leave, but these five bring five others of their new friends on their arrival, and we shall have a good number to work with us.

Mr. Chamier, the Superintendent of Jails, and the Chaplain have kindly given me permission to hold a Bible Class in the Penitentiary

every Sunday morning. The class started on Christmas Day; so far we have averaged an attendance of nine, and they appear keenly interested.

I anticipate working more this year among our other European young men in Madras, and also among European boys. I am glad that Brother Ford will be staying with us; as he does not go to Poona with the regiment, he will be of great assistance in this Boys' work.

So, in closing my letter, I would again ask your prayers for this year's work, that it may be successful and that many may be blessed.

Your Brother in Christ,
HUBERT G. STACEY.



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THE PARIS BASIS.

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior :—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys :—Membership fee, boys under fifteen years of age Re. 1, over fifteen and under eighteen years of age Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

The Call of India to her Indian Christian Young Men.

It is not my purpose to discuss the universal call which India is giving to her people to-day, but I wish to confine myself to the particular claims she is making upon the growing Indian Christian community, both Roman Catholics and Protestant. These communities have now secured a place among India's numerous children of various races and creeds. Although they are not numerically very strong, yet they can exercise sober and appreciable influence upon their countrymen, owing to their sublime religion. The Indian Christians have now to play an increasingly important part in the spiritual, social and National advancement of their motherland.

"New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of Truth."

Fifty years ago, the religious mind of the people was enveloped in the fog of bigotry and superstition. The illiterate condition of the masses was an immense stumbling block before the reformers of those days. The fetters of caste were very rigid and oppressive. The depressed classes were despised and discarded. The National spirit was almost nil. But to-day, under the discreet, judicious and considerate British Government, the whole complexion of the country has altered. The great missionary movements have raised the down-trodden people to a high level, and the work of elevating them is still going on at a rapid pace. Moreover, the educated non-Christians, imbued with Christian ideals are now trying to emulate the examples of these devoted Missionaries who have sacrificed their culture and comfort for the despised people of India. This is a healthy sign of the times.

The educated classes have recently been stirring up the minds of the masses to advance.

An Address given at the Ninth Triennial Convention, December, 31st 1910.

on religious, social and political lines. They are now convinced that without educating the masses India can never be enthused with a National spirit. They are now very anxious to unite the various races, castes and creeds in some way or other, in order to secure some kind of self-government. The great and sensible National leader, Mr. R. C. Dutt, says :—

“The caste system in India has much to answer for ; but its worst and most lamentable result is this, permanent breach and disunion, where there should have been fusion and union ; this weakness and death where there should have been natural strength and life.”

It is a sad fact, however, that some heads have lost their balance and are trying recklessly to gain this object before India is thoroughly ripe to realize this goal. It is necessary, therefore, to prepare the country by utilizing constitutional and legitimate means and here the opportunity of the Indian Christian Community is very great and important.

At this opportune moment, India says to us that your Christian ideals have a peculiar note of their own. Their standard is so high and harmonious, their future so bright and beneficial, their culmination so true and triumphant that it is your paramount duty to exert yourself with all your vigor and determination to spread these ideals broadcast. Other religions have their ideals also, but they are neither convenient nor appropriate to suit completely the requirements of this empire.

It would not be out of place here to consider briefly the ideals of other religionists of our land.

The great spiritual Hindu ideal is to draw one's self inwardly and to recognize the universal, impersonal soul which is considered to be residing there, and guiding the destiny of each human being. In order to identify one's self with that universal soul, entire renunciation is imperative. Although the world is beautiful and most enchanting, yet it is but a sporting ground of Brahman, which, through Maya, has cast a gigantic net of delusion to tempt mankind. The Bhagwat Gita, therefore urgently implores its adherents to renounce “Good and Evil, and to become a perpetual ascetic who neither hates nor desires, and is free from pairs of opposites.” Moreover, “The Lord accepts neither the evil doing nor yet the well-doing of any.” The highest ideal inculcated in this most revered book of the Hindus can never

elevate, enlighten or better any nation on this earth. Instead of ennobling the manhood, it makes it pessimistic and impassive. The grand ethical ideal which associates one personality with another, becomes totally obliterated in the impersonal deity and hence the ethical impulse has no sphere in which to act. The philosophical ideal has culminated in producing a wonderful delusion in the minds of the people of this country inasmuch as everything in nature is deified and adored. The illiterate and the ignorant have become so absorbed with the material form of worship that their spiritual vision has become obscure and perplexed. The more the mind is drawn towards such manufactured or unmanufactured images, the more it descends to a lower plane. It is merely chimerical to say that the idolatrous worship illumines and ennoble the human soul. However, in spite of such pantheistic teaching and idolatrous worship the spiritual life in our country has, in some hearts, taken high flights on account of the innate ideas in the human consciousness of the grandeur of holiness and divine personality.

Moreover, the influence of *Karmic* belief has separated the Hindus into various divisions and sub-sections. *Karmic* fate placed them where they are, and hence they must not endeavour to forsake their *Karma*—appointed state, but must endeavour to do their best in their own good or bad environment. How can, then, the Hindus attain the great goal of unity? How can the National spirit build its noble structure on such unstable foundations?

The Mahomedan ideals also are not quite befitting this country. Although some portion of the religious garment is beautifully embroidered and becoming, yet in many places, it is torn and marred and utterly insufficient to cover the gigantic body. The Sovereignty of God is so strongly accentuated that its fatalistic sound reverberates like distant thunder, producing fear and pessimism in the hearts of its devotees. Moreover, apathy and fanaticism so control its spiritual life, that it cannot receive the fragrant oil of love to make its flame brilliant and beneficial. The grand and noble concept of the Fatherhood of God and the Sonship of Man has no place whatsoever in the Moslem religion. Furthermore, the influence it has exercised upon women is most dismal and degrading. Is it possible then for such religious ideals to direct social, national and spiritual life in the right channel?

The Zoroastrian's motto, “Good thoughts, good words and good deeds,” is unquestionably excellent, but their concept of the Deity is somewhat vague. Besides, the exclusive character of their religion cannot inspire unity and brotherly love in the hearts of the peoples of India. The followers of this reformer and saint, are, therefore, devoting their energy to augment materially their own importance among the races of this land. Will the ideals of such a religion guide the destinies of India? It is needless to dwell upon the ideals of the Arya and Brahmo Samaj, for they are constantly borrowing inspiration and ennobling ideals from the beautiful Life and Teachings of our Lord Jesus. In fact, all the religions of India are more or less being influenced by Christian ideals.

The special challenge of India, to us Christians in India, is firmly to adhere to the magnificent ideals of Jesus Christ. The bond of union which our Master has presented to the world, is distinctly found in His new command, “Love ye one another even as I have loved you.” The standard of Christ's Divine love can alone unify the heterogeneous elements of India into a homogeneous one. Moreover, the freedom which He gives to the human soul extricates it from the barriers of unholy passions and enables the individual to love his brother as himself.

The Lord Jesus, in a unique manner, has exemplified the perfect filial relationship with His Heavenly Father. He has shown, in His own person, how two personalities can unite in the perfect bond of love. Also His immaculate character, when it comes in contact with our lives, germinates within us an ardent longing for holiness. Surely, it is only righteousness which can exalt a nation. This is what India needs, and it is the injunction of our Motherland that we should ponder, apprehend and closely follow the sublime ideals of the Lord Jesus Christ.

Shall we then be indifferent to the earnest call of our beloved country? Shall we remain silent and inactive? No! No! We shall exert every nerve to create in our country, the true and holy ideals of our Master. For the Salvation of India is in Jesus Christ.

However, there are certain questions which ought to be carefully and prayerfully considered :—

(1) Is India to be wholly Westernized, or is it to remain Eastern? The modern tendency

is to adopt Western civilization as much as possible in our private and public life. We Indian Christians constantly come in contact with European and American missionaries and we both directly and indirectly imbibe their Western ideals of domestic and public life. Even non-Christians in cities are strongly influenced in their habits by associating with Europeans. This being so, there are some Europeans and some Indians who deplore this Westernizing tendency of the Indians and who write and speak against it. Should we lament this fact? What is Oriental and what is Occidental, pray? A mere span of water has separated the two peoples who originally were of one family. The Orientals, who went to reside in Europe gradually discarded some of their Oriental customs when they found them embarrassing and valueless. Under the remarkable influence of Christianity, as well as education, their conceptions and ideals have altered and their so-called Westernization has taken place. But in Jesus there is neither Occidental nor Oriental civilization. The very Son of God condescended to become a Jew, abandoning His Heavenly garb and adapting Himself to His environment, and yet without being controlled or repressed by any Jewish spirit. Because he was an inhabitant of a superior world, He was able to become an ideal citizen of this. We are the Sons of God in Christ and let us, therefore, appropriate the world-feeling and world-consciousness of our Lord Jesus, not spending our time altogether upon the external and perishable things of this life. While we may have to take count of anise and cummin, let us not allow them to exclude from our daily vision, the weightier matters of the Law. “What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?”

Let us follow in the footsteps of our own ancestors who adapted themselves to their environment and era whenever thought and conditions demanded it. Let us remember the words of Tennyson :—

“The old order changeth, yielding place to new
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.”

(2) A second difficulty confronts the Indian Christian mind with regard to Christian ideals as related to Hindu thought. Are we going to have a Hinduized Christianity? Some good Christian men are strenuously urging that we

interpret Christianity in Oriental terms. Are Christ's teachings Oriental or Occidental? They are neither the one nor the other, and yet they are both. They are suitable, without alteration, to every clime or country upon this globe. I submit that we cannot properly lay stress upon such terms as "indigenous Christianity." The only sphere to which Christianity really is indigenous, is Heaven. In all other spheres of operation Christianity comes from without to transform that which it finds within.

There are some Indian Christians and some foreigners who are inclined to urge their brethren to copy the example of Hindu *Sanyashis* and *Sadhus*, and to start Christian *ashrams* and monasteries in India. I presume these good friends have overlooked the fact that asceticism has been the great bane of India. It has also been the curse of the Papal lands. Laziness and lethargy, under the cloak of meditation, have dominated the tens of thousands of biragees, fakirs and monks, inciting them for their livelihood to act harmfully in a thousand and one ways. Let the worthy example of our Master, who did not stay very long on the Mount of Transfiguration, although Peter suggested that he might do so, be our guide. He might have taken, on the top of that hill, for holy contemplation, all twelve of His disciples, but knowing the proclivity of the human mind, He ventured to take only three of His special disciples to show them His glory, but immediately afterwards He brought them down to the plain in order that they might serve their brethren in relieving the burden of their daily toil and thus connected ecstatic vision with practical energy. Contemplation, quickly followed by active service, is the great secret of Christ's Revelation and personal example.

(3) The third matter which now is perplexing the minds of many Indian Christians, is this: Are we to remain, in large numbers, the paid agents of Foreign Mission Boards. It is thought by some, that the paid agency has a tendency to produce an attitude of mental subservency which is as harmful in one direction as Chinese foot-bending in another. It is difficult to conceive St. Paul writing and acting with the magnificent freedom and godly audacity which have made him the schoolmaster of the ages, if he had been dependent upon the Church at Jerusalem for his temporal requirements and executive guidance. Indian Chris-

tian young men, it is high time for us to direct some of our earnest attention to our material advancement. We, in India, imperatively need independent self-governing churches and organizations. We have been leaning too much upon foreign support. If we desire to become national leaders, we must arouse ourselves and engage in independent enterprises and careers, especially in the line of commerce. The cry of swadeshim is now loudly ringing in our ears. Even our foreign brethren are urgently advising us to stand upon our own legs. Perhaps one of the chief factors in the phenomenal growth and undoubted effectiveness of the Young Men's Christian Association is its genius for appreciating and appropriating the keen intellect and trained energy of successful business men. If we had many Indian Christian business men in our community, what a power they might be to the progress and independence of the Indian Christian Church! India to-day loudly summonses us to eliminate this great defect in our growing community. What could be better calculated to help India's young men to forget petty and imaginary differences than the example which the Secretaries and workers of the Y.M.C.A. frequently show, of disinterested and kindly effort to secure honourable secular employment for bright and promising Indian Christians, who thus are encouraged to live, not by the Gospel, but for it.

Moreover, India calls for young men who are honest, active and self-reliant. The business ideals of India, in regard to truth, punctuality and industry, are exceedingly low. Their tone can be raised only by those who exemplify the Lord Jesus in their daily business lives. Jesus said: "My Father worketh hitherto, and I work." "Be ye doers of the word and not hearers only," said one of the most practically minded of the Apostles. India calls for consecrated and self-supporting young men to act as leaders and exemplars to their own people. The difficulties in the path of such young men are, both in kind and number, sufficient to discourage and defeat ordinary men, but the Carpenter of Nazareth will not forsake those whom He thrusts out as labourers, in His Harvest Field. The humble and responsive heart will assuredly feel the personal touch of the Personal Saviour.

In conclusion, friends, our ideals are true and transcendent, our opportunity is tremendous



and befitting, our sphere is wide and attractive, our position is unique and encouraging; shall we not, then, overcome all our obstacles and become saviours of our own country? Some one has well said that Christians are little Christs and this is quite true. Shall we not revolutionize India by promulgating our Lord's incomparable and superb ideals, and by inculcating the consistent, practical and effective citizenship and thus achieve that unity for which *yogis* and dreamers have for ages sighed in vain?

Forth from your Past.

[By AMOS R. BELLS.]

Forth from your lowly Past! In humble-wise
Up to the highest heavens lift your eyes.
No glories that the heroes ever knew
But God has placed them waiting there for you.

Forth from your evil Past! The shame and sin
Dare now to live as they have never been.
In Jesus cleansed and in His sureness sure,
Know that the years to come are sweet and pure.

Forth from the troubled Past! How dark the days,
How dreary and perplexed your wandering ways!
Forget those fears and tears and scenes abhorred,
And enter all the joyance of your Lord.

Forth from your lowly Past! No comrade knew
Your inner warfare for the good and true;
But in the time to come till time shall end
You shall not lack a comrade and a friend.

Forth from your Past! 'Twas given you to build
A future from it, all with blessings filled.
Enter its open gate, its liberal door,
And live its happy lord forever more.

The Lawrence Asylum Press.

(ORIGINALLY "THE MADRAS MILITARY
MALE ORPHAN ASYLUM PRESS.)

Established 13th April, 1790.

(Continued from February Number.)

The first Government contract undertaken by the Press was accepted in 1800, during which year the profits were but 605 pagodas, but in the following years they amounted respectively to 1,692, 8,705, 10,200, 6,273, 6,150, 6,841, and 6,270 pagodas. With prosperity, the cost of each boy increased to 3 pagodas, 6 fanams and 55 cash, while the funds had again risen to 47,117 pagodas in December, 1807, and 49,833 in 1808. There was now established a bindery and paper manufactory in the Asylum

compound, the latter of which seems to have done well for a time, but afterwards to have become a losing concern, when it was abolished. In the year 1810, the Press netted 6,163 pagodas; and in succeeding years 7,448, 6,587 and 7,623 pagodas, respectively. No accounts are to be found for the six following years, and no annual financial statement or balance sheet appears to have been prepared or published for about 40 years. The prosperity of the Press rendered it unnecessary to appeal to the public for help, and hence there was no absolute necessity for any other balance sheet than that exhibited by the banker's book. It is, therefore, difficult to discover the progress of the Institution. It is, however, clear that the Press now became exceedingly fruitful. Up to March, 1816, it had given to the Asylum a net profit of 71,355 pagodas, or nearly 2½ lakhs of rupees. In December, 1820, the funds had swelled to 2,06,000 rupees (from this time pagodas are never reckoned), while the Press profits were 22,690 rupees. The average profits for the five years 1820-24, both inclusive, amounted to the very large sum of 36,860 rupees per annum. In the meantime, the number of inmates of the Asylum had greatly increased, and it became necessary in 1825 to erect the present very commodious and exceedingly suitable range of buildings, at present occupied by the boys of the Civil Orphan Asylum, at a cost of 38,500 rupees. It was believed at the time to be the longest room in India. The larger part of this money was borrowed from Government, as the interest of the funded property was only sufficient to maintain the pupils, since in the preceding year a Government donation of 6,000 rupees per annum had been transferred to the Female Asylum, which was then in a very depressed state. In that year (1826) the funds stood at 2,47,000 rupees,—a figure which was not exceeded till 1833, as the pupils were increased to 350, and the Government debt had to be paid off. Up to this period, Government had maintained, at a great annual expense, another Military Orphan Asylum at Poonamallee, which differed from the Madras Institution, in that it was a purely Government Institution, and towards the maintenance of which, all officers and soldiers had to subscribe. The Company provided all the funds required, recouping itself, to some extent, by a certain deduction from the pay of the army. The Poonamallee Institution had not flourished, and it was thought inadvisable to have two such

Asylums so near to each other. It was now desired by Government that the Poonamallee Asylum should be amalgamated with the Madras Institution, and the project was carried out, all the orphans being transferred to Madras, without any corresponding financial privilege being conferred, so that the Military Male Orphan Asylum has been the means, ever since, of saving a considerable annual outlay to the Government; and even although the Madras Asylum was transferred in 1871 to Ootacamund, and amalgamated with the Lawrence Asylum, no further grant has been made by Government beyond the 4,000 rupees monthly, which is intended to provide "for the salaries of the Principal and his staff, and for the maintenance of 150 boys and 80 girls." The Press still continued profitable, netting 28,987 rupees in 1825, and, in 1829, no less than half a lakh. As, however, the expenses were very large and competition now began to reduce the profits of the Press, the Governors were allowed shortly after this, by a general letter from the Court of Directors in England, to draw 8 per cent. for their funds, a privilege which had long before been accorded to other charitable institutions.

In 1832, Government withdrew many of the privileges it had accorded to the Press, and by which it had so largely gained itself, establishing the present *Fort St. George Gazette*, compelling the *Asylum Gazette*, or *Male Asylum Herald*, as it was then called, to pay postage, and diverting its printing to other presses. From this time the Press greatly declined, netting only 11,718 rupees in 1833. In this year there were 350 orphans maintained, and this number was afterwards increased to 450. The mortality, however, became so excessive, that the maximum was lowered to 300 and subsequently to 265. The Asylum, however, received back its Government donation and continued to flourish, having in May, 1837, a funded capital of 3 lakhs. From this period it is utterly impossible to discover its progress. There are, as far as can now be discovered, no accounts of any kind, except the monthly expenditure of Press and Asylum. This is possibly owing to the fact that the Asylum now went through a very dark period. Its bankers failed, and all the current funds were lost. Disease and death destroyed the spirit of all concerned and the numbers gradually fell, till there were only 150 orphans maintained with

difficulty, where 450 had been easily kept before. The Press declined rapidly, and both it and the Asylum seemed at the lowest possible ebb. We learn, accidentally, that the Press profits from 1846 to 1851 were but 3,300 rupees per annum. This was followed by something like bankruptcy till 1860, when a thorough reform was instituted, and the Press was again able to assist in the maintenance of the orphans, and to raise the funded capital to such an extent as to make it sufficient for the wants of the Asylum.

The only considerable legacy that can be discovered is that by General Smith, of 14,500 rupees. From this, it is apparent that the Asylum was mainly indebted for its funds to its own exertions in the Press, and, till 1828, received nothing whatever from Government, except the donation of 500 rupees per mensem, and even this was withdrawn for many years. It further appears that another general idea,—that its capital was largely derived from the subscriptions of the army,—was also totally unfounded, except so far as that the gifts of the army enabled the Governors to begin a fund, and showed how the Asylum might be made almost self-supporting.

Established in 1788 and formally opened in 1789 with 23 orphan children, the Institution was so adapted to the necessities of the Presidency that its inmates gradually increased, until in the year 1826 there were no fewer than 469 orphans upon the rolls. This period was one of almost constant war, and, but for the operations of the Asylum, the Presidency would have been overrun with destitute and helpless children,—orphans of men who had lost their lives in their country's cause. From 1826 various causes led to a progressive diminution in the numbers supported, until in 1846 there were but 147 names on the list. From that date, a gradual recovery raised the number to an average of about 245, at which limit it stood for nearly 15 years. In 1864, another advance took place, and in the famine year 1867, there were as many as 320 lads maintained. When the buildings at Lovedale approached completion, admissions were restricted, and at the amalgamation in 1871, 200 lads were transferred to Ootacamund, and the Male Orphan Asylum ceased to exist at Madras. From 1871 to 1888 the contributions to, and work done gratis for, the Lawrence Asylum, Ootacamund, amount to Rs. 1,54,131, and

work done gratis for the Female Orphan Asylum, Rs. 4,985.

It is well to reflect here for a moment upon the great amount of good that has proceeded from the Asylum in the course of its existence of a century. Between 7,000 and 8,000 orphans have proceeded from it to fight the battle of the world, and some 600 others sleep in St. Mary's Burial Ground, cut off before their fight commenced. From the school have sprung, immediately or remotely, a great number of men who have become respectable and useful members of the community. In its early days it received the sons of many of the officers and soldiers, who carved out the British power in this Presidency and saved them to Christianity and respectability.

The old registers of the Asylum reveal some curious facts. Admissions of illegitimate children appear to have been the rule up to the year 1830, after which, there is a gradual decrease, and legitimate children appear more frequently. The fathers of the children rank from Generals to Privates. The rank of Matross occurs frequently. The term is now obsolete, and it was applied formerly to those soldiers who assisted the gunners in loading, firing and sponging the guns. The designations half-caste and Indo-Briton are used for the first time,—the former in 1818, and the latter in 1827. Previous to 1827, the mothers are set down as either European or Native, the latter, of course, predominating. The mothers' names are also given, and are chiefly Hindoo names, with now and then a Hindustani one. The mother of one child is put down as an Irishwoman. One name in the register attracts attention, that of Orton, of whom there were two brothers in 1794, sons of Lieutenant Orton. The elder of the two is styled Griffin and the younger Duke.

(To be concluded.)

Facts about Airships and Aeroplanes.

FAMOUS AVIATORS.

Hon. Mr. Rolls (Killed), Cody, Mills, Bleriot, Farman, Orville Wright, Wilbur Wright, Moisant (Killed), Hoxsey (Killed), Wellman, Curtiss, Count Zeppelin, Baron de Cater, Monsieur Tyck.
First successful flight in Heavier-than-air Machine—Wright Brothers, 1905.

First crossing of English Channel—Bleriot, 1909.
Greatest distance covered by airship—1909, Count Zeppelin, 800 miles.
Greatest distance covered by aeroplane—1909, Count Zeppelin.
Greatest height reached by balloon—30,000 ft.
Greatest height reached by airship—6,000 ft.
Greatest height reached by aeroplane—11,000 ft., Hoxsey, 1910.
Cost of an average airship—£ 20,000.
Cost of an average aeroplane—£ 1,000.
Speed of an airship—20 to 45 miles an hour.
Speed of an aeroplane—25 to 65 miles an hour.
Length of Count Zeppelin's last airship—457 feet.
Length of Wright aeroplane (tip to tip)—47 feet.
The aeroplane was first used for war purposes in Mexico during the recent insurrections.

Last year a well-known aviator started from and returned safely to the deck of a battleship lying in New York Harbour.

Diligence.

HOMELY VIRTUES SERIES—No. V.

P. E. DEVADASEN, ESQ. B.A., L.T.

If you turn the pages of any dictionary, you will see that Diligence is defined as constant effort to accomplish what is undertaken.

In this short life men undertake to do many things. When they accomplish one they try to find another. The effort which they put forth to accomplish these various undertakings cannot be called Diligence. It is that effort that a man puts forth to accomplish the one aim in his life. Hence it is that an aimless man can never be diligent.

As in all things, so in aim there are two kinds. I shall take two examples from Scripture: (i) 'Then Herod when he had privily called the wise men, enquired of them diligently what time the star appeared.' (St. Matthew, ii. 7): (ii) 'Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house, and see diligently till she find it?' (St. Luke, xv. 8). These two examples, I think, illustrate the two kinds of aims which men have in life. It is sufficient to say that Diligence is the outcome of the choice of aim.

It is proportional to the loftiness of aim. If your aim is high and noble, the effort that you put forth is also high.

The woman who lost the piece of silver searched for it diligently. There was nothing else that distracted her attention. There was the singleness of purpose. This is an aspect of diligence: lighted her candle, swept the house all to find the lost piece of silver. There is a stanza in Tamil, which says, that men who seek diligently to accomplish what they undertake to do will not mind any physical discomfort such as hunger, thirst, sleeplessness, nor will they mind the reproach of others. Such is diligence.

There is another aspect of diligence. It never rests till the thing undertaken is accomplished. The verse quoted above says, "Seek diligently till she find it." That does not mean that whatever you undertake you should seek diligently to accomplish. It cautions you, on the other hand, not to undertake that which you cannot possibly accomplish, so that your labour would have been in vain. So everything depends upon what one undertakes to do.

There is one thing that we can all accomplish in whatever station in life we may be placed, and, that is, to contribute as much as we can to the happiness of a small circle of people around us and seek diligently till you find it. It is such a noble aim that can instil into our spirits that diligence that accomplishes is undertaken.

If you are a student, surely you feel by your taking the degree you can be in a better position to make more men happy. Hence, that is also an auxiliary to your aim in life, and diligence is the only means of accomplishing this so that you may be better equipped to accomplish the main aim in life.

In conclusion, the various results of diligence, as given in the book of Proverbs cannot but be quoted.

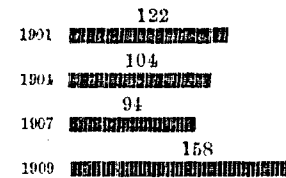
"Hand of diligent maketh rich. The hand of diligent shall bear rule. The substance of a diligent man is precious. The soul of the diligent shall be made fat. The thoughts of the diligent tend only to plenteousness.

Seest thou a man diligent in his own business? He shall stand before kings; he shall not stand before men."

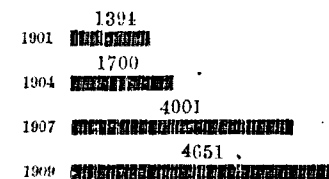
The Growth of National Union, Young Men's Christian Associations.

INDIA AND CEYLON.

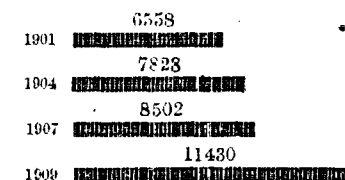
ASSOCIATIONS REPORTING.



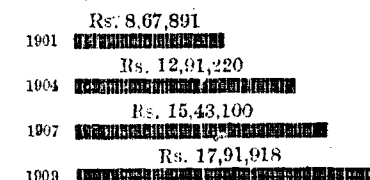
BIBLE STUDY ENROLMENT.



MEMBERSHIP.



VALUE OF BUILDINGS.



Ten Years' Growth

OF

Y. M. C. A. Movement of North America.

	1900.	1910.	Increase.
Associations ...	1,439	2,019	578
Members ...	255,472	496,551	241,119
Association Buildings ...	359	696	337
Employed Officers.	1,399	2,927	1,528

	1900.	1910.	Increase.
Professed Conversions ...	4,483	18,661	14,178
Weekly attendance at Religious Services ...	59,600	132,150	72,550
No. of Educational Classes ...	25,902	52,247	26,345
No. of Gymnasium Classes ...	49,600	149,151	99,551
Average daily attendance at Associations ...	95,510	191,643	96,133

News and Notes.

The second Annual Social Gathering of the Y. M. C. A. Lodge was held on Saturday, the 4th February, with Mr. P. T. Tharyan in the Chair. After refreshments and games the members of the Lodge contributed several musical items. A farce entitled 'The Shortsighted Burglars' was well enacted with the help of beautiful screens. Mr. J. C. Chinnah addressed the meeting on 'The Significance of a Smile.'

We take this opportunity to thank Mr. Combridge, of Combridge and Co., Booksellers in Mount Road, for his recent generous gift of fifty books to the Boys' Library. Our Boys' Library was in great need of some good books for boys. The boys who belong to the Madras Y. M. C. A. are great readers, so we need more books. We shall appreciate any good books which our friends will be kind enough to contribute.

It was a strange sight indeed to look out of the Y. M. C. A. verandah and see Monsieur Tyck flying so near the building. Little did the builders of the present Y. M. C. A. building in Madras dream that in ten years a human being would be flying like a bird above its roof. The age we live in is one of great wonders, opportunities and responsibilities.

The members of the hostel and a few other members met on the terrace on the 12th to bid farewell to Mr. Solomon, who was leaving the Association to take up work at Kandy. After a few songs in different languages Mr. J. S. David and Mr. S. G. Manikkam sang two farewell songs. Then Mr. Ekambaram and Mr. John Matthai

spoke of the good work Mr. Solomon has done in the Association and presented him with a leather bag. Mr. Solomon replied in suitable terms, and the meeting ended with the singing of the National Anthem.

There were a large number of members and their friends on the 27th to welcome Mr. and Mrs. Fröhlich. Rev. G. Pittendrigh was in the Chair. Mr. E. S. Dunhill, on behalf of the Board of Directors, spoke of the good work Mr. Fröhlich had done as their Treasurer. Mr. Ewing in his speech said that 'Fröhlich' means in swiss 'happiness,' and the name of their house is Ananda Villa, i.e., a house of happiness, and that they are happy in their newly married life. Mr. Isaac then presented Mr. and Mrs. Fröhlich with a silver bowl and spoon as a token of love and esteem. After Mr. Fröhlich's reply the meeting terminated with a few words from the Chairman.

Mr. A. D. Solomon, who has been one of the Secretaries of the Madras Y. M. C. A. for two years, left last month to take up a new work in Kandy, Ceylon. During the past two years Mr. Solomon has paid special attention to the social activities of the Association. His success in this line can well be attested by the members who enjoyed his ever new and always entertaining social functions. We shall greatly miss Mr. Solomon. We give him our prayer and best wishes for a successful future.

A Bible Study Group was reorganized last Saturday evening at the Lodge. Ten of the members were present and decided to take up a study of "The Fact of Christ," by P. Carnegie Simpson.

We are glad to announce that Mr. J. H. Hensman has been elected Honorary Secretary of the Royapettah Branch to fill the place made vacant by Mr. S. V. Ponnuswamy Pillai. Mr. Ponnuswamy has taken up work outside Madras.

Last month a copy of a magazine from the Shanghai-China Y. M. C. A. reached us. No one has as yet been able to read the vertical lines of writing, but the pictures show that an aggressive work is being carried on in the recently completed Y. M. C. A. Building at Shanghai.

Some time ago a printed letter was received, which bore a very fitting tribute to Mr. J. P. Cotelingam, M.A., F.M.U., Principal of Waidlaw Institution at Bellary. The letter was presented to Mr. Cotelingam by the masters and pupils of the schools. It told how for twenty years Mr. Cotelingam had laboured for the larger works of education in South India. It spoke of Mr. Cotelingam as a teacher, citizen and a loving friend. The tribute was a worthy one to present to their Principal as he was about to leave them.

Next month Rev. C. F. Andrews of Delhi has contributed an article on "Friendship" for the *Young Men of Madras*. The article was given as an address at Bombay, and all who heard it felt that it was one of the best and most helpful address of the Convention.

Mr. S. Dormithorne, B.A., who was one of the secretaries in Madras in 1908, is now doing a successful work as the Secretary of the Y. M. C. A. in Jerusalem.

The Royapettah Branch is undergoing a few repairs which will make the building more pleasant and homelike.

The anniversary Meeting was postponed because the speaker, Mr. A. C. Harte, was unexpectedly called to Calcutta. In a few days it will be possible to fix upon a date at which time a full announcement will be made.

The Sunday afternoon meetings have been very helpful and inspiring during the past month. The following is the schedule of Sunday meetings for March to be held in the Auditorium at 4 P.M.:

DATE.	Speakers.	Subjects.
5TH	A. G. Hogg, Esq., M.A.	"Hinduism" (an Interpretation of the subject as presented in Vol. IV. of the World's Missionary Conference Report).
12TH	Rev. D. G. M. Leith, M.A.	The Sufficiency of Christ for Weak Men—Francis Assisi.
19TH	Rev. Norman Bennett,	The Sufficiency of Christ for Weak Men—David Livingstone.
26TH	(To be announced)	The Tercentenary of the English Bible.

Over twenty-five boys have joined the gymnasium classes. Our gymnasium is better equipped now by the purchase of new mats, wands, dumb-bells, Indian clubs and by the repair of the developers.

The Physical Work Committee, which was formed at the beginning of the year, is doing some good work. Mr. P. E. Devadasen and Mr. F. W. Henderson were appointed by the Board of Directors. These two members chose Mr. J. S. David and Mr. K. D. Muthiah to assist them in promoting the physical activities of the Association. If you read the account of the Football Club you will see that this committee is already creating a keen interest in this branch of the athletics.

Mr. J. Harry Lang, who recently arrived in India, is the first Y. M. C. A. Secretary sent out by the Australian Associations. Mr. Lang will probably be located at Hyderabad.

A committee of student specialists has been formed to promote a more effective work among the 3,500 students of Madras. Mr. E. C. Worman, of Yale University, will be their Special Secretary. The Committee consist of Mr. Paul Appasawmi, Rev. G. Pittendrigh, Mr. F. W. Henderson, Rev. D. G. M. Leith, with the following student members:—Mr. K. C. Chacko, Mr. J. S. David and Mr. A. C. Hensman. This Committee held its first meeting on the 6th of February, when Mr. Worman, who is studying the language at Madura, was present. Mr. Worman will be located permanently in Madras after July 1st.

The Beach Meeting, which were held jointly by the Kellet Institute, the Danish Reading Room and the Y. M. C. A., were very well attended. These meetings were held on Feb. 20th, 21st and 22nd on the beach opposite the Presidency College. The speakers were Mr. V. Chackarek, Mr. R. L. Ewing, Rev. J. S. M. Hooper, Mr. A. G. Hogg, Mr. F. E. Corley and Rev. D. G. M. Leith. Between 600 and 800 people attended the meetings each evening. The sympathy and directness with which the message was given called forth a real interest on the part of the hearers.

Mr. and Mrs. R. L. Ewing held a sports competition for the members of the Royapettah Boys' Club on Saturday, 25th February. A large number of boys were present, together with some of the boys' parents. After some good lively contests, prizes were given to the winners and refreshments were served.

Royapettah Y. M. C. A.

Owing to the sudden resignation of Mr S. V. Ponnusawmy Pillai, the late General Secretary of this branch, a general meeting of the active members was called on the 14th of last month. The object of the meeting was to elect the following office-bearers, viz., (1) General Secretary, (2) Athletic Secretary, (3) Membership Secretary, (4) Social Secretary, (5) and, lastly, a Treasurer, who should be in charge of all financial matters connected with this branch.

Before going into the business, Mr. J. H. Hensman, who was voted to the chair, spoke a few words about the good work done by Mr. S. V. Ponnusawmy Pillai. The following members were then elected:—

- (1) Mr. J. H. Hensman—General Secretary.
- (2) " D. Vedamuthu—Treasurer.
- (3) " S. Hastings—Membership Secretary.
- (4) " S. P. Rhenius—Social Secretary.
- (5) " A. C. Hensman—Athletic Secretary.

The Treasurership is a new office created with the object of making the members feel their responsibility, and consequently making them take a greater interest than they have hitherto done.

Bible Classes.—These classes are regularly being held every Wednesday. These are conducted by the members themselves. The average attendance is about 9. These classes are becoming rather interesting, as the members are beginning to take an interest in them. Mr. J. S. Clarke, the Religious Secretary, is sparing no pains to make the classes a success.

Athletic Department.—The average daily attendance at the tennis club is rather poor. This is chiefly due to most of the members, who were good tennis players, having gone out of Madras.

Reading Room.—The Central Branch, as usual, sends every week some interesting journals. Our thanks are due to Canon Goldsmith for adding some more journals to the Reading Room, and to Mr. Ewing for lending the *Madras Mail*.

The Secretary hopes, with a little more co-operation and help, to make this branch a real centre of usefulness and life before the end of this year.

The Football Club.

Mrs. White was "At Home" to the members of the Football Club, and others of the Association members interested in the game, on the 9th February. There were about 35 members present. After the social function, the members assembled in the hall for the first general meeting of the year.

Mr. K. D. Muthiah was voted to the chair, and first called upon the Captain for the previous year to give an account of that year's activities of the club.

Amongst a number of matches played during the year, there were 9 important ones. The Y. M. C. A. Football Tournament was one in which the Central team beat the Royapettah Y. M. C. A. team by two goals to nil. Two other interesting matches were played against "The Transvaal Deportees" team, in both of which the home team was successful. Of the nine matches played, one was a draw, three were lost and five won. All the minor matches the Y. M. C. A. won.

He also gave out the object of the meeting, viz., the election of office-bearers, and invited suggestions from the members as to a better organization of the club than is at present.

The election of the office-bearers then took place. The following were elected:—

- | | |
|--------------------------------------|----------------------|
| Mr. J. S. David—Captain. | |
| " M. Srivenkatasam Chetty—Secretary. | |
| " M. D. Dorairaj. | |
| " P. M. Verghese | } Committee Members. |
| " T. Purushotham | |
| " E. S. Chinnasawmy | |
| " Hutton. | |

One of the Committee is to act as vice-Captain in turns for two months and a half each.

The Committee was asked by the general body to alter any existing regulation or, if necessary, to add some new regulations.

Educational Notes.

At a recent meeting of the Educational Department Sub-Committee, it was decided to call the Technical classes, "The Y. M. C. A. School of Commerce," by which name the institution will in future be known.

Bible Class.—About nine students have been enrolled in this class. We hope that many more will join and avail themselves of this opportunity of studying the Life and Character of Him who said "Apart from me ye can do nothing."

Educational Lectures.—Two interesting lectures have been arranged for this month. The first will be delivered on the 4th instant by J. W. Madeley, Esq., Special Engineer, Corporation of Madras, on "Sanitation" with special reference to the city of Madras. This lecture will probably be illustrated by suitable lantern slides. Dr. W. R. Macdonald, the Health Officer of Madras, will deliver the other lecture on the 18th on "Flies." We hope there will be a good attendance at both these lectures.

General.—Mr. V. S. Pranatirthara Aiyar, B.A., Inspector of Schools, IVth Circle, paid an informal visit to the Commercial Class, and was taken round by the General Secretary. Mr. Pranatirthara Aiyar expressed his satisfaction with what is being done in the various classes, and remarked that so far as he knew he thought that this was the only institution in the city which was endeavouring to give sound instruction in Commercial subjects.

The 31st of March being a Commercial holiday, the classes will be closed on that day.

John Pelly Army Branch.

We commence a new era in the Army Branch this month. A new regiment is with us, the Dorsetshire Regiment by now are settled in their new station, and we have welcomed the Leicester Regiment. They are not all strangers, as a good many were here during the Furlough season, and these came along bringing their friends with them. We feel sure that the department will do its part in finding employment for their leisure hours; and also we know that the Leicester Regiment will do their part in making good use of the department. We need help, we need members, and we want working members.

The last week with the Dorsets was a round of farewells. On Saturday, 4th February, the "Marine Lodge" of the I. O. G. T. held a farewell session to the "Sarah Sands" Lodge of the Dorset Regiment. E. S. Dunhill, Esq., took the Chair, and a splendid programme was carried out. The session was held in the Men's Reading Room. The following Thursday the Presi-

dent and Board of Directors and the Army Department Committee gave a Farewell Social to the Dorset Regiment. Coffee and cakes were served in the Reading Room, which was tastefully decorated by Pte. Ford, after which an adjournment was made to the Auditorium, where a Musical and Vocal programme was carried out. There were many friends present, including E. S. Dunhill, Esq., who took the Chair, Capt. Gardiner, R. A., Rev. and Mrs. Norman Bennet. After the singing Mr. Dunhill bade farewell to the Regiment on behalf of the President and Board of Directors. Mr. H. G. Stacey and Pte. E. C. Ford also spoke. On Sunday, 12th, the P. S. E. took the form of a Temperance Rally and Farewell Service. The I. O. G. T. Members were present in Regalia. The Rev. W. E. H. Organe B.A., B.D., gave an address, which was listened to with rapt attention. The meeting closed with the singing of "God be with you till we meet again."

It has been suggested that we form an I.O.G.T. Lodge or Rechabite Tent in the Y. M. C. A. amongst our Members, and call it "The George Williams Lodge or Tent." We believe it would be the first of its kind. If twenty Members of the Y. M. C. A. will signify their willingness to join, I think it could be managed. Why not Madras be first?

The Rambler's Club had an outing on Thursday, the 9th February, and they went to St. Thomas' Mount. They were shown over the Convent by one of the ladies there, and an altogether enjoyable and instructive day was spent. On the following Monday, they each gave a description of the day, to a fairly large gathering in the Reading Room.

The Debating Society spent a very profitable and enjoyable evening discussing "Conscription." Many good points for and against were given, and a good deal of light was thrown on this subject. Our next discussion is to be—"Is the present more comfortable than one hundred years ago."

The Boys' work has come to a stop. We now number four, and, no doubt, this will increase as it becomes known to the boys of the new Regiment.

The Soldiers' Christian Association will meet every Wednesday for their Blackboard Meeting in the Y. M. C. A. This meeting is open to all, and we hope that friends will take this opportunity of joining in with us. Come and see how a Blackboard Meeting is held. We use the

same portions of Scripture as the Scripture Union.

If you would

"Lay aside life-harming heaviness
And cultivate a cheerful disposition"

—Richard II, ii: 2.

Come and join the Y.M.C.A. John Pelly Branch.

HUBERT G. STACEY,
Assistant Secretary.

Boys' Department.

Membership.—The Membership Committee have resolved to increase the membership to 200 before the end of the year. It means the present membership should nearly double itself. This can be done only if each member of the Department renews his subscriptions promptly, and adds one new member to the Department. Only nine members have introduced new members from 1st January to 18th February. We should admit at least 12 boys every month. Cannot 115 boys join together and bring in 12 boys out of the 10,000 and odd boys in Madras?

Badminton.—The members of this Club played a match with the Medical College on 26th January. After a hard contest the Medicals won the game by 2 points. A few more contests will make the Club more active.

Football.—The Junior team met the Christian College Juniors last month and lost the game by one goal.

The Inter-Collegiate and Gymkhana Tournaments distracted the attention of some of the officers of this team; hence the poor record. We hope all the officers will work together with more enthusiasm this month and keep up the honour of their team.

The Sub-Junior team was progressing splendidly last month. All the office-bearers work together with heart and soul to bring forward their team. The following is the record of matches played last month:—

St. Gabriel's High School	...draw	0—0
Do.	Return match...	defeated by 1—0
Georgetown Social Club	...won	by 4—0
Royapuram Christian Lilly Club	...	...won by 2—0
St. Gabriel's	...	...won by 1—0
Royapuram C.L. Club Return Match	...	...draw by 1—1

Lantern Lecture.—Rev. G. H. Findlay, M. A., delivered a very useful lecture to the High

School boys about "The Saxons." Over 150 boys attended the meeting. We are very grateful to Mr. Findlay for the interest he has shown in our work.

Another lecture was given on "Joseph" the Slave Boy, who became the Prime Minister of Egypt, primarily with the object of giving some moral instruction to boys. About 70 boys attended this lecture. It was a surprise to us to know that many boys heard the story for the first time.

Literary Society.—Meetings are held on Tuesdays at 4-15 P.M. Subjects treated last month:—"Duty" and a discussion on "Whether the hope of reward or the fear of punishment influences a boy most."

Subjects for March.—"Life of George Washington" and a debate "Whether the study of History is more useful than that of Mathematics."

Library.—Our members will be delighted to know that Mr. Combridge, the Proprietor of Messrs. Combridge & Co., has presented 50 books for our Boys' Library. This is, indeed, a timely gift to meet a pressing need. We appreciate the gift very much, and thank Mr. Combridge most heartily for his liberal help.

We hear Messrs. Higginbotham & Co., are also willing to present our boys with a number of books.

We would gladly welcome not only such large gifts, but also small gifts of a book or two from our senior members and friends. We have not even 200 books in our Library.

Social.—Mr. and Mrs. White were "At Home" to the members on Saturday, 11th February. About 70 boys were present and spent the evening most happily, playing games and enjoying the refreshments so plentifully supplied by the hosts. All the boys thank Mr. and Mrs. White most heartily for their kind entertainment.

We hope to have the next "At Home" at Mrs. Ewing's house in Royapettah.

Gymnastic Club.—This Club is in full swing under the leadership of Mr. White. He hopes to give an Exhibition of the feats of his pupils in a few months.

Hobbies' Exhibition.—This Exhibition will be held in the middle of July. Exhibits will include paintings and drawings, picture cards, stamps, grains, curios of all sorts, models and handicrafts in clay or wood, and pet animals.

Only boys who have been active members of the Department will be eligible for prizes.

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YOUNG MEN OF MADRAS

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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
 re-affirmed at the Jubilee World's Convention
 in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior :—Any young man, a member in full communion of any Protestant Christian Church, may be an Active or Voting member. Any young man of good character may be an Associate member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys :—Membership fee, boys under fifteen years of age Re. 1, over fifteen and under eighteen years of age Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

Friendship.

BY THE

REV. C. F. ANDREWS, M.A., DELHI.

I wish to read to you the concluding words of the Rev. V. S. Azariah's address at the Edinburgh Conference. They were these :—

"You have given your goods to feed the poor. You have given your bodies to be burnt. We would ask for love. Give us friends."

In our Lord's words recorded in St. John's Gospel, this gift of friendship takes the central place in the last discourse. If you notice, His calling the friends came immediately after His parable of the Vine and the Branches. It was at that point that He gave this wonderful declaration of His Love—"I have called you friends."

It is my supreme conviction here in India that the greatest of all forces that we can bring—the force which will do more than any

thing else to win men to Christ—is the gift of friendship among Christian workers, so that men see and know that we love one another, and loving one another have love for them.

We can see, if we follow our Lord's teaching, that there are three gifts which make up the great power of friendship. First of all, the friend knows what his friend does. There is frankness and equality. Our Lord's words may be paraphrased: "No longer are you merely subordinates, not knowing what the Master is doing, but I have called you friends, because I wish to tell you my inmost thoughts." If we could only get rid altogether of that word 'Mission Agent' and substitute for it the word 'fellow-workers in the Gospel of Christ,' what an immense difference of outlook that would make! But there is the further change needed of breaking down all reserve between English and Indian fellow-workers. We are both alike responsible for this reserve. The very first condition of

real Christian friendship is that we should give our hearts and thoughts unreservedly to one another. It is very difficult, but it has a wonderful power, when it is once realized.

The second thought is this—sacrifice. Our Lord defines friendship in the terms of sacrifice—‘laying down our lives for our friends.’ Are we prepared to do this? Do we European Christians love any Indian Christian so much, that we should gladly give our lives for him, and *vice versa*. There is the true test.

This leads on directly to the third thought—humility. Sacrifice can never reach the ultimate test of laying down one's life without a deep daily humility in little things. It was here St. Peter failed. He had said, “Lord I will lay down my life;” but he did not do it. He ran away instead and proved a coward. Why? Because he was not humble enough. He was not ready to serve. It was this very lesson which Christ, with His unerring wisdom, tried to teach him. Christ became the disciples' servant, that they might be His friends. He took the servant's towel and stooped down and washed their feet. St. Peter disliked this. He had not yet understood the utter humility of service. It is only when we are ready to serve our friends in the little things of daily life, that we can become ready for the laying down of life itself in a great act of sacrifice. Again, I ask myself and you, are we humble enough one to another? Are we European Christians? Are you Indian Christians? If not, let us learn humility by service.

My brothers, we need intensely, one towards another, the freedom, the humility, the sacrifice of Christian fellowship. In such a character alone can we win India for Christ; for India is crying out for love.

The Lawrence Asylum Press.

(ORIGINALLY “THE MADRAS MILITARY MALE ORPHAN ASYLUM PRESS.”)

Established 13th April, 1790.

(Concluded from March Number.)

In our previous articles we have shown the origin and early progress of the Press, and we have seen that like most concerns which have reached to a great age, it has had its fluctuations of prosperity and adversity. In 1860, it will be remembered, the Press was in a position almost of collapse, but owing to reform, it emerged again from obscurity, and materially

assisted in the support of the orphans. The Press, as a matter of fact, from the first was the chief supporter of the Asylum. In the year 1872, owing to the amalgamation of the Military Male Orphan Asylum with the Lawrence Asylum at Ootacamund, the name of the Press was changed to the Lawrence Asylum Press, and, from this date, the Press has been conducted for the benefit of that Institution. No records are at hand to show the amount of the annual donations to the Lawrence Asylum at this period, but from the year 1880-1890 a sum of Rs. 45,000 appears to have been given. Since this period, however, a steadily increasing annual donation has been given. About this time the Press succeeded in securing the old Madras Railway Printing Contract, in addition to which it did an increasing business with the General Public, for whom it undertakes work of all kinds. The success which has attended its operations during the past 20 years or so has given rise to the notion that the Press is assisted, either directly or indirectly, by Government, but this is entirely erroneous. It is, in fact, quite independent, any work done on account of Government being accepted in the ordinary way, and subject, in common with all Government work placed at other Presses, to appraisal by the Superintendent of Government Printing. It cannot, therefore, be too strongly emphasized that the Press is run on strictly business lines, and that its income is derived entirely from work done for the public, in competition with other Presses. Its prosperity is thus entirely due to the exertions of the management.

Another equally erroneous notion prevails in the minds of some people, namely, that the work of the Press is done by boys. This evidently arose from the fact that this was true when the Press first started in 1790; but the Press soon grew to such a size that it was no longer possible to run it with boys. Until quite recently, however, there were several “old boys” in the Press, who were educated in the Military Male Orphan Asylum before it was amalgamated with the Lawrence Asylum and joined the Press after school-days were over, spending the whole of their after-lives in the service of the Press, being removed only by death. It has also been the custom of the Press, from time to time, to take some lads from the Lawrence Asylum school as apprentices to learn the printing trade. Several such are still employed in the Press.

Such, then, is a brief account of the origin and progress of the Press. Before concluding, however, a brief reference must be made to the “Madrass Almanac,” as it was called when first issued about 108 years ago, but which is now known as the “Asylum Press Almanac and Directory of Madras and South India, including Burma.” The earliest copy of the work to be seen in the Press is that for 1805. Crown octavo in size, and numbering some 246 pages, this book was sold at “two pagodas,” and was printed by the boys of the charity and published for the benefit of the Institution. The “Almanac” must have received a fair measure of support from its inception, for we find that in 1830 it was still being brought out in much the same form, although it had increased in size by some 150 pages. Shortly after this, the book appears to have been enlarged, for the next volume we take up is Royal 8vo. in size—the size in which it at present appears,—with some 500 pages. The book, in addition to its alteration in size, expanded its title, and was called “The Madras Almanac and Compendium of Intelligence.” The volume for 1851 is in an excellent state of preservation and is exceedingly well printed. In 1862, the title of the book was again changed to “The Asylum Press Almanac and Compendium of Intelligence.” In 1905 it was decided to enlarge the scope of the work and to bring the book more into the form of a Directory, and for this purpose a Streets' Directory of Madras was added, followed a year later by a complete Mofussil Directory and List of Residents and many other additions, while a little later a Directory of Burma was added. During the last six years the size and circulation of the book have nearly doubled, the current volume containing over 2,300 pages, which speaks alike for the enterprise of the publishers and the hearty appreciation of the public.

Reliance.

Not to the swift, the race,
Not to the strong, the fight;
Not to the righteous, perfect grace;
Not to the wise, the light.

But often faltering feet
Come surest to the goal;
And they who walk in darkness meet
The sunrise of the soul.

A thousand times by night
The Syrian hosts have died;
A thousand times the vanquished right
Hath risen, glorified.

The truth the wise men sought
Was spoken by a child;
The alabaster box was brought
In trembling hands defiled.

Not from my touch the gleam,
But from the stars above;
Not from my heart, life's crystal stream
But from the depths of love.

—HENRY VAN DYKE.

Have you ever thought of this?

To love is to be righteous; to be unrighteous is to be incapable of love. Love is righteousness as emotion, motive, and end; righteousness is love as action and conduct. Love is perfect being; righteousness is perfect behaviour; and so they may be described as standing to each other as law and obedience. It is of the essence of both to be transitive. Love regards an object whose good it desires; righteousness is the conduct which fulfils the desire of love. Love as it desires another, hates the evil that mars his good; righteousness as it serves another, judges the evil that defeats the service; and so they must exist together in order to exist at all. Subtract love from righteousness and it becomes mere rigour, conduct too inflexible to be living, justice too severe to be just. Subtract righteousness from love and it ceases to be, becomes mere sentiment, an emotion too pitiful to combine truth with grace. Love makes righteousness active and helpful; righteousness makes love beneficent while benevolent.—PROF. A. M. FAIRBAIRN, “*Christ in Modern Theology*.”

World's Student Christian Federation in 1911.

The next meeting of the above Federation, of which the Student Young Men's Christian Association of India and Ceylon is one of twelve organized bodies participating in the Student Federation, will be in Constantinople, 26th to 30th of April 1911. The sessions of the Conference will be held in buildings belonging to Roberts' College.

This College was planned by Mr. Christopher R. Roberts, a wealthy merchant of New York, and the plans were carried out by Dr. Cyrus Hamlin in 1863. The site on which the College is located, overlooking the Bosphorus as it does, has hardly an equal in the world for beauty and grandeur. Asia Minor and Turkey

in Europe have been profoundly influenced by this College. Mr. John S. Kennedy, who recently passed away, left the College \$1,500,000 for the extension of its work.

The assembling of a Conference of the leaders of Christian work among the students of the world is specially significant at this time, because the startling political changes, the remarkable intellectual awakening, and the granting of a considerable degree of religious liberty mark the dawn of a new day for the Ottoman Empire.

Previous Conferences of the Federation have been held at Wadstena, Sweden, in 1895; at Williamstown, America, in 1897; at Eisenach, Germany, in 1898; at Versailles, France, in 1900; at Sorö, Denmark, in 1902; at Zeist, Holland, in 1905; at Tokyo, Japan, in 1907; and at Oxford, England, in 1909.

The Conference will review the progress of the Kingdom of God among students throughout the world; there will be discussion of some of the most important problems of the various national student movements; the needs of some of the most difficult fields will be considered, and opportunities for effective work will be carefully studied; the Conference will promote fellowship and co-operation in service among the leaders in various nations; and much time will be set apart for intercession on behalf of the work of Christ among students everywhere.

The personnel of the Conference includes members and officers of the General Committee of the Federation; members, secretaries, editors, and prospective leaders of the supervisory committees of national student movements; corresponding members of the Federation in lands without national movements; and a few others chosen by the officers of the Federation with reference to their helpfulness in promoting the work of the Federation.

Meeting, as it does, in the centre of incalculable possibilities, at a time when conditions are favourable for making a lasting impression, this Conference has a great opportunity which can be utilised to the full measure only as the delegate and friends of students everywhere unite in prayer that God will make the Conference fulfil His great purposes.

Twenty-first Anniversary Meeting.

The 24th March was an important day in the history of the Association of Madras. There

was not anything which especially happened that day different from any anniversary day. The usual decorations were placed in the building, a large audience was received and served with refreshments; they listened attentively to the excellent address given by Brigadier-General F. G. Bond, C.B., Officer Commanding Southern Brigade, and the reading of the report of the year's work by Rev. G. Pittendrigh, Vice-President of the Association. The importance of the day lay more in the fact that for twenty-one years the Association has been at work in the city of Madras and has now a stronger and more efficient work going than ever before. As was pointed out by the Vice-President, the Association has had many things to hinder its progress. The frequent change of secretaries and the undermanned staff were the most important difficulties. But, regardless of all this, the Madras Y.M.C.A. is stronger to-day than it ever was before. The strength is shown in many ways. It was brought out in the Report that in 1910 the Educational Classes had the largest enrolment and the largest number of men who were successful in the University Examinations than in any previous year. The Student Camp had been marked by a spirit of devotion and earnestness which had led to much heart-searching on the part of students, and led many to consider the need of his country and the claims of Christ. More interest was shown by the citizens of Madras in bearing the expenses of the Association work, for never before were the voluntary contributions so large. The increase of Indian initiative in the works as well as the move towards bearing a larger part of the financial burden by the Indian community was most gratifying. The athletic work showed more life than it had for many years, and the Boys' Department had carried on a constructive work. In Bible Study there had never been such initiative shown as last year and the Sunday Meetings were maintained with good interest. At Royapettah a boys' club was organized and is now the Boys' Department of the Royapettah Y. M. C. A. The work of the Army Department has extended its usefulness by the frequent visits of the Secretary to St. Thomas' Mount and Poonamallee, where a small work has been carried on. It was because of these facts and many others that the 24th of March was a day worthy to be remembered in the Association. General Bond in his address made a statement about the Y. M. C. A. movement in the world which was

demonstrated by the work of the Madras Association in 1910, namely, "that the Y.M.C.A. movement had demonstrated its usefulness and that it needed no proof to back up such a statement."

The Association is, indeed, grateful to the Hon'ble Sir Murray Hammick, K.C.S.I., C.I.E., I. C. S., who was the Chairman, and to many others who gave their services so willingly to make the anniversary a success.

Bicycles and Budmashes.

The two ought not to go together, but unfortunately they are sometimes found keeping company. The bicycle is not automatic, but the budmash is autocratic in the realm of the bicycle, and sometimes the boisterous budmash even drives the bicycle down into the very waters of the Bay of Bengal, and, having had his satisfaction in a short and pleasant ride, leaves it there at the mercy of the waves.

Bicycles have come to stay in India,—if not in their owner's hands in some one's hands, or in the Bay, or the public tank,—and a cheap and satisfactory means of locomotion it is. It is coming to be reckoned almost one of the necessities of life.

The average cost of a good bicycle with fittings is Rs. 150. Here is a little calculation in the matter of insurance. The Association will rent to you a good lock consisting of a three-quarter inch iron bolt running through the rack and secured with a brass Yale padlock, at the rate of one anna per month. A deposit of Rs. 4 is required to insure the return of the lock. Here is the cost of insurance for one year:—

	Rs.	A.	P.
Rent of lock ...	...	0	12 0
Interest on deposit @ 5%	...	0	3 2
		0	15 2

This is at the rate of sixty-three-hundredth per cent., or $\frac{1}{1600}$ and two-tenth pies on the rupee—surely not a very high rate of guarantee in these troublous days.

The Leicestershire Regiment.

On the 14th day of February this year, the 2nd Battalion of the Leicestershire Regiment began its two years of service in Fort St. George, Madras. The Regiment has had an interesting history. In 1799 the Regiment was

formed and at once proceeded to Holland. During the mutiny in India in 1857, the Government decided to form many new regiments and accordingly the Leisters received another Battalion which was raised at Maker Heights on March 24th, 1858. During the next thirteen years the regiment was stationed in various centres, but in 1861 the regiment was despatched to Canada owing to strained relationship between England and the United States. The Jamaica riots was a cause for the Battalion to be sent to Jamaica in 1865. It was ordered back to Canada in 1866, owing to the raids which groups of raiders were making into Canada from the United States, but which the American Government disclaimed any connection with and soon the trouble ceased. In 1868 they left Toronto for Ireland and participated in putting down the disturbances which arose in connection with the general elections that year. For the next period of ten years the regiment was stationed in the Channel Islands and different Camps in England. It was 7th November 1876 that the Leisters arrived in Bombay to begin their first period of Indian Service. For twelve years they did service in Deolali, Khandwa, Choral-Simrole, Mhow, Nasirabad, Jubbulpore, and Lucknow respectively. When the Burmese war broke out after Lord Dufferin's Proclamation in 1886, annexing King Theebaw's dominions, parts of the Regiment saw service for the next two years in putting down the disturbances. In November 1889, they embarked for England by way of Bombay and Aden, staying a period of eleven months in Aden. After arriving in England in 1890, several detachments were quartered in the Tower of London. Until February 1900 the Regiment took part in several of the manoeuvres in England and Ireland. February 7th, 1900, they embarked at Queens-town for Egypt, where for two years they did service. The Battalion was taken home again in 1902 and in September 1906 embarked at Southampton for Bombay. The Battalion has been stationed at Belgaum until the time when they came to Madras in February.

The Leisters have always been known as good athletes. The Hockey and Football teams have carried away many prizes and honours. It will be remembered that it was the Leisters who won the Madras Gymkhana Cup in 1907.

We welcome the Leisters to Madras and to the Soldiers' Association, which is better known as the John Pelly Branch of the Y.M.C.A.

News and Notes.

THE FACT IS

Determination finds a way.
Hours wasted are opportunities missed.
Genius is a short name for tireless effort.
Spare-time study turns leisure into power.
Luck explains defeats; knowledge wins victories.
Luck is always against the man that believes in it.
Diligence hasn't many excuses; it doesn't need them.

An interesting advance is seen in National Missionary Society this year. Mr. E. S. Hensman has finally accepted the position of being one of the General Secretaries. The budget for 1911 is Rs. 13,085, an increase of Rs. 1,585 on the actual expenses for 1910 and an increase of Rs. 4,085 on the actual receipts for last year.

A farewell entertainment was given to Rev. Canon Sell, Secretary, C. M. S., by the Indian Christians at the Y. M. C. A. Lodge, on Wednesday, the 15th March. There was a large number present, including the Bishop of Madras, Mrs. Whitehead, Rev. Dr. Skinner, Miss L. E. Jones, Mr. Jos. Satya, Rev. G. Pittendrigh, Rev. J. M. Russell, Mr. and Mrs. M. D. Devadoss, Mr. E. S. Hensman, Mrs. Hensman, Rev. W. D. Clarke, Mrs. Clarke, Rev. J. Passmore, Rev. Peachey, Mrs. Peachey, Mr. and Mrs. Paul Appasawmy and Rev. J. Bunyan. There were some action songs by the C. M. S. school-girls. Mr. J. R. Isaac recited a piece, 'The Baby King.' Mr. M. D. Devadoss and Mr. Hensman spoke eulogising Canon Sell's work in Madras. After Canon Sell's reply, the Bishop addressed the gathering. The singing of 'God be with you' brought the meeting to a close.

Mr. K. C. Chacko has been invited by Dr. John R. Mott to be one of India's representatives at Constantinople. We are most in sympathy with Mr. Mott's choice. Mr. Chacko left Bombay on 26th March with Rev. W. E. S. Holland of Allahabad, who will also represent us at the World's Student Federation Conference.

Mr. and Mrs. J. N. Farquhar will leave India on three months' leave this month. Mrs. Farquhar is in very poor health. We trust that the visit home will completely restore her. They will attend the Conference at Constantinople on their way to England.

Rev. Norman Bennet, who addressed the Sunday meeting on the 10th of March, showed his audience a letter written by Wilberforce in 1801, which has been in possession of the Bennet family for generations. *In his address upon the 'Life of David Livingstone,' he read a copy of an original letter which David Livingstone had written to some poor boys of a school who had contributed 2s. 6d. to his work in Africa.

The members of the Association had a very pleasant moonlight social at 'Ananda Villa' on Friday, 17th. The members were received by Mr. and Mrs. Fröhlich, and Mrs. Ewing and Mrs. White were also present. Refreshments were served liberally and a few interesting songs and recitations were also given. Mr. Ewing gave some University 'yarns.' After a vote of thanks to Mr. and Mrs. Fröhlich for their very hearty reception, the members rode back to the Association and to their homes.

The article on "Friendship," which appears in this issue, is contributed by Rev. C. F. Andrews of Delhi. Mr. Andrews moved all who attended the Bombay Convention by his clear presentation of what "Friendship" means. Every member should carefully read this article.

One day last month the Association was honoured by a visit from Canon Goldsmith's brother, who is on a tour through India. Mr. Goldsmith is an active worker in the Y.M.C.A. movement in England. He has been President of an Association for 20 years.

Mr. Parker, a member of the Calcutta Board of Directors, called at the Association last month. Mr. Parker was on his way to England.

Mr. and Mrs. Ewing went to the Seven Pagodas for a few days early in March. They found the trip in one of the Government house boats very enjoyable.

Our team played two games of football in March with the Company "A" Team of the Leicesters. Both games were very closely played and resulted in a tie. We hope to meet the Leicesters again soon, at which time the team will put forth every effort to win the game.

Mr. Ewing took the members of the Sunny-side Recreation Club out to Adyar on Saturday, 11th March. The boys had a fine outing. The previous Saturday the Club held their Athletic Sports. The Club has now been organised as the Boys' Department of the Royapettah Y. M. C. A.

Y. M. C. A., Royapettah Branch.

This branch of the Association is getting on as well as could be expected. The membership is about 48. It is hoped that by the end of this year the membership will increase to double that number. The room which was badly in need of repairs was whitewashed last month.

Bible Classes.—These classes are being regularly held every Wednesday. Owing to the approaching University examinations, the classes are not so well attended, as most of the active members who regularly attend the meetings are preparing for their respective examinations.

Social.—The members are intending to have a Social at the close of this term, before the members leave Madras for their summer vacation.

Athletic.—The Secretary is sorry to find that the members do not take so much interest in this activity of the Association as they once did. The average daily attendance is about 4. The Court needs repairs rather badly, and as the Court is hardly able to maintain itself, the idea of renewing the Court has been postponed for the time being.

General.—It is believed that if shorthand and typewriting classes are opened in this branch more members would join the Association. Many non-members of this part of the City feel the want of these classes, and they find it rather inconvenient to go to Town; they wish that these classes should be opened in our room, as it is more central.

Report of the Y.M.C.A. Tennis Club for 1910.

MADRAS, 7th January 1911.

To
THE CHAIRMAN AND MEMBERS
OF THE Y.M.C.A. TENNIS CLUB,
Esplanade.

SIRS,
I have the honour to submit my report on the working of the Y.M.C.A. Tennis Club for the year 1910.

2. The year began with 11 members on the rolls and ended with 14, there having been 1 resignation during the year. The average attendance was 9 for a meeting and the average attendance of the members during the year who have played daily in both Courts was 9.

3. The opening balance of the year was Rs. 20-11-8 and the receipts during the year amounted to Rs. 222-10-0 as detailed below:—

	Rs.	A.	P.
Opening Balance	20	11	5
Subscriptions	189	0	0
Donations	25	0	0
Sale proceeds of old Balls	3	7	0
Visitors' fees of strangers	3	15	0
Challenge fees	1	4	0
Making a total of Rupees...	243	5	8

The expenditure during the year amounted to Rs. 229-1-3 as detailed below:—

	Rs.	A.	P.
Marker and Pickers' wages	96	0	3
The purchase of new and second-hand Balls	88	5	0
Purchase of new Nets and repairs	12	0	0
Postage Stamps	0	0	6
Repairing Tennis Courts	23	0	0
Refunded to G. Secretary, being the balance of Donation unexpended	2	0	6
Miscellaneous expenses	7	11	0
Making a total of Rs...	229	1	3

Leaving a balance of Rs. 14-4-5 at the close of the year 1910.

4. The chief events or items of work done during the year under review were:—

- Renewing the Senior Tennis Court.
- Repairing the Junior do.
- A group photo was taken and a Social evening was held.
- A friendly match was played between Y.M.C.A. Central Branch and a private Club of Tondiarpet—played on 25th July 1910, and resulted in a victory for the former.

5. With more co-operation and with greater vigour and enthusiasm the Tennis Club will certainly be able to do more useful and solid work in the future.

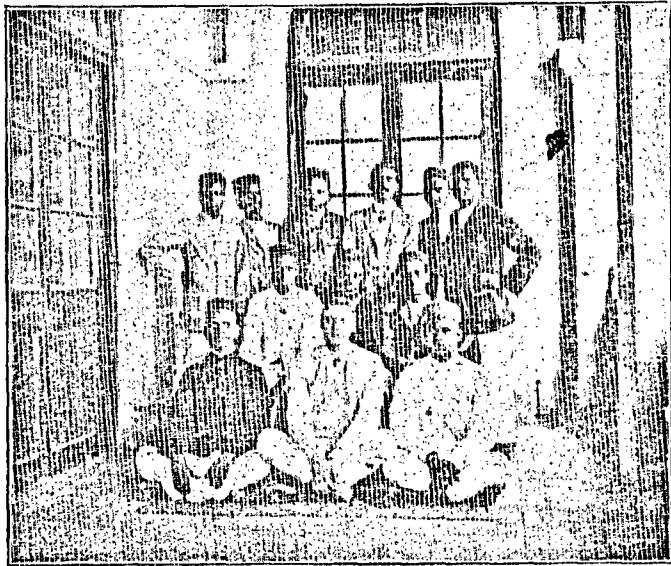
I am,
Yours sincerely,
C. RAMANJULU NAIDOO,
Hony. Secretary.

Sunnyside Recreation Club.

The Sunnyside Recreation Club spent Saturday, 11th March, in an outing at Adyar near the old Marina. The boys first met at Sunnyside at 6-30, and from that place went by jutka to Adyar. The early morning was spent in fishing, bathing and short tours of inspection about the place. A number of photographs were taken, including those boys who had won the prizes in the annual contest. First and second had individual pictures, while third and fourth were taken together. The boy who caught the first fish also had his photograph taken.

Breakfast was rather late, but there was plenty to eat when it did come. After breakfast, the boys had a rest and spent the time looking at some Kodak pictures which Mr. Ewing had taken in America.

After this another swim was indulged in and then tea. The day was closed with a visit to the grounds of the Theosophical Society. Mrs. Ewing came out in time for tea and went with the Club to the Theosophical Society.



This outing closes the activities of the Sunnyside Recreation Club, which will now become the Boys' Department of the Royapettah Branch.

Some weeks ago a Bible group was started among some of the members of the Educational Department. The group meets every Wednesday under the leadership of Mr. White. At present the group numbers eleven members and is studying "The Positive Life," by Rev. J. D. Fleming.

A very interesting and enjoyable evening was spent on the 11th March when Mr. and Mrs. White were "at home" to the members of the Bible group. The group photo was taken at that time. The members then partook of refreshments and the rest of the evening was spent in telling stories and in singing Tamil songs. All the members thanked Mr. and Mrs. White for their kind hospitality.

On the 15th, the class met as usual and its members elected a Secretary. We now hope to do better work and have a perfect attendance on the part of the members.

The members then partook of refreshments and the rest of the evening was spent in telling stories and in singing Tamil songs. All the members thanked Mr. and Mrs. White for their kind hospitality.

(Signed) R. VENKATARAMAN IYER,
Secretary.

Educational Department.

As previously notified, we give below for the information of our members, a detailed timetable of the Government Technical Examinations to be held in April and May :—

Days.	Time.	Subjects.
Friday, 28th April	11-15 A.M. (a)	Typewriting (Elementary, 1+1½.)
Saturday, 29th April	12-15 P.M. (a)	Typewriting (Intermediate, 1+2.)
Monday, 1st May	10-0 A.M.	Book-keeping (Intermediate, 3.)
	2-0 P.M.	Book-keeping (Elementary 2, Intermediate 3.)
Tuesday, 2nd May	10-0 A.M.	T. and P. of Commerce (Elementary 2, Intermediate 3.)
	2-0 P.M.	T. and P. of Commerce (Intermediate 3.)
Wednesday, 3rd May	2-0 P.M.	Banking (Elementary 2, Intermediate 3.)
Friday, 5th May	(Time shown next page) (b).	Shorthand (Elementary, Intermediate.)

(b) Shorthand Examinations, Friday, 5th May, 1911 :—

Hour.	Grade.	Paper.	Subject.
10-20 A.M. to 10-30 A.M.	Intermediate	First Paper	Dictation.
10-30 A.M. to 12-15 P.M.	Do.	Do.	Transcription of the same.
2-0 P.M. to 4-0 P.M.	Do.	Second Paper	Dictation and Elaboration of notes.
4-5 P.M. to 5-5 P.M.	Do.	Third Paper	Paper on Principles.
2-30 P.M. to 2-45 P.M.	Elementary	First Paper	Dictation.
2-45 P.M. to 4-0 P.M.	Do.	Do.	Transcription of the same.
4-5 P.M. to 5-5 P.M.	Do.	Second Paper	Paper on Principles.

(a) No candidate in Typewriting coming after this hour (11-15 for the Elementary grade, and 12-15 for the Intermediate grade) will be admitted to the Examination Hall, although the examination itself may not take place until after 15 minutes from that hour.

The Examination in this subject (Typewriting) will commence at 7 o'clock in the morning, if the candidates have to be examined in batches.

Typewriting Competition.—A competitive examination in typewriting in the Elementary and Intermediate grades will be held on the 10th April, at 8 A.M. This is intended only for the students continuing their course in our Typewriting class. The student who heads the list in each grade will be presented with a watch kindly sent by the Remington Typewriting Co. for this purpose. Only Remington machines are to be used. We hope that students will manifest a keen interest in this competition. This Examination will be conducted under the supervision of the General Secretary.

The classes will be closed for the Easter holidays from the 13th to the 17th April, both days inclusive.

Lantern Lectures.—We are greatly indebted to Mr. J. W. Madeley, Special Engineer to the Corporation of Madras, for his highly interesting lecture on "Water-supply and Drainage." It is likely that he will favour us with another lecture on "Drainage" some time during this month. Members of the Educational Department are requested to bring their membership tickets with them for admission to these lectures.

Educational Social.—Owing to unforeseen circumstances this Social had to be postponed indefinitely. We have, however, now decided to have it on the 17th April, and hope that both students and teachers will help us in making it a success.

Boys' Department.

The general attendance in the Games Room and that in the various clubs was not so good as in February, owing to the Examination scare.

Miss Bretherton, Student Secretary of the Y. W. C. A., was kind enough to give two lectures on "The Pilgrims' Progress," illustrated with lantern slides. Both the lectures were very highly appreciated: the average attendance of boys alone was 70. Our sincere thanks are due to Miss Bretherton.

Library.—We are thankful to Messrs. Higginbotham & Co. for a gift of 15 books. Miss Moran, a kind missionary lady, after seeing the work of the Department, was pleased to present 20 excellent boys' books. We cannot adequately express our thankfulness to this lady who so liberally helped us to meet the expenses of the Boys' Camp, and also has written to some of her American friends for gifts of books to our Boys' Library.

Gifts by Members.—Master R. Dyriam, (Tales from Shakespeare); Master B. Narasimhalu, (Longman's Junior School Grammar). The total number of books in the Library is 207. We are sorry our senior members have not yet begun to present books for the use of their younger brothers. There is plenty of space in the new book-case for their gifts.

Museum.—A motor-car, made and presented by Master V. Ramachandrudu, attracts the attention of several members. We hope one day he may be able to present a real motor-car to the Association.

Hobbies' Exhibition.—Boys have already begun to collect and to make articles for the Exhibition. One of the members is trying to make and exhibit a model Aeroplane. We wish many would make motor-cars, water-lifts, wind-mills, railway engines, &c., and try to excel each other. Here is a good opportunity for the M. T. class members to exhibit their ingenuity. Exhibits will include paintings and drawings,

collections of stamps, pictures, curios of all sorts, and pet animals.

Football.—The following matches were played by the Sub-Juniors last month :—

Sree Runga Villas Club	... Won	by 2=0
United Eleven	... Draw	0=0
Return match	... Won	by 1=0

The Juniors have lost their football, and, in consequence, have no regular practice. We hope they will put their Club in good order without delay.

Members of the *Royapettah Boys' Department* went on an outing to Adyar on the 11th of March, with Mr. Ewing, and spent the day most delightfully, catching fish, playing games and bathing in the sea. We congratulate Mr. Devasundaram, the Honorary Secretary, on the good work he is doing among the boys at Royapettah.

Members of Mr. White's Bible Class spent Saturday evening, the 18th, at the beach.

John Pelly Army Branch.

Our Army Department has undergone a temporary transformation. The Billiard Room, Reading Room and Furlough Quarters are somehow mixed, owing to the workmen cementing the floors; yet in spite of the "rule of topsy-turvydom," the work amongst the men has gone on.

As we anticipated, the Regiment is making good use of the branch, but there is still room for more. Membership is slowly increasing, as they find the privileges of a member far exceed those of non-members. Four committees have been formed, and we are looking out for some real definite work being done. There is the Religious Work Committee, the Social Work Committee, the Sports Committee and the Sick Visiting and Absent Members' Committee.

Our P. S. E. are not nearly so well attended as we would wish, but I think they will increase in numbers, as the men know the place. We have now a choir of men which considerably brightens up the singing. We are very thankful to Mrs. Norman Bennet, Rev. H. Burrows and the Rev. A. E. Ogg, for their helpful talks.

The Bible Training Class and the Soldiers' Christian Association meetings are well attended, and a very keen interest is shown in the Training Class. We also had a very profitable meeting with some brothers of the 1st Border Regiment passing through on their way up to Wellington—Brothers Cpl. Johnson and Lce.-

Cpl. Freeland. Both spoke very helpful words to us, and Brother Ford also sang and spoke.

The religious work has now certainly taken its proper place in the department. It is first, and has our first thoughts, and 'it must be the aim of each active member to keep it so. Prayer and personal touch with the men alone can do this. "Christ and first things first," and all other engagements are bound to be successful.

Now, just a word about the Sunday afternoon Teas. This is a great success, not financially, because we only just manage to clear expenses, but in the numbers of men, who come out and have a really good tea, and then go to church. We firmly believe that this tea is a means of encouraging men to go to church, as they are then already dressed in their church-going clothes. Over sixty men turn up each Sunday, and the Restaurant looks really pretty after Brother Ford has done decorating the tables with cakes and flowers, etc.

A splendid concert was arranged for Thursday, the 9th, but it was very poorly attended. This was due to the Secretary having to do most of the work himself, which is an impossible task. We are sure that with our Social Committee at work, our next concert will be far more successful. Miss Gladys Scott very kindly sang four songs, and Mrs. Dunhill, as usual, kindly helped us with the music. Mr. Chance, Mr. M. Stratton, Mr. Moss, Mr. Ford and others each did their part towards making up one of the nicest programmes we have had as yet. Our next concert comes off on Thursday, 23rd March.

We have had two outings already,—one to St. Thomas' Mount, and one to Ennur. Mr. E. S. Dunhill very kindly placed his bungalow at our disposal, and Ennur was all the brighter for our visit, and we were all the brighter also, especially in colour. We hope to have another trip soon, and hope that our members will all take advantage of it.

A Lantern Lecture on China was given by kind permission of Mr. D. Irving, in his compound at Poonamallee. Quite a good number was present, and were all pleased; they expressed the desire that I should soon come again.

It is time we got our sports going now. Come and join, and give the Sports Committee something to work on. The Recreation Ground will soon be all your own; as the students will soon be away on vacation. We can get to work at once with the "Basket Ball" and "Football."

We were glad to hear from some of the Dorsets that they had comfortably settled down in Poona, but we were exceedingly sorry to hear of the death of Mr. J. P. Hill, the Secretary there. We can ill-afford to lose our Secretaries at any time, much less when the opportunity of working with a new regiment comes along. But God knew that his work was done, and He took him to that "Fairer Land" to his rest. We would here extend our deepest sympathy to Mrs. Hill in her bereavement.

HUBERT G. STACEY,
Asst. Secretary.

The Association in India.

Rev. James Mathers, B.A., B.D., a missionary of the L.M.S., has been released from his work at the Bangalore Theological Seminary in order to take up a work among the educated classes which the Bangalore Y.M.C.A. propose doing.

Mr. J. N. Farquhar's new book on Hinduism will be ready early in April.

The Y.M.C.A. members of the Theological Seminary at Bareilly are doing an aggressive Evangelistic work. They conduct 41 Sunday Schools, attended by over 1,000 children, mostly non-Christians. Every Friday evening the students who teach these Sunday Schools meet with Professor H. L. Mukerjee for special preparation for the following Sunday's work. Besides this, there are twelve preaching bands in the Seminary, each consisting of five or six students. These men go into the near-by villages every Saturday and preach the Gospel. The attendance at these meetings is over 600 each week. This is the sort of earnest Evangelistic effort that hastens the coming of the day when India shall receive Christ as her Lord and Saviour. There were 138 voting and fraternal delegates present at the Ninth Triennial Convention. Of these, 27 were students, 27 College principals and educationalists, 18 business men, 13 Government employees, 3 doctors, 5 soldiers, 15 missionaries and clergymen, 1 railway official, 1 hospital assistant, and 28 employed officers of Associations.

The School of the National Council for the training of General Secretaries and Physical Directors was formally opened on Wednesday, January 11th, with six students taking the entire course and four taking a partial course. Four of the students are Indians, and six are Anglo-Indians and Europeans.

Other students desiring to enter the School will be given an opportunity the first week in June.

Rev. Ed. Schaetti, of Calicut, has gone home on furlough owing to the serious illness of his mother.

From Rangoon comes the interesting information of two generous contributions of Rs. 7,500 and Rs. 15,000 toward the reduction of the building debentures. The steady reduction of building debts is very encouraging. It is hoped that within a year there will be no debts on any building in India and Ceylon.

The Building campaign held in South India, at Madura, Palamcottah, Alleppey, Calicut, Coimbatore and Trivandrum have been carried on with such enthusiasm that it is almost an assured fact that each of these centres will have a fine Association building.

Work in Other Lands.

Japan's progress and development was largely due to the influence of missionaries exerted in right directions when Japan was first studying the outer world.—*Prince Ito.*

The World's Committee of the Y.M.C.A. have announced that the next World's Conference will be held at Helsingfors, Finland, from June 4th to 10th, 1912.

Some of the Korean Christian leaders were converted in prison. Not many years ago a Korean Christian started the Independence Club in Seoul. The doings of the Independence Club were noised about and excited the suspicions of the party in power, so that finally a number of the active members of the Club were thrown into prison. Among them were a group of eleven men, all but one staunch Confucianists, under the leadership of Mr. Yi Sang Choi. The single exception was a Christian. It was through the influence of this one young man, who is now taking a graduate course at Princeton University, that the others consented to make a careful study of the teachings of Christ. They agreed to study separately during the day, each man for himself, and then at night to discuss together what they had studied during the day. Many a night they talked even until daybreak. Finally, as if by magic, one and all became persuaded that the Gospel is the power of God unto salvation to every one that believeth. They have all been leaders in the Christian Church throughout Korea.

One died in prison; another, who became mayor of the city of Song Do, has recently died; another is connected with the Finance Department and is teacher of economics in the Seoul Y.M.C.A. School; another is connected with the Department of Justice and is a member of the Educational Committee of the Y.M.C.A.; two others are Secretaries of the Korean Y.M.C.A. in Tokyo and Seoul; and Mr. Yi Sang Choi, who frequently longs for those days spent in prison where all his time could be spent uninterruptedly in the study of God's Word, is director of the religious work of the Seoul Association.

In London there is a Students' Missionary Conference which recently enthused the missionary life of that great centre by a series of meetings on Missions. R. P. Wilder, M.A., was Chairman of the Conference.

A Health League has recently been formed among the Associations of North America with the purpose to reduce sickness and death by producing strong bodies in men and in getting them to encourage other men in developing good healthy bodies. This most timely organization intend to carry out their plan through health education and health service. There will be six branches of work undertaken, namely:—(1) Personal Hygiene; (2) Sex Hygiene; (3) Child Hygiene; (4) Shop Hygiene; (5) Recreation and Playgrounds; (6) Swimming and Life-saving; (7) Public Hygiene; and (8) Health Information.

The Foreign Department of the National Council in London have recently changed their Magazine. It is now much larger and more worthy of the work this department is carrying on in India, Asia Minor, Strait Settlements and Africa. Mr. Nugent M. Clougher has recently been added to the staff and will assist Major Frank Young in the extension of the foreign work of the English Y.M.C.A.

Ex-President Roosevelt was the first contributor to the first Y.M.C.A. to be started in British East Africa. The National Council has sent a Secretary to take up the work at Nairobi.

The President of the German National Y.M.C.A. organization, Herr Gottlieb Rosenkranz, has been decorated by the Emperor with the Order of the Crown.

President Taft entertained about 200 laymen at the White House in Washington the last week in October. The purpose of the meeting was to consider the extension of the Young Men's Christian Association in Foreign lands. The account as given in one of the secular weekly magazines—*The Outlook*—says as follows:—

The room had been the scene of many other interesting assemblages—social, economic and political; but never of a religious gathering of this character. The serenity and dignity of the time and place impressed everyone present. It seemed as if the Young Men's Christian Association were starting out on a new career and under a new imprimatur. Essentially religious in its aim, it has become also a great engine of first of national and now of international social well-being. This was emphasized by the President in his address of welcome as host. He pointed out that we have a State Department and are anxious through that department to communicate to every other nation a sympathetic feeling with respect to its moral as well as its physical improvement; yet there are limitations, and strict limitations, upon the department which do not exist with regard to a body like the Young Men's Christian Association. The Conference was in charge of Dr. John R. Mott, and under his leadership did three things. First, it heard reports from workers in the foreign field as to present conditions and needs; second, it decided on a new policy for the future; third, it obtained the necessary financial strength for carrying out that policy.

The Irish Associations are developing a forward movement, under which they hope to raise a sum of £250 per annum for the maintenance of their own worker in the Rangoon Y. M. C. A., in co-operation with Mr. Oliver H. McCowen. They already have a most suitable representative in sight.

Dr. John R. Mott is at present on tour on the continent of Europe as General Secretary of the World's Student Christian Federation. He has spent the bulk of February in Switzerland. March and the first three weeks of April will be devoted to Egypt, Palestine, Syria, Asia Minor and Turkey in Europe. The last week of April will be devoted to the Federation Conference in Constantinople. The first ten

days in May will be spent among the students in Balkan States.

From the 16th to the 20th of May, Dr. Mott will be in London for a meeting of the Continuation Committee of the World's Missionary Conference.

The first Conference for Russian leaders in student work was held recently in Wiborg, Finland.

In San Juan, Porto Rico, the Government has given a fine central site of 6,000 square meters, valued at £10,000, and the citizens have already contributed an equal amount for the new building.

Scout training classes have been established by the Y. M. C. A. at five accessible points to train men who will be competent to take charge of patrols.

It costs a million and a half a year to run the Y.M.C.As. of North America, and the value of the property is well towards fourteen million

pounds. But the shrewdest business men of that continent count the investment one of the best.

When the name over the door of the Shanghai building is literally translated, it comes out, "The House of Jesus' Disciples of Vigorous Years."

Toronto business men subscribed £16,000 within twenty-four hours to erect the National Y.M.C.A. headquarters in India.

Australia is to have a Laymen's Missionary Movement.

The Australians and New Zealand Student Conferences were held at Blackheath and Wainate, respectively. There was a very noticeable increase in the spirit and attendance of the Conference at Blackheath. The attendance was 240, or 70 more than the previous year. At Wainate the number attending was 120, or 20 more than last year. Unity and the realization of the power of the Holy Spirit were the lessons which the Conference taught.

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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
 re-affirmed at the Jubilee World's Convention
 in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

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Senior :—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys :—Membership fee, boys under fifteen years of age Re. 1, over fifteen and under eighteen years of age Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

* The Meaning of Easter.

By PROF. J. B. RAJU, B.A.

To-day is Easter Day and Easter is the annual festival observed throughout the Christian world in commemoration of the Resurrection of our Lord Jesus Christ. On previous Easter Days, here in this hall, the fact of the Resurrection has been contemplated from various stand-points. The question of the historic proofs of the fact of the bodily Resurrection and of the *a priori* possibility of such an occurrence and its prospective bearings on the problem of human destiny have all been discussed by competent scholars on successive Easter-Sundays. To-day, I do not propose to cover the same ground by entering into an account of how the storm of a merely negative and destructive criticism has given place to an era of constructive thought which is arriving at

* The substance of an address delivered before the Madras Y. M. C. A. on Easter Day, 1911, at 4 P.M.

a truer estimate of the historic worth of the New Testament writings and of the substantial accuracy of the main features of our Lord's life-history recorded in the Gospels. Suffice it here, to note that it is now fairly well established that the Gospel narratives were composed by eye witnesses or by those who were intimately associated with them. St. Matthew and St. John were eye-witnesses and St. Mark and St. Luke were intimately associated with St. Peter and St. Paul, respectively. We have recorded in all ten different appearances of our Lord to all kinds of people and under every variety of circumstance and tested by every known test of objectivity and corporeal existence—to Mary Magdalene, to St. Peter, St. James, the women in a company, the disciples on their way to Emmaus, the apostles *minus* St. Thomas, they with him, the seven apostles by the sea of Tiberius, the eleven at the Ascension and to 500 brethren at once. Added to this there is the testimony of St. Paul who writing to the

Corinthian Church makes the amazing statement, "Then was He seen by more than 500 brethren at once, of whom many remain until this present, and some are fallen asleep"—1. Cor. xv. 3, an epistle admitted by critics to be undoubtedly genuine and which bears the date 57 A.D. It is utterly incredible that St. Paul would have written this in the life time of the generation in an open letter if the 500 had never existed or if there were none still living. It is impossible for us, to-day, to enter into a critical estimate of the cumulative force of the evidence furnished by so vast an array of witnesses. Nor do I propose to indulge in any speculation as to the light thrown by the fact of our Lord's Resurrection on the question of our own personal immortality. To my mind learned proofs to establish a historic event in the dead past as well as hypothetical speculations on the destiny of man in the distant future are alike subordinate in value to the burning question of the living relation of the Risen Lord to concrete Christian experience. So, this afternoon, we shall seek for the meaning and the proof of the Resurrection of our Lord in the living evidence that Christian life furnishes, in the vision of the Risen Lord that confronts us on every side of our personal and corporate religious life.

The greatest proof of the fact of the Resurrection is the rise and growth of the Christian Church itself. It is clear that from the dawn of her history, the Church not only believed in the Resurrection of her Lord, but that her belief was interwoven with her whole existence. Now, whence came this faith, at once so powerful and universal, upon a point so hard to credit as the rising from the grave of one who had died upon the tree of shame and been buried? His disciples, the chosen few who had left everything and followed Him, believing that He was in very truth the expected Messiah who would deliver Israel from the foreign yoke, were cruelly disillusioned when they saw the object of their hope and veneration betrayed, scourged, condemned, hung upon the accursed tree and buried as a mangled corpse. Keen disappointment and utter despair possessed their souls and made them desert and even disown their master. "Yet six weeks later we find these faithless cowards valiant, and neither fear of Sanhedrin, nor loss of friends, nor social ostracism, nor stripes, nor suffering, nay, not even the fear of death, can hold them back from declaring that He whom the Jews had crucified was verily the Messiah, despite his death upon the tree of shame. What has wrought

this change?" They themselves tell us. He who had hung upon the cross had risen from the dead and so proved Himself master of death, turning the curse into a blessing. Here it is necessary to note that the Resurrection was no mere figure of speech to them. If it were so, it is utterly inconceivable that hundreds of devoted men and women should have endured ridicule, torture, persecution, and even death for it. No! What the Christians of the first century had seen and known was that this Jesus who was crucified, dead, and buried, was now beside them, and could not be so if He had not risen. What they proclaimed in the teeth of persecution and torture was that their Lord had risen from the grave, flesh and blood, that they had seen Him alive and were witnesses to the truth. Many of them sealed their testimony with their blood. It was not one only here or there, but many, not instantly only as in a flash for a moment, but lasting for a considerable length of time in which He walked and talked and break bread with them, and they treasured up his words in their hearts through all the vicissitudes of a life time. Many received their commissions for life during these interviews and turned to it in all their persecutions and spent their lives in obedience to it. It is impossible to discredit the value of such testimony. What could have inspired these unlettered and humble men with a heroism that would face persecution, torture and even death without flinching rather than deny the resurrection of their Lord, save it be that they were filled with an overpowering sense of the objective vision of Him who had conquered even death. So unique an event alone could have nerved their strength and fired their courage and steeled their hearts against every obstacle. Again, the enormous numbers of Jews and Gentiles who joined the persecuted fold at a time when the eye-witnesses were as yet alive, is a striking proof of the historicity of our Lord's Resurrection. What could have urged the stern haughty Jew to see in the Crucified One the Jehovah Who had spoken in thunders to the fathers of his race? What secret dynamic could have made the cultured pagans of that day exchange their religions of ease, pleasure, sensuality and self-indulgence for the self-denial, persecution, and martyrdom of the creed of the Cross? We must remember that men had not yet learned like us to glory in the cross of Christ then. It was the main difficulty to them—to the Jew a stumbling-block, to the Greek foolishness. The Resurrection dissipated the



shame and threw light on what otherwise was unintelligible. From the exaltation men were to reason back to the humiliation, and in Christ risen were to understand the Christ crucified. Without the one, the other would simply have frustrated those who had been awakening to a sense of Christ's moral and spiritual power and the smiting of the shepherd would have been the scattering of the sheep. There is only one explanation and that is—these men were confronted with the glory of God-head in the vision of this conquest of life over death in His person.

One more living witness of the reality of the Resurrection is the universal observance of Sunday as the Lord's Day. There are traces of its having been instituted within a week of the Resurrection and which no one would dream of denying was specially designed to commemorate that event. From the thunders of Sinai the Lord God commanded his people 'Remember the Sabbath day that thou keep it holy,' and from time immemorial the Jews have kept it with the utmost rigour and yet in the first century vast multitudes of Jewish converts abolished the Sabbath and substituted for it Sunday as the Lord's Day. One is tempted to ask what emboldened them to do so considering that they still regarded themselves as Jews worshipping Jehovah, and there is not a word in Jewish Scripture or tradition to warrant so radical a change. The meaning of the change grows upon one as he realises the contrast between the nature of the Jewish Sabbath and the nature of the Christian Lord's Day. The one was the last day of the week when man weary of the work of the world desired rest, while the other is the first day of the week, when, about to enter the work of the world he seeks the joyful strength of God in which to face it. The one commemorates the old creation, the other the beginning of the new. This great distinction came in a moment. How? Because it was believed that Jesus rose from the grave on that first morning of the week and nothing short of the actual fact could have caused them to conceive of the strange notion of a self-worked resurrection and to commemorate it for all time by the permanent change of so important a Jewish ordinance as the observance of the Lord's sabbath. What depths of conviction and power alone could have led to such an institution!

Oh! day of days! shall hearts set free
No 'ministrel rapture' find for thee?
Thou art the Sun of other days,
They shine by giving back thy rays:
Enthroned in thy sovereign sphere,

Thou sheds't thy light on all the year,
Sunday's by thee more glorious break,
An Easter Day in every week:
And week-days, following in their train,
The fulness of thy blessing gain,
Till all, both resting and employ,
Be one Lord's day of holy joy.

JOHN KEELE.

Akin to the institution of the Lord's Day is that of Easter Day, that one day in the year when, in commemoration successively of the great facts of our Lord's life here on earth, the Church commemorates his resurrection. The Easter feast was the culminating point in the series of festivals which express that truly Christian and exquisitely beautiful idea of the Christian year. It was styled the Queen of Days, the Festival of Festivals. To it all the months from advent rolled on, gradually swelling up Easter's burst of praise. For it the Church waited, that on that day she might break into all the joy of her new creation. Easter, like Sabbath, is no utterly new creation, but what is vastly more significant is a sudden and radical change of an old institution through the overpowering influence of some great and wonderful event that breaks old associations and builds new ones. The word Easter is the Teutonic name of the Church feast of our Lord's Resurrection. Its name in the Romance languages is derived through the Latin *Pascha* from a Hebrew word which traces it to its historic origin out of the Jewish passover. The problem of the origin and development of the institution of the Jewish passover is one of the most intricate subjects of Hebrew archaeology and has been a great battlefield of Biblical criticism. This afternoon we can do little more than indicate the main points that may be said to have been established beyond doubt in order that we may gather up the true significance of our Easter celebration. The festival of the passover must have originated in the custom of the ancient Israelites to open the harvest season by a religious feast—originally, they must have been thanksgiving feasts in acknowledgment of the goodness of God in the seasons of the year. The expression of thanks took the form of the presentation of first things and first fruits as festal offerings. This explains the Jewish custom of the eating of the 'unleavened bread.' No one tasted the new grain till the first fruits had been presented to the Lord, and then all hastened to partake of the fruits of the harvest by eating unleavened bread, which was the new meal of the year prepared quickly without waiting for the tedious processes of fermentation and leavening. This

feature is preserved for us in certain branches of the universal Church, which enjoin fasting as a necessary preparation before people are admitted to the Lord's table.

This interpretation is corroborated by the traditional account of the institution of the Paschal feast contained in the Book of Exodus. Moses demands that the people of Israel be permitted to go forth into the wilderness to sacrifice to Jehovah and to celebrate His feast. But Pharaoh refuses to let them serve their God by offering the first-lings of their cattle and the Lord smites the first-born of the subjects of the king. This clearly implies that the feast was older than the Exodus and indeed was the occasion for the latter and not *vice versa*. The Exodus from Egypt did not create the sacrificial feasts, but added a new significance at an early date to what was a usage from time immemorial. The two elements of gratitude to God for His goodness in the harvests and the memories of the wonderful deliverance from Egypt fused into one. Indeed, the striking associations of the deliverance from the captivity entirely overshadow the earlier significance of the feasts in the imagination of the people and the yearly blessings of the harvest come to be looked upon as but continued evidences of the goodness of Him who delivered Israel out of the house of bondage. Thus the old associations of the feast tend to be lost sight of and a historic reason comes to be assigned instead.

The connection of the Jewish passover with the Christian celebration of Easter is through that particular passover at which our Lord died. The first generation of Christians who were derived from, and intimately connected with, the Jewish church, naturally continued to observe the old Jewish festivals, but in a new spirit with added associations. Naturally, in their minds the memory of the Lord's death would gradually supersede all remoter historical associations. In fact, the earlier deliverance from Egypt came to be looked upon as a foreshadowing of the greater deliverance that was to come to the race in the atonement of our Lord. The passover, ennobled by the thought of Christ as the one perfect sacrifice, the true paschal lamb, the first-fruits from the dead, continued to be celebrated and became the Christian Easter. For a considerable time there was a difference as to the date of observance. The Jewish converts and the Asiatic churches generally guided by tradition thought that they were bound to keep the feast on the same day on which the Jews were commanded to kill the

paschal lamb, on whatever day of the week it might happen to fall. But the memory of the Lord's death was the main thought of the passover night, and, gradually superseding all other associations, made it improper for them to close the fast on any other day than that of the Resurrection. This change in the time of celebration is bound with a change in the manner of celebration and in its significance. In the old paschal celebration the flesh of a lamb was solemnly eaten in remembrance of the preservation of Israel by means of the blood of a lamb. In the Holy Eucharist the Church celebrates the sacrifice of the Lamb of God which taketh away the sins of the world. This blessed sacrament, which has been faithfully observed practically by all sections of the universal Church as their highest act of worship and most solemn ordinance of religion, is no mere commemoration of the death of our blessed Lord, but is a participation of his glorious Resurrection body conveyed to the believer through the acts of eating and drinking. In order to live we are compelled to eat and to drink, i.e., to take into ourselves and assimilate into our very being a substance which is not our own. Plants and animals yield their lives for the sustenance of man. We cannot live in isolation, but are kept alive by constant union with surrounding nature. It is this great truth of the intimacy of relation and unity of all life that our Lord expressed when He taught his disciples, "I am the bread of life, who so eateth my flesh and drinketh my blood dwelleth in me and I in him. This is that bread which came down from heaven, not as your fathers did eat manna and are dead, but he that eateth of this bread shall live forever." The words spoken during His lifetime deepened in significance by the tragic associations of His death, and found their fulfilment in the Resurrection of our Lord and in the institution of the sacrament of the Lord's Supper. Practically all sections of the Christian Church agree that the true-hearted communicant does really partake of the living Christ, and that the blessing received is no mere memory image or subjective creation of our faith, but a reality objectively real and truly communicated to the innermost parts of our being; nor can we rest content with the doctrine of a purely spiritual presence. Such a view ignores the fact that our Lord is not only alive from the dead, but is risen in a glorified body and has appeared unto many of the saints from that day to this, and that our own future glory is not one of naked spirituality

but of spirit befittingly embodied. So, then, the main purpose of the Eucharist is not to commemorate a past event as to nourish and sustain our complex physical and spiritual nature in the living present. Every religion and philosophy has sought each in its own way to heal the breach between the soul and the body. It is said that the men of old time sacrificed the body to the soul, but now perhaps we modern men are apt to sacrifice the soul to the body, but in either case we are far from a solution. But from the standpoint of the Incarnation and even more of the bodily resurrection, matter appears no longer as an alien or negative principle warring against spirit, but becomes its necessary self-expression or vehicle. In these sublime verities of the Christian faith we have the consecration of our bodies and the pledge of our high destiny. The Sacrament of the Lord's Supper is no mere memorial feast, but a sacrificial meal which sustains and nourishes the corporate life of the Church. It is not an empty figure of speech or chance coincidence of expression that the Eucharist and the Church alike are called the Body of Christ. It is not without significance that admittance to communion is the only way of claiming Church membership. It is by no mere imitation of our Lord's example, or obedience to His teaching, or trust in anything then accomplished by Him, that we live, but it is by abiding in Him as the vine is in the branches and the branches are in the vine. We are nourished and sustained by a risen Saviour whose life quickens our life. We need neither travel back over the long centuries to a distant past to hold communion with Him in a dream world of memory, nor need we plunge forward into the fairyland of the future that we may realise the hope of a union with Him as He is in heaven. He is not one whit less real than He ever was or ever will be—the ever-present nourishment of His people. Our birth into being is no finished act, but is a process of waking into life, of growth and development. Our union with Christ is no isolated act in an atomic moment of time, but a timeless function of the divine nature in relation to a lost world, not often and often repeated, but once for all, not in an atomic now, but timelessly, of which the historic passion on the cross is but an unveiling in time, and so also the continuous sacrifice on the altar of the Lord. What saves us is not one isolated historic act consummated in the tragedy of a drama enacted 2,000 years ago, but a continuous outpouring of the Father's heart of which the historic tragedy is the sublime ex-

pression for all time. Thus the Christian life is a life of continuous give-and-take in God, of emptying ourselves into God and God into us. The sacrifice and resurrection on sacramental presence of our Lord affords the satisfaction of the deepest instincts of our nature and of the inextinguishable hunger and thirst of the human heart for vital union with God. It is the end towards which all other religions unconsciously point or dimly yearn for. I will never forget what I felt, not long ago, as I stood in the midst of the excavations of a Bhudhist shrine in the frontier city of Peshawar where the Bhudha relics were recently discovered, and where they had been deposited over twenty-two centuries ago, seeking to preserve those relics of the dead master from the ruthless hand of time and change. What a pathetic picture of the lie that the human heart gives, to a soulless creed that teaches that personality is an illusion. How different is all this to the message of a bodily resurrection and of an ever-living bodily presence that Easter proclaims to us. I cannot close these hurried thoughts better than by reminding you of that touching incident recorded in the Gospel of St. John, describing how St. Thomas, when confronted with the vision of the glorified body of the risen Christ, bowed down and cried, "My Lord and my God." So may we, too, fall down and worship with no fear of idolatry, when our Lord says unto us, "Take, eat, this is my body." In this very city of Madras, not far from where we stand in the Cathedral of San Thomé, lies enshrined the mortal remains of the very apostle whose blessed hands had touched and felt the wounded side and the nail prints in the glorified body of the risen Lord, and over whose tomb, high above the altar, stands depicted the whole scene in a beautiful stained-glass window and over it are engraved the words, "Be not faithless, but believing."

The Wonder of His Power.

"He might have reared a palace at a word
Who sometimes had not where to lay His head.
Time was when He who nourished crowds with bread
Would not one meal unto Himself afford.
He healed another's scratch; His own side bled,
Side, feet, and hands with cruel piercings gored.
Twelve legions girded with angelic sword
Stood at His beck, the scorned and buffeted.
Oh, wonderful the wonders left undone,
And scarce less wonderful than those He wrought!
Oh, self-restraint, surpassing human thought,
To have all power, yet be as having none!
Oh self-denying love that thought alone
For needs of others, never for its own!"

* Ten Days in China.

By G. S. EDDY, Esq., M.A.

After a two weeks' voyage from India we anchored in the harbour of Hongkong. The island rises a green peak 2,000 feet in height, with a growing city of nearly half a million population clinging to its side. A few years ago, when the British took it over, it was a barren island. To-day, bristling with fortifications and modern improvements, its harbour, with London and Liverpool, is one of the three greatest in the world.

We began our meeting in St. Stephen's College of the Church of England. In all, a score of non-Christian students rose and confessed Christ publicly before the College. They were from some of the leading families in Hongkong. Among the students who confessed Christ in this College in our meeting here four years ago, I learned that fifteen had already been baptized; three of them are now young teachers in the College, while some are studying in England and America. This gave good ground for hope that a fair proportion of the present inquirers will ultimately be baptized. China has the enormous advantage of freedom from the caste system. The influence of ancestor worship, however, with its overwhelming weight of parental authority, raises the same difficulty in the homes of the students in the inevitable conflict with their parents over the question of baptism.

Every evening we conducted meetings for students in the City Hall. In spite of the rain, the attendance averaged nearly 700 a night, while on several nights large numbers were turned away who could not get standing room. We took the subject of National Ideals, beginning with Patriotism, which gave us a point of contact with young China from the very first meeting. The meetings reached a climax when we spoke for over an hour on "Christ the only hope of China." Not a man left the room and there was deep attention. On the closing night, after presenting the way of salvation, we called for enquirers who were willing to rise and take a public stand, promising that they would test Jesus Christ. They signed cards agreeing to read the Bible with open mind and honest heart, to pray to God daily for guidance, and to follow the life and teaching of Christ, according to their conscience. Over one hundred men rose and took this stand. They are being

followed up in personal work by trained leaders in the Young Men's Christian Association, to enroll them in Bible classes, and to hold on to those young men until they have definitely united with the Church. We found in Hongkong a flourishing Chinese Y.M.C.A. with over 1,400 members. With their proposed new buildings, their membership, including their Student Branch, will soon rise to several thousands.

A night's journey up the river brought us to Canton, the first open port in China, where Morrison began work a hundred years ago in 1807. With a teeming population, almost equal to that of Madras or St. Louis, living on the boats of its crowded river, Canton shows an epitome of the congested millions of China. We were rejoiced to meet over a thousand Christians at a union meeting in one of the larger Churches, and to see a hundred missionaries gathered for an evening meeting. We were much impressed also with the work of the Canton Christian College, with a staff of a dozen foreigners for some two hundred students. They have projected plans for a great Christian University that will accommodate two thousand, and which will influence the whole of South China. After two meetings in the College, six young men from non-Christian homes rose and publicly confessed Christ before the student body. They were said to be among the strongest young men in the College. Here we found a strong student Y.M.C.A. with eighty students enrolled in ten different Bible classes, conducting continuous personal work among their non-Christian fellow-students, and a campaign every year for reaping and bringing students to a definite decision for Christ.

Every evening meetings were held in the temporary mat-shed of the Canton Y.M.C.A. Some 450 came out the first night in the rain, and on the succeeding nights nearly 700 were present, while large numbers were turned away who could not get standing room. The silence and attention was strained and intense as we spoke again on Christ as the only hope of China. On the last night 500 men stayed to the after-meeting. On calling for enquirers who would promise to take the first step of testing Christ and daily read the Bible, forty-eight men rose and signed cards. In a second after-meeting when we asked how many men would definitely confess Christ as Saviour and Lord, sixty men rose one after the other and many in the audience broke into spontaneous applause as these brave young men came forward and took

* Mr. Eddy is now associated with Mr. J. R. Mott and is conducting evangelistic meetings among the students of China.

their stand. Twenty-seven of these were from the Canton Christian College, and more than half of them were students. These men are now being carefully followed up to enroll them in Bible classes, and to endeavour to lead them to join the Church. Many of them will undoubtedly do so. Others will be bitterly opposed by their parents. Will you not pray for these men at this trying time which will bring inevitable division into many homes?

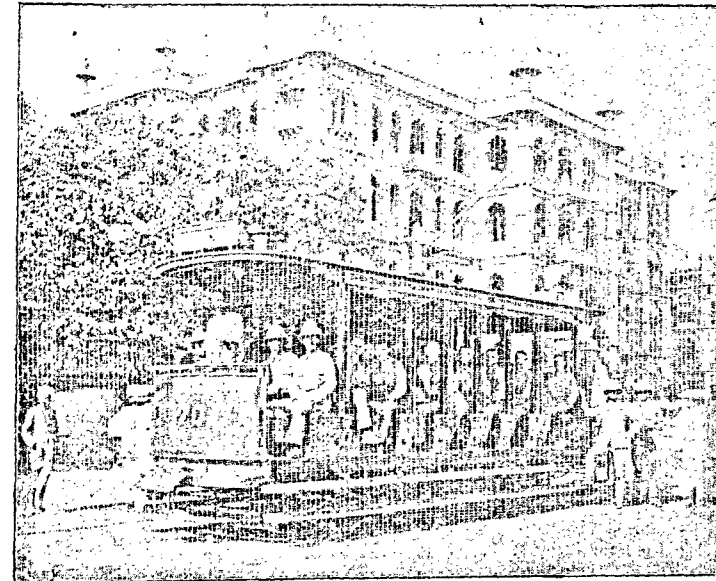
While we were in Canton, the Young Men's Christian Association was bringing to a successful close a local campaign for their building site. The Chinese and friends of the Association have given locally \$30,000 gold, or nearly a lakh of rupees to purchase the land for the erection of their new building. Nearly all this money was given by the Chinese themselves. The money for the building is already in hand.

With five hundred members in their present accommodation, their membership will probably multiply fourfold in a few years.

China from the first moment makes an overwhelming impression on the mind. Its vast population, its toiling and heavy laden multitudes, its unutilized resources, its mighty awakening, its pathetic plight under an inefficient and corrupt Government, and its unspeakable spiritual need, present an overwhelming appeal for prayer. "Old China is in the melting pot; who is to mould the new?" The day of China's crisis has come. Will its civilisation be Christian or Christless? Will you not pray for China's students as we shall be conducting meetings for them until the end of June. God is going to answer our united prayer. Let us thank God and take courage, for we shall see greater works than these.

John Pelly Branch Social.

Mrs. Whitehead and the Lord Bishop of Madras very kindly entertained the members and friends of the John Pelly Army Branch at a Social at Bishop's House, on March 28th. This was indeed a gala day for the Branch. A special tram was provided, and at 3 P.M. over forty soldiers flocked into the building. Mr. Ewing was kept busy with his camera.



but the men gained their object, as all good soldiers do, in spite of his sharpshooting. The tram was reached and filled to the brim—not a jollier crew ever crowded the tram lines of

Madras.

On our arrival at the Bishop's House we were refreshed with cool drinks of lime-juice and then prepared for the sports. The men played some warm contests in Badminton and Tennis, and enjoyed the games, "Finding the North Pole, Geography Game," "Smelling Race," and "Marathon Race." After tea, the prize-giving took place.

worth a barrel full of monkeys. We are, indeed, grateful to the Lord Bishop and Mrs. Whitehead for such an enjoyable day.

Vacation.

What for? Why not work all the time? Even at best a man spends one-fourth of his time sleeping, one-twelfth eating and probably wastes another one-twelfth or more, so that his

hours for effective work are reduced to about half. Modern sociologists and economists are, however, continually advocating a shorter day for work. This is found to be necessary in the interest of a man's social and moral well-being,

as well as his efficiency. However, it is not altogether a matter of hours per day, for that will vary with the individual. It is a question of keeping oneself at his best. We should never allow ourselves to get jaded. Effort then is performed at about twice the cost in nerve and muscle tissue. Two splendid examples of the efficient life remind us of the necessity of keeping things in their proper relation. Theodore Roosevelt increased his time for recreation in proportion to the added burden of work that came to him. Martin Luther found it necessary to begin a day especially fraught with difficulties, with additional Bible Study and prayer. If so with these great figures in history, how much more then for us. Vacation does not mean the indulgence in a spell of laziness. That is the last thought with reference to the men above. Idleness soon spells sin. It means a healthful and balanced variety of activity.

Many, no doubt, have during the last month spent most of their waking hours in frantic study, ignoring all else except meals and sleeping, and even these latter have been reduced to an astonishing minimum. There ought to be no complaint if the examination was faced with a clouded brain, or if a reaction comes afterwards. A good half-hour in Bible Study and private devotion on the morning of examination day, and a long walk or game of tennis just before the writing of the paper, would sharpen the wits wonderfully. Try it.

News and Notes.

"A man's good habits are his asset;
But his bad ones are a back set."

As this number of the "YOUNG MEN OF MADRAS" goes to the Press, the World's Student Federation Conference is in session in Constantinople. Mr. K. C. Chacko will give an address at the Conference. We hope to have a full report of this notable gathering from Mr. Chacko when he returns.

Every member should read the article on "Psychology and Religion," by D.A. McGregor, Esq., M.A., which appeared in the *Young Men of India* for April. A few copies can be obtained at the office.

A letter has been received from Mr. G. S. Eddy, which is published in this number. One can hardly believe that such an awakening is occurring among the students of China, a coun-

try which has been so dormant for ages. The students of China are realizing the ideals of Christ. Recently, 400 Christian students in the various Colleges scattered over China consecrated their lives to the purpose of leading their countrymen to Christ.

Mr. T. C. vanLangenberg, one of the Board of Directors of the Kuala Lumpur Straits Settlements Y.M.C.A., paid us a visit last month. The Kuala Lumpur Association has a new Secretary, Mr. L. Gordon Cranna of Australia. Mr. W. J. P. Hume, the Auditor-General, recently presided at a meeting to welcome Mr. Cranna. The Government has given the Kuala Lumpur Association five acres, one of the best sites in the city, upon which to erect a building.

Ceylon Men, the Y.M.C.A. Magazine for Ceylon, contains some short verses from Ceylon poets. One of the poems is entitled "The Tamil Maid," and is as follows:—

THE TAMIL MAID.

Where through the jungle's shade
Men's feet a path have made,
Comes a tall Tamil maid
Sauntering slow!

Twined is her long black hair
On neck and shoulders bare;
Her ears and ankles rare
Gaily bedight.

Brown are her lovely eyes,
Lit with a sweet surprise,
Deep as the shadow lies
Under the sea.

Teeth like the dews of morn
Blissfully her lips adorn,
Lips with a look half scorn:
Peerless and free.**

—E. C. Dumbleton.

"Chance may call you—but you dispose of yourself."

Our members will be glad to know that Mr. J. N. Vethavanam, M.A., B.L., a member of the Association for several years, has been appointed as the Professor of English and History in the Noble College, Masulipatam. We hope that the Lord will bless him abundantly in this new sphere of work and his influence will be felt as in our Association. The good wishes of the members go with him.

We are also glad to note that Mr. P. J. Verghese, B.A., has been appointed as Professor of Logic at the S. P. G. College, Trichinopoly.

Many of the members who knew Mr. Jacob Matthai were glad to welcome him last month, as he returned from England after a very successful career at the Crystal Palace College of Engineering.

Two of our members, Mr. Elisha and Mr. Williams, were married last week to the sisters Misses Sebastian. May the Lord bless them in their newly married life.

Mr. and Mrs. Ewing left Madras on the 20th April for a few weeks stay in Kodaikanal. We wish our General Secretary and wife a pleasant and helpful vacation.

Mr. A. D. Solomon, our old Secretary, is with us now on a short visit to Madras.

"Cheer up when you can't get up any other way."

Last month Mr. V. Dyrean, Honorary Secretary of the Town Branch of the Y.M.C.A. in Rangoon, was with us for several days. This Branch has only recently been started and already has a membership of 52. The members are most energetic and carry on a very good work. They have a Reading Room, Games Club, Literary Society and a Conversational Bible Study Class.

MISSING NUMBERS.

We are in need of the following copies of the "YOUNG MEN OF MADRAS" for the files of the National Office at Calcutta. If there are any members of the Association who have these numbers, we shall be glad to pay 8 annas a copy for one of each of the numbers mentioned below:—

June 1909.

January and February 1906.

"The man who loves the plain
truth should never put up a bluff."

In February 1908, owing to a large number of new students from the mofussil to the Colleges in Madras, some of the College authorities approached the Association to start a student home for them. The Association at once made preparations, and in a fortnight twenty-four young men were accommodated in the Student Home. It was located in the centre of the town in a clean street not far from the Colleges. This gave the students a healthy home to live in, who would otherwise be compelled to stay in unhealthy quarters. The religious life of the home was all very wholesome. There were

three Bible Classes, and Evening Prayers were regularly conducted.

For the past four years, the Home has ministered to the welfare of scores of students. During the years 1908-1909, the Home was managed by Mr. Isaac; during the last two years Mr. Manuel, who has resided on the premises, has been in charge. For several months the Hostel Committee has felt that the Home was not needed in view of added accommodations made in the other Hostels for Christian students. The Board of Directors have therefore decided to close the Student Home from May 1st. The Student Lodge will remain open as well as the Hostel. There are accommodations in these latter-mentioned Homes for nearly 75 men. The Student Home will close with all debts paid, and possibly with a very small profit.

"A poorly worded prayer with
feeling goes nearer the throne than
one with rhetorical finish, which
has no soul in it."

John Pelly Army Branch Report.

We have much cause for thankfulness during the past month. God our Father has indeed answered the prayers of the active Members of our Branch. Our membership roll now stands at fifty-six, of whom sixteen are active Members. This is encouraging in the extreme, and we cry from our hearts:—Truly God hath been mindful of us, and blessed us. All of our active Members are indeed striving to fulfil their pledge, and many of our associate Members likewise are doing all in their power to make the Army Department successful.

The Special Committees are doing splendid work. The Social Work Committee arranged a splendid Concert in aid of furnishing the Furlough Quarters. A grand programme was carried out, mainly comprised of the "Barah Troupe" of the 2nd Leicesters, and several ladies and gentlemen of Madras. The attendance was disappointing, and as the expenses were enlarged through a postponement, only a few rupees were realized—Rs. 13-8-0. We felt that the time was unsuitable, and our next Concert will take place earlier in the evening.

The Sick Committee faithfully carried out their duties: One Member, who was in hospital, was constantly visited, and papers and writing materials were supplied to him.

Our Restaurant is now under European management, in accordance with the wishes of the members. Mr. Wilkins, the Manager, is an ex-soldier, formerly of the Royal Irish Rifles. We pray that it may be successful in his hands,

and that he will be supported heartily by the co-operations of the men of the Regiment.

The Bible Training Class has now been meeting for eight weeks, and the men are keenly interested, and we pray that shortly they will go out in the strength and power of the Master, and gather groups around them for study. We need your prayers for them.

The S. C. A. Association meet regularly on Wednesday evenings at 8 P.M., and helpful meetings are carried out, and much blessing received. Pte. Perkins is now Regimental Secretary. Our last Golden Text was—Why sleep ye? Rise and pray that ye enter not into temptation.

We are glad to be able to report a continued increase in the attendance at our "Pleasant Sunday Evenings." At one I spoke on—"How we got our Bible." Mr. Lynn, Mrs. Norman Bennet and Mrs. Dunhill also gave very helpful talks.

On Easter Sunday evening we had a "Praise Service of Songs."

On Good Friday I gave a Lantern Address on the Passion of Our Lord, which was very well attended.

The Religious Work Committee ask your prayers on their behalf, and on behalf of a work they propose to carry out in the Master's service by God's help. We want to hold Evangelistic meetings in various parts of the city, and at St. Thomas' Mount and Poonamallee. The workers,—speakers and singers—will all be taken from the active Members of the Army Branch. We pray that the Holy Spirit may guide and bless them in this work, and that the Army Branch of the Madras Y. M. C. A. may be a mighty power for good in the city and suburbs.

HUBERT G. SPACEY,
Asst. Secretary.

Educational Department.

By the time this number reaches the hands of our members, most of the Government Technical Examinations will have been over. The classes will be closed during May and June, and we hope the teachers and students will be immensely benefited by this vacation. The results of the technical examinations will be published in the July issue.

Watch Competition.—The two watches given by the Remington Typewriter Co. were competed for by 14 students of the Elementary Grade and two of the Intermediate Grade. Most of the students, we are pleased to observe, did

fairly well, and the following two students headed the list:—

Intermediate Grade—V. Benjamin.
Elementary " —C. Ponnambalam.

We extend our hearty congratulations to the winners of the watches.

Social.—The Annual Social of this department was held on Friday, the 21st April, at 5-30 P.M. Mr. C. P. Ramasawmi Iyer, B.A., B.L., presided on the occasion. The Devotional Room, where the students and their friends adjourned after refreshments, was tastefully decorated with flowers and bunting, and presented a lively appearance. The programme opened with a piano solo by Mr. Wilfred Lemos, which was followed by two performances on "Jalatharangam" by Mr. A. E. Lite, both of which were much appreciated by the audience. There were other songs and recitations after which the Rev. C. Pollard presented two watches to the two students who were successful in the competitive examination in typewriting held on the 10th of last month. In doing so, Mr. Pollard observed that he and the other members of the Board had been closely watching the progress made by the institution in every direction, and that they had great confidence in the Secretary of the department.

Mr. C. Gopal Menon then delivered a lecture on the "Education of a Business Man" which was listened to with rapt attention. This lecture was pregnant with advice and instructions, and in closing, Mr. Menon expressed the hope that the institution would do much in the way of training men to fill responsible positions in the commercial enterprise of the present day.

The Chairman, in concluding the proceedings, congratulated the lecturer on behalf of the members for the able and instructive address which he had delivered. He said that the institution was found for the purpose of training the qualities of men which were necessary for their future progress. It was absolutely essential therefore that they should preserve their places in the scale of nations. An institution of this kind was essential for the production of captains of industry in future. Judging from the proceedings of the day and from reading the papers sent to him by the Secretary of the Educational Department, he had no doubt that the institution would assuredly succeed in producing young men of business who would be an ornament to any office and help in business or commercial concerns. Mr. Ramasawmi Iyer dwelt at some length on the work

done by the institution and wished it every success.

After the Chairman and lecturer had been garlanded, Mr. H. W. White proposed a vote of thanks which terminated the evening's proceedings.

We take this opportunity of conveying our thanks to all our friends who took part in the programme.

Boys' Department.

Holiday Excursion.—On Saturday, the 1st of April, very early in the morning, before the sun was up, a bright and happy company of our members set out on a holiday trip to Kodambakam. This hamlet, beautifully situated in the midst of luxuriant groves of mango and palm trees, and surrounded by a number of tanks and pools of water to water the cornfields scattered about the village, affords a very charming and delightful scenery at cooler seasons of the year. A day spent in such a lovely locality cannot but refresh and inspire and enlighten the boy from the city in more ways than one.

The party alighted at the station a little after seven with their baggage of provisions, *dekshaws*, fishing-tackles, and all things necessary. After a few minutes vigorous search, they pitched upon a shady mango grove for making their experiments in cookery. Everyone of the party had to do one thing or another, and in about two hours they succeeded beyond their expectation. Then we enjoyed a plunge bath and swim in a fine well and took part heartily in the delicious breakfast. Our hopes of having a good catch of fish were not fulfilled as the tanks were dry. But our trial in a pond resulted in getting specimens of frogs and water-beetles—the latter of which and a snake we caught on the way are useful additions to our museum. The party then visited the tannery of Messrs. Carl Simons and Sons. The Superintendent received us very kindly, and the different stages of tanning were explained to us by one of the office-bearers. We left the factory at 1-30 and walked on to the Horticultural Garden, which is about a mile from the place. Here we were joined by Mr. Henry Devados, a member of the Boys' Work Committee, and spent a few hours in observing the plants, trees and ferns, and wondering at the peculiar specimen of red fish found in the Aquarium.

After a photograph of the party was taken by Mr. Henry, we all went to the General Secretary's house, where we met over a dozen

of our members and enjoyed the games and refreshments so kindly provided by Mrs. Ewing. As it was now late in the evening, we all returned home with grateful hearts and delightful spirits for having spent a day so joyfully and profitably.

Literary Society.—The following subjects were discussed in the meetings last month:—

"The advantages of Holiday Excursions."

"Whether vegetarian or non-vegetarian food is better for man?"

"George Washington."

Lantern Lecture.—Mr. H. W. White gave a very inspiring address on the "Life of Martin Luther" on the 18th of last month. This was very much appreciated by the members, and all who attended desire to hear Mr. White often.

Library.—There are at present 227 books in the Library. We are sorry none of our senior members presented books last month. 84 books have been issued to members in March and April.

The Library will be closed during the absence of the Secretary.

Hobbies' Exhibition and Boys' Fair.—The Exhibition and Fair will take place after the midsummer holidays, on Saturday, 22nd July. These events will afford ample scope for our members for using their holidays in the most profitable manner in making things. We desire that every member should bring at least one article for the Exhibition and one for the Fair. The articles presented at the Fair will be sold on the day, and the proceeds will be used in furnishing the new Aquarium that is to be added to our Department. We hope every one of our members will take this matter with great enthusiasm and make the affair a grander success than our previous Exhibition.

List of Stalls.—1. Picture Post Cards, Stamps and Pictures. (2 prizes).

2. Paintings and Drawings. (2 prizes).

3. Models in Wood, Clay or Metal. (3 prizes).

4. Curios of all sorts. (3 prizes).

5. Fancy work in paper (Flowers, kites, lanterns, etc.). (3 prizes).

6. Pet animals. (3 prizes).

The Exhibition is open to members only.

Any member who gets over 12 points for his activity during the year will be eligible for the prize he wins.

Football.—The Sub-Juniors played the following matches during the month :—

Students' Eleven ...	...Draw	0—0
Sree Runga Villas Club ...	...Won	2—0
Royapuram Eleven...	...Won	2—1
Hindu National Eleven ...	...Draw	0—0

Annual Sports.—The Sports Tournament will be held in August. The Athletic Committee will meet in a few days and make the preliminary arrangements. We are glad some of our members are practising for the sports.

Sub-Junior Football Cup.—We are glad to announce that Mr. Sree Venkatesan Chettiyar, the Secretary of the Senior Team, has offered a Cup. The Chettiyar takes great interest in Sports and is particularly fond of our younger members. We appreciate his gift and his services very much and thank him most heartily.

We shall be greatly encouraged in our athletic work if some of our noble and generous friends will offer cups for conducting Tournaments in Badminton and Football for our Junior boys from 16 to 18 years of age.

Royalpetta Boys' Department.—The Badminton and Bible Study Clubs are going on vigorously. Arrangements have been made to start a Football Club. A very interesting lecture on "Animals," illustrated by lantern slides, was given by Mr. Manuel on the 19th April.

Mr. Devasundaram is planning to extend the work considerably. We wish him every success.

The Association in India.

The Bombay Association was started in 1875 and is now the oldest Y.M.C.A. in India. During the past 35 years, this organization has attracted some of the strongest men, mer. highest in social and political life to rally to its work. It has carried on an increasing work among the young men of Bombay.

The thirty-fifth annual general meeting of the Bombay Y.M.C.A. has recently taken place, under the presidency of Sir Henry E. E. Procter. At the end of 1909, the total membership of the Association was 576. During the year 1910, 262 new members were enrolled, and 189 ceased to be members for various reasons, leaving a total of 649 at the end of last year, or a nett increase of 73.

The Ceylon Central Committee has been reconstructed as a sub-committee of the National Council. The members of the Committee are—A. G. Fraser, Esq., M.A., Chairman; W. A. Cole, Esq., Secretary; T. H. Crossette, Esq., M.A.; F. M. De Saram, Esq.; J. C. Jansz, Esq.;

Justice H. L. Wendt, and Murray Brooks, Esq. *Colombo Y. M. C. A.*—The special Easter number of the *Ceylon Men* contains an encouraging report of the Colombo Association. This Association has been in existence for twenty-eight years, and has three branches under its supervision. It has a building of its own, erected at a cost of a lakh of rupees, and its membership is 369, composed of Sinhalese, Tamils, Burghers, Moors, Europeans, Malays and Parsees. The work done in the religious, educational, social, literary and physical departments of the Association is very encouraging, though we regret to notice that much interest has not been evinced in the Educational Department. The other three branches have done useful work during the year under review.

The Bishop of *Rangoon*, Honorary President of the Y.M.C.A. in that city, took the chair at the sixteenth annual public meeting. His Lordship congratulated the Association on the report, which he thought was an excellent one, and paid a warm tribute to Mr. Oliver* H. McCowen and his co-workers. Bishop W. F. McDowell, of Chicago, was one of the speakers. Mr. G. Blackstock, a warm and generous friend of the work, has contributed £1,000 towards the reduction of the deficiency on the building account.

The foundation-stone of the new building at *Lahore* has been laid by the Bishop. The builders are now making progress, and it is expected that before the end of the year the premises will be occupied by the Association.

The Work in Other Lands.

"I count the Young Men's Christian Association my co-labourer for the regeneration of Korea."

Prince Ito.

The corresponding member of the World's Student Federations in Portugal tells how sympathetic the new Republic is on the subject of religious freedom. Signor Alfonso Costa, the minister of Justice, said to the correspondent when he visited them that he should never be weary of distributing among the people the Gospel of Christ. On another occasion his encouraging words were, 'You have all liberty for your good work.' One cannot help but feel that Portugal is in the rising scale of the nations of the world.

There will be held in London, on July 26th to 29th 1911, a Universal Race Congress. Representatives will attend this gathering from no less than fifty countries. Among the delegates who will attend the Congress are the names of Presidents of Parliaments, members of the

Permanent Court of Arbitration, delegates to the second Hague Conference, Governors, Premiers, Colonial Bishops, Professors of International Law and the leading Anthropologists and Sociologists of the world. The object of the Congress will be to discuss, in the light of modern knowledge and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation.

The following is a programme of the eight half-day sessions :—(1) Fundamental Considerations—Meaning of Race and Nation; (2-3) General Conditions of Progress; (3A) Peaceful Contact between Civilisations; (4) Special Problems in Inter-Racial Economics; (5-6) The Modern Conscience in relation to Racial Questions; (7-8) Positive Suggestions for Promoting Inter-Racial Friendliness.

The Central Headquarters for the Young Men's Christian Association of London is now nearing completion. It will be the greatest Association building in Britain, and one of the finest in the world.

The Eighteenth Convention of Young Men's Christian Associations in Britain will be held in Leeds, from the 16th to the 19th of May. The general topic is, "A Programme for the next Ten Years."

Mr. Mott's Campaign in the near East, during the past few weeks, has been most remarkable. In Switzerland in the University centres he addressed audiences sometimes numbering 1,900 men. Late into the night men besieged him for interviews on problems of personal temptation. In Cairo, Egypt, the meetings were well attended and large numbers of men confessed Jesus as Lord. God is greatly blessing Mr. Mott as he works among the students of the near East.

A remarkable Campaign in Seoul, Korea, last December, has resulted in a fine Gymnasium for

the young men of that City. Seoul Association has a membership of 878 with 872 men in Bible study classes.

In Kobe, Japan, an Association building has just been completed. It is a gift of Mr. John Wanamaker. A large amount of money to purchase the site was given by the citizens and business men of Kobe.

When a recent call was flashed over the wires from Washington D. C. that 20,000 regular troops of the U. S. Army should proceed at once to the Mexican borders, the Y.M.C.A. also got into action and four secretaries were despatched to work among these men who will spend several months in manœuvring. General Wood and General Bliss of the U. S. Army were glad to co-operate in letting the Y.M.C.A. look after the spiritual, physical and social work of the camps.

Mr. J. J. Virgo, General Secretary of the Sydney Association, and Honorary Secretary of the Australasian Y.M.C.A. organization, has been appointed to the General Secretaryship of the London Central Association.

The sixty-seventh anniversary meeting of the London Central Y. M. C. A. will be celebrated, by invitation of the Lord Mayor, at the Mansion House on Tuesday afternoon, May 30.

News are to hand of the opening by His Excellency the Governor of the new headquarters of the Singapore Y.M.C.A.

The World's Committee has been asked by missionaries in the field to visit *Persia*, with a view to the development of Association work in that country. This is the first occasion on which such an application has been made.

The first Chinese Y.M.C.A. in Manchuria (there is a Japanese Association in Dalney) has been started at *Helsingen* by the Danish Y.M.C.A. Foreign Secretary, the Rev. P. Norgaard.

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It treats of the qualifications of nurses and gives specific directions for the care of the sick for practically every disease that comes under the observation of Indian medical people. The price is annas eight and postage one anna.

DAINTY COOKERY FOR THE HOME.

The third edition of this excellent household book by Mrs. M. B. Denning. Many new recipes have been added and it has been printed on superior heavy weight paper which makes it most serviceable. It is a book that not only teaches how and what to cook in India, but gives much household knowledge that is necessary if the home is to be well regulated and all things done to the best advantage. Bound in full cloth. Price Rs. 2, Postage 0-2-6.

SCHOOL DAYS AND HOLIDAYS.

A Magazine for young people. 24 to 32 pages of reading matter each month, crown quarto. Suitable for Sunday Schools and in Christian Houses. Send for sample copy. Subscription post paid Re. 1 per annum.

INDIAN LADIES' MAGAZINE.

40 pages monthly, crown quarto, profusely illustrated. Distinctively a Magazine for ladies in India and for the home. Subscription Rs. 4 per annum. Send for sample copy.

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YOUNG MEN OF MADRAS

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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior :—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys :—Membership fee, boys under fifteen years of age, Re. 1; over fifteen and under eighteen years of age, Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

A Contribution to Labor

* BY ALEXANDER IRVINE

The place was the Waldorf-Astoria; the occasion a commencement dinner; and the guests, a graduating class of a great university. The banquet hall is known throughout the world; so is the university from which these young men have graduated. There were over one hundred of them; they met for a final break up and a good time. As they sat there in the banquet hall, faultlessly attired in conventional evening dress, it looked a picture worthy of a Meissonier; the heavily laden table, the splendor of the hall, the future captains with radiant faces; it was a picture, too, of life, jubilant life.

When the dinner proper was over, the presiding officer rapped for order, and after a few

* In the News and Notes of this issue a brief sketch of Alexander Irvine is given.

introductory remarks introduced the speaker of the evening.

"Gentlemen," began the speaker, who was a professor of the humanities, "I have no magnum opus with which to jar your sensitive nerves to-night. Instead of a speech, I will ask a few questions." The B.A.'s heaved a sigh of relief. "Seriously, gentlemen, these questions are not the mouthings of a fool. They have been put to me. I pass them on. They will remain with you longer than any speech I could make."

"First, then, let me ask you: Is there a man here who could contribute anything in the way of labor to the making of a damask linen table cloth like the exquisite piece of workmanship on this table? Does anyone here know of the labour employed to make it what it is?"

There was a disposition to laugh; but the serious face behind the question forbids trifling, and a dead silence reigns. "Then I pass on,

Notice the cut glass. Surely the men who produce these things are artists! Is there any man here who could contribute labour to this work?" There is no answer. The man has a voice and a presence that holds them completely in his power.

He takes up the silver. "These knives and forks," he tells them, "are the product of toil and artistic workmanship; but not a man in the crowd knows how the silver is mined or how the things are made." There is no answer.

"The chinaware—the beautiful, transparent pottery from Trenton—how many hands dug the clay, broke the rocks, fashioned, baked, burned, carved and painted these artistic gems?" No one knew, and their ignorance was making some of them a little ashamed. A few were indignant.

The professor spoke of the flowers. Botany they had learned from books, and there were many flowers on the table that were familiar; but to classify them was work no one dared to attempt. He spoke of the turkish carpet under their feet, of the gorgeous draperies, of the painted panels, until the entire furnishings of the hall were gone over and the artistic labour pointed out by which they had been produced.

Dozens of these men had failed in Greek and mathematics; but not in the four years' course had any of them ever felt so lonely as now.

They could produce nothing they ate, — they could make nothing they saw, and they were bachelors of art—whatever that might mean in a world of work.

"Gentlemen," said the professor, quietly and tenderly, "you have been in school all your lives, and I do not expect any of you to know more of these things than you do; but when you go out into the world to have charge of men who do know, I want you to remember that they are artists. I make bold to prophesy, too, that we are already in the dawn of a day when the test of a man will not be what he has, but what he is and what he can do; and in order to show you that the highest life known to man was associated with tools and labor, allow me a picture of the imagination."

The professor here stepped out from the table with a glow on his face and a little otherworldliness in his voice, said: "Gentlemen, may I introduce to you a young man from Galilee, a master carpenter? I will ask him some of the questions you were unable to answer. 'Friend Jesus, is there anything of Thy craft here?' There was an impressive silence. Then he

uncovered the corner of the table cloth and revealed the leg of the oaken table. "Yes," he said, speaking for the Master, "I could make the table!"

* An Opportunity for Mastery of the Subject

It will at once be conceded that the mind gains the most real and adequate knowledge of things only in the presence of the things themselves. A diligent reader may of course form some concept of what a Peshawri or Bengali or Madras is; but not until he has travelled and lived among them do these words bristle with reminiscence and significance. Laboratory work furnishes that first-hand experience that puts meaning into expressions.

Without the equivalent of a laboratory, hydrogen sulphide would stand simply for such an assemblage of words as "a colourless transparent gas of an extremely disagreeable odour, which even in small quantities causes headache, nausea, and other bad symptoms." But to the student who has actually met in practical work, the word teems with lively memory associations. The statement that iodine, bromine, chlorine and fluorine act in an increasing order of energy can be little more than a dead fact, until the student has worked with their various combinations and filled up that statement with meaning.

One must remember that books are not science, but they are literature about science. The author of a book has observed more or less fully a fact. He endeavours with more or less success to describe that fact in language. By the time you have formed your idea of what the words mean, you are removed by three steps from the reality described.

Reality is always far richer and more complex than a description of reality. Any student who has weighed out some metal and by the use of thermometer and calorimeter found its specific heat knows how far his notebook description falls short of the actual reality.

Why then do we have books and lectures? It arises from the fact that while learning by doing gives the most warm and vivid appreciation of a subject, it is a very slow process. It is impossible for any one man to reproduce for

* This article is one of the chapters in a little book on "Laboratory Methods" written by Rev. D. J. Fleming, M.A., M. Sc., and is published by special permission of the author.

himself all the experience of those who have gone before him.

Through the words of a teacher or a book, then, we do the best we can to get the conception of another's experience and theory. But even here the wider one's experience has been in the laboratory the truer richer conception will he gain from the written or spoken word.

There is another reason which makes laboratory work of special value in acquiring knowledge of any science. We seem to get a better grip on any bit of knowledge when we have reacted in some way to it. The relief map which he made in the school compound the historical incident we acted out, the mathematical principle which was utilized in many problems, the paragraph upon which we have recited in class—all these things stand out more vividly in our minds than things to which we have given no response.

In fact, some psychologists say that there can be no lasting impression on our minds without a corresponding expression; that there can be no reception in our minds without some kind of reaction; that it is the motor-consequences which clinch an impression so that it produces its proper effect on the memory.

The value of a laboratory, as a place where one can live out an impression, is obvious in this sight.

Where the predominating motive for laboratory work is the mastering of the subject studied, the class work is built up about the laboratory work. The backbone of the course will be given in the laboratory; book and teacher will explain, extend and connect the subject. There is no place here for a series of more or less disconnected experiments, without any very close connection to the theoretical instruction. From this standpoint the experiments of the laboratory precede or accompany the general treatment and applications of the lecture room, blazing out the way, giving sharp, vivid, pregnant conceptions of what otherwise would be met through words alone.

* Two letters from G.S. Eddy, Esq.

I. FIRST IMPRESSIONS OF THE PHILIPPINES.

Landing in the city of Manila with its growing population of 230,000, we made our way at once to the American Y. M. C. A. building. It has a membership of four hundred and fifty,

* These paragraphs are extracts from Mr. Eddy who is having remarkable success in an evangelistic tour among the students of the Far East.

with over sixty men in residence. Its moral influence and its splendid athletic advantages, with tennis courts, hand-ball, base-ball and football facilities, bowling alleys, swimming pool and large gymnasium, busy with a hundred men at work every day, are of untold help to many young Americans in the Philippines.

The soldiers' work at Fort McKinley, near Manila, where 3,000 American troops are quartered, is most encouraging. Their membership runs up nearly every year to over a thousand. Their lectures have an attendance of from 300 to 900 men a night, and religious meetings and Bible classes are also well attended. Their bowling alleys, large gymnasium, immense swimming bath and athletic attractions keep the men busy when they are off duty. We found the reading room and library crowded, and nearly a thousand soldiers frequenting the rooms every day. In the military prison near by there are only thirteen inmates. No army canteen is allowed in the Philippines.

They are now about to build a city branch for Filipinos, and a large student building to reach the 8,000 students in the city of Manila who are not cared for by the present hostel accommodations. These students will carry the Association movement throughout the Islands where it is so urgently needed.

Education has advanced more rapidly in the Philippines than in any other dependent country in the world. They have already enrolled 570,000 children in schools, or one-fourth of the whole school-going population.

The Philippine Islands closely resemble Ceylon in scenery, climate and in the character of the inhabitants. The people are a Malay race in origin, with admixture of Chinese, Japanese and Spanish blood. They are progressive, bright and keenly interested in politics, with a natural aptitude for the fine arts and music, for draftsmanship, engineering, and almost every class of fine handiwork. The Government of the Philippines is unique. The Legislature consists of an upper and lower house. The upper house consists of a Commission of nine men, five of whom are Americans appointed by the Government. The lower house or assembly, with some eighty-four members, is elected by the people. Every male Filipino who pays a tax of at least \$15, or who owns property valued at \$250, or who can speak, read or write in English or Spanish, is entitled to vote. Four out of the seven Justices of the Supreme Court are Filipinos, including the Chief Justice.

Six years ago there were more Americans in the civil service than Filipinos; to-day 99% of

the municipal officers and two-thirds of the civil service and provincial officers, are Filipinos, together with the vast majority of those holding judicial positions. One half of the legislative power of the Islands is in the hands of the people themselves. And all this has been granted within a decade.

II. ALONG THE CHINA COAST:

We are sailing along the mountainous coast of China visiting the port cities. After touching at Canton, Swatow and Amoy, we spent a week in Foochow. It is a picturesque city of nearly a million inhabitants, the capital of a Province containing nearly 30,000,000 people and some 30,000 Christians. The city has ten Government institutions with about 3,000 students, and seven mission institutions with 1,200 pupils.

We began work in the C. M. S. College and conducted meetings for three days. Several non-Christian students confessed Christ at the closing meeting. Any results in these meetings are due entirely to the faithful seed-sowing and preparation of the missionaries who have borne the burden and heat of the day.

The next institution visited was the Anglo-Chinese College of the Methodist Church, with over five hundred students attending the meetings. This institution is doing a splendid work. I was much drawn to the young interpreter. His father, when a young man, was converted from Buddhism through hearing a Christian preacher. Seeing a little girl offered for sale on the street he bought the child out of pity, and sent her to a Christian school. When she graduated he married her. I was much struck by the character of these Chinese students. The results of Confucianism, strong in its morality and weak in its religious faith, were evident in every student.

If I were to contrast the Chinese students with those of India I would say that the Chinese is practical, the Indian speculative; the Chinese is rational where the Indian is mystical; the former is materialistic and the latter spiritual; the Chinese more moral but the Indian more religious; the Chinese mind is simple and straight-forward where the Indian is subtle and profound; the Chinese type is volitional while the Indian is intellectual; the Chinaman is concrete, the Indian abstract; and the Chinese student is courageous where the Indian is timid. The Chinese have habitually doubted the unseen, the invisible and supernatural, the Indian has doubted the visible and the natural order, and has believed the unseen to be the

only reality. Among the student class China is ripe for reaping to-day where caste holds the Indian mind in subjection. In one meeting at the Anglo-Chinese College we called for decisions, and forty-seven students confessed Christ as Lord and Saviour, nearly all of them being from non-Christian homes.

Our next meetings were held in the Foochow College. The first two days there seemed to be little conviction or sense of sin. We gave ourselves to prayer. On the last day the tide turned. When speaking of the cross of Christ the interpreter broke down with emotion. The students were deeply impressed. In the final meeting one teacher and about ninety students confessed Christ publicly; fifty of these were from non-Christian homes. Will you not pray for these men at this critical time when they must face their fathers, and stand against the pressure of ancestor worship?

In the evening we held meetings for Government College students in the Y.M.C.A. They crowded the hall as we spoke on the subject of Patriotism. It was pathetic to see the yearning intensity of these men in their longing to find a way to help their country. As a result of the meetings the students petitioned that we might speak in the leading Provincial College. No European had ever spoken here, and the only audience hall was that which is used twice a month for the worship of Confucius. The President of the College invited us to speak and presided on the occasion. We spoke in front of the tablet of Confucius, and there was almost breathless attention as we spoke for nearly an hour on the needs of China. Religion affords but a slight basis for morality in the minds of these men, but it was striking to note how deep a sense of conviction was aroused on the basis of patriotism, and the effects of sin upon their country. The Young Men's Christian Association has an altogether unique field in reaching this influential and growing class of Government students in China. Practically nothing is being done for them by any other organization. They are deeply prejudiced against the Church, but they come in numbers to our Y.M.C.A. buildings, and even the gentry and officials are lending their support to the Association. One evening I attended a dinner of about fifty of the gentry, officials and leading men of wealth of the city, held at the Y.M.C.A.

When we proposed the need of two Y.M.C.A. buildings in the city to reach the gentry and the students, the leaders of the gentry and the President of the Government College proposed

that they should all take subscription books and go out to raise the \$20,000 (or Rs. 60,000) needed for the purchase of the land for these buildings.

I was deeply interested in visiting the Provincial Parliament. The Vice-President and Chief Secretary are Christians, and the President and twelve of the representatives are members of the Y.M.C.A.

China is to-day in a state of crisis. The Government is yielding to the growing public opinion which is demanding constitutional and representative government. The nation is undergoing a process of new birth. New China is emerging from the old. The Edinburgh Conference was wise in placing China first in order of the urgency of its demands upon the Christian Church. One is overwhelmed at the need of its toiling millions, and the opportunity among the student classes who are going out to lead in the moulding of the New China. If you believe in prayer, pray for China now. Remember us as we go to Japan in May and to North China in June. Pray for the students who have had courage to confess Christ, and pray that many more will turn to Him.

Very sincerely yours,
G. S. EDDY.

A Present Help

BY LILLA M. ALEXANDER

There is never a day so dreary,
But God can make it bright;
And unto the soul that trusts Him,
He giveth songs in the night.

There is never a path so hidden,
But God will show us the way,
If we seek for the Spirit's guidance,
And patiently wait and pray.

There is never a cross so heavy,
But the nail-scarred hands are there,
Outstretched in tender compassion,
The burden to help us bear.

There is never a heart that is broken,
But the loving Christ can heal;
For the heart that was pierced on Calvary,
Doth still for his people feel.

There is never a life so darkened,
So hopeless and so unblest,
But may be filled with the light of God,
And enter his promised rest.

There is never a sin or a sorrow,
There is never a care or a loss,
But that we may carry to Jesus,
And leave at the foot of the cross.

What more can we ask than He's promised
(And we know that His word cannot fail)
Our refuge when storms are impending,
Our help when temptations assail:—
Our Saviour, our Friend, our Redeemer,
Our portion on earth and in Heaven;
For He who withheld not His own Son,
Hath with Him all things freely given.

Oldest Christian Church

A message from Jerusalem indicates that recent excavations on the summit of the Mount of Olives have uncovered the remains of a Christian Church which flourished about sixteen hundred years ago. The floor of the nave is still buried, that of the transepts is entirely exposed; it is of mosaic and is perfectly preserved. The south transept contains a baptismal pool. A single tombstone has been discovered bearing the inscription "The Odorus" in Greek letters. In the chancel there are two separate mosaic floors of different designs, one thirty inches above the other. The lower is considered to be a floor of St. Helena's church, dating from the year 330, A. D., while the upper floor is a restoration by the crusaders. The site is presumed to have been selected as the spot fixed by the oldest tradition as the place where Christ taught his disciples to pray. What an appropriate place for a Christian Church, the Mount of Olives, which was pressed by Christ's loving footsteps and those of His disciples, which echoed His words of truth and love, and which witnessed the awful agony of His soul in His conflict with sin for the salvation of the world!—*The Christian Herald*.

Some Facts about Air Navies

Some people may not be aware that many of the leading powers have now what are known as air navies for which a fitting appropriation is made in their respective budgets. For instance, England's air-service will cost for 1911-12, as estimated, about \$500,000. There are now five aeroplanes available for work in the British Army. Three airships are also available and two more are being built. Germany has nine completed dirigibles, France four, and eight

more in course of construction, and Russia has nine, with one building and four on order. In 1910 the German Government expended for aërial work \$2,000,000; that of France \$680,000, and that of Russia \$919,100.

The Test of a Religion

An extract from a letter from Dr. Henry Churchill King, who delivered several lectures at the Madras Y.M.C.A. in January 1910, after his trip around the world during which he made a special study of Religion:—

"I may say, however, that I was much impressed with the similarity of the problems which must to-day be faced in the moral and religious sphere by educated men all over the world. We have plainly reached the time when our religious faith must be able to bear both the rational test of the scientific study of the world and of men; and the ethical test of an awakened social consciousness; and only that religious faith can finally meet the need of the educated men to-day which can most completely bear this rational and ethical test. And true religious faith need not fear fully to face the facts in every line, but may confidently expect that, with advancing knowledge, the way to an assured rational faith shall be more, not less, clear."

A Few Thoughts

The growing Christian requires much spiritual food.

Our daily talk should harmonize with our Sunday prayer.

A man doesn't harden his heart until he has softened his head.

A man may work his way into heaven by working his way into the hearts of people.

He who cannot pray in public has no way of proving that he prays in private, except by the way he lives.

The man who goes on to perfection through the course of a lifetime, will go on in perfection through eternity.

Though he doesn't open his mouth, the sinner says "No" to God every time he has an opportunity to say "Yes."

A friend is such a valuable asset that a man can afford to go a little out of his way to convert an enemy into one.—*Selected.*

Facts regarding the work of the Student Young Men's Christian Association of China and Korea.

Ninety-three Associations—seventy of these reported a membership of 4,495.

Eleven Student Conferences were held last year with a total attendance of 780. Three of these were held among the 600 Chinese students in America and one among the 3,800 Chinese students studying in Japan.

The number of additions to the Church reported by the Associations is 304, or 45 more than the previous year.

The number of Bible Classes has increased from 229 to 372. The enrolment in these classes was 2,732, and the average weekly attendance 1,806, as compared with 2,105 and 1,575 for the preceding year.

The number of men sent out each week in Evangelistic bands increased from 456 to 552.

A Chinese Student Volunteer Movement for the Ministry, was launched at the North China Student Conference at Tungchow in June 1910. There are now 413 undergraduate students who are expecting to enter Christian work. Rev. Ding Li Mei is the first travelling secretary.

Night schools and educational classes for those unable to attend school regularly have been maintained by several Associations.

A notable feature of the year's work has been the establishment of a Chinese Students' Christian Association in North America, with a paid travelling secretary and regularly organized student conferences. During the conference in August 1910, at Hartford, Connecticut, seven students declared their intention of beginning the Christian life.

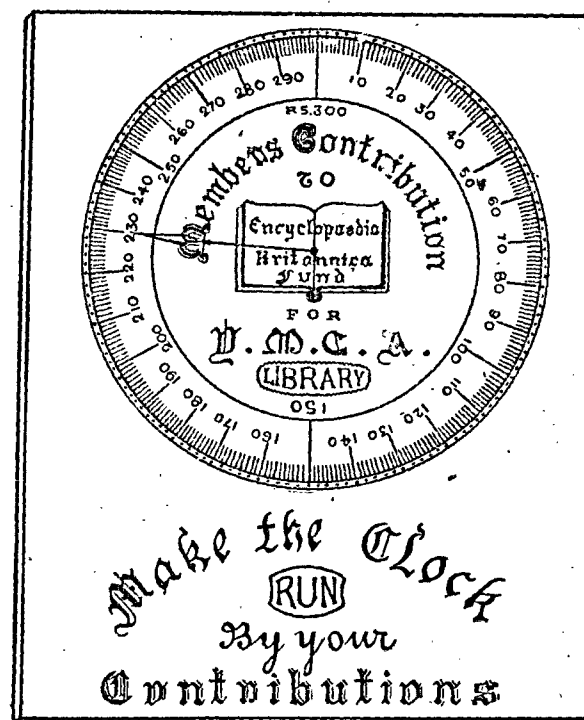
A field many times as large is the Government and gentry institutions, of which there are hundreds in existence with tens of thousands of students.

This Government school field has been committed to the care of the Young Men's Christian Association by the Centenary Conference in Shanghai in 1907. The only limitations to the work lie in the number of workers.



One of the most important factors in the work for Government students has been the Association Teachers' Movement. The schools have applied to the Association for foreign teachers, and we have now placed some forty British and American teachers in these institutions, whose work is very effective.

This is the clock which last month registered the contributions to the *Encyclopædia Britannica* Fund. The story is simple and short. The Y.M.C.A. Library needed the 11th edition of the "Encyclopædia Britannica" but the Board of Directors felt that Rs. 367-12-0 was more than could be spent for such purposes this year. Some of the members got together in an informal way and decided that the *Encyclopædia* must be purchased. It was now or never and so a meeting was called. Seventy-five men came and the matter was laid before them. It was feasible and before the meeting closed Rs. 120 had been subscribed and a committee of members appointed to see that Rs. 300 was raised. J. E.



Hensman, Esq., was elected chairman and Mr. S. Luther, Treasurer. The members consisted of those who would take a card and call upon members and friends. Large subscriptions were not asked for, in fact most of them were under Rupees five. June 1st the hand of the clock stood at Rs. 227 and the larger part of that amount had been collected.

This is the kind of spirit and co-operation that spells success. Why should not the members do it? It is for their Association and for

the good of fellow-members and friends who frequent the Y.M.C.A. We congratulate all those who took such an active part in this good work, upon their success.

Royapettah Branch

At a business meeting held at the beginning of April in connection with the Royapettah Boys' Department, it was proposed that literary meetings should be held once in a month. Accordingly, the first literary meeting was held on the 19th of April on the subject "The Life of David Livingstone" by Mr. V.A. Devasundram. The lecture was, on the whole, very interesting and useful to the boys.

Bible Classes are held regularly on every Thursday, except on the third Thursday of a month when the literary meeting takes place. At present both the senior and junior boys are taken together for Bible Classes. These classes

are conducted by Mr. Devasundram. Shortly, the senior boys will have their classes separately. The Secretary is in search of a leader.

A football team was started by the boys of the department from the 1st of May. The boys have been playing since then. A Hindu boy who is a member of the Society has been appointed the captain of the team; and he does his work very well.

Many of the members of the Branch have gone out of Madras to spend the vacation. This makes a rather slim attendance at the Association. They will soon return and then the interest in the Bible classes, tennis games and the Reading Room will show a marked increase.

We would greatly appreciate books, papers and magazines from any of our friends. If such are sent to Mr. J. H. Hensman, Honorary Secretary, "Lanka Lodge," Peter's Road, Royapettah, they will be placed in the Reading Room and greatly appreciated.

News and Notes

"A lot of men are never too busy to see any man who offers them a chance to 'get,' but are always 'too busy' to see the man who offers them a chance to 'give.'"

As touching money, some men are big enough to 'get' and to 'give'; some men are only big enough to 'get.' The latter do not possess their riches, their riches possess them". Which are you?

We are glad to note that Mr. Solomon G. Manikkam, a member of our hostel, was married on the 11th ultimo to Miss Peter, the eldest daughter of the late Rev. J. S. Peter, B.A., one of our former Board of Directors. There was a large number of friends and relations present, including many members of the Association. The usual toasts were proposed at the reception by Dr. J. Harris and Mr. H. W. White. We wish them all happiness in their newly married life.

The medical results are out, and our Y. M. C. A. hostel has a very good percentage of passes, as usual. We are glad the medicos are keeping up the reputation. We congratulate Messrs. Iswariah, Luther, Dorai Raj, Zachariah, Purushotham, Verghese, Morris, and Kuriappa at their success. We are also glad that Mr. C. G. Alexander has passed his final L. M. and S.

Mr. M. N. Samuel, who was at our Lodge, has passed his M. A. degree. We rejoice at his success and wish him all prosperity in his career.

A very interesting membership meeting was held on the 12th. In spite of the vacation and hot weather, over 75 members were present. After the social, a meeting was held with Mr. J. E. Hensman, B.A., A.M.I.C.E., in the chair. There was musical programme in the beginning and then Messrs. Dunhill, Chenchiah and Matthai delivered short speeches and emphasised the desirability of procuring the eleventh edition of the "Encyclopædia Britannica" for the Association. Nearly Rs. 120 was subscribed by the close of the meeting, and several of the members have volunteered to collect money.

Mr. J. E. Hensman was elected the Chairman of the Encyclopædia Britannica Fund, and Mr. S. Luther, the Treasurer. An Encyclopædia clock was exhibited at the meeting, and is now kept at the office with a significant tick-tick 'Make the clock run by your contribution'. All contributions will be thankfully received by the Treasurer.

Mr. and Mrs. Ewing have been spending a few weeks at Kodaikanal. They returned the end of last month. Mr. Ewing presented a plan before the Missionary Conference of South India for the establishment of a Language School for new missionaries.

During the month of May several men who were stopping in the Y.M.C.A., temporarily, became non-resident members. We are glad to see such an interest taken in the Association on the part of those living outside of Madras.

It has been announced that Charles R. Henderson, Esq., Professor of Sociology at the University of Chicago and United States Commissioner in the International Prison Commission will be the next Barrows-Haskell Lecturer. Mr. Henderson will probably be in India about a year hence. Those who heard the eloquent and helpful addresses of Dr. Cuthbert Hall in our Auditorium, the last Haskell Lecturer who came to India, will welcome the coming of Mr. Henderson.

The first article in this month's issue of the YOUNG MEN OF MADRAS, is written by Mr. Alexander Irvine. Mr. Irvine entered the British Navy as an uneducated Irish lad, but with a determination to make a success of his life. He studied Latin, Greek, mathematics, and mastered all the other subjects taught on board a British man-of-war. He was given a medal for a brave expedition which he conducted in the Soudan by Queen Victoria. After leaving the navy he went to America where he has been a great influence in the movement to apply Christian teaching to everyday life. To those who are acquainted with Mr. Irvine through his books or personally, he stands as a champion of all who are in need or oppressed.

MISSING NUMBERS

We are in need of the following copies of the YOUNG MEN OF MADRAS for the files of the National Office at Calcutta. If there are any members of the Association who have these numbers, we shall be glad to pay 8 annas a copy

for one of each of the numbers mentioned below:

June 1909.
January and February 1906.

The mid-summer meetings in the Auditorium were addressed during the month of May by the following speakers:—

- 7th. *Ways of Escape*:—Rev. K. Heiberg.
 - 14th. *I Remember*:—P. E. Devadason, Esq., B.A., L.T.
 - 21st. *Christian Fellowship*:—Rev. J. J. Kingham, M.A.
 - 28th. *Humility*:—H. G. Stacey, Esq.
- During the month of June the following Sunday meeting will be held:—
- 4th. *The Sonship of God*:—P. Chenchiah, Esq., B.A., B.L.
 - 11th. *A Sinner's Friend*:—J. R. Sivasubramaniam, Esq.
 - 18th. *The Tongue*:—E. Parthasarathy, Esq.
 - 25th. Prof. J. B. Raju, B.A.

You are cordially invited to come and hear these bright helpful addresses. Remember the meetings are held at 4 p.m. in the Y. M. C. A. Auditorium.

Rev. Francis Kingsbury will speak July 2nd at the Y. M. C. A. Auditorium on the subject "The Miracles of Jesus."

The Annual Athletic Sports will take place some time early in September. The Committee has had several meetings, and plans are being carried out to make this the best meet we have had. Several cups have been promised. Special announcements will soon be ready, after which entries will be received and registered at the office.

We invite all our readers to take a look at the list of books published and on sale by the National Council of the Y. M. C. A. You may see a partial list of these books in the *Young Men of India*. If you are interested send a card to the National Council, Y.M.C.A., 86, College Street, Calcutta, and request them to send you a complete catalogue.

J. N. Farquhar, Esq., M.A., has recently been elected Principal of the General Secretaries Training School in Calcutta. The purpose of this school is to train leaders for the Y.M.C.A. work in India and Ceylon. Only the best men are admitted. The school cannot help but grow under the leadership of a scholar like Mr. Farquhar.

The Y. M. C. A. will have a work under canvass at the Coronation Durbar at Delhi.

Educational Notes

The School of Commerce will re-open on the 3rd of July 1911 and regular work will commence on the 5th. All applications for admission must reach the Educational Work Secretary on or before the 1st of July. Owing to a great rush last year we have decided to admit only a limited number of students this term and only students who have studied up to the Fifth Form will be admitted. The rule regarding the production of school-leaving certificates will be strictly enforced.

The results of the Government examinations held in April last will be published in our July number.

John Pelly Army Branch

One does not feel like sitting and writing a long report these days in Madras, but rather spend the time in the bath-tub, or under the shower-bath. But still the report must be got through some way or other.

Perhaps this same feeling can be attributed to our members, who seem to think that spending their evenings in the open air is preferable to the Billiard Room and Games Room, and one cannot blame them for it.

We feel that the Restaurant has certainly improved under the new management, and by the end of May we should certainly be able to tell whether it will manage to pay for itself and help to clear off the debt that is upon it. A good many have said that they approve of the change we have made, and have shown their satisfaction in the "Menu" by their continued patronage. We trust that they will also show it in an even more practical way by bringing others along with them and so ensure the keeping of a European behind the bar.

The pleasant Sunday evenings are now a great attraction; quite large numbers attend in spite of the climb to the "third storey." So we expect our numbers to double when we return to our own level again, which we hope to do by the beginning of June. The billiard table will then be in its own room again, as the newly-cemented floor now appears to present a favourable impression.

We have had very helpful talks from Mrs. Norman Bennet, Mr. Stobie and Mr. Dunhill. Mrs. Norman Bennet's Missionary Address was very impressive and much appreciated by the men.

The Bible Training Class has started on a study of the "Life of David," which we all feel will be exceedingly helpful, and a blessing to us.

The S. C. A. has also met regularly every Wednesday at 8 o'clock. The golden text for last week was: "I know that my Redeemer liveth." Job 19-25.

Lantern lectures played an important part in the activities of the Branch during the last month. Lectures were given on:—"The Shakespeare Country," and "A Trip round London"; these were warmly appreciated by the men.

These lectures were afterwards taken out to St. Thomas' Mount and Poonamallee. On April 28th at 9 p.m. the Theatre Room in Barracks at the Mount was well-nigh filled, and the gramophone which had been taken out for the occasion was busily engaged in rendering marches, solos, duets, etc. Then the American Civil War song "We're Tenting To-night" was sung. This was illustrated with slides on the sheet. After this the lecture on "A Trip round London" was given illustrated by forty odd slides. We then had a splendid gramophone rendering of "Abide with Me" by Madame Clara Butt, this also being illustrated with lantern slides. Brother Ford, who accompanied me on my tour, then sang "The Holy City" in his usual inspiring manner. This was also illustrated. After that a second lecture was delivered on the "Shakespeare Country." A really pleasant evening, according to the opinions of the men, closed with the singing of the National Anthem.

The following evening—Saturday—the same programme was repeated at Poonamallee. The lecture was attended by Major Gould and Lieut. Willaume, and quite a large number of men and of the civilian community. The collections each evening a little more than covered the expenses, so this tour has paid for itself, thereby incurring no expense to the Branch.

On Sunday evening at Poonamallee the lantern was again in use, and a very pleasant Sunday evening was spent, with "John Bunyan's Pilgrim's Progress."

I must here heartily thank the Officers Commanding St. Thomas' Mount and Poonamallee for their kindness in so readily responding to my appeal for a room for the lecture, and for the help afforded in preparing the rooms, and also particularly to Mr. D. Irving for so kindly entertaining me during my stay at Poonamallee. In him our Branch has a great friend, and should it be the privilege of any of our members to be stationed at Poonamallee for duty, don't fail to make his acquaintance.

We have had one game at Basket Ball which the members very much enjoyed, and trust that a few more will come and join us in this game.

HUBERT G. STACEY,
Assistant Secretary,

Boys' Department

Paludictory Social:—The closing social gathering for this term was held on Saturday, the 22nd April, under the fitting presidency of Rev. K. Heiberg. We have to congratulate the Social Committee and particularly Messrs. J. C. David and Vedaya for the highly enjoyable programme and the excellent manner in which they managed every detail of the arrangements, with little assistance from the Secretary. We rejoice to see our members manage their own affairs so well and so successfully. Over a hundred boys were present and the following programme was followed:—

PART I.

- | | |
|--------------------|-----------------------------|
| 1. Prayer by | ... J. S. David |
| 2. Solo | ... J. C. Bonnel |
| 3. Recitation | ... J. C. David. |
| 4. English Song | ... Choir |
| 5. Aerobic Feats | ... Shankar and Subramanian |
| 6. Hindustani Song | ... N. Subramanian |

REFRESHMENTS AND GRAMOPHONE SELECTIONS.

PART II.

- | | |
|-----------------------|--|
| 1. Tamil Song | ... C. Krishnaswamy |
| 2. Comic Recitation | ... Shankar and Krishnaswamy |
| 3. Address by | ... Rev. J. Bittman. "A Trip to the North-Western Frontier." |
| 4. Parsi Songs | ... P. S. Shankar. |
| 5. Conundrums | ... N. Swamy. |
| 6. Chairman's Remarks | |

The whole programme was simply delightful. Mr. Bittman's address was highly interesting and very inspiring indeed when he related the story of the martyrdom of a Mohammadan convert at the frontier for the sake of his conviction.

The meeting terminated with a vote of thanks for the Chairman and others by V. T. Srinivasan.

ANNUAL SPORTS.

The Athletic Committee has made the following arrangements regarding the sports competition:—

That the annual sports competitions be held on Saturday, 12th August.

That an entrance fee of one anna per event be charged.

That only members who get 12 points or more for athletics will be eligible for prizes at the anniversary meeting.

EVENTS.

- | | | |
|------------------------------|-----|-------------------------|
| 1. Furlong Race | ... | S. Juniors. |
| 2. Quarter Mile Race | ... | Juniors. |
| 3. Long Jump | ... | Juniors and S. Juniors. |
| 4. Potato Race | ... | S. Juniors. |
| 5. Spoon and Lime Fruit Race | ... | Do. |
| 6. Kicking the Football | ... | S. Juniors. |
| 7. Obstacle Race | ... | Juniors and S. Juniors. |
| 8. Sack Race | ... | Juniors. |
| 9. Three-legged Race | ... | S. Juniors. |
| 10. Cock-fight | ... | Juniors. |
| 11. Tug of War | ... | Do. |

N. B.—No competition will be held in any event if there are less than six competitors for the same.

The Association in India

The new building of the Allahabad Association is now nearing completion. The total cost including site and partial equipment is valued at Rs. 73,000. The building provides quarters for the Secretary, dining room, lecture hall, reading room, amusement room and class rooms on the ground floor and rooms for young men on the first floor. The compound is large and spacious enough for athletic purposes.

The next term of the school for the training of general secretaries, Bible teachers, and physical directors, will open June 20th. Hereafter new students will only be admitted on the above date annually. Young men of education desiring to serve their fellowmen will find in the work of the Young Men's Christian Association a career of great usefulness and opportunity.

A move is on foot to get secretaries for Trivandrum, Madurai, Jubbulpore, Nagpur, and Poona. The Home Committees of the Association will be asked to send specially trained men to these centres.

In Malabar and Travancore there will be held three or four camps and conferences for Christian students during June. A body of Christian students largely from Madras will conduct evangelistic meetings in many of the small centres. The recently purchased lantern and some slides on religious subjects will be used in these meetings.

The Malabar Associations are planning a student camp to be held at Tellicherry from May 19th to 21st.

The student camp for the Bombay Presidency was held at Epworth Heights, Lanauli, during the Easter holidays April 14th to 17th.

We are glad to note that at the recent meeting of the Student Department Committee it was decided to print some literature for Christian students. The following leaflets will be published immediately and can be had by writing to the National Council, Y. M. C. A., 86, College Street, Calcutta:—

"The Indigenous Expression of Christian Truth," by Rev. C. F. Andrews, M.A.; "Practical Service by Christian Students," by D. J. Fleming, M.A.; "The Responsibility of the Christian Student for the Indian Church," by Dr. S. K. Datta, B.A.

The biographies of notable Indian Christians will be compiled into a manual for use in student mission study classes.

New buildings have been started in Coimbatore and Calicut.

A letter from the Secretary at Masulipatam last month told of the good work that is being carried on there.

Calcutta College Branch is holding open-air meetings in College Square. The attendance and attention is very gratifying. Many of the listeners outside seek for deeper truth by attending a later meeting which is held inside.

J. H. Long, Esq., the new Secretary sent by the Australian and New Zealand Associations to Hyderabad, has met with good success in his new field. A building campaign is on in both Hyderabad and Secunderabad. Plans have been inaugurated for an effective Bible and Mission Study work.

At Calicut the Association has secured a fine compound and bungalow for Rs. 6,500. Work has already begun in the re-arrangement of the bungalow and the building of an Association building.

Sir Henry and Lady Proctor have been invited to the Conference of British Students at Baslow this summer. Sir Henry Proctor is most enthusiastic and energetic in the work of the Y. M. C. A. in India.

In twenty-three centres in India there are movements on foot to raise money for buildings. It is the plan of the National Council to see these canvasses completed before the end of the year and many of the buildings started. In no centre is the Y. M. C. A. building started until enough money is in hand to complete it.

The Rangoon Boys Camp was recently held at Cabin Island. Twenty-two boys were present.

The *Bombay Young Men* gave an interesting account in its last issue of Marathi Student Camp held at Epworth Heights, Lanauli, April 14th to 17th. Rev. Dr. Mackichan of Wilson College, Rev. S. V. Karmarker, B. D., Dr. H. H. Mann, A. C. Harte and Ross Hadley were among the principal speakers.

H. A. Dennis, Esq., Secretary of the Central Branch, Bombay, is leaving, for six months, for England. The purpose of his visit is to get money to remove the debt on the new building.

The Work on other Lands

"I have never yet met with a single man or woman...that your civilization without Christianity has civilised. Nowhere have I seen our boasted civilisation civilising, but everywhere have I seen Christianity acting as the true civiliser."—James Chalmers after twenty-one years in the South Seas.

Mr. W. Gillander, one time Australasian National Secretary, has accepted a call from Sidney as General Secretary in place of Mr. J. J. Virgo who has gone to become General Secretary of the London Central Y. M. C. A.

Last year nearly thirty thousand College students of North America attended Bible Classes regularly for two months or more. An interesting fact is that the men studying the Bible included nearly all the men holding prominent positions in College life.

Mr. Seal, the Principal of the Maharaja Cooch Behar's College, will be the first speaker at the Universal Race Congress which will be held in London in July.

The papers of North America during the past two months have been telling of the remarkable evangelistic campaign conducted by Hon. W. J. Bryan once the famous leader of the Democratic Political Party. Recently he addressed 15,000 people in the State of Tennessee on evangelistic themes. The tour was arranged by the Y. M. C. A.'s. Mr. Bryan displayed much of the fire and force of Dwight L. Moody the great evangelist.

During the month of June eight Student Conferences will be held in different parts of North America. At these Conferences the choicest men of the 1,000 institutions of higher learning are gathered for a serious consideration of their relationship to Christ and the Kingdom of God. Eight Conferences will also be held for women students.

The Chinese Student's Christian Association in North America has 242 of the 600 Chinese students studying in America enrolled as members.

The Hongkong Association by a special membership campaign secured 766 new members in one month.

The leaders of the British Student Movement have formed a company to acquire and equip a permanent camp site. The Hayes, Seronwick, Derbyshire has been selected. There will be three Student Conferences held at this new camp, during July.

The first International Students Summer Conference in South America was held in Uruguay, forty miles from Montevideo in the early part of this year. Many officials of the Government took part, and the Uruguayan Governments granted free transportation to the delegates to and from the encampment.

It is interesting to note that this is the twenty-fifth anniversary of Student Summer Conferences in America. The first Conference was held at Mt. Hermon in 1886 under the leadership of Dwight L. Moody. The 100 men who decided at this Conference to do Christian work in foreign lands was the beginning of the Student Volunteer Movement, which at present has on its lists 4,784 volunteers who have sailed for the foreign field.

Fanny J. Crosby, the blind hymn writer, celebrated her ninety-first birthday on March 24. She is a wonderful woman. Despite her great age she is active, physically and mentally, and takes as much pleasure in hymn writing as ever. She has lately added several new chapters to her well-known book, *The Memories of Eighty Years*.



YOUNG MEN OF MADRAS

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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior :—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys :—Membership fee, boys under fifteen years of age, Re. 1; over fifteen and under eighteen years of age, Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

The Meaning of the Coronation.

The world is very quick to laud any event which is encircled with great display and show. Our natures seem to be especially keen on the things which the eye can see and the ears hear, and often the sound of the mighty uproar dims our eyes and shuts our ears to the true meaning of a great event.

To most of the spectators at the Coronation last month the splendor of the City of London bedecked in bright festive display, the great parade with royal personages and paraphernalia, and the impressive ceremony in Westminster Abbey, were the things which made the deepest impressions. The fact that alongside with this admiration of the beautiful and grand there could exist a spirit of absolute loyalty and affection for King George and Queen Mary may seem strange, and yet it was by love which guided the motives of

the hundreds of thousands of faithful subjects and friendly visitors. But perhaps to few came the real significance of the Coronation. To many the insight of the truth underlying the whole affair was not given. But nevertheless it was not the twenty-one guns in St. James' Park and the forty-one guns at the Tower that broke the silence and announced the Coronation morn; it was not the surging crowds eager and impatient for the sights they craved to see, nor was it Lord Kitchener with his army of 45,000 officers and men and the festooned triumphal arches through which the splendid procession was soon to pass, which gave this day of days its abiding significance. The procession from Buckingham Palace to the Abbey with Envoys and Royal Princes followed soon by the members the royal family and the brilliant suite were sights not soon to be forgotten. The service in Westminster Abbey with beautiful and quaint old Coronation

ceremonies, the crowning of the king and then of the Queen must have filled every heart with a strange glad joy; and yet all these things had their day, and even now are a part of history. The magnificence of the Royal robes and the Crown jewels spoke out to the thousands in a way far more than the words of the ceremony, and yet even the message which these brought to the souls of men will soon be forgotten.

The meaning of the Coronation consisted not in things which the human mind had devised but in the things which God had created. Yea, created in his own image and likeness. It was not made of things but of souls. The real significance lay in the persons for whom this regal splendor had been devised. The true and noble character of King George and Queen Mary, will live in lives of men not only in the day when the eye sees, but long after when the souls of men seek for things higher than earth can give. The love which fills their hearts for their people and finds expression in so many acts of kindness, this love and earnestness leads even the poorest to feel that with their Majesties, there is freedom and genuine care for the most insignificant subject.

And then to the world at large the Coronation has no uncertain meaning of grandeur without greatness. The cannon which announced the approaching procession might have spoken of war and misery and bloodshed. Not so that Coronation morn, for over the world they heralded the news of peace and good-will. Peace world-wide, was to be the meaning of the Coronation. Peace preserved at all cost, was to be the watch-word of the new reign. All the world was to receive the blessing, and therefore no display of the grand could move the hearts of the millions who could not see nor hear but who felt in their inmost souls that the influence of the King and Queen in some real and practical way would benefit them.

But even here some would stop satisfied with what is to be a blessing of so extensive a purport without seeking for the source from which these elements of character have sprung. The contrast between a King and a Queen, in whom there is great human sympathy and love, and a tyrant is very apparent, but causes for these very opposite sides of character are not always realized. Upon the lives of our King and Queen has come the influence of one whose love and peace is universal. It is the spirit of Christ which dominates their lives that certainly makes these high and noble traits which give a real significance to the Coronation. In our

little lives we are moved by the superficial things which so command our first attention, but the enduring things of life can only be found in the source of all true greatness. A King and Queen with Christlikeness will mean a world in which there is more love, peace and righteousness—a world where Christ reigns.

Review of 1910.

In looking over the record of the past year, there is great cause for gratitude, but this must not lead us to conclude that everything has been as it should have been.

In Bible study and religious work, we have just about held our own. Certainly, in this sphere of our activity we can look for a great improvement this year. Our weekly religious meetings ought to have been double the attendance.

In the hostels we have had a hard year financially. There had been more hostel accommodation for Christian young men than was needed with the result that some hostels were not full which meant in the end financial loss. With the closing of the Student Home early this year our hostels ought to be full. We should make our hostels more homelike and endeavour to secure a more aggressive friendliness and good will among the residents. This is a thing in which the hearty co-operation of the residents will be very helpful.

In physical work, we had the usual games of tennis and football. Cricket we did not have for the reason that there was not sufficient earnest interest to justify the expenditure. In the gymnasium, regular classes for men and boys were conducted during the latter half of the year. This is a branch of our work with great possibilities and wonderful opportunities. Every one of us needs more physical exercise, and the gymnasium is one of the best places to get it.

The Educational work had one of the best years in its history. The name of the Technical Institute was changed to The Commercial School. The enrolment of seventy-two different men was the greatest we have ever had while the quality of work was up to the usual standard.

The Boys' Department had a good year. Manual Training was conducted experimentally throughout the year. In December was held



the first Boys' Camp. Membership, Bible study, athletics, etc., were maintained at their usual strength.

The John Pelly Army Branch had possibly the best year, during the last five, of its history. A better spirit of co-operation was manifested among the men, better meetings and more conversions.

Financially, as regards our general expense, we closed the year with all bills for the year paid, and with some left over to apply on our old debt which has been standing for some years. Early in the year the Board of Directors passed a resolution to the effect that in their opinion, at least fifteen per cent. of the voluntary contributions should come from the Indian portion of the community. It had never been more than ten per cent. It was gratifying to see the Indian community rise to this standard as they did. The exact per cent. is not yet calculated, but it is practically that amount.

And so on we might continue for a long while. But we naturally ask ourselves other and deeper questions and we leave you to formulate the answers for yourselves, for no doubt you have opinions of your own. We would like to have these opinions especially if it is your purpose to help carry them out. Why does this Association exist? What is the need for such an organization? Surely we are not maintaining the work merely to see something done. Are there certain real needs which the young men of this city have and which this Association can supply? What are these needs?

Is the Association accomplishing anything worthy and what is it? Divest your survey of everything unreal, as we say boil down your reply, until it contains nothing but fact. Let us have nothing but what has actually been done.

Now, who did what was done? Was it accomplished through paid agents alone? Is the paid agent usurping your opportunity for service? If he is frankly tell him. There are many other things undone to which he will gladly give attention.

Does this Association breathe of the spirit of Christ? Are you counting on the paid force and the other members to give to its religious tone? If so, ought you to complain that it is not what it should be? It is your high privilege to help change this tone and to help make this Association what it should be.

R. L. EWING.

The Story of the Constantinople Conference.*

The city of Constantine has once more been the scene of events which will produce great results on Christian history. Not since the two halves of the ancient Church fell asunder has such an assembly been held. It was a bold move to convene the Conference of the World's Student Christian Federation on the Bosphorus, and everyone saw how great were the possibilities involved, but no one dared to hope for all that has happened.

The meeting-place was the Hall of Robert College, the great institution which has not only educated thousands of the young Christians of the Turkish Empire, but has filled them with new hope, courage and strength. There the delegates assembled, from Great Britain and Canada, from the United States and South America, from Australasia and South Africa, from India, China and Japan, and from every country of Western Europe. But what gave the Conference its character were the troops of representatives from all the Ancient Churches of the East, from the Orthodox Church, and from the Bulgarian, Servian and Russian branches, from the American, the Gregorian, Coptic, the Maronite and the Jacobite Church of Travancore.

These wonderful accessions to the Student Movement had not been achieved without statesmanlike planning and large effort. They are due almost entirely to the great tours of the two Secretaries of the Federation, Dr. John R. Mott and Miss Ruth Rouse. During the months preceding the Conference they had visited many of the chief student centres in Egypt, Syria, Asia Minor, Greece and Turkey in Europe, and had everywhere been welcomed with enthusiasm.

The growth of the Student Movement during the last two years has been remarkable. There are now 2,196 Student Unions in the Federation, and the Membership has risen to 148,000. There has been a great increase in the number of National Secretaries employed by the various Movements, and Mission Study and Social Study have made very great advances.

At great cost of money, time and intercession this conference was called together, first,

* This article consists of extracts taken from two different sources, giving an idea of what the Conference was as viewed from the standpoint of a worker in the West and the East.

to make more real the great purposes and plans of the Federation. It is impossible to make the ideal real except by actual gathering together. Secondly, to increase efficiency in promoting the work of Christ among the students of the world. Thirdly, to accentuate the oneness of the members through the uniting power of Christian love. "How those Christians love one another!" was the saying about the disciples of the first centuries. Fourth, to show the reasonableness and modernity of Christianity. Fifth, to sound out a summons to students to meet a unique and accessible opportunity.

The speaking was of extraordinary quality. There was not a session that was not marked by some powerful address. The Report ought to prove commanding interest, and of extreme value to every one interested in Christianity and its relation to the higher classes. Four speakers stand out as having laid hold of the delegates with masterful power—Professor Cairns of Aberdeen, Dean Bosworth of Oberlin College, Prof. Michael Sadler of Manchester, and our leader Dr. Mott. But the addresses given by the Rev. E. S. Woods of the British Movement, our dear friend Wilder, Prof. Wright of Yale, President Bliss of Beyrout, Miss Patrick of the Women's College, Scutari, and Pastor Ricard, were also recognized as of the highest value. Much regret was expressed that the Rev. C. F. Andrews was not present to render with his own voice, his most striking paper on the "Application of Christ's Teaching to Racial and International Relations."

At every session several priests of the Greek Orthodox Church were present, listening eagerly. Never since the early centuries of Christianity has such a gathering been held. The East and the West have once more found their unity in Christ. For the spirit of the Conference was as remarkable as its variety. A Greek exclaimed, "When we saw you first, we thought you were all of one nation, you were so united!" Yet thirty-three different peoples were there.

Among the more interesting personalities present were the President of the Chief Theological College of the Greek Church on Halki, one of the Princes' Islands in the Sea of Marmora.

He is a man of high European scholarship, and has twelve professors and eighty students under his care.

There was also Professor Hagopian of the Armenian Church, Professor Paneratoft, a Bulgarian, and Professor Eliou, a Greek. But no one was more appreciated and loved than our own Mr. K. C. Chacko, who represents the Jacobite branch of the Syrian Church of Travancore.

Then there was Mr. C. T. Wang, of China, who is now the Vice President of the Federation. He speaks with great effectiveness. Then there was Mr. R. P. Wilder, who is well known in India, and, indeed, throughout the world, and his friend, Baron Nikolai, whose influence in Russia has effected so much for Christ. The Federation would not be itself without its President, Dr. Karl Fries. During the Conference three series of special meetings were held in Constantinople, which were attended by numerous non-Christians. The practical interest which the delegates take in the expansion of the Kingdom was signally proved by their gifts of money. At the financial session £600 were promised per annum during the next two years. The law of the spirit of life in Christ sets men free from the lifelessness and indifference which bar the way to the expansion of the Kingdom.

But perhaps more important than the presence of these men and women, was the consciousness that the terms on which we gathered were altogether different from those under which the early councils met. We have found a basis of union which early days has not realized. The spirit of life in Christ has set us free from the fear of division and theological and party bitterness. We may mention here also as a sign of the spirit of Federation, that the General Committee passed a Resolution requesting each National Movement to consider whether it was possible to so arrange as to exclude no Christian from full membership, whatever communion he belongs to, provided he is willing to accept the Federation basis or some equivalent.

The Conference was also a powerful apologetic for Christianity. For everyone was deeply conscious that it was an assembly of students and Professors, and that, too, in the main from the most famous Universities in the world. There could be no more convincing proof of the vitality of Christianity. Jesus Christ can dominate the most advanced intellects of the modern world. This conviction was greatly strengthened by the character of the apologetic addresses given in the Conference. They were no dogmatic re-statements of threadbare

theological formulae, but grappled, in the full light of modern psychology, metaphysic and history, with the largest problems at present being dealt with by advanced criticism. Spiritual Christianity fears no intellectual foe, and uses no obscurantist method. The law of the spirit of life in Christ sets us free from fear of criticism, giving us that intellectual liberty, and that love of truth which are alone compatible with modern thought.

This spiritual religion, which is strong enough to dominate the modern intellect, has also the power of uniting men of all nations in richest friendship. It was this that was most noted at Constantinople; and from this will probably come the largest service, the Conference will render to the world. Never since the Eastern Church separated from the West, has there been an assembly of representatives from the two halves of the ancient Roman Church.

But the Conference is memorable above all things because of its bearing on the reunion of Christendom. Not since the early days of Constantinople itself has such a Catholic assembly met. Except the Roman every great section of the whole Christian Church was represented. All the ancient seats of Christianity sent envoys, and there were delegates from a vast outer circle of lands, which were merely names to the early Church or which were not then known. What a triumph to see the Churches of Europe, Asia and North Africa send their representatives as of old and then to see them joined by faithful men from China, Japan, New Zealand, Australia, South Africa, South America, Mexico, the United States and Canada. Some of the achievements of these five brief days may be summed up as follows: a more comprehensive world grasp than ever before of this decided Christward trend among the students of the world. The creating in the minds of the students from the Levant, Balkan States, Turkey, and Russia a consciousness of partnership in the Federation's world enterprise. The receiving of a fresher, richer, more embracing vision of the mind and heart of God. A throbbing consciousness of the presence and power of the Living Christ. A verification of the words of our Lord, "The Father worketh hitherto, and I work," "Greater Works than these shall ye do, because I go unto the Father." Finally, a deep underlying consciousness of unity of spirit and purpose in the midst of diversity of race, color and language. The realization of this spiritual unity among the members was the great binding tie, the dominant chord of the

conference. This note of oneness was sounded in the opening address and continued as the vibrating undertone through the entire conference, till in the closing address the blending strains of aspiration, harmony, hope and resolution were caught up in one glorious theme—unity of Christian spirit. The audience responded to the appeal and challenge of the closing address by bursting forth into the majestic hymn, "Hail to the Lord's Anointed!" The mighty resolve to crown Him with many crowns and make Him Lord of all in deed as well as in name was the surging, dominant passion of every delegate when the conference was declared adjourned.

The bringing of the great Churches of the East into the sweep of the splendid life of the Student Movement and all the other activities that are connected therewith is thus an event of the highest interest and importance. Christian experience will now be a richer thing than it has ever been. Our hearts have been widened. We have added a new world to our spiritual friendships, and the movement towards union will now have a new confidence and a new power. Much prayer will be needed, great care and the wisest statesmanship; but nothing can now rob us of the great gain that has been made. Thanks be to God for this wonderful gift!

Royapettah Branch.

BOYS' DEPARTMENT.

We are sorry that we have not much to report of our work here as all the meetings were stopped for the whole of June. We had only a business meeting on the 19th instant in which were present almost all the members. The following two matters were discussed, namely:—

1. *The opening of a library* in connection with our Boys' Branch. To this end, we required an almirah which Mr. Ewing has kindly promised to give. At present we have only fifteen books, and we hope to collect more in a few days. Some of the boys themselves have promised to present books. Any contribution of books from sympathisers will be most thankfully received.

2. *The framing of the rules.*—Hitherto we had no rules for the guidance of the members of the department. But we found it was necessary to have some rules. We have therefore framed a set of rules which we hope to publish later on.

3. *Athletics*.—The members continued their out-door and in-door games throughout the holidays. They even arranged for a Badminton match among themselves, between those above 15 and under 15 years of age. The seniors won the match and secured the brass cup which was presented by a junior member by name Jeevarathnam. That cup was afterwards presented to the Association. Though this prize is of trifling value, I have mentioned it here to show with what enthusiasm the boys are working for the maintenance of the Branch.

The Bible classes and other meetings will be held regularly from July.

30th June 1911.

V. A. DEVASUNDRAM,
Hony. Secretary.

News and Notes.

We had a very pleasant moonlight social on June 14th at 'Sunnyside,' Royapettah. Some came by Tram, while the rest had a good ride through the South Marina. After refreshments, Mr. K. I. Muthia was voted to the chair. The proceedings opened with the Lodge members singing together "John Brown's body lies smouldering in the grave." Mr. A. N. Coomaraswamy recited "Cromwell's Farewell." Some Swadesi 'yarns' were given by Mr. J. R. Isaac. Songs were sung by Pte. Ford, Mr. Samuel and Mr. Arndt. After a short speech by Mr. S. Luther and the usual vote of thanks to Mr. and Mrs. Ewing for their kind entertainment, the party rode back to the Association buildings.

If our Hostel members have done well in the past in their examinations, this year some of them have done better. We congratulate Mr. K. Zachariah in having taken the first place in the first class in both English and History.

Many of our members will be glad to know that Mr. George Mathai left Madras for England with a view to qualify himself for the D. Sc. of the London University. We wish him all success.

Our Hostel is at present quite full, but there are some vacancies in our Lodge.

Just before the students of Forman Christian College, Lahore, separated for their Easter vacation a neatly printed card was given to each, as a "remembrancer" of the ideals of

service for which the College stands. Surrounded by a red border was the following: "I shall pass through this world but once; any good, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer, nor neglect it, for I shall not pass this way again."

The Report of the World's Student Federation Conference held at Constantinople has been published. This book gives a full report of the Conference. Copies may be had by sending to the National Office of Y. M. C. A., 86, College St., Calcutta.

Every member should read Mr. Farquhar's article on the Federation Conference. It is published in the July number of the *Young Men of India*.

Lt.-Col. vanGeyzel, M.B., F.I.C., F.C.S., I.M.S., has been transferred from Madras to the India Office in London. Mr. vanGeyzel was a valuable member of our Board of Directors and his services were very much appreciated. The Association will miss such a valuable supporter, but we wish him much success in his new work.

We wish to call attention to some new pamphlets which have recently been published and may be had at the National Office, 86, College St., Calcutta. They are "Practical Service by Christian Students" by D. J. Fleming, M.A.; "The Christian Student and the Indian Church" by Dr. S. K. Datta, B.A.; and "The Indigenous Expression of Christian Truth," by C. F. Andrews, M.A. The prices of the pamphlets are anna one per copy, annas eight per dozen copies, Rs. three per hundred copies.

Mr. H. S. Stacey, who for nearly a year was secretary in the Army Department, left last month for America. The work was very prosperous under Mr. Stacey's guidance. We are all sorry to have him leave, but we trust and pray that he may find a large place of usefulness in America.

Mr. Farquhar's new book, "The Primer of Hinduism" has at last been published. Mr. Farquhar writes from many years of experience and study, and his book should be in the hands of every Christian worker. The book may be obtained at the C. L. S. or at the National Office. Price As. six.

Many of our members will remember Mr. Dumont Clarke (Jr.), who was associate-secretary here in 1908 and 1909. Word has been received that Mr. Clarke was married on June 28th near Chicago, Illinois, U.S.A. Mr. and Mrs. Clarke will go to South America, where he is to be secretary of one of the Young Men's Christian associations.

A new lectureship has been formed in America as a memorial to Dr. Cuthbert Hall who came to India twice on lecture tours. Rev. George William Knox, D.D., LL.D., Marcellus Hartley Professor of Philosophy and History of Religion and Missions in Union Theological Seminary, New York, will be the first lecturer to come to India on this new lectureship. Dr. Knox has travelled in India and the Orient before, and is a man of keen observation. He has been a close and sympathetic student of the religions of the East. He reaches India sometime in November and will deliver addresses in all the large centres.

Mr. John Mathai, B.A., B.L., who has been a resident in the Hostel for many years, has now gone out to Vepery to live. Mr. Mathai will now begin his practice of Law in earnest and we wish him much success.

The Y. M. C. A. Hostel has been filled to the overflowing point this past month. Many have been turned away who could be accommodated. Nineteen men are now living in the Y. M. C. A. Student Lodge in Chintradipet. Evening prayers have been started in both places, and before another fortnight has passed many Bible Groups will be studying Mr. Larsen's New Course on Prayer. A Hostel social was held on Friday, June 14th, on the Y. M. C. A. terrace.

Mr. E. C. Worman, M.A., who has been studying Tamil in Madura since last November, arrived in Madras this month. Mr. Worman will continue in his studies until after the examinations in November, when he will take up half time work in the Association. Mrs. Worman will remain in Kodaikanal for a few weeks and will then come to Madras.

We give Mr. and Mrs. Worman a hearty welcome as they come among us.

It was a real treat to our Association to have Mr. B. R. Barbar, General Secretary of Calcutta Y. M. C. A., stop in Madras for three

days last month. Mr. Barbar examined the work carefully and made many helpful suggestions.

Our secretarial force has been strengthened by the addition of two new secretaries. Mr. J. S. David will begin work on July 10th and will give special attention to the social, physical and membership work. Mr. David for the past three years, has been a student for the Medical College and has taken an active part in the Medical College, Y. M. C. A. and in the work on the Esplanade. Mr. A. A. Paul will begin work soon as Indian Student Secretary. Mr. Paul has for several years been a student in the Christian College and has been a willing and useful worker in the activities among students.

We welcome both Mr. David and Mr. Paul and pray that they may find great joy in service of the Master in the Y. M. C. A.

Educational Department.

The following students have passed in Book-keeping and Banking (Intermediate Grades):—

BOOK-KEEPING.

Four appeared and four passed.

P. A. Ramasawmi Iyengar
M. E. DaCosta
A. R. Lukshmikantam
T. M. Sudarsanam.

BANKING.

Five appeared and two passed.

P. R. Ramakrishnan
A. R. Lukshmikantam

The first term of 1911-12, will begin on the 3rd July, and all applications for admission should be sent in prior to this date. Regular work will commence on the 5th, and no admissions will be made after the 25th. As the enrolment in the Typewriting class will be very limited, students should join early to prevent disappointment.

No exception will be made in the case of the English class, and students who have not passed the Matriculation or the School Final examination *must* join this class whether they are employed or not. The rules regarding attendance, fees, &c., will be strictly enforced.

Information regarding the time of meeting of the different classes and the text books to be used can be had at the office.

Since going to press, we have received the Fort St. George *Gazette*, which contains the results of the Typewriting examination (Written test) held in April last. We give below the names of the successful candidates from our Institution:—

Elementary. { 1450 S. Seshachalam
1451 C. Ponnambalam
1462 K. Rungiah Chetti
1466 Aruldasen
1467 Ephraim Gideon

Intermediate.—1468 M. Muthucandasawmi Chetti.

The Oral and Practical tests will be held on Wednesday, the 5th of July, and the three following days at 7-30 A.M.

John Pelly Army Branch.

We are very sorry to lose our Secretary Mr. Stacey, who has been with us for a year. He has been compelled to go to America on account of the illness of his fiancée Mr. Stacey sailed from Bombay for Philadelphia, during the first days of July. He will be missed from our work. While he has been here we have had on the whole the best work in the branch for several years. We wish him well in his trip to America and trust that all will be well with him and his.

Pt. E. Ford will, for the present, assist in the work of the Army Branch.

W. Heab has been secured to have charge of the Restaurant. We bespeak for him your earnest co-operation and help.

Two lantern lectures have lately been given by the General Secretary on "Early Dravidian Architecture" and "Mountains and other Scenery."

The Sunday evening meetings continue to be well attended.

We expect to open the Rifle Range soon. Come around and have a shot.

Boys' Department.

The re-opening of Schools has brought back to the city our brothers who were away during the vacation, and the whole department rings once again with renewed vigour and enthusiastic efforts. Members of the various committees

are busily engaged in preparing ambitious and attractive programmes for the development of their particular clubs during this term. Ordinary members eagerly reap the fruit of the labour of the committee members, but we hope they too will soon learn to labour for improving others and enjoy the joy of *Service*.

We heartily congratulate all our members who have been promoted to the higher classes. To our less fortunate brothers we would say *Nil desperandum*. (Never despair).

On Wednesday, the 21st June, Mr. B. R. Barbar, General Secretary of the Calcutta Y. M. C. A. gave a very inspiring heart-to-heart talk to the Committee members, 20 in number. Every one of them must have been greatly impressed by the illustrations he gave about the sacrifice made by an American school boy in order to save the lives of seventeen of his countrymen. His description of the work of the Calcutta boys was also inspiring. We hope every one of our members will do his level best in his class as well as in our department and make himself useful this year. We thank Mr. Barbar most heartily and send our sincere greetings to our Calcutta brothers through him.

Coronation Social.—The day of the Coronation of our beloved Sovereigns was indeed a gala day for the members of our department. Several of the older boys came early in the afternoon and made the necessary arrangements for the procession and social. At 4-30 P.M., the procession started with a beautiful and fascinating array of many coloured flags, a flag with the picture of the King and Queen, and a beautiful placard containing the inscription "God bless our King George V" in front. At 5 we reached our athletic field where we indulged in the games of Basket-ball and Balchaplum for an hour and a half. The social Committee then served light refreshments to the members. Then Messrs. T. Loganathan and V. T. Srinivasan, made short speeches exhorting the members to promote Social fellowship among the members and asking each member to bring at least one more new member. After an English song by some of the members, Mr. Manuel spoke to the members a few words; then the Chairman, Mr. Ewing, gave a fine description of the flags of different countries which was very instructive indeed to all. The meeting was then brought to a close with the singing of the National Anthem and vote of most hearty cheers to the Sovereigns and to the Association.

Football Club.—The following officers have been appointed for the Sub-Junior team at a General meeting:—

Captain.—V. Ramachandrudu.
Vice-Captain.—P. S. Krishnaswamy.
Secretary.—T. Govindaswamy.
Treasurer.—C. Alagappan Chetty.

Football Tournament.—Mr. Sree Venkatesan Chettyar has offered a Silver Cup, so that a tournament in Football may be arranged for boys below 15 years of age.

The tournament will begin on the 26th of July. The admission fee for each competing team will be Rs. 2, which should be paid into the Boys' Department office before the 15th of July.

Detailed information regarding the tournament will be published in a separate pamphlet or may be had from the Y. M. C. A. office.

Holiday Excursion.—The Social Committee proposes to visit the Glass Factory at Mylapore on Saturday, 1st July. A visit to the Aquarium and a sea bath will be arranged on the 15th.

The next "At Home" will be given by our Hon. Treasurer and Mrs. Frohlic, probably on the 29th of July.

The *Literary Society* will hold its meetings from the beginning of this month on Thursdays.

HOBBIES' EXHIBITION is coming on Saturday, 22nd July.

The Work in India.

Mr. Frank Anderson, Student Secretary of Bombay, is one of our oldest secretaries in service in India. He has been a secretary in Bombay for 20 years. Mrs. Anderson has just left for Germany and Mr. Anderson will join his family in October. This is their furlough time.

Mr. T. E. Willmore is acting secretary of the Central Branch, Bombay, while Mr. H. A. Dennis is on leave for six months in Great Britain. Mr. Dennis hopes to get funds enough to clear the debt on the Bombay Building.

On May 18th, the Malabar and South Canara Student Camp was held. The Camp was organized by the Malabar Y.M.C.A. and was held at Nettur in North Malabar. Rev. J. Bittman, Prof. F. W. Henderson and Mr. K. T. Paul were present and gave addresses. The Camp was a great spiritual help to all who attended.

On Coronation Day the Poona Association held a Field Contest of sixteen events.

The Universal Week of Prayer for 1912 will be held from January 7th to January 13th. The Evangelical Alliance has issued a preliminary circular of suggested topics.

It is interesting to note that the Serampore College, founded in 1818 by Carey, Marshman and Ward and so recently re-organized, received its first royal charter from Frederick VI of Denmark in 1827. This is the only charter in India which can be utilized for the granting of degrees in Theology. The charter provides that no caste, colour, or country shall bar any man from admission.

The Work in Other Lands.

A joint campaign of the Y.M.C.A. and Y.W.C.A. in Cape Town resulted in the raising of £ 10,000 in fourteen days. The fund is to be used in clearing their respective debts.

Recent letters from G. S. Eddy, Esq., M.A., who is conducting evangelistic meetings among the students of China, tell of meetings in Shanghai, where over 300 students arose in a large meeting and promised to test Jesus Christ by daily reading His life and teaching by daily prayer and by following Him according to their conscience.

The Shanghai Y.M.C.A. has had a remarkable growth in the past four years. Although a new building was erected four years ago, it has been outgrown. The membership has increased from 300 to 1,627; its students in educational classes from 200 to over 600 and its annual receipts from Rs. 25,000 to 75,000 all of which is contributed and raised locally by the Chinese. Five hundred young men are studying the Bible of whom more than three-fourth are non-Christians.

Reports have been received from Dr. John R. Mott who has been conducting meetings in the interest of the World's Student Federation, of which organization he is General Secretary, among the colleges and universities of Switzerland, Egypt, Asia Minor and the Balkan States. The claims of Christ was presented with wonderful effect in every student centre.

Everywhere the student and professors were keen on having an aggressive student work, and organizations were formed among the students themselves for the purpose of forwarding the Christward movement. The welcome which was given to Dr. Mott by the Greek Catholics, Coptic, Syrian and other Christian bodies was quite unique.

The Vancouver British Columbia Association has closed its year with a record membership of 1,054. During the year no fewer than 201 men secured situations through the instrumentality of the Y.M.C.A.

So large an audience assembled at the sixty-seventh anniversary of the *London Central Association* on Tuesday, May 30th, at the Mansion House that very many were unable to gain admission. Amongst those present were some of the oldest supporters of the work, together with a considerable number of Colonial visitors. The Lord Mayor, Sir T. Vezey Strong, accompanied by the Lady Mayoress, presided over the gathering. The meeting was noteworthy by reason of the first public appearance of Mr. J. J. Virgo, in his capacity as General Secretary of the *London Central Y.M.C.A.*, and the warmth of his welcome made it evident that he enters upon his new duties surrounded on every side by the prayers and good wishes of hosts of loyal supporters. A message was received from His Majesty the King, congratulating the Association on the attainment of its sixty-seventh anniversary.

A large well-equipped Y. M. C. A., with bedroom accommodation for forty-two resident members, has been opened at *Dairen*, Manchuria—a city which only six years ago passed into the hands of Japan in a state of ruins.

Just before sailing for America Mr. Mott was granted an audience by His Majesty King George. His Majesty evinced the most lively interest in the Conference, and expressed his deep appreciation of the wonderful unifying influence of the movement.

The World's Student Federation is to have a new Vice-President in the person of Mr. C. T. Wang. Mr. Wang is from China. He has spent several years in study in America and has done much to arouse interest in Christianity among Chinese students in China and those studying abroad.

Mr. Christian Phildius, one of the three secretaries of the World's Committee at Geneva, has just brought to a close a most interesting tour of fifteen weeks in Hungary, Austria, Roumania, Servia, and Bosnia. No fewer than sixty-six meetings were held in important Hungarian localities, bringing together very large audiences, numbering on some occasions 1,500, and once as many as 3,000 persons. There are thirty-one Hungarian Associations already affiliated with the World's Alliance, and, as a result of this tour, twenty-eight other centres are contemplating the commencement of work. In Servia and Bosnia Mr. Phildius was able to inaugurate Associations at Belgrade and Sarajevo.



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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior:—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys:—Membership fee, boys under fifteen years of age, Re. 1; over fifteen and under eighteen years of age, Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

Sir N. G. Chandavarkar and the Bible.

One of the most remarkable expressions of opinion with regard to the Bible is that communicated by Sir N. G. Chandavarkar, Judge of the Bombay High Court, to the *Times of India*.

His Majesty the King-Emperor did two kingly acts, one in quick succession after the other. He signed the proclamation of the forthcoming Coronation Durbar at Delhi; and he replied in a tone of religious and royal earnestness to an address presented to him by deputations of Christian bodies headed by the Archbishop of Canterbury, with reference to the Tercentenary of the publication of the Authorized Version of the English Bible in one week. The coincidence between the two events is accidental; but it is

suggestive and providential. Is it prophetic of the brighter future for Christian England and non-Christian India? But I must check my visions and look at facts. The Tercentenary has come and gone. For England it has a deep meaning. Has it none for India—for us Indians? Let us see.

It was in the year 1871 John Bruce Norton, who served as Advocate-General of Madras for several years and had during his period of residence in that city worked for the welfare of the people, and earned their gratitude, was on the eve of retirement to his country. The Indians of Madras gave him farewell addresses at very largely attended meetings. In thanking them and recounting the progress higher education had made in this country, he declared that he could not conceal from them the feeling of disappointment that had come over him as regards the future of those he loved as

friends—Indians who had received higher education. They were becoming, he said, more or less worldly, and narrow in their sympathies and search for knowledge. And he called attention to the fact that they were manifesting a strong prejudice against the reading and study of the English Bible. That book, he pointed out, stood pre-eminent in the field of English literature; it was the inspirer of modern civilization; and yet educated Indians were fighting shy of it because they thought it was a Western book, and they had little to learn from the West on religious questions. That was so and even now it is so. And yet the best of our men of good mould loved the English Bible. Ram Mohun Roy caught its spirit; Keshub Chunder Sen drew largely from it; Ranade deeply studied it; and I had it from Telang that before he sat down to write his papers on the Ramayana and Gita, he had gone through the Bible. During the period of his illness in 1893 which ended fatally, by his desire I gave my spare time to sitting by his side for days together and long and interesting used to be our conversation. I was studying Job then. Telang and I had for several days talks on the book. 'I like that book,' he said. 'Do you like it because just now its tone falls in with your suffering?' I asked. 'Perhaps Job, they say, came out of affliction like polished gold. Isn't that Life?'

I have a letter before me in which a gentleman in Southern India interested in improving the Telugu literature and language asks what should be done. It is a very large question. We had literary conferences and these have done excellent work. But I may be allowed to point out—and the present occasion of the Tercentenary is opportune in that respect—that language is the slave of thought; thought, to use the words of Kingsley, grows out of morals; morals out of religion; and religion is what we preach and also practise. In short, a people's literature is its life, it is what its daily life makes it. Hence Father Faber, writing years ago, of the 'uncommon beauty and marvellous English' of the Authorized Version of the English Bible, said that 'it lives on the ear like a music,' that it is 'part of the national mind' of the English, and that it is 'the anchor of national seriousness.'

That is one lesson for us Indians; but it is the least of the lessons. I have a faith and it is this. To understand clearly the best that is in our Hindu Scriptures, to enter fully into the

spirit of their grand ideals and teachings, we must have the help of the Bible. Perhaps for Christians the reverse process is necessary; but on that I do not presume to judge. 'Repent ye, for the kingdom of God is come,' was the sacred utterance of the Baptist, and it has helped me to make out the depth of meaning of one of the most pregnant thoughts in one of the Upanishads, where we learn that we enter into 'Truth which is the Abode of God,' by beginning with *lapas* (the austerity of repentance). 'The wind that bloweth where it listeth' reveals in clear light the *Matarishwan* or wind of the Upanishads and we perceive why the noble lady Hannah More, a Platonist, considered the breathing of the air on her as something more than an emblem of the Holy Ghost. I might go on with my illustrations; but I am only suggesting.

A grand book is this—the Authorized Version of the English Bible. It has made souls. No wonder Gladstone said of it: 'Always in straits the Bible in church supplies my needs.' May it equally supply ours! At the same time let us not forget another translation of the Bible—the translation made by an English lady, mother of a pious son. Asked which of the different published translations of the Bible—Jerome's Vulgate, Luther's German Bible, the Authorized Version, and the Revised Version, this son preferred, he replied: 'I prefer my mother's translation.'

'What is that?' The boy answered: 'My mother has translated the Bible and translated it straight too. Her every-day life is a translation of God's Word.'

Thoughts from the Poets.

Slowly the Bible of the race is writ,
And not on paper leaves or leaves of stone;
Each age, each kindred, adds a page to it—
Texts of despair or hope, of joy or moan.
While swings the sea, while mists the mountains
[shroud,

While thunder's surges burst on cliffs of clouds,
Still, at the prophet's feet the nations sit.
—James Russell Lowell.

A glory gilds the sacred page,
Majestic like the sun,
It gives a light to every age;
It gives, but borrows none.
—William Cowper.

I say the acknowledgment of God in Christ,
Accepted by the reason, solves for thee
All questions in the earth and out of it.
—Robert Browning.

Wherewithal shall a young man cleanse his way?
By taking heed thereto according to thy word.
With my whole heart have I sought thee:
Oh let me not wander from thy commandments.
Thy word have I hid in mine heart,
That I might not sin against thee.
Blessed art thou, O Lord:
Teach me thy statutes.

—The Psalmist.

The Book of Power.

The Bible not only has power to awaken conscience; it likewise has power to vitalize. It requires life to communicate life. Emerson said of the words of Montaigne: "They are vascular. Cut them, and they will bleed." How much more truly may we say that of the writings which comprise the Bible. They are vascular, they vibrate with vitality. Cut them, and they will bleed. They are leaping out from life to life wherever they go among the nations. Wherever this river travels there comes vitality. Take even the literature of our day that comes with greatest helpfulness, and that seems to touch the sleeping conscience, it is the literature in which we find embodied the ideals and ideas of the Bible. Take the non-Christian religions, those sections of them which are manifesting renewed enterprise and activity. I make bold to say it is always where the Bible has been given the largest right of way.

So it is throughout Christendom. Those churches which are most formal and lifeless, and which, apparently, lack propagating power, are those which are most ignorant of these writings. Here is vitality: "Thou hast the words of eternal life." "My words are spirit, and they are life."

The Bible has energizing power as well. Huxley said that the only true education is that which enables a man to do what he knows he ought to do, at the time he ought to do it, regardless of the consequences. I would emphasize that the Bible, as no other writing, communicates power, enabling men to take that difficult step which you and I are called on to take many times each day, the step between knowing our duty and doing it. It is at this point that the other religions so hopelessly break down according to their own confession. They tantalize their followers. I have talked with thousands of them, and I am in a position to know. What sinful men up and down this world want is not more teaching as to what they ought to do and be, in higher ideals and in fresh examples, but power which energizes the will to do its duty. For some

reason which never fails to move men with awe, God has been pleased in all these years to communicate most largely His impulse and irresistible energy through these vital pages that we scatter at times, I think, so carelessly among the nations.—John R. Mott, LL.D.:—from an address before the British and Foreign Bible Society in Queen's Hall, London. Delivered shortly before the Edinburgh Conference.

I Want to Study the Bible Because:

1. It is the most talked about book in the world.
2. Of its importance and interest as history and literature.
3. It introduces us to Jesus Christ, the world's highest ideal of a man.
4. It is a mirror which reveals a man to himself and helps him to know himself.
5. It contains the gospel of good cheer, giving one a clear conscience and power to live a clean, unselfish and masterful life.
6. It is wonderfully adapted to every period and circumstance of a man's life.
7. It furnishes the greatest motive for action and the greatest comfort in adversity.
8. It reveals the truths and principles by which a man is to be judged when he stands before God.
9. It gives man a hope that reaches beyond the grave to a blessed life of immortality.
10. It has produced the world's best civilization, the best books, the best orations, the choicest paintings, the most soul-inspiring music, the best benevolent and charitable institutions and the noblest characters are the result of the teachings and ideals of the B.B.e. Seek the Ideal.

The study of the Bible has for its aim, to know God as He is in actual life and experience. The Book is as big as the world, and as strangely and wonderfully mingled in its contents. It is a mirror of human nature of unequalled truthfulness, devoid of exaggeration—optimistic or pessimistic. For success in business the first essential is a just and adequate knowledge of human nature. As a text-book, nothing can compare with the Bible.

Life gives up its best in all things, only to patient loving labor. Skim over the pages of Scripture, and you inhale an evanescent scent of hidden sweetness. It is the busy lingering bee, that forces its way down into the deep chalice of the flower blooms, that carries the golden honey home, and gathers, against the dark days that must come, a rich store of comfort, strength, and sustenance.—Professor Elmslie, D.D.

The Testimony of Noted Men.

Through the vista of history we see slavery and its pagan theory of two races fall before the holy word of Jesus. *Chrysostom.*

There is no better rule than so to live that Christ would approve of your life.

John Stuart Mill.

"In all my study of the ancient times I have always felt the want of something, and it was not until I knew our Lord that all was clear to me; with Him there is nothing that I am not able to solve." *Johann von Muller.*

"The divine man, the saint, the type and model of all men." *Goethe.*

"The brief record of these three short years has done more to soften and regenerate mankind than all the disquisitions of philosophers, and than all the exhortations of moralists." *Lecky.*

"Jesus the keeper of the poor, the friend of the sinner, the brother of the sufferer, the comfort of the sorrow-laden, the healer of the sick, the uplifter of the fallen, the lover of men, the redeemer of women. We claim Him as our own." *Rabbi Kohler.*

"Between Him and whoever else in the world, there is no possible term of comparison." "I know men and Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christ and all other religions whatsoever the distance of infinity; from the first day to the last He is the same, always the same, majestic and simple, infinitely firm and infinitely gentle." Napoleon turned once at St. Helena to Count Montholon with the inquiry, 'Can you tell me who Jesus Christ was?' The question was declined, and Napoleon proceeded, 'Well, then, I will tell you. Alexander, Caesar, Charlemagne, and I have founded great empires, but upon what did these creations of our genius depend? Upon force! Jesus alone founded His empire upon love, and to this very day millions would die for Him. . . . I think I understand something of human nature, and I tell you all these men and I am a man.

Jesus Christ was more than a man.

Across a chasm of eighteen hundred years Jesus Christ makes a demand which is, above all others, difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to Himself. He demands it unconditionally and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man with all its powers becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love toward Him. This phenomenon is unaccountable. It is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame, time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most. I have often thought of it. This it is which prove to me quite conclusively the divinity of Jesus Christ." (Quoted by Liddon, concerning Napoleon's testimony in The Divinity of Our Lord).

Social Service.

Arthur Davies, Esq., who has always taken an active interest in social service, has kindly offered to the members of the Y. M. C. A., the use of the following books.

These may be had on application to the General Secretary. We would urge those availing themselves of the offer to return the books promptly, as otherwise it would hardly be right to ask Mr. Davies to forego his own convenience to this extent:—

Nettlefold	...	...Practical Hussing.
Alden & Hayward	...	...Hussing.
The Pudding Lady	...	...Stead's Publishing House.
Kelynack	...	...Infancy.
Kelynack	...	...Childhood.
Frere	...	...Children's Care Committees.
Webb and Hutchins	...	...Socialism and National Minism.
Shadwell	...	...Industrial Efficiency.
Jackson	...	...Unemployment and Trades Unions.
Schloss	...	...Insurance against Unemployment.
Dawson	...	...Vagrancy Problems.
Booth	...	...The Vagrant and the Unemployed.
Alden & Hayward	...	...The Unemployable and the Unemployed.
McKenzie	...	...Warbe Humanity.
Reason	...	...Poverty.
Rowntree	...	...Poverty.
Mulrhead	...	...Starting point of Poor Law Reform.

Sellers	...	...Foreign Solutions of Poor Law Problems.
Crawford	...	...Ideals of Charity.
Problem of the Feeble Minded	...	...Abstract of Commissioner's Report.
Minority Report	...	...Criticism.
Peabody	...	...Approach to the Social Question.
Barnet	...	...Towards Social Reform.
Karl Pearson	...	...Groundwork of Eugenics.
Bell	...	...Social Service.
Watson	...	...Social Problems and the Church Duty.
Rogers	...	...Charitable Relief.
Masterman	...	...Condition of England.
Cotterill	...	...Human Justice for those at the Bottom.
Adderley	...	...Parson in Socialism.
Spencer	...	...Social Degradation.
Spencer	...	...Social Reclamation.
Madras Catholic Directory, 1911	...	...
Catholic Social Year Book, 1911	...	...
Oldham C. O. S., Handbook, 1911	...	...
Annual Charities Register, 1911	...	...
C. O. S., Occasional Papers, Series II & III.	...	...
Jenks	...	...Government Action towards Social Welfare.
Bosanquet	...	...Aspects of the Social Problem.
Health of the Nations	...	...Council of Women.
Newman	...	...Health of the State.
Barnett	...	...New Poor Law or No Poor Law.
Sutter	...	...Britain's Next Campaign.
Poor Law Report, 1909.	...	...In five volumes (Blue Book).
Foreign & Colonial Systems of Poor Relief	...	...Blue book.
Huggard	...	...The Poor and the Land.
Parmelee	...	...Anthropology in relation to Criminal Procedure.
Quinton	...	...Crime and Criminals.
Russell	...	...Young Gaoi Birds.
Dock	...	...Hygiene and Morality.

(Y. M. C. A. Royapettah Branch.)

Members of this branch, who were away from Madras for their holidays, have returned once more to renew their studies with fresh vigour and strength. The Committee have decided to do work in a systematic manner during this term.

Membership.—The membership of this branch has considerably gone down. This is chiefly

due to the fact that very many of the members have permanently left Madras for various reasons. The General Secretary, with the help of the Committee members, is now trying to increase the membership. There were 3 new admissions during the month of July, and it is hoped that many more members will join, when the tennis and badminton courts are opened.

Bible Classes.—The Bible study will this year be somewhat different than in the past. Rev. J. S. M. Hooper has consented to lead a Leader Training class for several of the most interested members in Royapettah and Chintadripet. These leaders will help in the smaller groups which will be formed under their leadership. The course of study will be the new course which Mr. Larsen is preparing, week by week, on the subject of "Prayer." We hope that every member will join one of the groups, which are to be formed.

Athletic.—The Athletic Committee has decided to open the tennis and badminton courts. The tennis court, which is badly in need of repairs, is being repaired.

Our grounds will once more present a lively scene every evening after the court has been renewed.

Social.—The members have decided to have a social at the early part of next month. It is expected that many members and friends will be invited to it.

General.—A Lantern Lecture was given by Mr. White on Martin Luther during the latter part of last month. The room was quite full. The Literary Secretary is intending to arrange for such lectures, with Mr. Ewing, every month. The reading room is not made much use of, as many of the magazines and papers which were supplied by the Central Branch have been discontinued.

We welcome once more in our midst Mr. and Mrs. S. T. Rhenius, who were recently married. Mr. Rhenius is one who continues to be a member from the very commencement of this Branch. He was, for many years past, the Religious Secretary of this Branch, and always took a keen interest in everything that was connected with this Association. We wish Mr. and Mrs. Rhenius a long, happy and useful life. May God's choicest blessings rest on them. We have no doubt that Mr. Rhenius will still continue to take interest in this Association.

J. H. HENSMAN,

Honorary Secretary.

Men's Sunday Meetings held in the Auditorium of the Y. M. C. A. from Jan. 1st to July 1st, 1911.

Date.	Speaker.	Subject.
Jan. 1	R. L. Ewing, B. A.	"The Last Lap."
8	Delegates to the Convention.	Reports of Bombay Convention.
15	Ditto.	Ditto.
22	Rev. G. S. Eddy, M. A.	Oberammergau
29	Rev. J. E. Neill, A.M.	Temptation.
Feb. 5	Rev. W. E. H. Organne.	An Interpretation of 4th Vol. of Ed. Miss. Conf. Report.
12	Rev. Canon Goldsmith.	Ditto.
19	Rev. W. Meston, M.A. B.D.	"Prayer."
26	Rev. J. D. Mitchell	"The Influence and Privilege of Christian student."
Mar. 5	Rev. A. G. Hogg, M.A.	"Hinduism."
12	Rev. D. G. M. Leith, M. A.	"The Sufficiency of Christ in the Life of Francis of Assisi."
19	Rev. Norman Bennett	"The sufficiency of Christ in the Life of David Livingston."
26	Rev. J. S. M. Hooper, B. A.	"A Full Life."
Apl. 2	Prof. E. Drew	"Augustine-Manichee, Platonist, Saint."
9	Rev. P.B. Ragaviah	"Zeal for God."
16	Prof. B. Raju, M.A.	"Meaning of Easter."
23	J. R. Isaac	"Confidence in God."
30	H. W. White, B.A.	"Social significance of Jesus."
May. 7	Rev. K. Heiberg	"Ways of Escape."
14	P. E. Devadasan	"I Remember."
21	Rev. J. J. Kingham	"Christian Fellowship."
28	H. G. Stacey	"Humility."
June. 4	P. Chenchiah	"The Sonship of God."
11	J. R. Sivasubramanyam.	"A Sinner's Friend."
18	E. Parthasarathy	"The Tongue."
25	Rev. F. Kingsbury	"The Miracles of Jesus: Their Significance."

Sunday Meetings.

A series of meetings on the general subject of "Friendship and Service" will be held in the Auditorium at 4 P.M., the last Sunday of July and during the month of August.

The schedule, as arranged, is as follows:—
July 30th.—*Friendship*: An Element in the Growth of Character.

August 6th.—*Friendship*: The Great Way to Service.

August 13th.—*Service*: The Living Use of Life
August 20th.—*"Father Nehemiah Goreth: A true Indian Worker."*

August 27th.—*"The Ideal of Renunciation."*

This series of addresses are especially arranged to be of interest and help to all Christian young men. Don't be content to attend yourself, but bring your friends that they may also benefit by hearing these helpful and practical addresses.

Bible Study.

The New Course.—Mr. L. P. Larsen is rendering a real service to all young men in writing a course of studies on "Prayer." Last April the religious work committee of the Association of which Rev. D. G. M. Leith was then Chairman, decided to ask Mr. Larsen to write this course. It is being published a week at a time and at present four weeks consisting of 64 pages, is in the hands of nearly 200 men who have been formed into groups for the study of this course.

Monthly Meeting of Associated Bible Groups.—There will be monthly meetings of all the members of the Bible groups. At these meetings the strongest and best speakers are to be obtained to present the different phases of Bible study and to speak upon devotional topics. The first meeting will be held on the 17th August at 6 P.M., in the Devotional Room, when the Rev. R. W. Peachey will give an address upon the subject "Life's Values Realized through Bible Study." We hope to have Mr. A. C. Harte, our National General Secretary, address the associated groups in September.

Leader's Training Classes.—Two classes have been formed to help those who have consented to lead the various group. Prof. A. G. Hogg is conducting one class which meets at the Association on Wednesdays at 5-30 P.M., and Rev. J. S. M. Hooper is leading another class at the Royapettah Branch on Fridays at 6-15 P.M. Already many leaders have been enrolled in these two training classes.

Plans are on foot for starting other groups soon. If you have not yet joined one of these study classes, speak to any of the secretaries or members, and they will gladly give you additional information as to how you can find a group.

Groups already formed.

No. of Groups.	Place.	Time.	Course.	Leaders.
6 Fenn Hostel	...	... Sat., 8 P.M. ...	... "Prayer"	... Various.
3 Miller Home	...	... Sat., 8 P.M. ...	... "	... "
3 Y. M. C. A. Hostel	...	... Sun., 12 P.M. ...	... "	... "
2 Y. M. C. A. Lodge	...	... Sun., 12 P.M. ...	... "	... "
2 Royapettah Branch	...	... Time not definite ...	... "	... "
1 Educational Dept., Esplanade	...	Wed., 8-30—9-15 A.M.	Positive Life	... E. Parthasarathy.
1 " " "	...	Wed., 6-30—7-15 P.M.	" "	... H. W. White.
1 " " "	...	Sat., 6-0—7-0 P.M.	Life of Christ	... R. L. Ewing.
1 Boys' Department	...	Sun., 2-0—3-0 P.M.	Men Who Dared...	... J. S. David.
1 " " "	...	Fri., 6—7 P.M.	" " "	... S. Manuel
1 " " "	...	Sat., 6—7 P.M.	" " "	... H. W. White.
1 Royapettah Boys	...	...	...	... Davasundram.
1 John Pelly Army Branch	...	Fri., 8-0—9-0 P.M.	Men Who Dared...	... Rev. R. F. Burrow.
1 Chintadripet	...	Sun., 9-30—10-30 A.M.	Prayer	... J. R. Isaac.

The July Social.

The Membership Social was held on Friday the 21st of July at 5-30 P.M. A large number of old members and their friends came to extend a hearty welcome to the new members and the new students who had just come to the city. After refreshments have been served all went to the Auditorium which was beautifully decorated for the occasion. Mr. Dunhill occupied the chair until the arrival of Mr. E. S. Hensmen who was unavoidably late. The programme consisted of piano, mandoline and vocal solos, readings, bone playing, and imitations. Those taking part in the programme were Misses Wynne, Mrs. Shaw, Miss Lazarus, Miss Nicholas and Ptes. Heathe, Cross and Ford.

After the musical programme, Mr. John Mathai, B.A., B.L., extended a hearty welcome to the new members and endeavoured to interpret for the benefit of those who had not yet become sufficiently familiar with the work of the Association, its aims and purposes in terms which he himself understood during the course of an experience of nearly 7 years. The main principle on which the Association stood was what is familiarly known as that of service. A principle which he thought had not yet been sufficiently recognised and the importance of which had not been sufficiently brought home to the people of this country. He said that the Association was an important agency

at work in this country to inspire the younger generation of the country with a new sense of duty and with a new enthusiasm for the service of their country.

Mr. Hensmen having arrived took the chair and in making the usual chairman's remarks, gave a welcome to all who had lately joined the Association and also gave his own personal testimony as to the benefits which men could derive from the Association.

Our hearty thanks are due to those who helped to make this social a success.

Physical Work.

Dr. Wiley of the Department of Agriculture in America is considered an expert on the care of the human body. Read carefully what he says and then think of the things you are not doing to preserve your health.

Man will clothe his body, but at the same time neglect to nourish himself properly with food and exercise—the essentials for health. He doesn't care to bother to consider the effects of certain foods. If they are agreeable to his palate, that's enough. He doesn't care to spend time in a well equipped gymnasium exercising and enjoying a wholesome recreation."

"The most indifferent kind of indifference," says Dr. Wiley, Chemist in the Department

of Agriculture at Washington, "is the indifference of the average man toward his health. The efficiency of every human being depends on the state of his health.

"Why should men die at all, except to make way for younger men? My opinion is that we are even better than the younger men. The best way to do is to obey the laws of hygiene, and preserve your vitality.

"Age is not a matter of years, but of the limpidity of the protoplasm. If you keep your protoplasm young, there is no reason why you cannot live to be as old as Methuselah.

"Men whose vitality is low, will be easily infected if they come in contact with disease."

Do you realize that the Madras Y. M. C. A. has one of the best equipped gymnasiums in India and that there are opportunities for exercise of all kinds six days in the week. Six gymnastic classes are conducted weekly and already several of the members have joined. The classes meet as follows :—

Boys 4-30—5-30 P. M. Mondays, Wednesday and Fridays
Seniors 5-30—6-30 P. M. Do. do. do.

Over forty have registered for these classes and we hope that others will avail themselves of this splendid opportunity. Before next month we hope to have two other classes a week, one for the training of leaders and one to suit the convenience of the 75 members in the Educational Department.

A little later, a course of lectures will be arranged for on Hygiene or the preservation of the health.

The football club has been organized and held its first meeting on the Athletic Field, 19th July, at 5-30 P. M. The office-bearers were elected as follows :—

E. S. Chinnaswamy ... Captain.
T. Purushotham ... Vice-Captain.
M. S. V. Gupta ... Secretary.

The first match of the team was played on Monday, the 24th July, against the A Company team of the Leicester Regiment. Our team won by six goals to nil.

Two interesting matches were played during the last month by the Esplanade Hostel members. One was against the Fenn Hostel team which ended in a pointless draw. The other was rather an amusing than real game. The 'Medicoes' of the hostel arrayed themselves under Capt. Geo Zachariah against "the non-Medicoes" who led by Capt. Nairn (alias M. Narayanan) proved a formidable foe to the former and beat them by six goals to nil.

We are planning on having a football match soon of Secretaries vs. Members. Watch for the announcement and come prepared to encourage the secretaries.

There is much talk among the members regarding the starting of cricket. Already a number have given their names to Mr. K. D. Muthiah who is the promoter of this activity. If you are interested, see him at once, so that we can start as the season is now on.

News and Notes.

Mr. A. C. Harte, our National General Secretary, who is now in Ceylon, will give an illustrated address on the world-famed "Passion Play of Oberammergau" in September.

Mr. M. P. Pothen, who was one of the secretaries in Madras about three years ago, has lately been ordained, and is teaching in the Seminary at Kotayam. We congratulate him and wish him the joys of a successful and useful career.

Last month Mr. W. Chub, who has been working in the Bangalore Y. M. C. A., passed through Madras on his way to Calcutta, where he is to enter the Training School for Secretaries.

We want to invite all our readers to read a series of articles, to appear in the *Young Men of India* on "Studies in the Psychology of Religious Experience" by Prof. K. J. Saunders of Kandy (Ceylon). The first article on "The Subconscious" will appear in the August Number.

The first Moonlight Hostel Social for the term was held on the 14th on the terrace. Mrs. Ewing, Mrs. White and Miss Woods were among the guests. After refreshments a Burmese song was sung by Mong Bakhin, and Mr. K. C. Thomas recited a humorous piece "Mr. Jaga Rao, B. A., B. L." Mr. Purushotham's country dance was greatly appreciated. Mr. K. Zachariah and Mr. Ekambaram welcomed the new students, and Mr. J. S. David welcomed Mr. E. C. Worman, the New Student Secretary. The singing of the National Anthem brought the Meeting to a close.

Preparations are progressing through the various Committees for the Fifth Student Camp. This will be held at Pallavaram, September—

26th—October 1st. A strong programme has been prepared. Some of the speakers who have promised to come are :—Rev. L. P. Larsen, Rev. J. P. Jones, Prof. A. G. Hogg, A. C. Harte, Esq., Rev. W. Meston. Next month a full programme will be printed.

The Beach Meeting Committee have decided to hold a series of meetings similar to those held last February the last week in August. They will be held for five days instead of three days as in February. Announcements and programmes will be printed soon.

It has been decided by the Board of Directors to open a non-boarding hostel in the ground floor portion of our building formerly occupied by the Gramophone Company. Already many inquiries have come concerning the plan.

If any of our readers have not paid their subscription to the Member Britannica Encyclopedia Fund, they are invited to do so at once. The books are in Calcutta waiting for us to send for them, but we cannot do this until all the money is in hand.

At our Y. M. C. A. Lodge in Chintadripet, there are certain alterations taking place. After these are completed, the Lodge will accommodate about ten more. The place has been overcrowded during the past month with 26 men.

A meeting was called on the 18th July of several of the members to consider what we could do to improve the membership. It was felt that the membership could be doubled. At present, we have 290 members—not including the Boys' Dept., John Pelly Army Branch, and the Royapettah Boys' Dept. Many excellent suggestions were given. It was felt that the literary life of the Association should be improved, and to this end new books should be added to the Library. Another proposal was made to start a literary society. This was expected as an excellent plan by all present and a committee was appointed of the following persons to inaugurate such a society :—

Mr. Paul Appaswamy, chairman; Mr. K. Zachariah, secretary; Messrs. John Mathai, D. Gnanaprakasam and P. Chinchiah.

It was agreed that in all these plans the sympathy and support of the Hostel members would add much strength to the movement.

The Hon. Mr. G. K. Gokhale, C. I. E., visited the Association when in Madras and expressed a keen interest in the work that was being done. His visit was a very unexpected one so that little preparation could be made to receive him. Mr. J. S. David, learning that he was taking tea in Georgetown, went and gave him a personal invitation which he accepted. We are sorry that there was not more time to receive Mr. Gokhale in a proper and fitting way.

A lightning ping-pong tournament was held on 14th July in the Games Room. The tournament was witnessed by a crowd of members. There were twelve entries and it was won by Mr. V. R. Sebastian. The prize was presented to him at the moonlight social on the terrace that night.

There is no special write-up of the John Pelly Army Branch this month. This does not mean that things are dead in this department of our work. The Sunday evening meetings have been well attended. A number of men have been in the furlough quarters and the restaurant has been well patronized. Perhaps the latest development is the re-opening of the rifle range. Some good scores have been made and much interest has been shown. A social was held and many men have spent the evening at billiard, reading, games and with the piano and gramophone. A complete write-up will be given next month.

Mr. K. T. Paul was with us last month. His address on "Seeking versus Learning" was much appreciated by all who attended the meeting.

Educational Department.

The several classes in the School of Commerce have now been organized and the work is in full swing. During the last week of July, the Shorthand and Book-keeping (Elementary grades) results were published, and we give below the names of the successful students :—

SHORTHAND (ELEMENTARY).

11 sent up and 5 passed.

C. Ponuambalam	...	...	First class.
Elisha Peeraji	...	...	Do.
Ephraim Isaac	...	...	Do.
K. Rungiah Chetty	...	...	Second class.
Ganesa Mudaliar	...	...	Do.

THEORY & PRACTICE OF COMMERCE (INTER-M.)

4 appeared and all passed.

Ramakrishnan...	...	Second Class.
Ramasawmy Iyengar	...	Do.
M. B. D'Costa	...	Do.
A. R. Lakshimakantam	...	Do.

BOOK-KEEPING (ELEMENTARY)

6 sent up and 2 passed.

Thiagaraja Mudali	...	First Class.
C. Megavarnam	...	Second Class.

The total enrolment in each class on the 28th July, stood as follows:—

Typewriting	...	34
Shorthand	...	33
Book-keeping	...	33
Banking	...	8
Theory and Practice of Commerce	...	26
Commercial Geography	...	5
English	...	40

All admissions to these classes will be closed during the first week of August.

Bible Classes.—Three Bible classes will be conducted during this term and students desirous of joining any of these classes are requested to send in their names to Mr. H. W. White. The Classes will be in charge of Messrs. H. W. White, R. L. Ewing and E. Parthasaradhi. The hour of meeting will be notified later. The 9th, 19th, and 28th of August being Commercial holidays, the Classes will be closed on those days.

Boys' Department.

Membership.—Twenty-four new members have been admitted during last month. Of these Madhi Ali introduced 4, J. C. David 3, Govindarajulu and Deenadayalu 2 each. We have to congratulate the Membership Committee on their good work. Their programme is to increase the membership to 200 before the end of the year. Only 70 more are required to reach the goal.

Social.—The average attendance in the Games Room was 53 in July. On the 1st of July a party of 14 members spent a very pleasant morning in the People's Park, enjoying *Boat-rowing* and visiting the inmates of the Menageri.

On Saturday, 15th July, 16 boys visited the Marine Aquarium, and later on some of the daring ones enjoyed a Sea-bath. We are very thankful to Mr. Devanesan (Biology Tutor, Christian College), for accompanying the boys and explaining to them about the specimens. Some of the boys made a collection of some

good specimens of crabs and shells. Photographs of the party may be obtained from S. D. Vedaya (Social Secretary), at 4 annas each.

The following programme is arranged for August by the Social Committee:—Boating, Saturday 12th August; Trip to Red Hills, 19th; Visit to the Museum, 26th.

Literary Union.—Subjects discussed last month:—

29th June. "The Coronation," by Mr. J. C. David.

13th July. "Alexander the Great," H. W. White, Esq.

19th July. "Dignity of Labour," Mr. A. S. Govindarajulu.

26th July. "Moral Courage," Mr. Madhi Ali.

Our thanks are due to Messrs. K. Zachariah and Daniel Gnanapragasam for presiding at two of the meetings and encouraging the boys.

Football.—The Tournament Committee met on the 14th of July and have arranged the following schedule of Matches:—

Aug. 3, 5 P.M. Y. M. C. A. Sub-Juniors vs. Noble Eleven (Pachaiyappa's).
 " 5 " St. Gabriel's High School vs. Royapettah Boys' Department.
 " 12 " Finals.

The Junior Team was re-organized and Mr. B. K. Varadarajulu was elected Captain, and V. Chellapillai, Secretary of the team. We hope the team will have a bright season under their leadership. The following matches were played by the Sub-Juniors last month:—

Central Association vs. Royapettah...1=0.
 Do. vs. St. Gabriel's...0=1.
 Return match with Do. ...1=0.

Annual Sports.—The Sports Competition will be held on the 9th of September and not in August as was announced before.

Bible Classes.—Enrolment for the Bible Classes were made on Friday, the 14th July, after a very instructive Lantern Talk on the "Bible in China, Japan and Corea" by Rev. W. E. H. Organne of the Bible Society. 27 boys have enrolled themselves in 3 classes which are lead by Mr. J. S. David on Sundays at 2-30 P.M.; Mr. H. W. White, Saturdays at 6 P.M., and Mr. Manuel on Fridays at 4-15 P.M.

Arrangements have been made by Mr. Devasundaram to hold 2 classes at Royapettah for the boys.

At least 50 boys can conveniently attend any one of the three classes held in the central building. Those who have already joined may get others to join.

Boys' Camp.—The Camp will be held at Pallavaram just before the Men's Camp during the Michaelmas holidays, Sept. 22-25.

Boys and others who are interested in the Camp are requested to make this known to others.

Garden Club.—Seven members have joined this club that is newly formed and are very enthusiastic about their plants that have just sprouted. We hope they will not be discouraged at failures but will hold on to the end and compete one with the other in healthy rivalry. When they succeed, other boys will say "I am sorry I did not join the club early; now there is no room."

Work in India.

At Coimbatore a new Y.M.C.A. building is being constructed. The plan calls for a large hall, library, class rooms, residential quarters for the secretary, and the second floor for a hostel. The site is very well located, and provides space for the bungalow, garden, two tennis courts and a football field. The estimated cost of the building as site is Rs 14,000. One of the members of the Coimbatore Association is in the Secretaries Training School in Calcutta.

The Malayalam Student Camp will be held from Sept. 2nd to Sept. 5th.

Eleven students have registered for the second term of the Secretaries Training School. There is no doubt that the school will grow with such an excellent faculty at its head.

We are glad to note that Mr. Joseph Callan, Secretary of Bangalore, received the degree of B. D. from the Hartford Theological Seminary. Mr. Callan has been studying in America since he went on furlough, but will return to Bangalore early in November.

Mr. A. C. Harte, the National Secretary, is spending the month of August in Ceylon. He will conduct evangelistic meetings and assist in building campaigns. Mr. Harte will attend the Malayalam camp in September.

Mr. J. N. Farquhar, who went to England after the Constantinople Conference, has returned to India, and will resume his work as National Student Secretary.

Word has been received that Dr. John R. Mott, Secretary of the World's Student Federation and of the Foreign Department of the International Committee of the Young Men's Christian Association of North America, has arranged to visit India in December 1912, in connection with the next World's Student Conference and the Continuation Committee of the Edinburgh Conference.

An enthusiastic movement is being carried on in Karachi for a Y.M.C.A. building. A canvass resulted in the raising of Rs. 45,000. A Parsee friend started the list with a subscription of Rs. 1,000. The Commissioner in Sind, and the Chairman of the Chamber of Commerce in Karachi, have become staunch supporters of the movement.

A plan is being inaugurated whereby work is to be started among the large number of young men who come to Mussoorie.

The Salvation Army is doing an extensive work in India and Ceylon which few realize. By a recent report it is shown that the Army employs 190 European and American missionaries, and 2,075 Indian and Ceylonese officers. They occupy 2,574 stations and carry on 409 village day-schools.

Industrial Missions have become of prime importance in India. Recently an Industrial Missionary Association was formed for the promotion of this phase of work.

The Bangalore Theological College re-opened on the 7th July. Seven of the eight students, who started their three years' course last year, have returned, and six new students have entered.

The welcome news has reached India that Mr. W. W. Crutchfield, Secretary of Ceylon, who was compelled to go to Switzerland nearly a year ago, because he was suffering from tuberculous, will reach Colombo on Oct. 7th.

The Y.M.C.A. at Simla is making an effort to liquidate their building debt of Rs. 50,000. A condition promise of Rs. 30,000 has been made, if the Association can raise the remainder. Already Rs. 14,000 of the Rs. 20,000 has been subscribed.

The work is alive in Rangoon. Although Mr. McCowen is alone, their building debt has been reduced Rs. 22,500 during the past few months. Socials, Life and Conduct classes

lectures, billiard, draughts, chess and badminton tournaments, and a Saturday evening concert of moving pictures make up some of the programme for the monsoon season.

The Byculla Branch in Bombay has carried on their work for several years in rented quarters. The National Council has offered to give Rs. 10,000 if an equal amount can be raised in Bombay. The Indian Christians are trying to raise Rs. 1,000, for it is felt by the Committee that this ought to be done before Europeans and non-Christians are approached. Already Rs. 884 has been raised.

Recently in Bombay a meeting of all the Committee members and Office-bearers was called. The purpose of the meeting, as was explained by the chairman, was to pray. Just as the committees meet once a month to discuss the affairs of the Association, they are planning to meet once a month for prayer. "More power was wrought by prayer than this world dreams of" said the poet.

Mr. T. B. Chandi and Rev. B. C. Sircar are doing special organizing and evangelistic work in Travancore and the Bengal, respectively. A recent report of the work told of the difficulties and the real success. Mr. Sircar took a trip far into Assam and has opened a field hardly touched before by the Y.M.C.A.

Work in other Lands.

I will place no value on anything I have or may possess except in relation to the Kingdom of Christ—*David Livingstone*.

The total number of delegates at the Constantinople Conference was 226. These came from 31 different countries.

At Melbourne University, Australia, the students have inaugurated a scheme to start settlement work. This is a work among the poorer classes of the City. Fifty women students are engaged in studying Bosworth's "Life of Christ" and "Studies in the Pauline Epistles" by G. S. Eddy.

In the Canton China Y.M.C.A., 170 men have been induced to enter Bible study groups.

At Sao Paulo, Brazil, where the Association has begun an aggressive work, the educational classes are so crowded that there is only standing room. The secretary is getting these men into Bible study circle and is enlisting them in work for others.

A membership campaign in Shanghai brought in 655 members, 400 of whom were new members.

Mr. G. S. Eddy is expected to reach America on August 6th. After five months' work there, he will return to India about Feb. 1st of next year.

The following resolution of thanksgiving was passed by the executive committee of the Federated Missions of Japan on January 16, 1911:—"Believing that the success of the Young Men's Christian Association has an important bearing upon the entire Christian Church in Japan, the executive committee of the Federated Missions views with deep gratitude the recent movement of the International Young Men's Christian Association to provide the Associations in Yokohama, Tokyo, Kyoto, Kobe and other places with permanent buildings." This resolution places the emphasis—where every officer of the Association itself would place it—on the real service it can render the Church in Japan.

The Railroad Department of the Young Men's Christian Association in North America has had a remarkable growth. The table below shows how the men and the companies operating Railways, have taken to the Association idea:—

	1900.	1910.
No. of Associations	151	246.
No. of Members	37,074	85,881.
No. of Buildings	74	179.
Contributed by Companies towards expenses	£39,000	£97,200.

Book Reviews.

"The Message to India of the World's Missionary Conference" Edited by Mrs. Whitehead. Printed by the Lawrence Asylum Press, Madras. Price As. 6.

This little book will serve in supplying a real need to a large number of people. They cannot read because of time and opportunity the nine volumes of the Edinburgh Conference Report and yet every one interested in the conference desire to know what was said about India. The eight chapters consist in extracts from the Report. They are placed in the following order:—i. The Evangelization of India; ii. Christianity and other Religions; iii. The Church in India; iv. Christian Education; v. Leadership in the Indian Church; vi. Unity and Co-operation. vii. Missions and Government. viii. The Missionary Spirit in the Church. Every chapter in the

book should be read carefully by all Christians in India. It will serve as a Mission study text book. Each member of the group can have a copy and can study with a leader and discuss the problems which are confronting India's evangelization to-day. There is no doubt that a study of this book will give us such a revelation of the condition of Christianity in India as we have never had before. The present position of the Church in India, its need of leaders, the advisability of independent and self-governing churches, is only an example of important subjects discussed. Perhaps the character of the book can be shown in no better way than by repeating the sentiments of the letter which the Conference sent to Christians in non-Christian lands: "Accept our profound and loving sympathy and be assured of our confident hope that God will bring you out of your fiery trials as a finely tempered weapon which can finish His work in the conversion of your fellow-country

men. It is you alone who can ultimately finish this work.....We rejoice to be fellow-helpers with you in the work and to know that you are being more and more empowered by God's grace to take the burden of it (India's evangelization) upon your own shoulders.....A strong co-operation in prayer binds together in all the Empire of Christ. Pray, therefore, for us.....as we pray for you". A book which sets forth such a spirit as this cannot help but be a great power among all Christians in India.

H. W. W.

The Life of Rev. G. N. Pakkianathan of Kodai-kanal has been recently published by one of his sons, Mr. G. P. James. It is written in easy Tamil with pictures of the pastor's family. It is a typical life story of a South Indian pastor—a life of simplicity and faithful devoted service. The pastor's quiet influence, constant self-sacrifice, and overflowing sympathy is worthy of emulation.

J. R. I.



YOUNG MEN OF MADRAS

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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior :—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys :—Membership fee, boys under fifteen years of age, Re. 1; over fifteen and under eighteen years of age Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

'The Realization of Jesus Christ : By the Practice of His Presence.

K. C. CHACKO, M. A. *

Religion in all its phases may be regarded as a "prayer for life." Real satisfying life has always been believed by man to be bound up with fellowship with the Living God. It is often pointed out that while the history of the non-Christian religions presents a picture of man's quest after God, in Christianity we have the story of God's quest after man. Shall we not then say that the realization of Jesus Christ means the receiving of God's friendship by man?

* Mr. Chacko was a delegate to the World's Student Federation Conference held last April at Constantinople. This is the address which he gave at the Conference and is published by his permission.

But if this is so, why does not the Christian Gospel receive a more ready response in the hearts of sincere seekers after God? Are there not men in non-Christian lands to-day who are seeking fellowship with the Infinite? Has India altogether lost her longing for redemption from bondage to the transient goods of the world? Has she given up her yearning for participation in the very life of the eternal all-satisfying God? That India has not, as yet, this satisfaction for which she has been yearning for centuries will be clear to any one who has had opportunities of knowing intimately a serious-minded Hindu student. With the enjoyment of all the good things of this world including those which Western culture and Western civilization have made possible for him, there runs through the entire fibre of his being an unspeakable sense of the emptiness of life. The multitudinous forces at work in the world

Fifth Madras Student Camp, Pallavaram, Sept. 26th to Oct. 1st.

upon which he is dependent for the maintenance of his life, as well as for the execution of any of his purposes, he can neither fully understand nor control. Death, decay and disaster, which he sees all around, remind him that so tender a plant as Love cannot grow on this earth. He is not a stranger to the experience of the Apostle: "The good which I would I do not; but the evil which I would not, that I practise." But very often he reckons this as forming but a part of the general unsatisfying character of the whole world which leads him to cry out, "Wretched man that I am! Who shall deliver me from this world of *maya* (delusion)?"

Is it at all surprising then, that the highest spirits in India are slow to respond to the Gospel message that this world is God's world where God has been in Christ definitely revealing Himself to the children of men as the God of love? There would be cause for little surprise if the Christian Gospel stands merely for one more expression of man's attempt to commune with the Infinite? For one great lesson which has been driven home to the Hindu mind by the long course of his religious history, with its insistence upon the irretrievable law of Karmic retribution, is man's absolute helplessness to effect anything worth achieving in this world—most of all to find out by searching the Infinite God.

But surely Christ's message is just for the weak and helpless; for all those who are weary and heavy-laden. He unhesitatingly invited all who thirsted to come and drink freely of the water of life. Yet before the Hindu takes the step of following Jesus with all that it involves of cutting himself adrift from home, and society, is it not natural for him to look at the lives of those who are already Christians? May he not expect to see some striking difference between the lives of those who are Christians and of those who are not? The Hindu may listen to the tale of sacrifices which the Christian is making in the name of his religion. But has not the Hindu been able in the name of his religion to leave home and to make sacrifice of a thousand other things which are dear to him?

What, then, can bring home to the Hindu the reality of Christ's power to lead His followers into abiding fellowship with the invisible God? There is surely one thing in our Lord's Life which draws the Hindu to Him more than almost anything else, for he realizes how hard it is for him to show anything like it in his own life. The Indian pantheist no less than the

Western agnostic has never been able to manifest towards his fellowmen anything like that love which our Saviour manifested throughout the earthly period of His life. For while love in varying degrees is known in the lives of all men, it can come to its highest only when it is confident of its dignity and its everlastingness. Love rejoices to give itself and all that it has in the service of the loved one, but if the world of sense is *maya*, love possesses nothing when it sees to be worth keeping to itself or giving to another. Because Christ trusted absolutely in the omnipotence, as well as in the love of God, as operative in this world, He was able to give Himself up to the loving service of His fellowmen with an undying optimism which had faced all the facts of life and which the true instinct of man perceives to be inseparable from real love. In Jesus of Nazareth, as Professor Cairns has somewhere expressed it, "for the first time in history there appeared on earth One who absolutely trusted the Unseen, who had utter confidence that Love was at the heart of all things, utter confidence also in the absolute power of that absolute Love and in the liberty of that Love to help Him."

The love of Christ, therefore, is something which the Hindu cannot manufacture in his own life and which he can by no means explain away. He can give his goods to feed the poor or give his body to be burned, but to love the untouchable Panchama as oneself, who can do that? The one thing which can help the Hindu to take seriously that Christian's witness about the reality of his fellowship with God in Christ is the manifestation of the same voluntary emptying of self for their sakes day by day.

If the world is right in testing the reality of our friendship with God by the reality of our friendship with men, can the disciple refuse to take up the challenge? Or will the disciple also plead weakness in the name of Him who claimed that His strength is made perfect in weakness? If the disciple consciously excuses himself on the plea of weakness from the claims of love in any single case, how can he commend his Master with confidence to another who is surely tempted in some other point? If the Master expects us to live this life of love in our poor human strength, we have no message to those who accept in theory the Fatherhood of God and the brotherhood of man. Christ cannot mean much more to us than to those Hindus who regard Him as the greatest of teachers.

But thanks be to God that every real Christian continues to be a Christian, not merely because the Christ of history has become for him the teacher of valuable truths about love to God and love to man, but because he knows the Risen Saviour's spiritual presence to be the power that enables him to achieve this. "We love, because He first loved us." Many a non-Christian is trying to love, being inspired by Christ's example. But we are changed by the Spirit which is the Lord. Our love is rooted in reality because He is with us always even unto the end of the world. "I am the vine, ye are the branches." "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye, abide in Me."

The spiritual presence of the Risen Saviour with the Apostles is the only explanation of the rise and the spread of the Christian Church so soon after Christ's death. Nor can any real Christian life be adequately explained in any other way. Nothing but a real experience of the Risen Saviour's presence can bring to man absolute confidence in the availability of God's power for the service of love.

And surely the chief question, on the answer to which depends the evangelization of India, as of other non-Christian countries, is not primarily whether the Christian Church is able to formulate theology so as to fit in with the line of thinking natural to these countries, but whether Christian men and women will witness to the reality of the Saviour's presence and power by manifesting His love in their daily relations with those among whom they are called to be witnesses. A band of Christian men who would follow Christ's example of self-emptying to the uttermost, whenever brotherly love demands it, with joyful confidence in God's resourcefulness, and in the coming of His Kingdom would do more than almost anything else to make the Hindu realize that to the Christian, no less than to the Hindu sage, the world in itself is absolutely unsatisfying, but that Christ is able to satisfy abundantly.

The particular ways in which we are to manifest Christ's love in our dealings with our brethren, the Saviour alone can reveal to each one who waits upon him day after day, and this we shall presently see is one of the supreme reasons why the definite habit of daily waiting upon Christ is essential in a Christian's life. The world needs to-day as ever the message of the Risen Saviour's presence, available to all

who will trust in Him. Nothing can help the non-Christian to attend to the fact of Christ until the Saviour wins his allegiance and devotion, so much as the witness to the reality of His presence given by a man, who like Paul of old has been able to manifest in an ever-increasing measure in his daily life Christ's own love. And, perhaps, there is nothing which hinders the non-Christian from regarding Him who claims to be His personal Friend and Saviour with anything more than a purely theoretical impersonal interest as the profession and preaching of the name of Jesus by those who show nothing of His love in their own lives. Can there be any more serious circumstance which should make all who love the Lord humbly cry out: "Search us O Lord and prove us; see if there be any way of hate in us."

We may then understand by the realization of Jesus Christ, an ever-deepening friendship with God, manifesting itself in an ever-widening friendship with man, and also in a growing sense of the awfulness of sin. This realization involves the receiving by faith as a free gift of the Risen Saviour's spiritual presence with an experience of His love, power and self-emptying for the Kingdom's sake.

Those who have once experienced the joy of forgiveness through Christ and the power of a definite practice of giving thanks to God in all things, will not be content merely to allow a few sleepy moments for the Review Hour at the end of the day, but will wait for that sweet hour of "peace" with a far deeper spirit of longing and preparedness, than they do for their physical food. "Lo, to whom little is forgiven, the same loveth little." "Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger?" The importance of this Review Hour is not so often emphasized in Christian teaching as that of the Morning Watch, perhaps because those who have not learned to begin the day with the Lord cannot be expected to close the day with Him, while those who have been following the Master's footsteps will not fail to be strengthened with the same Heavenly manna even unto the close of the day.

Every day brings us new opportunities of manifesting God's friendliness to our fellowmen, and of thus deepening our friendship with God. But if we are to maintain the consciousness of Christ's presence in all that we do during the day, there is nothing which the

unanimous verdict of Christian experience points to as being more essential than beginning the day alone with Christ.

In the first place, we need to wait upon the Lord every morning, as we have already noticed, in order that we may be sure that we know God's plan for us during the day—at least so much of it as God wants us to know before we begin the activities of the day. Our conscience, in order that they may be reliable, need to be brought into entire subjection to Christ, and to make right decisions often requires more time and quiet than can be secured in the midst of the activities of the day. How many temptations to ease and selfishness we could easily have conquered in the days that are past, if we but had time to stop and realize how Christ looks on them. Our life of friendship with God and with men is to find daily expression in a number of definite choices we have to make in relation to our conduct during the day. Every action of ours not only forms a link in the chain which binds us closer to, or draws us farther away from, man and God, but also involves consequences which act and react upon the lives of individuals for whom Christ died in ways the realization of the intricacy and seriousness of which is almost sufficient to paralyze action in the case of an honest and loving soul. Blessed are they who know that in this case as in other cases, that if the Son of Man sets them free they shall be free indeed.

Loving service is not the same thing in the case of all men. It is not enough for me to be in the general spirit of loving and serving. This particular man, whom I shall meet at that particular hour this day, has got certain special needs, and I have to ascertain how I can best serve him and thus express my love to him in Christ Jesus. Unless I receive from the Lord my sufficiency for this particular duty, I am unready for it. And whether I am aware of it or not, my friend knows that I am not the man who can help him. Christian workers in foreign lands need to be specially prayerful if they are not to give stones when needy men ask for love. Who can think of the pitiful failures which have thus been made in the name of Christ and of love even by experienced Christian workers and of the tremendous loss which the Kingdom of God has sustained thereby, without praying that God will help all Christian men and women to spend more time at Christ's feet, even though it may mean the spending of less time in what the world, and

unfortunately, perhaps, even some Christian societies—would recognize to be "service."

Let us note the two pieces of sane advice which Henry Clay Trumbull refers to us having been given by two clergymen when they were questioned about the necessity of preparation for public prayer: "Remember, young men, that God does not inspire vacuity." "God puts no premium on slovenliness. You need God's help if you have done your best to make yourself ready for His service. You have no right to ask His help if you have neglected preparatory thought and prayer."

In the second place, beginning the day with Christ is essential in the life of a Christian in order that he may be sure of the sufficiency of Christ's grace to enable him to do all that God wills him to do during the day. Failure in showing Christ's love in our daily lives is as often due to our not crucifying our self-strength as to our not crucifying our self-will with Christ. "Without Me ye can do nothing." Yet the Christian often seems to be able to do a great deal without Christ. To do an act involving much sacrifice on behalf of our fellow men may sometimes be possible with man, but the doing of it in the love of Christ with all that it stands for can be accomplished only in Christ's strength. Hence we cannot by ourselves do any thing which is pleasing to the Father.

May we not perhaps see in this one reason why much of the so-called sacrifice of Christian workers does not produce that fruit whereby the Father is glorified. Our natural tendency is to attempt to do even God's will in our strength, and our dying to sin with Christ needs to be worked out in as much detail about the strength in which we attempt the day's work, as about the spirit in which we ascertain the day's work. "I am crucified with Christ . . . but Christ lives in me." "I can do all things through Christ which strengtheneth me." "They that wait upon the Lord shall renew their strength."

"We kneel, how weak! we rise, how full of power?
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with Thee."

In the third place, Christ requires not merely our work but ourselves, and our love. We need not merely God's gifts but Himself and His love. Our hearts, too, can understand

St. Augustine's cry: "Lord, Thou hast made us for Thyself, and our hearts are restless until they rest in Thee." Christ can do nothing with our soul unless we keep them open to the influence of His love. After every act of disobedience we have with true penitence to open the door of our hearts afresh and allow the King of Glory to come in. Prayer, it has been well said, is the great opportunity which God has with us. It takes time before we crucify ourselves with Christ and enable the Holy Spirit to make us conscious of the Saviour's abiding presence with us going before us, and leading us into the path wherein we should walk.

Horace Bushnell, Bonar, McCheyne, and several others will testify how much of their realization of Christ's presence with them throughout the day really depended upon the regular observance of stated hours of retirement. May we not think of the practice of Christ Himself, our great example in all things? If for any man, work was really communion with God, it was for Christ. Yet "He went up into a mountain and continued all night in prayer to God." "He was alone praying." "And going beyond the disciples a stone's cast, He kneeled down and prayed." "He went as his custom was unto the Mount of Olives."

We can easily see how even the daily practice of fellowship with Christ is apt to become a mechanical routine if we do it merely because others have found such a practice helpful. We who have entrusted Jesus with the sole responsibility of our whole lives should get from Him the final word about this as about all other things. "To his own master he standeth or falleth." We must be sure that we have ultimately bound ourselves to observe the Morning Watch because it is part of our Master's plan for us each day, and that therefore His strength will not fail us in overcoming all the obstacles which so often stand in the way of our meeting with Him at the hour which He appoints. We need also special grace to remain in His Presence without hurry so long as He allows us in order that we may be sure that we are following Him, and not going alone into the day's work. Time is one of the greatest talents entrusted into our hands, and we may be confident that our Lord will not keep us longer with Him on the Mount than is absolutely necessary in order that we may do the work of the Lord on the plain, even the divine work of bringing others also into this joyous fellowship with the Lord of Life.

The help which the study of the Scriptures is calculated to render us in the realizing of Christ's Presence and knowing of His Will we the members of the Easter Churches—I believe, because of the special temptations we are under of neglecting it—are specially anxious to emphasize in this connection. And the place which intercession ought to occupy in our hours of retirement with God cannot be too strongly borne in upon the hearts of us all at the present day, when the urgency of the work which has to be done often tempts even strong Christian workers to forget that the work is the Lord's.

Shall we not then remember one another during these days that our contact one with another may speak to us more clearly than ever before of the reality and universality of the salvation which is in Christ Jesus, because of the reality of the love which we bear toward one another? Let us thus keep the unity of the spirit in the bond of love, and thereby hallow our Heavenly Father's name before those who know not Christ.

History of the Madras Student Camp.

Previous to the year 1906, only one camp was held for the Tamil, Telugu and Canarese speaking sections of the Madras Presidency, and this camp was held but once in two years. At the beginning of 1908, the Indian National Council decided to hold annually a camp in both the Tamil and Telugu countries. The responsibility for the organization of the Tamil camp was entrusted to Mr. Azariah, and was held during the Easter holidays of 1906. Mr. Ewing had charge of the camp for the Telugu country, which was held at the same time. These camps were very successful, and the one in the Telugu country has been continued each year since that time.

At neither of these camps, however, was it possible to have very many, if any, representatives from the colleges in Madras. This was partly due to the distance and partly to language difficulties. At both the Tamil and Telugu camps, it was necessary to have the addresses chiefly in the vernaculars. As a great portion of the student community of Madras understand neither Tamil nor Telugu, it would be easily seen that a great portion of either of

Fifth Madras Student Camp, Pallavaram, Sept. 26th to Oct. 1st.

these camps would be of little help to such students. In these camps, it was found that to have the programme given in two vernaculars very seriously impaired the usefulness of the camp.

To Mr. P. E. Devadasen belongs the honour of first making the suggestion that a separate camp be held for the students of Madras city alone. This was made to Mr. Ewing who took the matter up with Mr. Carter, the National Secretary, and suggested that a camp be organized for Madras city. Mr. Carter requested the local Association to go ahead with the arrangements, as the Indian National Council were not then prepared to undertake it, and the camp has always been managed by the local Association.

The reasons for the organization of a camp for Madras city alone are briefly these: First, in Madras city alone, there are approximately 300 Christian students in the colleges. This large number of students of itself would justify the holding of a separate camp. Second, all of the Christian students of Madras speak and understand English, so that the camp can be conducted entirely in one language. Third, the problems of student work in Madras city are vastly different from those that would be found to obtain in the mofussil colleges, so that there would be considerable difficulty in combining a camp for students from the Madras colleges with that of a camp for students coming from the mofussil colleges. Fourth, a camp located just outside of Madras would draw to it a great many more students than could possibly be secured to go to a camp held somewhere in the mofussil.

The experience of the past few years has amply justified the organization of a camp for the students of this city, and has only emphasized the validity of the reasons given above.

The first camp was organized for the Michaelmas holidays in September 1907, and has been held annually since that time. The camp has always been located at Pallaveram, and although suggestions to change the place have arisen several times, yet after careful deliberation it has always seemed advisable to go back to that place which now has gathered about it a great many associations which make it increasingly fitting as the location of the camp as the years go by. The Committee for the organization of the first camp decided at first upon Ennore, but it was later found that the risk of malaria was too great, although a good many felt that the fear was but theoretical. While Ennore has a

good many facilities superior to Pallaveram, yet when we consider not only the pleasantness of the location, but also the train connections, facilities for supplies at the place, facilities for accommodation for the camp, Pallaveram seems to stand out pre-eminently as the best place for holding the camp.

The programme of the camp for the first year has been considered by a good many as the strongest that has been held. In some ways the camp seems to strike a little higher level than some of our subsequent sessions. Of course, it is natural to expect that there would be about the first camp a certain novelty which would make it seem to be of greater value. I believe, however, that most men would say that the session of 1910 was probably everything considered equally as good as any session if not the best.

The attendance at the camp has varied from 98 to as high as 138. The majority of those attending have always been students, and with the exception of one or two men, who came on one or two occasions from outside, the attendance has been entirely from the city of Madras. We have consistently confined the attendance at the camp to college students of the matriculation standard or above and to students in professional schools.

Throughout the sessions of the camp, strong emphasis have been placed upon the following features of the programme:—Bible Study Classes, Conferences on Methods of Work, General Devotional Addresses, Life Work Meetings, Devotional Meetings in the evening, Recreation in the afternoon and Personal Interviews. Possibly the personal element which has entered into the camp has been its strongest feature. The opportunity which students have of coming in touch for several days personally not only with leaders but with their fellow-students, and especially with students from other colleges, has been a privilege which has been highly appreciated and which has been largely used.

During the past five years there has been a very notable progress with respect to the responsibility which the Christian students have felt and are feeling for the evangelisation of India and those who are conversant with student affairs are not hesitant about placing the camp as one of the prime factors in the increased sense of responsibility. At Pallaveram we are fortunate in having near by a small hill on the top of which our last life-work meeting is held, and I think those who attended the

camp cannot forget the inspiration that comes to us year by year, as from that hill we look out not only upon the busy city of Madras which seems to be very near, but as it were upon the whole of India, and it has seemed that there we have possibly got closer to God than at most any other time of the camp.

During the past years the camp has been managed chiefly by a committee which has been appointed from the Board of Directors and which has been made up pretty largely of secretaries and members of the Board, together with teachers from the different schools. This year the committee is much more representative of the student body, and it is hoped that in this respect we shall make a decided advance this year over any previous year.

It is no exaggeration to say that the student camp has been greatly blessed and used of God for the furtherance of His Kingdom in the hearts of students of Madras, and we earnestly ask the prayers of those who are interested that in the future its usefulness may increase and may be extended, and that it may continue to be no small factor in the extension of Christ's Kingdom in South India.

The Student Camp.

FIFTH YEAR.

The fifth annual session of the Student Camp will be held at Pallaveram, beginning 26th September and extending to October 1st. The Camp thus will last for five days instead of four, as in previous years. The main features of the programme, as carried out in previous years, will be given this year, consisting of Bible Classes, General addresses, Conferences on methods of work, Life-work meetings and Devotional meetings. The following speakers and leaders will be present:—Dr. J. P. Jones, of Pasumalai, Rev. L. P. Larsen, of Bangalore, Prof. A. G. Hogg, Rev. J. Bittmann, Rev. J. S. M. Hooper, Rev. K. Heiberg, Messrs. F. W. Henderson, P. E. Devadasen, E. S. Hensman and E. C. Worman. We heartily welcome to the camp all students of the different colleges of the city.

The Last of the Twelve.

The first Young Men's Christian Association in the world was made up of twelve clerks employed in London shops in 1884, headed by George Williams, who was later knighted by the Queen. The last of these twelve men, William Cresse, has recently died in England

at the advanced age of eighty-eight. He was joint Honorary Secretary of the little band, and at the time of his death was Honorary President of the Association in Tewksbury, for which a memorial building is proposed. Throughout the life of the Association founder, there was a deep personal attachment between Cresse and Sir George Williams.

There is a hale and hearty old man of ninety now living in Findlay, Ohio, who was an associate of Sir George Williams in his first Christian work. He is William Knight, who in his boyhood was employed in a grocery store across the street from the dry goods house where Williams worked as a clerk. He had said, "There was something about George that I have never seen in any other man. He had a way about him that caused every one to respect him. He made use of every opportunity to speak to them. I have never heard a man who could pray with such earnestness as he could. The inspiration I received attending the Sunday afternoon meetings led by Mr. Williams in the poorer settlements has been a help to me all my life, and I can never forget the prayer meetings together with Williams later in that upper room in London."

Department Notes.

Educational Work.—All admissions into the School of Commerce were closed on the 12th of last month, and on that date the total enrolment stood at 80. This is undoubtedly a record in the history of the Educational department, and is a clear indication that the institution has gained in popularity. We sincerely trust that it will continue to do so. At the present time students are coached up for the Government Technical Examinations in all three grades.

For the information of our students and their friends we give below a summary of the results of the Government Examinations held in April last:—

Subject	Grade	No. sent up.	No. passed.	1st class.	2nd class.
Typewriting	Elem	8	5	1	4
Do.	Inter	2	1	...	1
Shorthand	Elem	11	5	3	2
Do.	Inter	1	...	...	...
Book-keeping	Elem	6	2	1	1
Do.	Inter	4	4	...	4
Banking	Elem	1	...	...	...
Do.	Inter	5	2	...	2
Theory & Practice of Commerce	Inter	4	4	...	4
		42	23	5	18

We are glad to note the interest evinced by the students in the study of the Bible. At present there are two classes going, one conducted by Mr. White and the other by Mr. Ewing. A third will soon be started. This is really a splendid opportunity to study the Life and Character of the greatest of Friends, even Christ Jesus.

Last year a football club was started for the exclusive use of the members of the Educational department. This worked very well, and a keen interest was manifested in the game. Three matches were played, in two of which we were successful. This year we propose to organize a similar club, and those who are interested in the game are requested to send in their names early. A subscription of Re. one a term will be charged.

Every student should see that he gets a copy of the *Young Men of Madras* so as to keep himself in touch with what is going on in other departments of the Association.

September 22nd and 25th being public holidays, the classes will be closed on those dates.

Student Work—Vidyarthi Vasasthalam.—On August 10th, a new hostel for students was opened in the central building on the ground floor. The hostel will be called "The Student Home," but as the residents are of a classical turn of mind, the name has been translated into Sanskrit as above. There is accommodation for eleven students. The hostel is non-boarding, and the charges for room rent, including light, are rupees seven per month. Each room but one will accommodate three residents each of whom will be provided with a chair, table and bookshelf. Those desiring admission will please inquire at the office.

The Fifth Student camp will be held the last of this month. The Committees have been hard at work, and a good programme has been arranged: a full announcement is given in another place in this number. Let every Christian student consider the camp in its real significance. The united prayers of all Christians are asked that the camp may find a place where God's spirit can work His will.

A Social Gathering of the Christian Students of the Law College was held in the Devotional Room Y.M.C.A. Buildings, on Tuesday the 22nd August 1911 at 3-30 P.M. Twelve students were present. Mr. Paul Appasawmy, M.D., LL.B., Junior Professor of the College, was also present. After games and refreshments, Mr. Appasawmy spoke to the students

of the advantage of holding a Bible Class, with them in the Y.M.C.A. Building, on every Monday at 3-30 P.M., and promised that he himself would lead the class. The book selected was Mr. Larsen's Course on "Prayer." Of those present nine gave in their names for the class. After this Mr. Appasawmy emphasized the great responsibility which the Christian students have in connection with the Beach Meeting which is to be held from the 28th August to the 1st of September. He urged that the Christian students should work and pray for the success of those meetings. It has been a long-felt wish of the Association to get into more personal relationship with the students of the Law College, and we are thankful to God that there was this opportunity. We feel that this beginning, small as it is, will result in the creation of an organisation for Christian life and work in the Law College. We request prayers from all earnest Christians for a real development of spiritual life among the Law students so that they also may take part in the student movement which has so moved the whole Christian and non-Christian world.

Religious Work.—The series of addresses on "Service and Friendship" was one of the most helpful series that we have had. The addresses were practical in every way. Some of the points which the speakers impressed upon us were (1) that friendship because of the influence it carries, is a mighty force in character building; (2) true service can only be rendered when one has the Christlike friendliness towards those whom we try to serve; (3) the life of Father Nehemiah Goreh was an example of what a life dominated with Christian friendship could do in service for India; and (4) friendship demands that we give ourselves to serve others in a life of true renunciation. The subject and speakers for the Sunday meetings in September are as follows:—

	SUBJECT.	SPEAKER.
Sept. 3 ...	"Seeking to realize the Truth" ...	R. L. Ewing, Esq.
" 10 ...	"Obedience to the Truth" ...	Rev. G. Pittendrigh, D. D.
" 17 ...	"Constantinople Conference" ...	K. C. Chacko, Esq., M. A., a Delegate to the World's Student Federation Conference held last April in Constantinople.
" 24 ...	"Readiness" ...	Rev. L. P. Larsen, M. A.

The quartette has been giving much assistance in the singing at the Sunday meeting. We appreciate their readiness to help in making the meetings better.

At the Y.M.C.A. Lodge, 2nd August, a Bible study rally and social was held. Rev. J. S. M. Hooper gave an inspiring address on the "Value of Bible study." The Royapettah members also attended this meeting. Rev. K. Heiberg and J. R. Isaac are leading groups in the Lodge, and Rev. J. S. M. Hooper is conducting the class at Royapettah. The course which is being studied is Mr. Larsen's new course on "Prayer."

Two hundred and twenty men are studying Mr. Larsen's course. Most of these are in study circles, and a few are studying the course privately. There is a great advantage in studying along with others in a circle. The discussions are sure to bring out many points of helpfulness which are missed by private study.

Last month Rev. R. W. Peachey, acting Secretary of C. M. S., addressed the first meeting of the associated Bible classes. We are especially fortunate in having Mr. Larsen to address us on Monday, 25th September, at 6-15 in the Devotional Room. Mr. Larsen has been showing us in his Bible course that he is a deep student of the subject of Prayer. His address, September 25th, will be on the subject "The Place of Prayer in Religion."

For several weeks a Bible Study Class has been conducted every afternoon, except Sundays, among all the servants employed in the Y.M.C.A. This class is conducted in Tamil by Mr. S. Manuel and Mr. E. Parthasarathy from 3 to 3-30 P.M. in the Gymnasium. The class has done much to make a friendly spirit between the servants and the Secretaries.

Physical Work.—It is remarkable how nearly the whole human race has been aroused to the fact that the common fly is one of the greatest enemies of health which we have to fight. It is known now to be the distributor of typhoid, bacilli, tuberculosis and other malignant diseases. A recent writer says:

"The fly is not only a disseminator of disease, but is one of the most troublesome and loathsome enemies of mankind; more to be feared than a mad dog or a snake in the grass or a wild animal roaming at will.

The fly is insidious. He lurks in every corner. He plants his disease germs on your bread. He buries them in your butter. He drowns them in your baby's milk bottle. There is no escape if he once enters your home."

The following questions and answers will help us to realize how dangerous the fly is and how we may protect ourselves against it.

1. Where is the fly born? In manure and filth.

2. Where does the fly live? In every kind of filth.

3. Is there anything too filthy for the fly to eat? No.

4. (a) Where does he go when he leaves the vault and the manure pile and the spittoon? Into the kitchen and dining-room. (b) What does he do there? He walks on the bread, fruit and vegetables; he wipes his feet on the butter and bathes in the buttermilk.

5. Does the fly visit the patient sick with consumption, typhoid fever and cholera infantum? He does—and may call on you next.

6. Is the fly dangerous? He is man's worst pest and more dangerous than wild beasts or rattlesnakes.

7. What disease does the fly carry? He carries typhoid fever, tuberculosis and summer complaint. How? On his wings and hairy feet. What is his correct name? Typhoid fly.

8. Did he ever kill any one? He killed more American soldiers in the Spanish-American War than the bullets of the Spaniards.

9. Where are the greatest number of cases of typhoid fever, consumption and summer complaint? Where there are the most flies.

10. Where are the most flies? Where there is the most filth.

11. Why should we kill the fly? Because he may kill us.

12. How shall we kill the fly? (a) Destroy all the filth about the house and yard; (b) pour lime into the vault and on the manure; (c) kill the fly with a wire screen paddle, or sticky fly paper, or kerosene oil.

13. Kill the fly in any way, but kill the fly.

Here is a real opportunity for social service. The Health Officer of Madras has recently prepared a little pamphlet the contents of which should be made known. Let us disseminate not only this knowledge about the fly but also other useful knowledge regarding tuberculosis, sanitation, etc., which will help to conserve the life of India.

It is a real joy to see how the interest in the Gymnasium has increased. It is not the gymnasium in itself but the fact that many are realizing the value of systematic scientific

exercise. Although the gymnasium classes are held only on Mondays, Wednesdays and Fridays, yet several members take exercise every day. It is needless to ask why they do this? But the answer may be given for those who are not fully convinced of gymnastic exercise. (1) It makes them better physically because their bodies are in a healthy condition. (2) A healthy body means a clear brain to study. (3) It gives one a confidence in himself because he is able to conquer the spirit of inertia within him. (4) It has much to do in giving one a correct outlook on life and its problems. (5) A healthy body, a mind to think properly helps a long way in character building. Join the gymnasium, be faithful in attendance and see *There is a reason why*.

The famous Secretaries *versus* Members Football Match was played on Thursday, 24th August. It was a game not soon to be forgotten. In the first half the Members kicked a goal on a penalty, but in the second half the Secretaries scored a point which made it a draw game. Mr. Ewing filled the goal to perfection, and if he had only been a little longer up and down, the Members would have never been able to kick the ball over his head. To see Messrs. Ford, Worman and White jump around on the field was worth a circus. The absence of secretaries Parthasarthy, Isaac and Paul made it necessary to borrow a few of the Leicesters to fill up the gaps. The Secretaries hope to meet the Members again soon when they feel confident of victory. We'll see.

Our team played the Ordnance Club on our grounds on the 26th Aug. Our team played well and when the referee called time the score stood at a draw. A return match will be played soon.

The Educational members are talking football and it is probable that a good team will soon be started.

Tennis is going strong these days. Mr. Kuran Chetty is doing much to interest new members. A new constitution has been adopted and is now before the Physical Work Committee.

News and Notes.

Mrs. Worman came to Madras from Kodakanal early in August. Mr. and Mrs. Worman will move in September to their bungalow "Woodlands" Orme's Road, Kilpauk.

We would call the attention of our members to the new hostel. Now for the first time are we able to provide lodging without boarding.

A pleasant social was held on the 2nd of August at the Y. M. C. A. Lodge, Chintadripet, to which the young men in the neighbourhood and the members of the Royapettah Branch were invited. A Badminton match was played between Royapettah and Chintadripet which was won by the Royapettah team. After tea and refreshments Mr. J. H. Hensman was voted the chair, and Rev. J. S. M. Hooper addressed on the subject "Importance of Bible study." Mr. White explained the courses of lessons studied in the several groups. The meeting dispersed after prayer.

"WHAT MUDDER TINKS I AM."

While walking down a crowded city street the other day,
I heard a little urchin to a comrade turn and say:
"Say, Jimmie, you know I'd be happy as a clam,
If I only was the feller that me mudder tinks I am.
She tinks I am a wonder and knows her little lad
Would never mix with nuthin that was ugly, mean
or bad.
I often sit and tink how nice it would be, Gee Whiz,
If a feller was de feller dat his mudder tinks he is."
So, my friends, be yours a life of toil or undiluted
joy.
You still can learn a lesson from the small un-
lettered boy.
Don't try to be an earthly saint with eyes fixed on
a star.
Just try to be the fellow that your mother thinks you
are.

—Selected.

The Beach meetings which were held on the marina opposite Fort St. George, 28th August to 1st September, proved to be very helpful. The main thought which was developed during the five evenings was "The Ideal and the Actual" The subjects and speakers were as follows:—

AUGUST 28, MONDAY—"Courage."
A. G. Hogg, M. A.

" 29, TUESDAY—"Justice"
R. L. Ewing, B. A.

" 30, WEDNESDAY—"Truthfulness."
Rev. W. Meston, B.D.

" 31, THURSDAY—"The Great Exception."
Rev. J. Bittmann.

SEPTEMBER 1, FRIDAY—"The Impossible Possible"
A. G. Hogg, M.A.

The speakers the first three evenings spoke respectively upon the subjects "Courage", "Justice" and "Truthfulness" and showed very conclusively that we are not courageous, just nor truthful. The ideal in these elements of character are far above what human beings have yet attained or can ever hope of themselves to accomplish. There was one great exception and that was

found in Jesus Christ. Rev. J. Bittmann spoke most clearly on this point. The last evening Prof. Hogg made it very plain to us that it was by the help of this one Jesus Christ who was absolutely courageous, just and truthful; that we also can attain the ideal and get away from the painful fact of the sin that actually exists in our lives. The audience was mostly students and averaged over 200 each evening. The attention was good, and we feel sure that many have been led to feel more serious about their religious life. Several persons have been helped by interviews and literature since the meetings.

Mr. and Mrs. J. R. Isaac and Mr. S. Luther of the Hostel were called to Palamcottah for a few days, owing to the illness of Mrs. Isaac's and Mr. Luther's father. We are glad to say that he is somewhat improved in health now.

There were cheers upon cheers when K. C. Koshi left the Building, 31st August, for the Central Station. He left that night for Olesha (Travancore), where his marriage was solemnized, September 4th. Our congratulations are given most heartily to Mr. and Mrs. Koshi.

Mr. and Mrs. H. W. White have moved from the Building, where they have been living for nine months, to "Winston" Harley's Road, Kilpauk.

Rev. J. S. M. Hooper was unable to speak at our Sunday meeting, 3rd September, owing to illness. Mr. Hooper is now well, and we hope he will come and speak for us in the near future.

The largest ship afloat is the new Olympic of the White Star Line that operate between Europe and America. The following figures show what an immense structure it is:—Tonnage 45,000. Length, 882 ft., No. of decks 11, Passenger capacity 2,500, No. of crew necessary 860, Weight of anchors 22 tons, Capacity of main dining saloon 532. Total cost 30 crores.

In the Hostel, Saturday evening 26th August, there was an enjoyable time. The phonograph was brought up from the Army Dept., and after some music light refreshments were served.

Have you paid your membership fee? If you are delinquent, don't be so any longer. Many new members joined in August and many old members renewed.

Mr. Devasundrum, who has charge of the Royapettah Boys' Department, has been ill for several weeks. He is now able to be out, and is gathering the boys again for some aggressive work in sports and Bible study. Two classes

have already been formed using "Men Who Dared" the Bible study course this term for the boys.

Royapettah Branch.

MEMBERSHIP.—The membership of this branch is slowly but steadily increasing. There was one new admission last month. The General Secretary with the assistance of a few members is trying to increase the membership. All the old members have been reminded to renew their memberships.

ATHLETIC.—The Tennis court has been opened, and about 8 members play on it every evening. It is hoped that many more will join this club. The Tennis Committee thanks Mr. White for having presented this club with a Tennis net.

Leaders' Training Classes.—These classes are regularly held in our room every Friday at 6-30 P.M. The average attendance is about 6. The members of this Association feel thankful to Rev. J. S. M. Hooper for making these classes interesting.

GENERAL.—This branch of the Association is unable to present as many advantages or privileges to young men as the Central Branch. This room was opened by the late Dr. S. Sathianadhan who was the Vice-President of the Young Men's Christian Association, and who took a keen interest during his lifetime in all that was connected with the Association. He also spared no pains to make this branch a centre of attraction among the young men of these parts. May many more men like the late Dr. S. Sathianadhan, (who though no more, but still continues to be in the hearts and memories of very many) rise and heartily co-operate in the work of the Young Men's Christian Association.

John Pelly Army Branch.

MY DEAR FRIENDS,

I must apologise for not sending in my report for the month of July, but there is an old saying "better late than never." However we had during July and this month some very good Sunday meetings. The speakers for the month of July were: Mrs. Norman Bennet, Dr. W. S. Stait who was passing through Madras and was staying in the Y. M. C. A., Mr. E. S. Dunhill, Mr. H. W. White and Mr. Stobie; and during August, the speakers were: Mrs. Norman Bennet, Rev. W. E. H. Organe, Capt. Gardiner and Mr. R. L. Ewing. Mr. Ewing

gave an interesting Lantern service. We have been richly blessed by each of these meetings, and we are greatly indebted to our Master for the rich blessing He has betowed upon us through these who have so kindly come to address.

We are indebted to Mrs. R. L. Ewing and Mrs. White who opened our Rifle Range at 6-30 P.M. on the 18th July by each firing a couple of shots, after which they expressed their thanks to Mr. Ford, Acting Secretary, for giving them the honour of opening the range, and expressed their hope that it would be much appreciated by the men of the Regt. stationed here. After Mr. Ford spoke a few words in thanking Mrs. Ewing and Mrs. White for their kindness in opening up the range, he called upon those present to respond in the usual manner. Ever since the range has been opened it has been doing well, and a prize was presented to Cpl. Boote, Cheshire Regt., on the 31st July, at an impromptu concert arranged by E. Ford, at which the following ladies and gentlemen took part:—Miss Jones and Miss Reitt, Pianoforte Duet; and Messrs. Ford, Shaw, Smitten and Heath contributed songs. When half-way through the programme, Mr. Ford made a short speech, and then called upon our good and faithful friend Miss M. Jones to present the prize to Cpl. Boote for getting the highest score. Miss Jones congratulated Cpl. Boote upon his success, which was followed by a loud applause from the men. The prize was a set of Rug Straps which was greatly prized by the winner. We must not forget to mention here that during the month Pte. Jones of the Cheshire Regt. had the score, but upon the night of firing off he failed by 1 point; therefore we must congratulate him for the hard try he made to get the prize. Pte. Jones is still in the lead on the range.

Now we are anxious to get our Bible circle enlarged, and trust those of you who read this report will come forward and swell our numbers. I must here, on behalf of our members, thank Revd. R. F. Burrow, who is coming to us weekly to take a class, but who has of late had to suspend it for a time owing to the small number of men.

I feel that we need to know more about our Bible than we do. I pray by the grace of God you will come to this class which we are forming.

Now, in conclusion, I should like to express my thanks, on behalf of those interested, to Mr. W. Heath, for his able management in our Army Branch Restaurant which is doing well,

but could do much better if you would come and try our supper which is well worth the price charged. Now don't forget to look for our grand concert and social which will be taking place shortly, and if you are not a member come and join us, and we will do you good.

Your Brother in Christ,
PTE. E. FORD, 2ND DORSET REGT.,
Asst. Secretary.

Boys' Branch.

Membership.—On examining the membership records we are much surprised to find 70 boys who have not introduced even a single member during the last eight months, while there are others, who have brought in from one to six members each. Chiefly due to the inactivity of such a large proportion of our members, our membership is so low at present. In order to improve the strength of the Department some of the active members propose to hold a contest for getting 100 new members before the 15th of November. We would urge every member to enter the contest whole-heartedly and do his very best to bring in as many of his friends as he can.

Hobbies' Exhibition.—Our main object for organising the exhibition is to cultivate in our members the habit of turning their odd hours of leisure into best advantage by occupying themselves with doing some pleasure-giving and profitable work. The exhibition has revealed to us that after all even the Indian boys at school has begun to follow his Western brothers' ways at least in some measure in this direction. The most popular hobby among our boys seems to be collecting picture post cards. Out of the 27 exhibitors 17 boys exhibited over 2,500 pictures. Another highly interesting hobby is that of making models an ideal one indeed for boys. Some skilfully made models of human figures and of other animals, aeroplanes, electric bells, air guns, etc., were brought in by 8 boys. Some boys showed skill in making very beautiful lanterns, flowers, etc., in paper. Nine boys sent in Drawings. A large number of curios such as shells, corals, eggs, grains, etc., were exhibited by several boys. Only 3 boys exhibited collections of stamps—a hobby followed by nearly 75 per cent. of English school boys; and only very few exhibited pet animals—another favourite hobby among boys of the West. On comparing the present exhibition with the one held two years

ago, we are glad to note that a larger number of boys have shown interest in making models, paper works and stamp and picture collections in the present exhibition, but there is a decrease in the exhibits in drawing and pet-animal sections. But one of the most distinguished features of this exhibition was the highly instructive and valuable advice so kindly given to the boys by Dr. J. R. Henderson, the Superintendent of the Government Museum on "Hobbies". Our grateful thanks are due to the Doctor for his sympathy in our work. Nearly 250 members and others were present at the exhibition, and we hope all would have been impressed by the practical address of the Doctor and by the enthusiasm shown by the stall-holders and exhibitors.

The following boys have won distinction in the exhibition:—

Stamp Collection ...	P. Chennikrishnadu.
Picture Cards ...	N. Seshacharlu and A. S. Govindarajulu.
Models ...	D. Devasundaram and T. Sanjeeva Rao.
Curios ...	V. Radakrishnan and Sam. D. Vedaya.
Paper works ...	T. Loganathan and V. Ramachandrudu.
Pet animals ...	B. K. Varadarajulu.

Social.—The members of the Literary Union enjoyed a pleasant social gathering on Thursday the 10th August, under the presidency of Mr. Kuruvella Zachariah, B.A. An interesting programme of English and Tamil songs, Recitation, and an Essay on "Manliness" by J. C. David was gone through. Light refreshments were also served.

Literary Union.—The following subjects were discussed last month:—

1st Aug. ... 'Debate' ...	"Whether the Rich are happier than the Poor."
10th Aug. ... 'Essay' ...	"Manliness." Mr. J. C. David.
17th Aug. ... 'Biography' ...	"Booker T. Washington." Mr. S. Manuel.
24th Aug. ... 'Essay' ...	"Habits." Mr. B. K. Deenadayalu.
31st Aug. ... 'Debate' ...	"Is the Cow more useful than the Horse?" Openers V. Ramachandrudu and P. S. Krishnaswamy.

Library.—We were highly pleased to receive with thanks the following five good books from Miss Grace Whitfield of Brooklyn, New York, through Miss Margaret Morran:—'The Sky Pilot', 'Tale of Two Cities', 'Deer Slayer',

'Booker T. Washington' and 'The Character of Jesus.'

C. Mathai, Esq., B.A., L.T., of the Cochin State Educational Service, has been pleased to present us with eight volumes of the 'Modern Encyclopædia' by Chas. Annandale. We most heartily thank him for this valuable and timely gift.

The total number of books in our Library is only 236. Gifts from friends will be gratefully received.

Football Tournament.—"The Noble Eleven" sub-juniors and the St. Gabriel's High School boys stood for the finals. Both the teams played excellently well, and the game ended in a victory of St. Gabriel's boys who are the winners of the Cup for this year. We have to thank most heartily Mr. Sree Venkatesan Chettiar, the donor of the Cup, and the members of the Tournament Committee for the ready and valuable help they rendered on behalf of the younger boys interested in the game.

Lantern Lecture.—Mr. R. L. Ewing, our General Secretary, delivered a very interesting lecture on the "Temples of India" on Friday the 25th August.

Holiday Excursions.—One of the important features of our social and educational work for our members is the excursions we arrange from time to time to interesting places and institutions in and around the city. On Sunday the 19th of August, a party of members, accompanied by Mr. George Philip, an advanced student of the Engineering College, visited the Red Hills lake about 10 miles north of the city from which reservoir the citizens are supplied with fresh water. The party spent a very profitable time observing the various sluices and pumping machinery and the elaborate underground works that are in construction to supply the city with purer water.

To complete their observation of the Corporation Water works, a group of members made a trip to the Kilpauk lock and the new filterbeds and storage tanks on the following Saturday afternoon. On their way they spent a few hours at the Government Museum.

Bible Classes.—Rev. W. H. Organe, Secretary of the Christian Literature Society, has very kindly offered two beautifully bound English Bibles, and Miss Margaret Morran books to the value of Rs. 5 to be awarded as prizes to the boys who get the highest number of marks at the final examination.

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YOUNG MEN OF MADRAS

OCTOBER, 1911.

Published Monthly by the Young Men's Christian Association.

Subscription: 8 Annas a year



Telegrams: “FLAMINGO, MADRAS.” MADRAS ASSOCIATION.

TELEPHONE 426.

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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite
those young men who, regarding Jesus Christ as their
God and Saviour according to the Holy Scriptures, desire
to be His disciples in their doctrine and in their life, and
to associate their efforts for the extension of His king-
dom among young men.

Membership in the Madras Y. M. C. A.

Senior:—Any young man, a member in full communion
of any Protestant Christian Church, may be an Active or
Voting member. Any young man of good character may
be an Associate member. The subscription for both is
the same, viz., for non-resident members Re. 1-8 per year,
for resident members Rs. 3 to Rs. 12 per year according
to income. Sustaining members Rs. 25 per year. Athletics
and Educational classes extra.

Boys:—Membership fee, boys under fifteen years of
age, Re. 1; over fifteen and under eighteen years of age
Re. 1-8.

Full information as to joining may be had by writing
to or calling on any of the Secretaries.

Impressions of the Fifth Annual Student Camp.

* K. ZACHARIAH, B.A.

The fifth Madras Student Camp was held
at Pallavaram from the 27th Sept. to the 1st
Oct. If it were not for the great, almost intol-
erable heat of the long afternoons, Pallavaram
would be an ideal place for such a camp as
this. It is quiet and peaceful, yet the quiet
does not fall on one as does the death-like
mouldering stillness we see sometimes. For
the bird chirruped on the great trees all day
long, and there was the impress of green life
on the place.

About fifty of the delegates arrived on Tues-
day night so that they might settle down and
feel at home before the meetings began. The

* Mr. Zachariah who is a tutor in the Madras
Christian College was a delegate at the Camp.

importance of attending the Camp throughout
can hardly be over-emphasised. One learns
to get a fuller conception of the true Christian
life if one hears all the addresses given.

The Camp began with the devotional meet-
ing on Tuesday night when Mr. Ewing spoke
of the importance of forming a decision when
we were away from all distraction and could
think calmly and earnestly on the things of the
soul; for such an attention was not morbid, it
was only bringing to bear all the light we could
on the crucial point.

The Bible Classes met on Wednesday morn-
ing at 7-45 A.M. The various leaders had
prepared their own courses of study, and these
were printed and circulated the preceding
night. Mr. Larsen's class studied “Some
Difficulties of Faith” and Mr. Hooper's “Some
Works of Faith.” Mr. Hogg's course was on

"Immortality" and Mr. Heiberg's on "Joy." Mr. Hendersen had prepared one on "Central Points in New Testament History." These were most helpful and often came with a peculiar force to solve the problems that had vexed our hearts and tried our faith. At 9-15 under the grateful shade of a Mango tree, we met for the first of the General Meetings. Rev. J. S. M. Hooper spoke on "Morality and Religion," and strikingly illustrated how from the fundamental facts of our Religion, for example, from personality of God flowed inevitably the necessary consequence of ethical principles. The divorce of morality and Religion meant an infinite weakening of both, but in Christianity the one was essentially connected with the other; for we worship God in his Holy Temple.

After breakfast came the first Conference on "Social Service." Rev. K. Heiberg presided and an interesting and comprehensive paper was read by Mr. Paul V. John, wherein he indicated the lines that would have to be followed in undertaking social service of various kinds. A discussion followed and several existing institutions for promoting social service among students were brought before the notice of all. Some of these had prospered marvelously.

In the evening came football and other games. A match played between the Fenn Hostel and the Y. M. C. A. Hostel ended disastrously for the latter which was seriously handicapped by the absence of several of its best men. At 6-30 Mr. A. G. Hogg opened the series of Life-work meetings with an address wherein he strikingly set forth some of the main points which should help us to choose our life's work. A selfish decision was first overruled as impossible for the Christian; and the need was shown for the exhibition of real unselfish Christianity in every calling and profession in detail. After dinner Rev. J. Bittmann spoke about the "Sin of Selfishness": how the moments of rarest joy are the moments of deepest unselfishness; how we may not follow our own inclinations, for we are the bond slaves of Christ.

The Bible Groups met similarly on Thursday morning and on the other days. "Love and Evil" was the subject of the morning address given by Mr. Hogg. We were then privileged to see in comprehensive view how God had dealt with man; how evil was the result of the misuse of the forces which infinite love had endowed man with; how God who at sundry times and in divers manners spake in

time past unto the fathers by the prophets hath in these last days spoken unto us by his son; how all the resources of God had become available to him who by free will surrendered what had before been given to and abused by him; how all 'useless suffering' could be abolished, though in the service of Christ we would have to endure "desperate tides of the whole great world's anguish forced through the channels of a single heart."

In the conference Mr. P. O. Philip, N. M. S. Missionary at Karwar, spoke with pathetic appeal of India's great need, and of the responsibility of the Christian student in this respect. Mr. Hensman presided, but there was no discussion after this emphatic presentation of the call of India.

Rev. J. J. Ellis had an interesting address for us in the evening, and we learnt with new inspiration and profit of a life which had been laid down for God far from friends and home. A map illustrated the explorations of David Livingstone when we went in the service of his Lord into a country where no traveller had ever gone before. The Devotional Meetings were of real benefit all through. And as Mr. Hendersen spoke of the "Sin of Unbelief," some of us knew and realized again how trustworthy our God had proved himself to be and how we could not resist the tender appeal of his love in his dear Son.

Friday was another of these most inspiring days. It began with an impressive address from Rev. L. P. Larsen on "Belief and Faith." The essential difference between the two was clearly and convincingly stated, and it was shown how incomplete was the one without the other, how in the fulness of Christianity we need to have not merely a blind trust, which would shake in the day of tremendous temptation, but reasonable intellectual beliefs, convictions on which we can act. Soon after came the news of the death of Mr. E. J. Jacob after a short illness. It was a sudden shock and it was hard to realize all at once what it meant. Many of his friends left immediately for the funeral in the evening, but returned at night. But the promise stands "He that believeth in me, though he were dead, yet shall he live." In the afternoon conference, over which Mr. Bittmann presided, Mr. K. Zachariah read a paper on "Bible Study." The comparative merits of topical study and study of books were then discussed and also the respective advantages of Bible classes and groups.

We listened to a stirring address in the evening from Mr. Ellis. As he unfolded the possibilities of winning the child's young nature for Jesus—for it was the Kingdom of Heaven material the teacher had in charge—he emphasised the need, the crying need, for truly self-sacrificing teachers who, by the example of earnest Christianity, would illustrate their teachings. We realized how truly Christian was this calling, how great was the need, how awful its responsibilities, and how no one dare take it up who is not guided by God's spirit. At night Mr. Hooper spoke on the "Fight with Temptation." It was no easy thing, it needed honest determination and downright sincerity, but if we had these God would give us grace to conquer. But do not dally with it, do not attempt to excuse it, call it the right name. And shall He, on whom we call to "lead us not into temptation" not be powerful enough to save us from its clutches?

Before the morning meeting a short but solemn service was conducted in memory of Mr. E. J. Jacob.

On Saturday morning Mr. Hogg spoke on the "Power of His Resurrection" and showed how the longing of the deepest natures had always been led to feel the reality of God; how one by one they had been forced to confess their inability to realize Him in this life. But to the Christian the one fact Christ revealed was that God was real, was a personality that could be met with in daily life. Take God at His word, act as if He were real, and then He will become manifestly real and enter into our life. The resurrection of Christ was the supreme proof God gave to one who trusted Him thus that He was real, and thus it is that the resurrection is the most precious inheritance of the Church.

Mr. M. P. Chacko spoke earnestly on "Individual Work" for the Conference and Mr. A. C. Harte presided. The chairman emphasised the opportunities and need for personal work in schools and colleges.

In the evening the photo of the Camp was taken, after which the Christian College played a football match against the "World." Both sides played a good game, but the "World" was stronger and won by two goals to *nil*.

With Dr. J. P. Jones we studied the life of St. Paul who had shown the possibilities of a Christ surrendered life. We were shown that Christianity had a double ideal, apparently contradictory, actually complementary. On the one hand, self-realization developing our nature in which there are such infinite possi-

bilities to its height, and on the other, self-effacement or the path of the Cross. At night Mr. Harte spoke on the "Friendship of Christ": how He comes to those who seek Him, having given up all in the search, and how infinitely selfishness hinders this friendship.

On Sunday, the last day of the Camp, Mr. Larsen gave us an address on the "Person of Christ" unfolding point by point the traits of that wonderful character about which all were agreed: how perfectly He combined a love and power which were as broad as human need and which never failed with a wisdom that saw the best way and hesitated not to take it. There were besides in Him a frankness in telling His Disciples how hard the path would be which they were about to enter, and an absolute heroic unselfishness. Such was our Lord. But such too was our God, for "he that hath seen me hath seen the Father." In the comfort of that character we can rest abundantly.

For the Conference on "An Indian Student Movement" Mr. J. S. David spoke strongly of the need and the present hopeful outlook. As the subject demanded careful consideration, Mr. Ewing, who presided, postponed the discussion.

For the evening meeting, when Dr. Jones spoke, we all climbed the historic hill-top on which we have had this meeting in past years. Far as human eye could see lay stretched the interminable green fields and houses with Madras on the misty blue horizon. The evening wind blew strong and sweet. The sky was one great magnificent rainbow in the splendour of the setting sun. And on the hill and over the valley the crescent moon shone softly like dimmed silver. Fronting us rose the small white domes and arches of a mosque of Islam. Far down in the plains could be discerned the crumbling pagodas of a Hindu temple. On a mountain which bears the name of the Apostle of Jesus, who first doubted Him and then died for Him, stood a Christian church—fit symbol of the conflict of faiths and the power of the Cross. Thus we listened to the call of India—her need of sons, self-sacrificing inspired by Jesus, learned in the Bible, ready at the call of duty, full of the fire of eternal convictions. And did not the call come home to us, which in unconscious silence, is rising from human hearts all over this vast empire?

At night Mr. Larsen closed the camp with an address on "Christ our Master." He wanted for His servants men of unselfishness who would give up not merely luxury but will for His sake. The cost was great but greater was the love and the promise.

The catering arrangements were excellent and left nothing to be desired, and all of us feel thankful to Mr. P. E. Devadasen and Mr. J. R. Isaac for their work in connection with it.

If one were asked what were the final impressions left by the Camp one might perhaps refer to two: First, a deep sense of how full of toil and trouble was the Christian life and how there could hardly be such a man as a self-complacent Christian. Second, a profound realization of the absolute trustworthiness of God. He had proved himself beyond possibility of doubt and we can trust Him without fear. To several these points and others came home with power, and many of us could witness how in some way or other our religion had grown stronger and more real.

Statistics of the Camp.

Christian College ...	...	49
Medical " ...	...	19
Engineering College ...	...	2
Law College ...	...	3
Teachers' College ...	...	4
Pachaiappa's College ...	...	1
Presidency College ...	...	1
Guindy Theological School ...	...	7
Bishop Corrie's School ...	...	3
S. P. G. High School ...	...	2
A. B. M. High School, Nellore ...	...	7
A. G. L. M. Training School, Nayudupet ...	...	1
Y. M. C. A. ...	...	7
Teachers ...	...	4
Missionary Leaders ...	...	5
Govt. Servants and others ...	...	20
Total ...	...	135

"I ask not
When shall the day be done and rest come on;
I pray not
That soon from me the 'curse of toil' be gone;
I seek not
A sluggard's couch with drowsy curtains drawn.
But give me
Time to fight the battle out as best I may;
And give me
Strength and place to labor still at evening's gray;
Then let me
Rest as one who toiled afield through all the day."

Selected.

Madras Philanthropic Institutions.

II. THE CIVIL ORPHAN ASYLUMS.

S. D. PEARS, ESQ.

This admirable institution is very much less known and supported than it should be, and we have no hesitation in commending it to the knowledge and support of our readers.

It has already attained to the venerable age of 100 years, and the mists of antiquity have begun to gather round the circumstances of its origin. Its purpose, however, was, and still is, the gratuitous education, board and lodging of male and female orphans of Europeans and their descendants who are not eligible for admission into the Military Asylums of the Presidency.

The Asylums appear to have started in "Black Town" in or about the year 1806. In 1814 the female asylum was moved to a new building—now the industrial school at the N. end of Popham's Broadway and in 1823 the male asylum took up its abode alongside. The two buildings were paid for by the donations of certain charitable European and Eurasian gentlemen whose names are commemorated on two black stone tablets which are now embodied in the present premises of the Asylums. In Popham's Broadway the two asylums remained till 1872.

There were at this date in Madras two kindred institutions, the one a Military Male Orphan Asylum, the other a school known as St. Mary's Church Charity School. It is not our purpose to trace the history of these, and it will suffice to say that after various turns of fortune and changes of scene the two found themselves "chumming" in certain buildings of which some still remain in the S. W. corner of Egmore Railway Station compound, on what is still known as "Male Asylum Road." In 1872 the part of these buildings occupied by the Military Orphan boys was vacated on the removal of the boys to their recently completed asylum at Lovedale near Ootacamund. The St. Mary's School still remained at Egmore and it was arranged that the Civil Orphan Asylums, male and female, should be moved from their "Black Town" quarters to the more spacious and wholesome quarters at Egmore, and should there be amalgamated with the St. Mary's Church school. Till 1904 the amalgamated institutions remained at Egmore. In October of that year the

Mr. Eddy in Korea.

We now leave China for Korea. Looking back over the tour of the last three months we can only give heartfelt thanks to God for a answered prayer, and signs of definite blessing all along the line. The results can only be accounted for by prayer. It is a sign of the times that the audiences in the advertised student meetings throughout China have averaged over 900 a night. In forty cities and institutions where we have been permitted to call for men who would take a stand as inquirers, there has not been a single place where men have not responded and taken a public stand, though there have been few places where we did not give the invitation with fear and trembling. In China alone over 400 non-Christian students have confessed Christ as Saviour and Lord. More than 1,600 men have taken a stand as inquirers, promising to read the Bible daily, to pray daily for help and guidance, and to follow Christ according to their conscience. These men are being carefully followed up in almost every city, though opposition on the part of officials has apparently made it impossible in one place. News has already come from many cities however, which shows that large numbers have been enlisted in Bible classes, and are being dealt with personally. In one city nineteen men have been baptized. In Canton seven students were baptised before the riots came as a serious check to the work. In Tokyo sixteen of the Chinese inquirers have received baptism and joined the Church. In Shanghai over a hundred non-Christians have been enrolled in the various churches in inquirers' classes, and fifty of these men give promise of preparing for baptism. Much will depend upon the personal work in following up the remaining inquirers and upon our prayers, as to the ultimate results of the work. In looking back we can only give thanks to God for all that He has wrought in spite of the pitiful inadequacy of our work.

Our trip in the Far East is ending in this wonderful little country of Korea. Attending first the Korean Student-Conference, we saw in these men the promise and prophecy of their country's future. We saw at the conference Korea's first missionary to China, and heard the suggestion that the next should be sent to Japan. After the Conference we began meetings in the new Y. M. C. A. building in Seoul. On the last night sixty men confessed Christ, and handed in their names as inquirers. But the impressive thing was nothing more

Military Female Orphan Asylum was moved from the quarters which it had occupied at Kilpauk since 1787 to Lovedale where additional buildings had recently been erected for them, and the Civil Orphan Asylums came in for the legacy of the fine buildings thus vacated, and which they still occupy, the building and compound being presented to them as a gift by Government. It was a fine gift, but it carried with it two serious drawbacks, for in the first place the maintenance of the smaller quarters at Egmore, and in the second place the remote situation entails difficulties and consequent expense in conservancy in supplies of the provision of social annuities for both teachers and taught and perhaps above all, in catching and keeping the interest of the philanthropic public.

The Asylums are supervised by a strong Committee of well-known Europeans and Eurasians with the Garrison Chaplain as *ex-officio* Managing Director. The present Hony. Secretary is Mr. W. D. St. Leger who has for many years occupied the post with exemplary cheerfulness, courage, and devotion. The Honorary Treasurer's duties are performed with no less devotion and with great ability and thoroughness by Mr. A. J. Rebeiro. Both gentlemen we doubt not would be very greatly rejoiced by any practical interest which our readers may feel disposed to evince in these noble institutions.

The Asylums provide a sound education, and have turned out many able and virtuous citizens, some of whom have risen to high administrative rank in Government service and to distinction in other walks of life. There are usually about 170 orphans on the rolls, of whom there are rather more boys than girls. Children of all denominations are admitted, but the religious instructions given is that of the Church of England. The Asylums have their own chapel where service is held daily. The cost of maintaining a child is about Rs. 17 per mensem, towards which the interest on endowments, grants from Government, and contributions from the two Railways for the orphans of their servants provide the greater part. For the rest of their financial needs, amounting to some Rs. 4,000 per annum, the Directors have to depend on the benevolence of the public.

We end as we began by commending this old Madras institution to the interest of our readers.

than a ripple on the mighty incoming tide of blessing, which is beginning to flood this little land. We came to Korea not so much to give as to get, not to teach but to learn.

The first striking fact I noticed was the growth of the Y. M. C. A. Four years ago when I visited the Far East, the building in Seoul was being erected, and the Association was only three years old. To-day there are over a thousand paying members. Apart from their large religious meetings, their nine Bible classes in the building have an average attendance of over four hundred a week, while outside the building in their projected work throughout the city and suburbs, forty additional classes have an attendance of thousand a week, conducted by the active members. From one class alone twenty-two men applied for Church membership on one Sunday.

But the Association in Seoul is not only winning souls, it is making manhood. Korea has been impoverished and her industrial need is pitiful. The Association Industrial School and Athletic department are working for the physical and economic regeneration of the land. It is a physical gospel to lands like Korea and the Philippines which need the character building of manual labour and exercise.

As a social and a intellectual centre the Association is proving a unifying force in the life of Korea. Its receptions, during the last month reported, average 700 in attendance, its lectures 500 each, while 32,000 were in attendance during the year.

From the first the Association has received the approval and hearty support of the Government. The former Emperor and Imperial family and Government gave in all a lakh of rupees to its work. Marquis Ito's Government contributed Rs. 15,000 yearly towards the support of the Association, and he said: "I count the Y. M. C. A. my co-labourer for the regeneration of Korea." The present Japanese Government continues the same annual subscription, especially appreciating the industrial benefit to the young men of the land.

Korea counts in the world. She is reaffirming the gospel in an age of doubt. Last Sunday I attended church in Pyeng-yang. It was once the worst city in Korea, and Mr. Thomas the first missionary, who landed with Bibles, was killed. Seventeen years ago the first converts in this local church

were baptized in a little church some ten feet square. To-day I saw 1,500 crowding the church with 800 at the mid-week prayer meeting. 42 churches have sprung out of this single congregation which, twice a year, on an average, has to send away enough of its members to form a new church. From 7 persons the Christian community of this one station has grown out to over thirty-three thousand in seventeen years. Instead of the few pence given then over Rs. 90,000 were given by this station in self-support this year. About ten thousand Christians attended the Bible Conferences in this station last year, some walking from ten to a hundred miles in order to be present. Practically all are witnessing for Christ, and most of those who conduct Sunday services receive no salary. I saw one student whose diary showed three thousand four hundred interviews during the year. And how they give! One man living on one meal a day had given Rs. 1,500 in two years to build their church. Another to give to the church sold his ox, and pulled his own plough. During my stay in India in 15 years the Church in Korea gained over 1,000,000. A new congregation was added, on an average every day last year in Korea, whilst the converts would average one every hour, night and day since the first was baptized 20 years ago! Has Korea no lessons to teach us to-day in India?

The Peace Poem.

Sung at the advent of the signing of the Peace Treaty between America and Great Britain to the tune of the National Anthem.

Two empires by the sea,
Two nations great and free,
One anthem raise.
One race of ancient fame,
One tongue, one faith, we claim
One God, whose glorious name
We love and praise.

What deeds our fathers wrought,
What battles we have fought,
Let fame record.
Now vengeful passion cease;
Come victories of peace;
Nor hate, nor pride's caprice,
Unsheath the sword.

Though deep the sea and wide,
Twixt realm and realm, its tide
Binds strand to strand.
So be the gulf between
Gray coasts and islands green,
With bonds of peace serene
And friendship spanned.

Now may the God above
Guard the dear lands we love,
Both east and west,
Let love more fervent glow,
As peaceful ages go,
And strength yet stronger grow,
Blessing and blest.

Department Notes.

Educational.—The first lecture in connection with the School of Commerce was delivered by Mr. R. L. Ewing, B.A., on the 23rd of last month on "The Flags of the Nations of the World," which was illustrated by flags and diagrams on blackboard. There was a fairly good attendance, and the lecture was much appreciated. The next Lantern lecture will be delivered on Saturday, Nov. 4th at 6-15, by Capt. W. S. Patten, I.M.S., on "Poisonous Snakes and How to Recognize Them."

The classes were closed for the Michaelmas holidays from 27th September to 2nd October, and reopened on the 3rd.

Students who have joined the Foot-ball Club are requested to pay in their subscription promptly to the Secretary of the team.

Bible classes will be conducted regularly on Wednesday and Friday every week.

Membership and Social.—The members and friends of the Association met together on the 15th September, at 5-30 p. m., to welcome Mr. E. C. Worman, our new Student Secretary, and Mrs. Worman. After refreshments were served the party adjourned to the Auditorium where a programme of interesting items was gone through, among these being an exhibition by the Lady-graduate of Pulicate University, a piano Solo by Miss Melchizedeck, and two songs by the Misses Kamalakar. Messrs. V. Chakkarai, J. R. Isaac and P. E. Devadasen welcomed Mr. and Mrs. Worman respectively on behalf of the Members, the Secretaries and the Board of Directors. Mr. Worman responded in suitable terms. The chairman, Mr. M. D. Devadas, B.A., B.L., Bar-at-law, spoke a few words of welcome and thanked all those who helped to make the evening's entertainment a

successful one. The meeting was brought to a close by the singing of the National Anthem.

The Monthly Moonlight Social for the Hostel members was held on the terrace on the 12th September at 8-30 p. m. Mr. George Verghese, B.A., occupied the chair. The programme commenced with a few acrobatic feats by the Ali brothers. Refreshments were served and the programme was kept up by Askar Ali with his recitation on "Lines written in March." This was followed by Mr. N. Krishnamurthi's recitation, "A Parody on Longfellow's Psalm of Life." The toast of the Hostel Foot-ball team was proposed by Mr. A. Iswariah, and the toast of the Captain by Mr. Geo. Verghese. A few words of welcome was spoken by Mr. K. Zachariah to Mr. and Mrs. Worman. Mr. Worman spoke a few words in response, and the function was brought to a close by the singing of the National Anthem.

Religious Work.—The Sunday meetings were continued during September with good interest. The audience that gathered to hear Mr. K. C. Chacko, 17th September, on "The Constantinople Conference," and Rev. L. P. Larsen, 24th September, on "Readiness" were larger than usual. Many feel that the Sunday Meeting is becoming more helpful, but we desire to make it a time when more of the spirit of God shall fill men's lives. We urge all Christian young men to make these meetings a matter of earnest prayer. During October the speakers and subjects will be as follows:—

	SUBJECT.	SPEAKER.
Oct. 1 ...	"A Recompense for Sin"	Rev. J. J. Kingham, M.A.
" 8 ...	"Christ Realized in Daily Life" ...	Rev. J. M. Russell, M.A.
" 15 ...	"Positive and Negative Living" ...	H. W. White, Esq., B.A.
" 22 ...	"Ideals" ...	F. V. Rushforth, Esq.
" 29 ...	"Moral Motive Power in the Making of Character" ...	Rev. J. S. M. Hooper, M.A.

A. C. Harte, Esq., National Secretary of Y. M. C. A. for India, Burma and Ceylon, gave one of the best illustrated lectures we have had for a long time, 2nd October, on the subject "The Passion Play of Oberammergau." The Devotional Room was well filled and the realistic way in which Mr. Harte told of how these simple mountain folk in Europe carry out the Passion of Christ every ten years, made a deep impression upon all who were present. If a village of a few hundred people can by

placing the ideal of portraying Christ's Passion before them, live clean, peaceful, and happy lives, it is greater proof to us that Christ in His full life and teaching is sufficient for us also.

The second Meeting of the Associated Bible group was held 25th September, when Rev. L. P. Larsen of Bangalore gave an address upon "The Place of Prayer in Religion." It was a very helpful and inspiring talk. The clear way in which Mr. Larsen brought out the place of prayer has in all human nature and the dominant place it has in the Bible and Christ's teaching made us feel that life has an unbearable emptiness without the power of and the faith in prayer.

The October meeting of the Bible Groups will be addressed by Rev. W. Thomson, M.A., acting Presidency Senior Chaplain and Chaplain of St. Andrew's Church, Thursday, 26th October, at 6 p.m. in the Devotional Room.

Student Work.—A full account of the Fifth Student Camp held at Pallavaram, 26th September-October 1st, is given in another part of the magazine. The way in which so many Students helped in making the Camp a blessing deserves being made mention of. From the time when the Committee first began to plan the Camp, there was much interest manifested. The careful and prayerful way in which the Camp Committee proceeded from the very first had much to do in making the Fifth Student Camp a real power in the lives of men. Back of all the arrangements and throughout the whole Camp there was an earnest spirit of prayer. This spirit of making the Camp a blessing to every one who should attend was seen by the willingness of so many help in serving the food, helping with the lights, taking part in the meetings and in assisting with other necessary arrangements of the Camp. The spirit of joy and devotion as exhibited in all the singing was indicative of a still deeper spirit within.

The Vidyarthi Vasasthalam is increasing in popularity. Six Students are now occupying the rooms set apart for this hostel. The few places still remaining will probably soon be filled.

Physical Work.—Three football games have been played on our Athletic Field during September which deserve mentioning. The game between our team and the Leicestershire Regiment team resulted in a score of six goals to nil against us. On the game which was played with Regiment Band, the Y. M. C. A. was beaten by one goal to nil. The Y. M. C. A.

Hostel in a match with the Miller Home won by one goal to nil.

At the Student Camp at Pallavaram, the afternoon from four to six o'clock was given over for exercise and recreation. The first day a football match was played between the Fenn Hostel and Y. M. C. A. Hostel and resulted in a score of four goals to nil in favor of the former team. Badminton was played by a team from the Miller Home and the Guindy Theological Seminary, both sides won a game. During the other days of the Camp pick up teams played football, badminton and ring ball except Saturday when a good football match was played between the Christian College and the World. The World won by a score of two goals to nil.

The Gymnasium classes were re-opened 6th of September, many new men and boys have joined since the vacation. There is now an enrolment of 40 and the attendance continues to be better. A movement is now on to have regulation suits in the gymnasium. These will consist of loose fitting knee drawers of white drill and the ordinary quarter sleeve cotton banian. Many have already given their order to the tailor. It will be a great gain when all the members have these suits as the cloths are a great hindrance.

The Annual Athletic Sports will probably be held December 6th, the day His Majesty the King arrives in India. We hope to make the sports this year a great success. The Committee is working hard to get suitable cups and prizes and to make necessary arrangements. Watch for further announcements.

News and Notes.

"There lives and works
A Soul in all things, and that Soul is God."

Rev. L. P. Larsen, who was Student Secretary of Madras before joining the Bangalore Theological College visited us several times while in Madras to attend the Student Camp. His addresses at the Y. M. C. A. and at the Camp were very much appreciated.

Some of the addresses given at the Student Camp will be published in the YOUNG MEN OF MADRAS. The first address will appear in the November number.

A. C. Harte, Esq., National Secretary, was in Madras for a few days after the Pallavaram Camp. Mr. Harte gave an excellent address upon "The Passion Play of Oberammergau." We hope Mr. Harte will visit us again soon.

It was a great blow to all who were at the Camp to hear of the sudden death of Mr. E. J. Jacob, Secretary of the Fenn Hostel, on Friday, 29th September at the General Hospital. Mr. Jacob attended the Camp last year and was intending to come this year when he fell very ill with what after his death proved to be ptomaine poisoning. He was always very active in the different Christian activities and loved by all who knew him. Our sympathies go out for his parents and relatives who at the time of his death were in Travancore.

The long looked for 11th Edition of Encyclopædia Britannica has arrived at last, except the index volume which we expect in a few days. Most of the subscriptions have been paid in to the Committee Treasurer, Mr. S. Luther. The amount subscribed by the members was Rs 235, and Rs. 220 of that amount has been paid in. It is a credit to the Association to have such interest in a common good as this. It is also astonishing how a few can give their word in writing when a fund like this is started and then when the time of payment comes around try to excuse their conscience out of paying the amount they have promised. The Committee found a few of these hypocrites in making its collections, persons who think that excuses are everything and that honour and honesty nothing. A full statement of the Encyclopædia Fund will probably be made by the Committee at the next members' social after which they will be placed in the Library.

We have heard rumours that a Cosmopolitan Dinner will take place in the near future. Let us hope that this good plan will be inaugurated. Last year the members' dinner was a most enjoyable affair.

SOME REASONS FOR TOTAL ABSTINENCE.

My head is clearer.

My heart is lighter.

My purse is heavier.

My health is better.

My eyes are keener.

My temper is "evener."

My limbs are stronger.

My life will most probably be longer.

A few of our members visited parents, sweet-hearts and closer relatives during the Michaelmas holidays. Those who went from the Hostel were C. K. Joseph, T. Purushotham, Raga Rao, K. Itty, Vasu Devan, H. Tapp, S. Luther and W. Whitchurch.

The second week in November has been set aside as the Week of Prayer for the Associa-

tions the world around. A special series of meetings are being arranged for, the announcement of which will be made in the November issue.

Last month's issue of the YOUNG MEN OF MADRAS was gone before we realized it. Hardly a copy is now available. We are trying to make our magazine of interest and help to all our members and subscribers. Any suggestions as to how its pages can be made of more use will be much appreciated.

Royapettah Branch.

This Branch of the Association is getting on as well as could be expected. The membership is slowly but steadily increasing. There was another new admission last month. All the old members have been reminded to renew their memberships.

Nothing special or stirring took place here last month.

The Bible class is being held every Friday. Rev. J. S. M. Hooper, in spite of his numerous duties, takes much interest in the class by coming and making the Class very interesting to the members who attend them. Members were regularly playing tennis on our court, but owing to the heavy and recent rains, they have ceased to do so now. The Hon. Secretary supplies the Reading Room with a few magazines and papers such as "The Hindustan Review", "The Mysore Herald", "The Christian College Magazine", "The New Weekly", "The Herald", "The Baptist Missionary Review" &c. A few of the members of this Branch took active interest in the arrangement of the Student Camp. The Branch was well represented in the Camp by half a dozen members. It is the earnest desire of the Secretary that all the members will co-operate and make this Branch of the Association a centre of attraction to non-Christians, as well as to those who have not as yet become members.

Army Branch.

MY DEAR FRIENDS,

During the month of September our P. S. E. services has been fairly well attended especially the 1st Sunday in the month when Mrs. Norman Bennett gave us a social hour instead of the usual address. The room was tastefully decorated with palms and ferns by the Secretary, Pte. Ford. It was indeed a picturesque

sight to see the men in their white uniform seated around the room and the civilian friend in the centre. The pleasant hour commenced punctually at 8 p. m. with hymns chosen by the men who sang most heartily. The soloists for the evening were Mrs. Norman Bennett, Mrs. Thomas and Miss Jones, Pte. Ford and Pte. Shaw. After Pte. Ford sang a solo, Mrs. Thomas and Miss Jones a Duet, refreshments which had been arranged by Mrs. Bennett were served. After refreshment had been served the evening terminated with a Bible reading by C. T. Chitty, Esq., and solos from Mrs. N. Bennett and Pte. Shaw. Then R. L. Ewing, Esq., Genl. Secy. on behalf of the members, thanked Mrs. Bennett for her untiring effort towards the men of the Army Branch, also for the very pleasant evening one and all had enjoyed; then another hymn was heartily sung, after which R. L. Ewing, Esq., closed with prayer and benediction. The second Sunday Mr. E. S. Dunhill delivered a very interesting address. The third Sunday we had Service of Song entitled "Teddy's Button" arranged by Pte. E. Ford which was greatly appreciated by those present and I here thank, on behalf of our members, C. T. Chitty, Esq., for the excellent manner in which he read the story of "Teddy's Button"; also great praise is due to Mrs. and Miss Thomas, Misses Jones, Miss Elias, Miss Jobson; also Pte. Smitten, Bds. Heath, Shaw and Linford of the Leicester Regt., who rendered solos and choruses in a very feeling manner. We trust that in the near future we may have many more meetings and gatherings of this sort. The last Sunday in the month Pte. E. Ford of the Dorsets gave an address upon his own personal experience of living for Jesus Christ. On Thursday evening the 21st a very helpful and interesting Lantern lecture was delivered by R. L. Ewing, Esq., General Secretary, on "The Light and Shadows of a Great City" This lecture was greatly appreciated by those present and we hope those who read this report will look out for the forthcoming lecture during October. I have nothing more special to report for September, but I would urge those who are going in for the Rifle Range prize to come along. Again thanking all the ladies and gentlemen for their kind support during September,

I remain,

Your Bro: in Christ Jesus
Pte. E. C. FORD, 2nd Dorset Regt.,
Asst. Secy.

Boys' Branch.

New Members.—An attempt is being made by the members to secure one hundred new members before the end of November. Four teams under the direction of the following four Captains are working:—"A" Team under Captain A. S. Govindarajulu has secured 3 members; "B" Team under J. C. David secured 3, "C" Team under S. D. Vedaya secured 1, "D" Team under V. Ramachandradu secured 9 during September.

Merits Record.—We give below the names of the first ten boys in the order they stand in the merits record:—A. S. Govindarajulu 82 points, S. D. Vedaya 77, J. C. David 73, V. Ramachandradu 64, T. Govindasawmy 46, T. Sanjeeva Rao 43, C. Krishnaswamy 42, P. S. Krishnasawmy 37, B. K. Deenadayalu 35, N. Sawmy 33.

Social.—On Saturday the 2nd September, members of the Central Branch invited the members of Royapettah Branch for a social gathering. At 5 p.m. a Football match was played by the guests and hosts in which both proved to be equally strong. Then, all the members of the Football clubs assembled in the Central Building where welcome was given to the guests and a delightful entertainment of music, speeches and refreshments was enjoyed by all present.

Annual Sports.—The annual sports competition was held on Saturday the 9th September with great success. The arrangements were well and satisfactorily made by Mr. White and much enthusiasm prevailed among the boys. There were 97 entries by 38 boys for the ten different events. The following boys have secured the largest number of points:—G. Somasundram 42 points, D. V. Rajah 33, Mahdi Ali 27, B. K. Varadarajulu 17, B. K. Deenadayalu and Raz Ali 12, D. Thulasi Rao and T. Govindasamy 10, E. Benjamin, H. S. Dhana-rajam, G. C. Devarayan, C. Krishnasamy and G. Ramalingam 4, A. S. Venkatachallam and M. Tharperumal 3.

Football Matches.

"Lily White Club"	Drawn=1	1
"Climatic Club"	Won=2	1
"Victoria Eleven"	Won=2	1

Literary Union.—On the 7th September "Whether every boy should take part in out-door sports" was discussed at the Union. Owing to the Michaelmas holidays when several of our members were away, meetings were discontinued for three weeks. The Union will be in session from the 5th of October—Subject: "Is Dress an Evidence of Character?"

The Association the World Around.

India.—Mr. Frank Anderson, Student Secretary of the Bombay Association, sailed on furlough on 1st of September. Mr. Dennis, Secretary of the Central Branch who was in England, resigns his position.

Mr. E. C. Carter, formerly National Secretary of the Association, will return to India early in December with his family. Mr. Carte will take up work under the National Council again.

At the Grand Central Hotel, Mussoorie, 31st July, a committee of prominent men met and decided to resuscitate the Mussoorie Y.M.C.A.

His Highness the Maharajah of Kolhapur has given the Kolhapur Association a very good site for building a new building. The Maharajah of Mysore has also recently given a magnificent site to the Fort Branch of the Bangalore Young Men's Christian Association.

Burma.—Association work in Burma gives great cause for encouragement. At Rangoon in particular there have been remarkable developments in the various Y.M.C.A. activities. A donation of £500 has recently been received towards the work from one of the leading oil companies, and the debt of the Association has been reduced by no less than £2,000 since the commencement of the year.

Upon invitation of the Military authorities at Maymo, Burma's hill station, the Y.M.C.A. have taken over the soldiers Furlough Home.

Ceylon.—Mr. W. W. Crutchfield, General Secretary of the Colombo Association, who during the past year has been spending an enforced holiday in Switzerland, has now sufficiently recovered his health to return to Ceylon. A reception was given to Mr. Crutchfield shortly after his arrival in Colombo, 7th October.

The Annual Athletic Sports was conducted by the Colombo Association at the Havelock Race Course, 19th August. Some very good records were made, and the interest was very gratifying. At the 29th anniversary meeting of the Association the 29th of August, the prizes were presented to the winners.

A Sub-Committee of the National Council of the Y.M.C.A. for India and Ceylon has been organized to develop the work in Ceylon. A. G. Fraser, Esq., of Kandy, has been elected Chairman. They are planning to hold a

student camp and an All-Ceylon Y.M.C.A. Convention in December 1912, when Dr. John R. Mott visits the island.

Jaffna College was the first Association in Asia to have a student Y.M.C.A. This Association has been doing excellent work the past year. The Jaffna Association is planning to erect a building with equipment worth Rs. 10,000.

Great Britain.—During the half-year to June, 1911, at Liverpool, 155 steamers were visited, 9,888 men were given literature in eighteen languages directing them to the Associations beyond the sea, 2,080 had special letters of introduction written on their behalf to some 250 Associations. The hundreds of letters received in reply from the various centres continue to give most encouraging reports of good work accomplished.

Large audiences have assembled nightly in connection with the evangelistic mission that is being conducted by the Rev. Dr. Torrey under the auspices of the *City of Dublin* Association.

A recent demonstration of the work of the Y.M.C.A. in Great Britain was held at the Crystal Palace.

France.—The first troop of Boy Scouts in France has just been organized by the French Committee of the Young Men's Christian Association.

Germany.—The King and Queen of Wurtemberg and Princess Wera were present at the celebration of the jubilee of the Stuttgart Y.M.C.A. This Association has 2,345 active members and over 1,000 associate members.

America.—Remarkable extension, too, has taken place in the work among foreign-speaking emigrants by the American Associations. A number of the larger island city Associations now employ special Secretaries in the work of receiving and assisting the multitude of foreign workers who arrive by every emigrant train. Thirteen thousand five hundred men learnt English in Association Classes last year, while more than double that number were reached through lectures, etc.

During the month of June over 6,000 men used the physical department at Cleveland, Ohio; twenty-five per cent. more than the corresponding month of last year.

Effective social service requires, first of all, definite knowledge of actual conditions. During the past year in the Southern States of America hundreds of college men have been engaged in the careful study of "Negro Life in the South."

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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855; re-affirmed at the Jubilee World's Convention in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior :—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys :—Membership fee, boys under fifteen years of age, Re. 1; over fifteen and under eighteen years of age Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

*** India's Call to Her Young Men.**

REV. J. P. JONES, D. D.

India is a land of great renown. It is a supreme privilege to be a child of India, as it is also to be a servant of India. It is certainly a land of profound thought and of marvellous religious possibilities. The longer I stay in India the more I admire its greatness and its wonderful opportunities for Christian service.

Yet India is a land of supreme need. Her needs are many, and none of them is greater than that of a new conception of God—a conception which is equally distant from her deadening pantheism and her debasing idolatry. She needs the vision of a personal God to inspire her to a noble life and to elevate her in thought.

* An address delivered at the Madras Y. M. C. A. Fifth Annual Student Camp, Oct. 1st., 1911.

She also needs a new ethical conception, one that can grip and be a tonic to the conscience. The ethics of Hinduism have always been, and must ever be, lacking in vital power and in the ability to make men of sterling robust character. India needs a new vision of sin, as a thing of moral obliquity rather than of ceremonial uncleanness. This land has never had a lofty conception of holiness or a vivid appreciation of the immorality and the corrupting power of sin. She needs a new teaching concerning the dignity and the glory of man; man not as a part of the divine, nor yet man as a being of delusion and unreality; but man as a separate individual existence with infinite possibilities of growth in God and toward God and yet a personality which will abide in its separateness for ever. She needs a new conception and a new perspective of human life, not that based upon Karma and Metempsychosis whereby man lives ever alone

and struggles at the Sysiphean task of his own redemption. She needs rather the conception of life which will bring it into touch with God and which will impart to it divine grace for comfort and for inspiration and strength. She needs a new eschatology which will give to man a future of conscious bliss with God in heaven throughout the eternal ages.

These and other things constitute the supreme need of India today; as she enters upon her new life of new vision and of new ambition.

India herself is feeling her need as never before. She is not insensible to her condition. What is the unrest of India which we have so much heard about in recent days? It is not primarily nor principally either industrial, social, political or educational in its character, though these also enter into the problem of her unrest. Her need is deeper than these. She realises that she is lacking at the centre of her life. A new light of Christian civilization has dawned upon her, the Christ has visited her and has roused her to new ideals and to new ambitions. She feels the inadequacy of her philosophy. The debasing idolatry and the vain forms and ceremonies which are legion, cannot satisfy her soul today if they ever could. India is becoming increasingly ashamed of the caste system with its baneful inequalities and its damning influences upon society as a whole. She is ashamed of the seclusion and the ignorance of her womanhood. Not seven in one thousand of them can read and write today. Politically India is restless, she seeks self-rule and self-direction—a most laudable ambition. She is weary of her bondage to foreigners. But above all else and deeper than all else, as she stands in the growing light of modern life and of Christian teaching, she is religiously discontented with her past and with all her ancient spiritual equipment. It does not meet the present craving of her soul. She realizes that idolatry is debasing. She does not appreciate any longer the mummery of her myriad forms and ceremonies. She knows the inadequacy of the benumbing pantheistic thought of the past. All these she is tired of and looks for something better,—something which can bring to her larger blessings and a clearer insight into the Divine.

I would, moreover, add that India is grateful to any one who may help her in this day of her unrest. Any one with profound sympathy for her and with a tenderness and an appreciation of her noble qualities of soul can find an

open and ready ear to his message of blessing and of mercy. And I know of no one who can help her more than her own loyal and enlightened sons. Her eyes are on her own young men especially upon the young men of light and of learning, youth who are inspired not only by a passion for fatherland but also are ennobled and strengthened by the light of the West. Young men, your native land has leaned too much in the past upon ancient thought and philosophy, upon forms and ceremonies. She is aspiring today to something that is better. And if Christianity brings better life and higher thought and a nobler conception of things divine than she has known in the past, she is prepared to receive the same, and from none more quickly and more cordially than from young men who have been brought up at her breast and yet who have found in Christianity something that has supremely blessed them. In many respects the Christian young man of today is on a vantage ground above his fellow youths; he is like a city that is set up on a hill. His message is listened to; his life and example are studied with care; whatever of blessing and of power there may come through him in life or in thought, people are prepared to listen to and to bid him God speed in his work.

But India demands of her youth, today, certain qualifications ere she is prepared to listen to them. If they are to be a source of power and of blessing to their mother they must:

(1) *Be young men of pure life.* Your country demands of you, Christian young men, that you lead and live clean lives. God has no use in His great Kingdom for men of impure life. A young man who lives a double life and yields to his passions and secretly gratifies the baser elements of his nature and yet who poses as a Christian man is a useless hypocrite. India has no place for such among her heroes and her men of power and of influence. Every son of India, in order to be a power for good unto her people, must be separated unto God from all that is evil and vile. You know what the follies and the frailties and the temptations of India are. God demands that every young man who is to make his life worth while in India should lead an open and a pure life unto God. One of the greatest men ever known stood in the presence of his divine Lord and saw His miraculous powers and instantly fell at His feet and cried, "Lord I am a sinner". With this noble confession he entered into a new life which was greatly used by God in the regene-

ration of this world. Be clean young men, in your thought and your habits. Do not indulge in secret vices. They will destroy your spiritual power and your usefulness.

(2) *India also demands of young men that they be men of strong convictions*—men who are prepared, if need be, to die in behalf of the truth which they have learned and embraced; and men who are willing to suffer rather than deny their Lord who has bought them. Herein lies one of India's temptations; men believe easily; but they have few convictions. They take lightly the belief in the fundamental principles of life, but there is no permanence about them. They do not grip their lives nor take hold upon them to sustain them with their overwhelming power. Men are ready to accept one form of belief and to live in accordance with another. They will speak one day in behalf of certain principles and doctrines and will deny them the very next day. We are all familiar with the recent acts of the Gaekwar of Baroda who has consented to the marriage of his daughter as second wife to another Raja in violation of his many public utterances. We remember Chunder Sen, that noble man of God who gave his young daughter in marriage to a Maharaja and thereby violated the principles which he had advocated in public and before the Government. What India specially needs today are young men of deep convictions who will hold these convictions in defiance of all opposition—men who are willing to suffer, to suffer martyrdom it may be, in behalf of what they believe to be true and right and proper. A thousand such youth would soon revolutionize India and make it a veritable Paradise. India needs not the sailing vessel but the steamship which can force its way against wind and current and speedily gain its harbour. Such men have the dynamic in their own souls and will achieve much for their land and people.

(3) *India also needs young men of noble vision.* When the Christian Church was born into the world on the day of Pentecost, the chief Apostle declared that this influence of the Holy Spirit was that which had been prophesied in the past, when "young men would see visions". And from that day to this Christianity has wrought much to the upbuilding of the Kingdom of righteousness in the world through young men of vision, youth who have seen from afar the glowing life of conquest, the noble life of truth and the inspiring life of

God and have gone on their way rejoicing notwithstanding opposition, persecution and death. You need the vision of the powers of God to be with you as Christians in this land. You are a very small minority. The great hosts of India are, religiously speaking, against you. But the hosts of God are still with you. A young man many centuries ago saw his master surrounded by an army of the enemy and felt that he was doomed to death. The response of Elisha was, "O Lord open the eyes of the young man that he may see". And the Lord opened his eyes and he saw that the forces that were with Elisha were vastly greater than those that were against him. The mighty hosts of God, the spiritual forces of His religion, the mighty principles and truths of His Kingdom, the infinite resources of the spiritual powers in heaven are all His and belong to the holy man of today. No discouragement should overtake him in view of the opposing forces that are now at work against him and against Jesus and His Cause. He should be a man of vision.

(4) *India also needs Bible men.* We are called "Vethakkarak" (Bible people), by the Hindus in South India. Men who love and exalt the Bible—men who believe sincerely in its power and in the might which it brings to those who love it. This is the type of young men that India craves today, young men who believe in God's own word, who treasure it in their heart of hearts. Blessed is he whose delight is in the Word of God and who meditates upon it day and night, who makes it daily his man of counsel, who takes its promises as eternal verities, who reads its prophecies and blessings with avidity. That man who takes God's Word in his heart wherever he goes and reveals it to the people as the source of His power and the centre of his life: he is the man that India needs, he is the man who can carry the message wherever he goes and there is no word like the Word of God for spiritual nourishment and strength and inspiration. It brings the vision of the Divine to the human life. It brings spiritual truth and spiritual life to the soul and gives man strength to withstand temptations, and joy in doing all things for Christ.

(5) *India needs also supremely Christ-inspired young men*—men who like the Apostles of old rose up in their obscurity with the conviction and the power which withstood the authorities and declined to be silent, but under

every circumstance and under every command and opposition spoke the word of their Lord and carried His message of love and of salvation unto men everywhere. It was this boldness of Peter and of John, which led the people to look at them in astonishment and finally to conclude that they had been with Jesus. They had received the inspiration of the Word. They were Christ-inspired men, and with His inspiration, though they were unlearned and obscure men, they carried the message with conviction and power and salvation unto thousands. Christ was the anointed One, and every one who is truly His must be anointed by His spirit and become a living Christ in his own sphere and according to his own ability to carry the message of God to the people about him. Moreover, India is prepared to receive the message of Christ. She is charmed with men who are Christ-inspired. The Christ who was despised by India's men three or four decades ago has now become exalted in the minds of all the people of India. The example of Christ and the life and the inspiration of His teachings are acknowledged today by all the noblest people of this land to be the best that India has ever known. It conveys the highest message that India has ever heard, and people are willing to listen to the message of Christ from the lips and life of Christ-inspired young men. Christ Himself was a young man and He died as a youth. In His youthful day He brought to men the noblest message the world has ever heard and He revealed to men the greatest life that has ever been lived; and He revealed it especially by that marvellous death on the cross which showed to men that the truest and the highest nobility of life lies in giving it up for others. No young man who confesses Christ in India today need be ashamed of His Master or of His Message. Ears are open everywhere to listen to that voice. Young men who are inspired by Christ Himself and who reveal the beauty of His character and the nobility of His life can always find a following in India.

(6) *India, finally, needs young men who love to serve, Christian young men who are filled with this spirit of Christ. He is seeking for men who are at ease from themselves, men who are not self-centred and who will ignore self-interest and self-service. Herein lies the glory of Christianity. Hinduism produces largely a self-centred life. It is all for self and by self. It starts with the Ego, it works out in the interest of the Ego and ends with the Ego*

and finally brings nothing to the soul. Christianity, on the other hand, is a religion which is centrifugal in its power. It moves from the centre outward. One has well said, "Hinduism requires only two—man and God—for its realization; but Christianity needs three for its realization—man and God and the *other man*. The other man must be the centre of our thought and of our affection. As our life ought to be a life of true Christian attainment, so also must it be a life of service. Man may seek his highest development in self-realization and in the perfection of a noble and a righteous life. But that life will lose its nobility, it will cease to have power and blessing unless it is also a life of self-effacement in service. It must go forth in ever increasing power and blessing into the life of others so that it may bring to man its peace and joy. I am delighted to find in India today a new organization, founded by a Hindu, and with its membership composed exclusively of Hindu gentlemen. They call it "The Servants of India Society". Its noble efforts are for the bettering of India. We are glad to have them build up such a society, even though it is Christian not Hindu in its spirit. The call of India today is for young men who will be filled with a passion for humanity and will be ready to help men in all lands and to bring succour and largest blessing to humanity in all conditions. India bids you go forth, young men, in service to her lowest, to those who are in deepest need, to the out-caste community. Service rendered to the lowest is the best service. He who stoops down to the lowest ranges of humanity to help and to bless is the noblest of God's creatures upon earth. And this is the service to which India would call you today. One of the saddest sights of this land at the present time is the host of young men who are passing out of our institutions of learning filled with a passion to seek self and self only. They consecrate themselves even to the last that they may gain the praise of men and the baubles of this perishing world. They run breathlessly in the race of self-seeking. Such a life is small and contemptible in the eyes of God; and it is a life that will only lead to meanness and to an ever-diminishing power of soul. Men of service, these are the men that India needs today. As you go forth, young men, out of your institutions of learning, prepare to go forth with a definite purpose to forget self, that you may reach after men in their lowest estate, men who can bring you no recompense, men

who are not even able to acknowledge and to appreciate the efforts which you put forth in their behalf. Yes, they are the men whom you may serve with the largest blessings to your own soul. You remember that Christ, in describing that wonderful scene of the Judgment Day, spoke to those upon His right hand and said, "Come, ye blessed of my Father, inherit the Kingdom prepared for you".... For I was ahungered and athirst, imprisoned and in sickness and ye came and ministered unto me. In astonishment they cry out, Lord when did we see thee in such distress and came and helped thee? To which the Lord replied, "inasmuch as ye ministered unto one of the least of these my brethren ye did it unto me. Service to the least, to the lowest, to the meanest among men is service definitely and nobly rendered unto Christ. And he who would render this humblest service to the lowest among men is he who will find the highest place in the Kingdom of our Lord and Master. "He who is greatest among you, let him be the minister of all" were the words of our Lord.

These, then, are some of the qualifications that your country demands from you, young men, as you go forth into its life to enjoy its blessings and to bring your life into touch with the Christ life. Be men of clean lives, men of profound convictions, men of noble vision, men who are lovers of God's word, men who are Christ-inspired and who reveal the Christ in every phase of your life and conduct, and men who have a passion to serve, to forget self and think only of those who are in deepest need. If you go forth with these qualities of life and of thought, blessed are ye and blessed shall your country be, because you have lived in it.

Duties and Responsibilities of the Leaders in the Indian Church.

J. P. COTELINGAM, ESQ., M.A.

The following article is part of the Presidential address given by Mr. Cotelingam at the Third General Assembly of the South India United Church. The fore part of the address is very clear in sounding out the present-day, world-wide feeling regarding Church unity. After dealing to some extent with the value of Church unity as set forth in the Edinburgh Conference Report, and the testimony to the power of union and co-operation which the South Indian United Church had already

been recipients of, Mr. Cotelingam speaks of the duties and responsibilities which rest heavily upon the individual churches, Pastors and leaders, if there is to be a real union of spiritual consecration to a common Lord.

Allow me to remind you of some of these duties and responsibilities. In the first place let me point out that God is not unwilling to use us as His co-workers, and it is for that purpose that He has chosen us and has singled us out from among so many that we may be His servants, doing His will. According to the Master it is relation not to men but to God that is the test of the prophet's capacity for service. His servants must *serve Him*. "Son of Man, stand thou upon thy feet and I will speak with thee" was the command to the prophet Ezekiel before he was commissioned to speak to the House of Israel. The great Apostle to the Gentiles received a similar command as he journeyed to Damascus, and fell down before the vision he saw. "Arise and stand upon thy feet, for to this end have I appeared unto thee to appoint thee a minister and a witness both of the things wherein thou hast seen Me and of the things wherein I will appear unto thee." "Wherefore, O King Agrippa," says Paul in his noble defence, "I was not disobedient unto the heavenly vision." Let us place God before man and be zealous for the honour of God, and not allow self-interest or other earthly consideration to prevent us from doing our duty.

In the next place let me mention that not a few of us, Pastors and teachers, are unwilling, not unable, to take the initiative in Church matters that come before us. We are unwilling to do our own thinking. We are willing to let others do our thinking for us. We are willing to be feeble when we ought to be manly. We prefer to be led when we ought to take the lead. At this momentous and interesting stage in the history of the Church it behoves us to bestir ourselves and study to present ourselves approved unto God and to the Church, workmen that need not be ashamed. Of hewers of wood, and drawers of water and breakers of stone we have enough, and there will be no lack of them, but we want builders—master builders and skilled architects—for the construction and embellishment of the edifice. In the first letter to the Corinthian Church which is so full of admonition and sound counsel, there are words which we must lay to heart. "When I was a child," Paul says

"I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things. Brethren, be not children in understanding," he exclaims, "howbeit in malice be ye children, but in understanding be men." Here, in the deliberations of our Assembly, at the meetings of our Church Councils, local Church Councils and committees, we have opportunities of the kind which we never before have had for giving to others the benefit of our study and thought.

Another aspect of the question before us deserves the earnest consideration of the delegates to the Assembly and the Churches and Missions represented in it. While some progress is being made in the life and work of the Churches, that progress cannot be said to be commensurate with the demands that are likely to be made on the Church's efficiency to cope with new situations as they arise. The South India United Church is a growing Church and the units that compose it must put forth sustained efforts to show not only accelerated progress but increased efficiency in all departments of the Church's activity. The ultimate ramifications of our organisation have to be kept not only well informed of the principles that the United Church stands for, but have to be educated, trained and helped as well to realise the aims and ideals that are before it. "Let us," as the Revised Version puts it, "hold fast the confession of our hope that it waver not, and let us consider one another to provoke unto love and good works." Let the spirit of unwavering loyalty to Christ and the spirit of brotherhood that has united us into one body, draw us still closer together, and the fervour of that love and unity be made more and more manifest in the affairs of our own Churches and Institutions and at the same time in the influence we exert on the National life outside these organisations.

Brethren, it is daybreak everywhere. The East is waking up; and India is waking up from her sleep and slumber of centuries to a consciousness of her National life. Now is the opportunity for the Church of Christ in India to make its influence felt as the salt of the earth, the light of the world. Now is the opportunity for the South India United Church with its wider outlook, and with its wider knowledge of God's dealings with men which the Union has given it, to render what service it can, however small that service may be, to advance the genuine well-being of the people of South

India. Not to the poor and the depressed classes only but to all classes of the community must the Gospel continue to be preached. But more than that. The life begotten of that ever-blessed Gospel must influence the life of the nation and carry it on to a higher goal. Therefore, beloved brethren, let us quit ourselves like men, in understanding be men, and be strong and grow strong and stronger ever more in the strength that the Union has given us.

The Union Theological College of South India and Ceylon.

The first prospectus of the new United Theological College at Bangalore is a most interesting document to read. It is our purpose here in this brief article to give a little review of the Prospectus as to how the College was organized and what the nature of the work is which it attempts to carry on.

It was in Kodaikanal, June 1906, that missionaries belonging to four different Societies were called together by the Rev. J. Duthie of Nagercoil. At once a plan was drawn up and submitted to the representatives of the various Missions' work in South India and Ceylon. In February 1907 representatives of the United Free Church of Scotland, the American Arcot Mission, the American Board of Missions, the Wesleyan Missionary Society and the London Missionary Society met in Madras when the scheme was approved and sent to the respective Home Committees for their approval and support. It was most encouraging to see how the Home Boards were willing to co-operate in the matter. According to the scheme in March 1910, the College Council held its first meeting at Bangalore and it was resolved at this meeting to open the College, July 1910. The Rev. J. Mathers, B.A., B.D., was appointed Principal and Professor of Dogmatics and Church History; the Rev. L. P. Larsen, M.A., Professor of Biblical Exegesis and Comparative Religions; and the Rev. F. Kingsbury was appointed Tutor. The death of Rev. W. H. Campbell, M.A., B.D., who had been specially active from the beginning in establishing the College, was a severe blow to the College. Rev. J. Mathers acted on the staff as L.M.S. representative for 1910.

The College was organized under a council, and this council is made up of representatives

from the various bodies contributing not less than Rs. 1,500 a year. The council has complete control of the finances of the college, determines the curriculum and appoints the professors and subordinate staff. The professors and tutors constitute the College faculty and these arranged for the internal affairs and the discipline of the College. It is really a great blessing that such a College has been established. As one looks at the course of study one can realise that here at last is a college which will appeal to college graduates. Its faculty is of the highest grade and the course of study which is three years in length includes instruction in New Testament Greek, Biblical Criticism and Exegesis, Church History, Apologetics, Christian Doctrine, Comparative Religion, Pastoral Theology and some work in the Vernacular literature.

The first Annual Report was presented by the acting Principal, Rev. J. Mathers, on 28th March 1911. At this report the purpose of the College is set forth, an institution where men may study truth for truth's sake in the higher realm of spiritual things and in a very practical way to train up high grade Indian Evangelists, Pastors and Teachers; men who will be able to lead the Indian Church. The College made a very unpretentious beginning. Out of the seventeen applicants for admission only eight were permitted to enter. These came from widely separated localities. The course of studies were very well carried out considering the difficulties of first year. The College life was one filled with seriousness as to the works undertaken, and students and professors felt the friendship of each other so closely that the year proved to be one of rich blessing to all connected with the seminary. It was encouraging to see the co-operation of so many friends in helping to build up a library. A good foundation has been laid for a library suitable to the dignity of a theological college.

The prospect for the College is excellent if one can judge from the start which has been made. The faculty has been strengthened by the Rev. W. H. Thorp, B.A., who joined in February of this year, and by the Rev. S. E. Phillips, B.A., who joined in July. No one who is interested in Christian work in India can deny the fact that the College answered a great need. Formerly men who had had the advantages of higher education could not easily prepare for direct Christian work because the lack of an institution which would be adapted

to their needs. The Christian student now can have a training in theology and other kindred subject which is equal to any training given in these lines in the West. One feels like prophesying that the United Theological College at Bangalore will grow in its usefulness as time goes on.

Business Basis and Spiritual Blessing.

Some seem to see no connection between the two. They only seem to remember the warning concerning the difficulty of rich men entering the Kingdom of Heaven. Rich men are not necessarily kept out. They may, if their wealth be consecrated, become not only men of great power for good in this world, but attain unto the perfect life which will be acceptable in the last day.

In Christian work funds are essential. It is true that the financial part of Christian activity should not become an end in itself. It should not occupy an undue proportion of a time. There is where members can help the association a great deal. If they come to the office and pay their membership fees their board bills and then add a small voluntary contribution according to their means, they will do much to help reduce the financial work to a minimum. Sometimes we need not only to ask or write for the membership fee or board bill but to do so several times. If there was only one such delinquent member it would make little difference. But when there are scores, the work piles up tremendously on the membership secretary and upon the office. Then if the secretarism order to save the association from financial ruin, busy themselves on this finance work, some are unkind enough to accuse them of lack of sympathy and of being too much concerned with material things. If the secretaries are too much taken up with financial matters it is largely due to the failure of members and others to meet their financial obligations promptly and cheerfully.

A member will sometimes delay paying his bill not only days and weeks but even longer and then when we press him for what is legitimately due in order that we may be able to pay our creditors what we legitimately owe, he opens up with a discourse upon the degeneration of the association administration and complains that it is on a 'business basis'. Now is this fair?

Then there is the annual campaign for funds. Few members seem to realize that what they pay in membership fees, in commercial class fee and in hostel and restaurant profits is only about one-fourth of the cost of a membership. Some may say that the association is managed in an expensive way, but the same persons are usually found to complain that the hostel or some other activity is not properly supervised. So the management find themselves 'between the devil and the deep sea.' On the one hand they are accused of being too extravagant in expenditure; on the other, of not providing proper supervision.

We need about eight thousand rupees every year in voluntary contribution. This is nearly three times what is raised in membership fees and from other source of revenue. This means a lot of work for the staff. We need the help of the members and friends, both in prayer and in practical co-operation. We have our faults and are ready to be told of them. But we also need your sympathy and help.

R. L. EWING.

The Durbar Sports of Y.M.C.A.

Saturday, 2nd December 1911, at the
Y.M.C.A. Athletic Field.

EVENTS.

1-Mile Race.	Obstacle Race.
1-Mile Race.	Long Jump.
100-Yards Dash.	High Jump.
Hurdle Race.	Putting the Shot.
Relay Race.	Throwing the Cricket Ball.

SLOW BICYCLE RACE.

TUG-OF-WAR.

Conditions :—

1. Only the members of the Y. M. C. A. can enter for the above events.
2. The entrance fee for each event is As 4; for 6 events, Re. 1.
3. Fees must be paid any time before 30th November at the Office, when the name will be registered.

Medals and Prizes will be awarded to the Winners.

1. Not more than three medals or prizes will be awarded to a single contestant.

2. A Cup will be presented to the Champion Athlete, getting the highest number of points, according to the following scale :—

Three points for 1st place.

Two for 2nd place.

One for the 3rd place.

The Cup will be inscribed with the winner's name and will be placed in the Trophy Case of the Y. M. C. A. A medal will also be presented to the Champion Athlete.

TOURNAMENTS.

Football.—Prize—"Sivagiri Cup." Individual medals for the winning team.

Entrance fee—Teams of non-members, Rs. 10.

Teams of members, Rs. 7.

Tennis :—

SINGLES.—Prize—"Subramaniam Memorial Cup" and a medal to the winner.

Entrance fee—Non-member, Rs. 2.

Members, Re. 1-8.

DOUBLES.—Prize—Two silver medals for the winners.

Entrance fee—Non-members, Rs. 2.

Members, Re. 1-8.

Badminton :—Prize "Y.M.C.A. Cup" and individual prizes.

Entrance fee—Teams of non-members, Rs. 5.

Teams of members, Rs. 3-8.

Conditions :—

1. All *bona fide* teams of one year standing are eligible to take part in the tournament. The Committee retains the right to disqualify any team.

2. Entrance must be made and fees paid before 7-30 P.M., 22nd of November, at the Y.M.C.A. Office.

3. The three Cups which are offered as prizes are considered as running cups for three years.

For further particulars enquire at the Y. M. C. A. Office or address "The Physical Director of the Y. M. C. A., Esplanade."

News and Notes.

Shallow men believe in luck; strong men in cause and effect.—*Emerson*.

Pte. E. C. Ford of the Dorset Regiment, who has been assisting in John Pelly Army Branch ever since Mr. H. G. Stacey left, has been recalled to his Regiment at Poona. Mr. Ford will soon finish his term of service in the Army and then intends to enter some form of Christian work in England.

The Annual Report which has been delayed so long on account of the Hon. Treasurer's absence in Europe, was sent out last month. The main facts as presented in the report were published in the March issue of this magazine.

B. R. Barber, Esq., General Secretary of the Calcutta Associations, was in Madras, 13th October. Mr. Barber came down to meet his wife and three children who have been spending the past six months at Kodaikanal. Mr. Barber has been Secretary at Calcutta for twelve years, and expects to go to America soon for his second furlough.

It was a great disappointment to many of the members as well as to Major H. Guise that through a misunderstanding of dates the address planned for 19th October was not given. Major Guise is Travelling Secretary for the Scripture Union, and we hope he will visit us again.

Mr. Frank Slack, Secretary of the Student Branch at 86, College Street, Calcutta, and wife were visiting in Madras for a few days last month. Mr. Slack recently went to Colombo to meet his bride who arrived in Ceylon, October 7th.

Several members held a meeting on the 26th October to decide upon the proposition of starting a choir. As a result a choir of members has been formed and W. Chamier, Esq., has kindly consented to drill them. We should expect great things from this choir, and hope that they will soon be able to give a musical entertainment.

Some of the members of the new hostel, the "Vediarthi Vasasthallam" gave a tea party to all the secretaries and their wives, Friday, 20th October. The room was very nicely arranged, and the Brahmin preparations were thoroughly enjoyed by all. After the tea Mr. Krishna gave welcome to the guests and thanked them for coming.

We regret that Mr. S. Manuel, Boys' Secretary, has been ill with malaria fever. He is somewhat better than he was, but continues to have attacks of the fever nearly every week. We hope that he will be soon rid of this troublesome disease.

Dr. L. S. Rajamanikam, Assistant Surgeon at Cuddalore, visited us last month. Mr. Raja-

manikam was a resident in the hostel for several years, and we congratulate him upon his success at Cuddalore.

The new hostel "Vediarthi Vasasthallam" has eight members now. Every place will soon be filled. Those desiring a place in this non-boarding hostel should see Mr. Alummoottil at once.

J. R. Isaac was summoned to Villupuram, Arcot District, last month, as a witness in a case against G. V. Rao, who was a resident in the hostel for a short time. Mr. Isaac was not detained long. We are glad to say that Mr. Rao was found not guilty, and that the case was dismissed.

T. R. Ekamburam, who has been living at the Y. M. C. A. for so long a time, left November 1st for Batticaloa, East Ceylon, where he is to be Headmaster of the Wesleyan Mission High School. The school contains 250 boys, 80 of whom are Christians. Our best wishes and prayers go with Mr. Ekamburam as he takes up this new work.

A member of the Paris Y. M. C. A. paid us a visit two weeks ago. He was very much pleased to see the building and to know about the work.

George Verghese filled a vacancy as tutor in the 4th and 5th Forms at the Christian College for two days in October. His special subject was the Bible, but it is reported that many elements entered into his first experience as a teacher.

D. V. Daniel of Calicut was stopping at the Y.M.C.A. for a few days last month. Mr. Daniel was former secretary at Calicut. He reports that the new building at Calicut is progressing nicely.

Mr. Seiler, Manager of the Basel Mission Weaving Establishment and Hon. Treasurer of the Calicut Y.M.C.A., was a welcome visitor with us last month.

We are glad to notice that several of our members will receive their degrees at the Convocation of the University of Madras which will be held November 23rd. Messrs. K. C. Koshi, K. K. Koshi, P. G. Jacob, K. Zachariah, L. R. Chandran and T. P. Cherian will receive their B.A. Degree. K. K. George will receive his B.L. Degree, K. Zachariah will receive several medals and prizes among which are the

Lord Ripon medal for first place in English, the Political Economy medal, the Native Christian medal for first place in English and the History prize. We heartily congratulate all these friends who have been so successful in their studies.

Department Notes.

Social Work.—Last month's moonlight social was held on the 9th October. A part of the Association members left the Central Building at 8 P.M. and after a long cycle ride arrived at the Waverley House, Egmore, where they were treated to refreshments. An amusing programme followed and was started by Mr. S. Luther with a recitation. Several other interesting items followed, chief among them being a Singalese Song and a lecture by Mr. A. D. Solomon, and the 'History of Pishtakotai Samigal' by Mr. N. Krishnamurthi. The gathering was brought to a close with a vote of thanks to our hosts, Mrs. and Mr. M. D. Devadas, and to the chairman, Mr. P. E. Devadasen.

A meeting of the members will be held on Friday the 10th instant for the presentation of the New Edition of the Encyclopædia Britannica to the Library.

It is proposed to hold the Annual Membership Dinner on Friday, December 1st. Tickets can be had from the Membership Secretary at Re. 1 each for hostel members, and Re. 1-8 for others.

On the night of the 31st the Hostel Members met together to bid good-bye to their friend, Mr. T. R. Ekambaram, who was leaving the next day for Ceylon to take up his new duties as the Head Master of the Wesleyan Mission School, Batticaloa. This pleasing function was presided over by Mr. H. W. White who looked indeed, very fine with his turban on. The appearance of Mrs. White in Indian Christian costume added much to the splendour of the gathering. The proceedings began with an amusing piece of recitation by Mr. S. Luther. Mr. A. D. Solomon next treated the audience to a fine comic song which was received with tremendous applause.

Refreshments were then served. The second part of the proceedings with a fitting song by Mr. J. S. David, Mr. Solomon's recitation of the 'Village Blacksmith' in four different characters provoked considerable laughter and

created a good deal of amusement. Next came two speeches by Messrs. A. Iswariah, B.A., and A. E. John, B.A., at the end of which Mr. Ekambaram was garlanded. It was Mr. Ekambaram's turn then to reply. He made a very effective speech, and as he told the audience a little of his life, how he was led from one step to another until he embraced the Christian faith there was not one who failed to be struck by the courage of his convictions and the cost he had to pay.

A farewell song was then sung by Mr. Solomon. This was followed by the Chairman's concluding remarks after which Mr. Luther proposed a vote of thanks to all those who had graced the meeting with their presence and contributed to make the function a perfect success. When this was done all those who were present formed themselves into a large ring with hand in hand and sang 'God Be With You Till We Meet Again.' It was on the whole a touching farewell, and none of us could help but feel the separation of one who was to all a 'jolly good fellow.'

Educational Work.—**Annual Inspection.**—The Acting Director of Industries will inspect the classes during the second week of November. The exact date of his inspection will be announced later. Both teachers and students are requested to be prepared for this.

Lantern Lecture.—The next lantern lecture will be delivered by Capt. W. S. Patton, I.M.S., of the King Institute, Guindy, on Saturday the 4th November at 6-15 P.M. As this is a rare opportunity, we hope that students will not miss this. Non-members will be charged 6 annas.

Football.—Up to date only five have paid their subscription. Those who have not paid are desired to do so promptly.

Bible Classes.—These are now regularly conducted by Messrs. H. W. White and R. L. Ewing, on Wednesday and Friday evenings respectively.

Student Work.—The Medical College Y. M. C. A. held a meeting, Saturday 14th October. Rev. J. Bittman gave a very inspiring talk upon "The Reality of the Spiritual Life." P. Chenchia, B.A., B.L., spoke at the regular fortnightly meeting of October 28th, upon the subject "The Doctor in the Gospel."

The Medical College Y.M.C.A. is planning its anniversary. The date has not been fixed yet. A. E. John and M. P. Chacko are now the secretaries of the Association and are putting forth an earnest effort to arouse the Christian

Royapettah Branch.

BOYS' DEPARTMENT.

Football.—An inter-branch football match was played on the 28th of October at Royapettah when the Central Branch boys lost by two goals. Mr. C. Sundram, B.A., L.T., Headmaster of the C. M. S. Girls' School, Royapettah, gave a very good talk to the boys. The programme consisted in songs, recitation and comic songs.

Bible Classes.—Two Bible Classes are now being conducted among the Royapettah Boys. Mr. Clarke and Mr. Devasundram are the leaders of these two classes. Nearly 20 boys are enrolled.

Lantern Lecture.—A Lantern Lecture was given during October by R. L. Ewing, Esq., and was much appreciated by all the boys who were present.

Cricket Club.—The Royapettah Boys have become very keen on Cricket, and have formed a club. A Boys' team from Bangalore has written a challenge, and desires to play a match on 26th of December. The boys will probably accept this challenge.

John Pelly Army Branch.

Pleasant Sunday meetings have been held each Sunday evening as usual. Two of the Sunday evenings during the month it was raining and the attendance was small. The two raining evenings Pte. Ford led the meetings. At the other meetings H. W. White, Esq., and E. S. Dunhill, Esq., spoke.

We were very sorry to be compelled to bid farewell to Pte. E. C. Ford. After his course of training in Telegraphy he was ordered back to the 2nd Dorset Regiment now located at Poona. Pte. Ford was acting Asst. Secretary since last July, when Mr. H. G. Stacey left. Mr. Ford's efforts were highly appreciated by all the men. We wish him God-speed as he soon returns to his home with the intention of entering some form of Christian work.

Rev. Norman Bennet, M.A., gave a lantern lecture on Australia, October the 12th. The lecture was very interesting and instructive. The Australian Government has very generously given the department a set of slides on Australia. Large number of men are interested in Australia, and many who are free from other employment are planning to settle there. We thank Rev. Norman Bennet for so kind a coming and giving this lecture.

The Rifle Range shows interesting progress during the month. The two highest scores are

men of the College to greater activity. Eight of the members have been visiting the Hospital, and have showed numerous kindnesses to the sick people whom they come in daily contact with. A Bible Group for Medical College students has been suggested, and we hope will be a reality soon.

Physical Work.—A football match was played against the S. P. G. High School team who won by two goals to nil.

Our football team has been strengthened in Mr. Mcquire who has recently arrived from Bombay, and also in Mr. K. D. Muthiah, a veteran goal-keeper of olden days.

A match between the Christian College and the Y. M. C. A. resulted in a defeat for the Y. M. C. A. team by one goal. Captain C. Chinnaswamy desires to see every member on the field for practice when the weather permits. Fifteen men have joined the team, and six other men have sought admission.

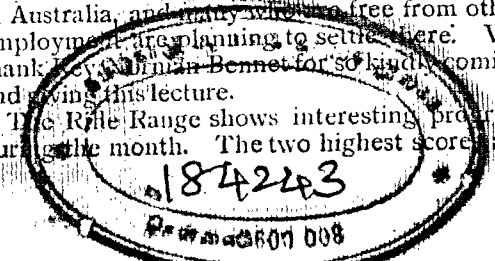
On a match between the Y. M. C. A. Hostel and the Y. M. C. A. team the Hostel team was defeated by one goal.

The Y. M. C. A. Annual Sports will be held Saturday, December 2nd, on our Athletic Field. Full announcement is made in another place of this number.

Religious Work.—It will be a great treat to have Professor George William Knox, D.D., LL.D., of Union Theological Seminary, New York City, with us, November 1st—7th. Special announcements of the Meetings are being published. A full account of the lectures will be published next month, and it is our plan to publish some of the addresses in the YOUNG MEN OF MADRAS.

We feel that our members are not fully aware that we have a Book Depot where many kinds of religious books and tracts can be purchased. Many of the latest Bible study books are available, and any book or pamphlet will be ordered when desired. Mr. Parthasarathy has charge of this depot and will gladly show the books to those who ask.

The Week of Prayer for young men begins, Sunday, November 12th. Rev. W. Thomson, M.A., will speak at 4 P.M. in the Auditorium on the subject "What Think Ye of Christ?" Beginning with Monday, November 13th, and continuing to Friday, November 17th, special meetings will be held in the Devotional Room at 6 P.M. We urge all Christian men to make this week one of special prayer for the men the world around.



held by Pte. Smitten and R. L. Ewing, Esq., both have tied 25 out of a possible 30. The Rifle Range is fine practice and sport, and we hope that many more men will find enjoyment at the Rifle Range. The new rifle shoots fine. Come and have a try.

Mr. White started a Bible Study class on October the 9th. Five members have joined. The class is held every Thursday evening at 5-30. The members decided to form the Y.M.C.A. Chapter of the Scripture Union, and at present we are using the Scripture Union calendar. We are cordially inviting all the men to come and join this class. Come and have a social cup of tea and enjoy the discussion on some of the most interesting passages in the Bible.

During the month of October the Restaurant showed a great increase under the management of Mr. Heap. 1,350 men were served in one way or another. About 15 different men found lodging in the Furlough Quarters.

Do not miss the Social.—There will be a Social held on Thursday evening, November the 9th. Pte. Heath has already arranged for several numbers of the Programme, and he promises to have a very good one indeed. Be sure to come and bring your friend.

Rev. Albert H. Baker will give an address on Sunday evening, November the 12th, at the P. S. E. Please try to attend this meeting.

Genl. Bond has kindly volunteered to help us find a Secretary for the Army Branch. We hope that within a few weeks we will have a permanent Secretary.

Pte. Heath has kindly volunteered to help with the P.S.E., and some of the other members are helping with the Social and also with Phonograph and Games room.

Boys' Branch.

Football.—The Junior Football Club now has 30 members, and is being carried on with great deal of interest. Two important games were played during October:—

Y. M. C. A. vs. Combined Tryjens.	
Score ...	Drawn.
Goals ...	1 to 1.
Y. M. C. A. vs. Christian College (Junior).	
Score ...	Drawn.
Goals ...	1 to 1.

The Sub-Junior Football Club played two very interesting matches during the month, one match with Wellington Sub-Juniors. Y.M.C.A. won by 1 goal. The second game was played with the Royapuram 'George XI' team, and

the score was drawn, goals one to one. The Sub-Juniors have 29 members now in their Club.

Badminton Club.—During the month a new Badminton Club was formed with B. C. Krishnan as Secretary, and N. Swamy as Asst. Secretary. The Club is practising regularly, and will soon be in good shape to challenge the best of boys' teams. Thirteen members have already joined.

Ping-Pong.—During the latter part of October the 8 boys enrolled in the ping-pong tournament started to play their games. The finals have to be played between A. S. Govindarajulu and T. S. Sanjeeva Rao.

Lantern Lecture.—A very interesting lantern lecture was given on the 13th of October on "Ceylon." The slides were very beautiful, and we thank Mr. F. R. A. S. Amerasekara of Kandy, Ceylon, for the interesting way in which he presented the country.

Bible Class Union Meeting.—A combined meeting of the five Bible Study classes of the Boys' Branch was held on Saturday, October the 21st. The Rev. R. Whitney, B.A., spoke upon the subject, 'The Value of Bible Study.' Several boys came from Royapettah. Besides the address the programme consisted in music and Bible reading.

Literary Society.—A Meeting of the Literary Society was held on the 11th of October. The discussion was led by J. C. David on the subject 'Is Dress an evidence to Character?'

The Study of Men Who Dared.—The members of Mr. White's class met for the weekly meeting on the 28th, when a photograph of the class was taken. The class has sent a challenge to Mr. P. E. Devadasen's class (formerly led by J. S. David), to play a game of badminton on Saturday, November the 11th.

It is planned to hold some contests in Badminton, Ping-pong and Draughts between the various Bible classes.

Membership Race.—The Membership Race which has been going on for the past two months, now stands as follows:—

A Team, A. S. Govindarajulu, Capt.	6 New Members
B " J. C. David, Capt.	7 "
C " Samuel Vedayya, Capt.	6 "
D " Ramachendran, Capt.	11 "

There are only a few weeks before the Race closes. Let each member be loyal to his team and strive to bring in as many members as possible during the next few weeks.



YOUNG MEN OF MADRAS

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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855; re-affirmed at the Jubilee World's Convention in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior.—Any young man, a member in full communion of any Protestant Christian Church, may be an Active or Voting member. Any young man of good character may be an Associate member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys.—Membership fee, boys under fifteen years of age, Re. 1; over fifteen and under eighteen years of age, Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

* A Great Age for Young Men.

PROF. GEORGE WILLIAM KNOX, D.D., LL.D.

It is a great age for young men. Every age, I suppose, finds its hope in its youth, but there are reasons why our age is peculiarly their age. I remember a line from the Poet Wordsworth describing the feelings of the young men of his early manhood. That when the emotions which led to the French revolution were stirring in their hearts and it seemed that a new era of liberty and justice was to dawn, he writes: "to be young was very heaven." I saw a period like that in the Empire of Japan when 35 years ago one might truly say: "to be young was very heaven." Youth always has its visions and dreams, and too often the visions remain unrealised, and the dreams vanish with the

* This is the Address given by Prof. George William Knox, D.D., LL.D. of Union Theological Seminary, New York, at the Madras Y. M. C. A. Men's Meeting, November 5, 1911.

morning light. But sometimes there are periods when it seems possible that the vision shall be made real and the dream come true. Such a period is this in which we live. The 20th century is separated in many ways from preceding centuries and characterized by qualities peculiarly its own. I shall not attempt to recount its characteristics which distinguish this period, but I shall refer only to one or two of them. This is the first period in the history of the world when the idea of progress has taken hold of the minds of multitudes. It is a very new idea in the West as in the East. A friend of mine, a professor of History in Columbia University, and, I think, the most learned historian within the range of my acquaintance, made a careful research to decipher when first a clear note of progress was sounded. In the classics one may find intimations of better ages to come, but these intimations are incidental and isolated, are mere suggestions in the midst of a mass of quite a different tenor. In Europe, from the downfall of the Roman Empire for more than

a thousand years, there was no belief in progress; not one winter setting forth with clearness that idea. All eyes were turned to the past for the golden age. Rome and Greece and the Hebrew people had given standards far beyond the ability of the present so that to attain a kind of dumb torpor, a feeling that they had fallen upon evil times, a lack of high aspirations and courage took possession of the minds of the men. And now for my authority—I do not doubt that most of you have read the essay. The first clear note of the coming age, the age of hope, the age of progress, the age of belief in the future is in Lord Bacon's well-known essay called the "Advancement of Learning." In that essay Lord Bacon lays down a programme for the race. He was solitary before his time, and yet a true prophet in that the multitude were by-and-by to take up the cry which he had uttered. To-day it has become the commonplace of millions, for everywhere in the East as in the West men believe that this age is better than the ages of the past. That doleful incubus, the old belief in an iron age, hopeless and helpless, has been shaken off, and to us all things are possible. This belief rests upon a solid foundation. Our achievements surpass the achievements of all the ages lost. Our knowledge is greater. No man ever surpassed Aristotle in mental vigour or in splendid accomplishment; among the intellectual leaders of the world he yields precedence to none, and yet he now is an authority on nothing for the common man, just the ordinary student in the University knows a thousand things that Aristotle did not and could not know, even that which surpasses the highest knowledge of the ancients is a commonplace to-day. This is not a matter of self-pride and self-exaltation, but a simple fact, for now first in time we begin to understand this world in which we live. As we surpass the last so shall the succeeding ages surpass the present. We have only begun to travel a path which leads to larger and larger light and to greater and greater accomplishment. Therefore it is a time for youth for those who feel that the future has something in store, and that there is a worthy destiny for man, a destiny which we may aid in shaping.

Another characteristic of our age is that which is called in rather unsatisfactory terms, social solidarity. This recognition was never before so clear or so far-reaching. We were taught indeed by the Apostle that we are members one of another, and that it is impossible for the eye to say 'I have no need' of the

hand, or for the hand to say I have no need of the foot, and in many different philosophies the same truth has been enunciated. I remember, for example, a statement of Confucius to the effect that all things are cultivated in a series, and therefore must not hurt each other. That indeed is a prime element in the Confucian ethics, that humanity constitutes a whole, and that an injury done to any part is an injury to the whole. This truth, recognized in many lands and ages, has come to a peculiar pre-eminence in our day. We know in a sense that the ancients did not appreciate how fundamentally true it is. Our individuality is the product of the society in which we dwell. The West has thought of man too much as an individual separated from his fellows as created by an especial act of God. Man has supposed that his individuality would be the same whatsoever might be his surroundings or wheresoever his lot should be cast. We know how untrue is this extreme individualism. On the contrary, we are the product of the society in which we are placed. I was talking with some learned anthropologists not so very long ago, and questioned them as to the notion of race which has received undue prominence, and I asked them for the judgment of anthropology as to race and environment as factors in the development of the individual. They agreed that the emphasis should be put upon the environment so that if one should take an infant of white parents and place it in some tribe in Africa, in a short period none could distinguish, save by the skin, any difference whatsoever between this offspring of Anglo-Saxons and the children of Negro parentage. The dates are insufficient for a final judgment as few parents for scientific truth will submit their babies to such a test! I have seen a Chinese woman who, as an infant, was adopted by an American missionary and his wife. Grown to womanhood she was indistinguishable from other American girls, and all who knew her marked her resemblance to her foster mother, and yet by rare—the mother was the purest of Americans, and the daughter the purest of Chinese.

Without insisting upon an extreme statement we know that our inner life is not simply our own. The things on which we pride ourselves most, which seem most individualistic, are they truly so? Our minds have been shaped by the influence of society, our consciousness is an inheritance in all its varied contents from the generations of the past. The ages pass down

the inheritance which the present age receives as a gift. Language is the result of work accomplished by generations, in its very structure exhibiting the experience of the race. Without it we could not of so much think. It not only enables me to communicate with others, but with myself it creates and moulds my mental life. Is it in, with all else, our clothes, our shelter from the sun and rain, our modes of travel, indeed every factor of our outward as of our inward life shaped for us by society till we are puzzled to say what we have won for ourselves?

So is it in the simplest matters of every-day life we are dependent in each other to him we make purchases. The shop-keeper accepts our payment with thanks. Perhaps he writes at the bottom of the receipt "with thanks." But pray do we owe him no thanks? Should the thankfulness be on his side and not on mine? Has he not made it possible for us by a little expenditure to obtain that which we desire. Does he not render me the larger services? We are often unwilling to recognize our indebtedness to what we are pleased to call the inferior orders of society. We recognize perhaps more or less our indebtedness to the genius, to the poet, to the dramatist, to the artist, to the religious leaders; but what of our humbler fellow men—do we owe no thanks to them?

The institution which I have the honour to represent, received a magnificent gift some years ago, and it was thereby enabled to build itself a worthy habitation. Deep was the gratitude excited by the gift, and all expressed their thankfulness to the generous donor—and this was well—but gratitude should not stop with its outgoing to him, for the great gift would have remained quite useless had it not been for the architects who drew the plan by which it was to be employed, and for those other men, the multitude, who dug the foundations and put the stones in places, and worked in wood and made the machinery for heat and light and power, the so-called common men, the artisans and labourers. Without them we could not have had our college, though the millionaire should write his cheque, and the architect exert his genius. Thus in the deepest sense we are debtors to every one around us.

A number of years ago I heard a conversation in a hotel in Yokohama—a conversation in loud tones which I could not fail to overhear between a merchant and a shipmaster. The

shipmaster, a German, abused the Japanese, called them shameless scoundrels whom he could not trust. He could not understand why God had created them. The other remonstrated saying—"you should not abuse those by whom you get your living." But the first replied: "I get no living from them, but they get their living from me." Their conversation turned to other things, when they parted. The merchant said: "Can you send my goods ashore at once?" The shipmaster said: "Yes, they shall be at your godown to-morrow." Whereupon the merchant—"By the way, I do not want any of those scoundrels handling my goods; employ Germans to bring them ashore." But the shipmaster said: "'Germans' where shall I get 50 or 100. I cannot do my work if you insist on Germans." So his friend replied: "I thought you did not get your living, and were not indebted in any way to the Japanese!" Strange blindness! We act towards our fellows whom we employ as if it were a matter of grace and charity and condescension, as if the servant and laborer were indebted to us and not we to them, or as if there were no indebtedness that could not be discharged, by the payment of a few rupees. Our age feels as never before a mutual responsibility, that it is not a matter of grace, of charity, of benevolence, but of justice and of right. That we are all indebted to society, indeed so cumbered with debt that we can never pay it back, that what we owe is vastly beyond all that we can pay. So as honest men who desire to pay their debts we ask—"what can we do"? Do what we can, the two accounts will not balance. Whatever my position in life I have received more than I have given; I owe to my fellow men far more than I repay. The higher my estate the greater my indebtedness, and the greater my responsibility to the age, and to the society, to the group of men with whom I am specially concerned. Now such a recognition of our responsibility to our fellow men of our indebtedness substitutes the concept of justice for the concept of charity, substitutes the idea of debt for that of gift. This change is one of the most hopeful signs of the present age. And it is by a combination of these two characteristics that we find ground for hope in the progress of humanity. For the belief that the future is to be better than the present; not better for just here and there a single man, not better for some particularly favoured little section of humanity, not better for this race or for that, for this creed or for that, but better for all.

The coming age shall be the golden age for which humanity has waited! The conception of progress joined to this of a mutual responsibility gives the vision which, dawning upon the minds of the young men of to-day, makes it very heaven to live and to participate in the great work.

A very well-known man in New York City, who died some years ago, a devoted servant of the public, who gave himself with the greatest energy to every project that seemed to promise the betterment of the town, was talking one day with a friend, and as the first man sketched his vision of the New York that is to be his friend said: "Will it not be glorious to live in that day?" "Yes" said the other "it will, but is it not far more glorious to live in New York now and have a part in making the better New York that it is to be." That is the ambition surely every young man, that he may have a part in the realisation of the vision and in making the dream come true. It is not that we would continue to heap up the debt against ourselves which we owe to society, it is not that we want more men to labour on our behalf that we eventually may reap the result of their labours, but in this good time of hope, of progress, of anticipation that we may quit ourselves like men, and bear our share in the labours that are to make the world better than it is to-day.

Now one recognizes the Y. M. C. A. as one of the fruits of this very attitude which I have described. It is a proof of hopefulness, a proof of the recognition of a mutual responsibility that there can be bound together the young men of the world, of every race, of every nation in associations whose object it is to better the condition of others. Surely this is one of the great practical agencies of the time. It is the ideal, is it not, of the Association that every member shall be a giver as he is also a receiver, that he shall recognize on the one hand his vast and ever-increasing indebtedness to society, and that he shall recognize on the other hand his own responsibility to that society, and the necessity that is laid upon him as an honest man, as a just man, not to say as a Christian man, to bear his share of the burden. As the Y. M. C. A. throughout the world sees more and more clearly these great truths, and its members give themselves with an increasing earnestness to the discharge of their indebtedness to society, these Associations shall bear an ever-increasing portion of the labour of making this world a worthy world.

One rejoices to find the Association so active, so large and so influential in a city like this, and I am sure that what I have been saying is a common-place to you, and that the members of the Associations in Madras recognize that as citizens of this town, as subjects of this great Empire, they are indebted to society around them for ten thousand benefits which the tongue cannot enumerate, and that they recognize as Christian men that they are placed here not for the sake of heaping up indebtedness, but for the sake of discharging it, as they give themselves to work for the benefits of others. That in so doing they help to make Madras and India, and the world, a worthier place more nearly representative of the golden age to which we look and which, we believe, is to be on earth. Every man who belongs to the Christian Association takes for his own, the prayer that our Lord taught us: "Thy Kingdom come," and as his own higher privilege the opportunity to share in the task of transforming the kingdom of the earth into the kingdom of our Lord and of His Christ. "Thy Kingdom come," "Thy will be done on earth." As we recognize our debt and know our impossibility we depend upon a divine strength to help us to do our part, in the place in which we are situated and according to our natural gifts. Thus we participate in the doing of that will of God which shall make real the visions which young men see and of which old men dream.

The Need of China.

* C. T. WANG.

What is the thing that has been ailing China? Is it because of poverty, as you might think—perhaps incidentally it is—but what immense riches are hidden in the bosom of mother earth in China? Is it due to lack of intellect? You will excuse me when I say that, so far, the Chinese students have not come to a proposition taught in your great institutions in this land and in Europe that has been too hard for them to grasp.

Or is it due to lack of moral code? I suppose Confucius has made one of the greatest moral codes in the world. Or is it due to lack of

* This is from an address by Mr. C. T. Wang who, after several years of study in Western Universities, has recently gone back to China to establish the Y. M. C. A. among the Government Chinese students. Mr. Wang is Vice-President of the World's Christian Student Federation.

energy? Chinese energy is too well known, so much so as to be singled out and debarred from Christian nations.

What is it, then, that is ailing China? I say with full conviction that the thing which ails China is the lack of development of an all-round man. The triangle of our badge appealed to me the first time I saw it, some twelve years ago. It aims to develop the three sides of nature—the triangular nature of man—and that appeals to me at once. I see a deeper meaning in that triangle, and I can say that the Young Men's Christian Association will help to produce a new race in China such as we have never seen before.

There is a second reason why the Young Men's Christian Association work appeals to me. There are in China—my own country—different problems to be met, and I feel that the great need of China to-day is Christ. The thing that touches the heart is the thing that is going to touch China, for every reformation must begin in the heart.

The Young Men's Christian Association is the only institution that can touch three particular classes of men in China, and these three classes—the students, the merchants, and the officials—exercise a great influence over the people. It is through the Young Men's Christian Association that we are able to give Christ to these three classes. Through the Association thousands of students and the great leader of the students, and many great scholars and officials like Dr. Yen Shu, the late President of the Board of Education, were touched.

The Man Who Counts.

It is not the critic who counts, not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood, who strives valiantly, who errs, and comes short again and again because there is no effort without error and shortcoming; but who does actually strive to do the deeds, who knows the great enthusiasms, the great devotions, who spends himself in a worthy cause, who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who know neither victory nor defeat. Shame on the man of cultivated taste who permits refinement to develop

into a fastidiousness that unfits him for doing the rough work of a workaday world. Among the free peoples who govern themselves there is but a small field of usefulness open for the men of cloistered life, who shrink from contact with their fellows. Still less room is there for those who deride or slight what is done by those who actually bear the brunt of the day; nor yet for those others who always profess that they would like to take action if only the conditions of life were not what they actually are.

THEODORE ROOSEVELT.

Character-Shaping and Character-Showing.

"In man as man, the one unifying factor, without which man can never be at his best or do his best, is the faith factor. That which distinguishes man from all the lower orders of creation is the ability to recognize the unseen and the infinite, and to rest on the felt presence of Him who is all and in all, of the universe of his creating and controlling. In the lack of a personal faith in God as *his* God, no man can be what he ought to be, or do what he ought to do. Without this faith, a man cannot work or study in assured confidence of results; nor can he see the past, the present, or the future, in the light in which alone all its facts and teachings are intelligible and consistent. With this faith, a man can stand as it were, at the very center of the universe, and look out over the vast sweep of God's providences, in simple confidence that all things are working together for his good; since his Father orders them all, and he is in loving union with God through his union by faith with Him who is one with the Father."

News and Notes.

Mr. S. Manuel, our Boys' Secretary, left last month for his home near Nagercoil, where he was married, December 6th. We congratulate Mr. and Mrs. Manuel, and shall be glad to welcome them among us. They expect to reach Madras early in January.

The week of prayer was observed at the Y. M. C. A. The meetings were led by the Secretaries except on one night, when

Rev. W. Meston led the meeting. Although the meetings were not large, they were marked by a deep spirit of prayer.

Mr. and Mrs. W. E. Elliot passed through Madras, November 7th, on their way to Calcutta. Mr. Elliot has come out from America to take up work at the College Branch, Calcutta, during the absence, on furlough, of Mr. F. W. Steinthal.

The visit to Madras of Professor George William Knox, D.D., LL.D., was very much appreciated. Dr. Knox gave three addresses in Anderson Hall on the subject "The Philosophy of Religion and the Teaching of Christ." He also spoke to Indian Christians in Memorial Hall; to young men at the Y. M. C. A. Men's Meeting, and gave a very interesting address on "The Regeneration of Japan" in the Y.M.C.A. Auditorium. He also addressed the Missionary Conference, and preached in the College Church. Those who heard Dr. Knox speak were struck by the clearness of his style and the earnest message which he gave. Dr. and Mrs. Knox will be travelling in India till the latter part of January, when they will continue their tour to China and Japan.

A social gathering of the Christian Graduates of the year was held in the Devotional Room, Y. M. C. A. building, on Friday the 24th November, at 8-30 A. M. We felt that the time was not at all convenient, but as Friday was almost wholly taken up with meetings and gatherings, we could not get a better time. There were twenty men present. After a short time spent in conversation Mr. Worman spoke about the purpose of the gathering. He said he recognised the fact that his work is one which can be done only with the help of the men who are interested in student work. And so he wished he could get the co-operation of those assembled there in his work. Any help which they will be pleased to render will be welcome, and he is glad to render any help which they need. After that Mr. K. Zachariah spoke a few words on the importance of Christian work, and the possibilities which lay before one who has his eyes opened. He emphasized personal work as the best way for all, no matter what his professional work. Then Mr. A. V. George of the Boys' mission was asked to lead the meeting in prayer, after which the meeting was dispersed.

The Eleventh Edition of the "Encyclopædia Britannica" was presented to the Association Library on the 10th November, when the Hon'ble Mr. R. C. C. Carr, I.C.S., presided. The function began at 5-30 P.M., when refreshments were served to the members and their friends, and a programme of interesting items followed. Mrs. Dunhill opened the programme with a Piano Solo, and the Misses Mitchel followed with a dialogue, both of which were much appreciated. Askar Ali, the youngest member of the Association, delighted the audience with his recitation "Our Baby." The members of the Educational Department staged the "Trial Scene" of Shakespeare's Merchant of Venice, which was very well rendered. Mr. J. E. Hensman spoke a few words, and in the capacity of the Chairman of the Encyclopædia Fund, presented the Encyclopædia to the Association. The Chairman remarked that he is always proud to be a member of the Young Men's Christian Association, and said that the Association is sure to flourish, if carried on along the lines of noble and high principle which it follows. The function closed with the National Anthem.

The Hostel Social was held on the 24th November, on the Hostel floor; Mr. Worman presided. Mr. T. Purushottam began with a Telugu song, and Mr. J. Alexander sang a Malayalam song. Mr. White amused the audience with his imitations of a Chinaman at table relishing his "fried rats and stewed lice," and his Swedish dance was highly appreciated. Askar Ali recited "Lady Clare" in his characteristic style. Mr. Dan. Gnanaprasam gave a few words of advice based on a line of Wordsworth's "We live by Admiration, Hope and Love." Mr. K. Zachariah responded, and the proceedings closed with the Chairman's remarks and the National Anthem. This Social was held in honour of the Hostel members who received their degrees at the Convocation.

The Sunday meetings during November were very well attended. One of the largest meetings held in the Auditorium was on November 5th, when Dr. Knox gave the address which we publish in this month's issue. An interesting and helpful series of meetings are being

planned for to begin with January. We trust that all our members will attend these Sunday afternoon meetings and receive the blessings which come from them.

Mr. R. L. Ewing went to Bangalore, November 24, to give two Lantern addresses at the Y. M. C. A. Mr. Ewing spoke on Indian Architecture at the Indian Branch, of which the Rev. J. M. Mathers, M.A., is Secretary. His second address was given at the Soldiers' Branch on the subject "Scenic America."

Mr. V. R. Prasad, a member of the new Indian Branch of Rangoon, visited with us the latter part of November. He reports that this new Branch has forty-five members, and that good work is being done.

Mr. and Mrs. E. C. Worman are "at home" to all students every Saturday afternoon. Several very successful "At Homes" have already been held.

Mr. and Mrs. J. A. Ely, of New York City, visited in Madras for six days the latter part of November. Mr. Ely is a graduate of Princeton University and took a great interest in the Educational institutions in Madras and in the work of the Y. M. C. A.

We take this opportunity to congratulate Mr. E. C. Worman on so successfully passing his Tamil Examination.

The annual Dinner was held on December 1st, in the Gymnasium. A full account of the gathering will be given in next month's issue. It proved to be a great success and was a credit to Mr. J. S. David, our Membership and Social Secretary.

We were very glad indeed to welcome Justice Sankaran Nair at our Y. M. C. A., November 25th, when he so kindly came to preside at the 5th Anniversary Meeting of the Boys' Department.

Departmental Notes.

Educational.—Mr. K. T. B. Tressler, Acting Superintendent of Industrial Education, inspected the School of Commerce on the 15th of last month. The Genl. Secretary conducted him to the English and Typewriting classes which were at work during the time of his inspection. We hope that his report to Government about our classes will be favourable.

Captain W. S. Patton, I. M. S., of the King Institute at Guindy delivered a very interesting Lantern lecture on the 4th of November on "Poisonous Snakes and How to Distinguish them." There was a very large audience and there were also a number of medical men present. Captain Patton gave a short account of the characteristics by which the different groups of poisonous snakes could be recognized, the different kinds of snakes, the method of catching and feeding them, and the mode of extracting the venom, all of which were illustrated with suitable slides. The following key to distinguish the poisonous snakes was given by the lecturer. We are deeply indebted to Captain Patton for his very interesting and instructive lecture:—

Poisonous Colubers—

1. Tail compressed (i.e., flattened like an eel's). Snout and crown covered with plate-like shields. ... Sea Snakes, 29 species.
2. Tail round, median row of scales down the back distinctly enlarged and only 4 infra-labial. ... Kraits, 8 species.
3. Tail round, 3rd supralabial touching the nasal shield and the eye ... Cobras and Coral snakes, 9 species.

Vipers—all poisonous—

4. Tail round, a conspicuous opening in the side of the face between the eye and the nostril ... Pit. Vipers, 12 species.
5. Tail round, the snout and crown covered with small scales found on back of the body. Only part of the last row of costals visible on either side of the ventrals when the specimen is laid on its back ... Pitless Vipers, 4 species.

As usual, the Final examination of the first term will commence on the 15th of December, and progress reports will be sent direct to the parents or guardians of the students attending these classes. The second term will begin on the 5th of January 1912, when fees will be collected in full and not in instalments.

Physical Work:—

"MACBETH DOTTH MURDER SLEEP."

Do You?

Men blessed with youth, health and enthusiasm, often neglect to observe the call of the body for a proper amount of rest and sleep. In fact, it seems foolish to think of such things when one enjoys work and play. Sleep seems like wasted time, and keeping late hours becomes a habit—yes, a pastime for many. The human mechanism ceases to call to us if we continually have ears and do not hear. Just think of it, every moment of our waking hours, the brain and nervous system is active in receiving and sending impulses. Every one of the special senses in bringing to us impressions which our memory and motor centers must act upon. No wonder that Nature calls us to relax and sleep periodically, to give this nervous system a chance to recuperate. In early childhood and youth, we require more rest and sleep, but in adult life we require an average of from seven to eight hours. Individuals differ somewhat. As a general rule, we should sleep enough so that upon waking, our eyes open quickly and we have a feeling of freshness. Another splendid habit is to get up immediately upon waking.

Do you ever give your lungs a good house cleaning? That is, put some good fresh air away off in all the corners that usually do not get much, with ordinary breathing? You can do this at no better time than in the morning on arising by standing on the verandah, and deliberately inhaling, slowly and deeply, to your full capacity, ten to fifteen times, also forcing out all the air you can. There is nothing better to clear the head of cobwebs, or stimulate the whole system to active and aggressive work for the day. It is also an excellent preventive measure in all lung troubles, particularly:—colds, bronchitis and thisis. It really should be done three or four times daily, to give you the most good. Get the habit!

The Durbar Sports were held on Saturday the 2nd December in the Association Athletic grounds. In spite of the inclemency of the weather there was a good attendance. The grounds were nicely arranged for the sports, the tent and the whole grounds were decorated with flags.

The sports commenced at 3 o'clock with Messrs. T. V. Lynn, K. D. Muthiah, P. E. Devadasen and J. E. Fröhlich as judges. The first

event was Long Jump in which there were 7 entries. H. A. T. Wells and Mahdi Ali were placed first and second. T. Purushottam secured the first prize for High Jump. In Putting the Shot, Wells and Purushottam were the winners. Then after a heavy shower came the most exciting event of the evening—the Tug of War. The Y. M. C. A. Lodge and the Central Y. M. C. A. entered first, and the latter had an easy win. Then the Central Y. M. C. A. faced the Y. M. C. A. Secretaries' team. For a short time both sides kept their stand, and the game was rather uncertain. At this juncture the rope snapped in the middle—"O, what a fall was there!" But this gave a time of respite, and as the sides faced again after a desperate struggle the Secretaries' team carried off the palm. Then followed the Slow Bicycle Race; there were nine entries, but only one was able to finish the distance and Wells got the prize. Wells also secured the 1st prize in Throwing the Cricket Ball. The Obstacle Race had to be cut short on account of the rain, and Raja Row secured the 1st prize. In the Relay Race which was a new game many took part and Mahdi Ali, Chakaravarthi, Raja Row and Purushottam were successful. In the Hurdle Race Kesava Rao came first. After several other games came the One Mile Race at last; there were seven entries, and except one all of them completed the mile; at the start Joseph was in advance but slowly he was reached, while Raja Row who was the last at the start, was slowly gaining, and Purushottam who was keeping in uniform speed, came first and Raja Row second and Joseph third. The sports closed at 6 P.M.

It is very creditable to Messrs. White, Muthiah, David and others who made the sports so successful and enjoyable in spite of heavy rains, and our thanks are due to them.

Tournaments in Football, Tennis and Badminton commenced by the end of November. Beautiful cups have already been presented for the above by the Rajah of Ettiapuram, Zemindar of Sivagiri, and Mrs. Subrahmanium.

Prizes and cups will probably be presented by His Excellency the Governor of Madras at the Annual Meeting in January.

Royapettah Branch.

The year is fast coming to a close, and those interested in this branch cannot but feel thankful to Him for the numerous blessings He has showered on all those who are connected with this branch of the Association.

The membership remains the same, and shows very little increase when compared with last year. Nevertheless, the Secretary and the few members interested are not discouraged, but have resolved to work on till they have achieved what they are striving for, viz., to increase the membership to 50. The members were extremely sorry to lose from their midst Mr. D. Vedamuthu who was the Membership Secretary of this branch. Mr. Vedamuthu was one of those few members, who heartily co-operated with the Secretary, and did all that he undertook thoroughly well. He was a regular attendant of the Bible Classes, and always took a keen interest in all that was connected with this branch of the Association. Mr. Vedamuthu left Madras for Madura to better his prospects. He carried with him the good wishes of all those who knew him.

Bible Classes are regularly being held. The average attendance is about 6. The subject discussed in these classes is Prayer. The members feel extremely thankful to Rev. Hooper for the warm interest he continues to take in these classes by conducting them regularly in spite of his numerous duties.

Mr. and Mrs. Ewing kindly promised to give the members of this branch a social last month, but owing to the inclemency of the weather it had to be put off to some day this month. This season kindles a warm glow in our hearts. It is a time when all men have agreed to stop work and make merry together. It is a season when friends and relations try to gather together and renew old ties. This custom makes one to feel the power of common life over the individual life, and makes us see the necessity we have one for another. "Peace and goodwill toward all men" was the Angel's message, and so it should be with us all. This is the spirit of Christmas and the message of Christ, and when taken in the highest sense, it is but the image of the Divine love. If we can remember this message on Christmas Day, but one short day and night in the year, can we not, as members of the Young Men's Christian Association, unite together in bonds of love and fellowship, do it always? By ourselves we are unable to do it.

"Love took up the harp of life, and smote on all the chords with might."

"Smote the chord of self, that, trembling pass'd in music out of sight."

The members of this branch of the Association wish all a happy Christmas and bright and prosperous New Year.

Royapettah Boys' Department.

A Lantern lecture on some interesting scenes in America and Madras, was given by Mr. R. L. Ewing in the Sunnyside compound, Royapettah, on Thursday the 19th October, at 7 P.M. There were over 20 boys present. The lecture was very interesting, and terminated with prayer.

A football match was played in the Wesley College ground, Royapettah, on Saturday the 28th October, at 4-30 P.M., between the Royapettah Branch Boys' Football Team and the Central Boys' Team. The Royapettah boys won the game by two goals to nil.

After the match the members of the Central Branch were entertained by those of the Royapettah Branch at a social given at the Sunnyside, the residence of Mr. and Mrs. Ewing. A bright and interesting programme was gone through, such as, English and Tamil songs, recitations, dialogues and a comic play.

Mr. T. A. Sundram, B. A., L. T., the Head Master of the Wesleyan Mission Girls' High School, Royapettah, presided. In his concluding speech he made a few remarks regarding the privilege of being members of the Y.M.C.A., which, he said, was a world-wide organization which had for its object the welfare and progress of the young folks irrespective of color, caste or creed.

The meeting was closed by singing the National Anthem.

John Pelly Atmy Branch.

The Restaurant during October had a slight profit. Mr. Heap is to be congratulated upon his success. It must be remembered that the Restaurant pays the salary of the European manager.

A letter from Pte. Ford indicates that he is happy, and that he has already identified himself with the work of the Y. M. C. A. at his station.

Pte. Heath has rendered good assistance in arranging the Sunday meetings.

The Furlough Quarters and Billiard Table have been well patronized of late.

There is considerable room for volunteer help, and we would appreciate any assistance any of the men could give.

An Assistant Secretary has not yet been found for the Branch, but the Board are hard on a search for one.

* The Fifth Annual Report of the Boys' Branch of the Madras Young Men's Christian Association.

MR. CHAIRMAN, LADIES AND GENTLEMEN,

It is with a feeling of joy and encouragement that we present to you the report of the past year, because it is marked with considerable progress and advancement in every department of activity.

1. *The Membership.*—During 1910, 187 boys enrolled as members, and in November there were 129 members; but in 1911, 225 boys joined the Central Branch, and 22 at the Royapettah Branch. Since all these boys did not renew their memberships the number on the 1st of November was 133 in the Central Branch, and 18 at the Royapettah Branch, making a total of 151 members. Of these, 25 of the active members serve in 4 different Committees and manage the Clubs in the Branch.

2. *Athletics.*—Two Football clubs were maintained throughout the year. The Junior team was rather weak during the early part of the year, but it increased in strength and popularity during the 2nd term. It has on its rolls at present 32 members, and the team can be counted among the best Junior teams in the city. The progress of the Sub-junior team was steady from the beginning of the year until now. It has 29 members. Both the teams played 36 friendly contests with other clubs in the city, and maintained a strong sporting spirit. Through the kindness and generosity of Mr. M. Sri Venkatasam Chettyar, who presented a Silver Cup, a tournament in Football was organized in July for boys under 15 years of age. St. Gabriel's High School team has won the cup for the year.

The game of the Basket Ball was played by a group of boys for a few months during the early part of the year. Later on this game was given up for Badminton and Football.

*The Fifth Annual Meeting was held, Saturday November 25, in the Y.M.C.A. Auditorium with Justice Sankaran Nair as chairman. In the absence of Mr. Manuel, Boys' Secretary, Mr. David read the report.

Instruction in Indian Club drill and gymnastics was given to members thrice a week by Mr. H. W. White throughout the year. From 12 to 25 boys have been attending the class.

Parties of boys ranging from 4 to 20 were taken occasionally for boat-rowing in the People's Park.

On holidays groups of members varying from 6 to 25 were taken on Excursions to the Marine Aquarium, Government Museum, Adyar, Kodambakam, Red Hills Lake, and to Kilpauk Filter beds.

3. *Educational.*—The Reading Room which contains The Children's Encyclopædia, Boys' Own Paper, Hobbies, Progress, &c., was well used by the members. The daily average attendance was 31.

Out of the Boys' Library which contains 258 books, 352 books were issued to members. During the year 101 books were newly added to the Library. Chiefly through the efforts of Mr. White, Messrs. Higginbotham & Co. presented 15 books; Messrs. Combridge & Co., 50; Miss Margarita Moran, an American Missionary Lady, and her friends, 25; Mr. C. Mathai of Cochin Educational Service, 8 volumes of Anandale's Modern Encyclopædia; and the members, 3 books.

The Literary Society held 19 meetings during the year. Debates, Biographies and Essays were alternately dealt with in the meetings. We have to congratulate the Educational Committee and particularly the energetic Secretary, Master J. C. David, for the good work.

The interest of boys in the museum was good throughout. Forty-two curios were added to the museum, during the year.

Eight lantern lectures were delivered on historical and other subjects with an average attendance of 62 boys. With a view to educate boys to employ their leisure hours to the best advantage, an exhibition of Boys' Hobbies—such as making models, collecting stamps, pictures and curios, painting, drawing, rearing animals, etc. Dr. J. R. Henderson the Supdt. of the Govt. Museum, was present at the exhibition, and gave an excellent advice to the boys on the subject. 250 boys were present at the exhibition.

A club for gardening was opened in August. There are 7 members in the club, who have planted 20 different kinds of grains and flower plants in pots.

Social.—The Games room which contains 6 different kinds of indoor games was the chief centre of social intercourse among the members who come from sixteen different educational institutions in the city. The average attendance being 43. Two tournaments in ping-pong and other indoor games were conducted during the year. Three general Social gatherings were held, one in February, one in June, and the third in the Anniversary; two "at homes" were given to the boys by Messrs. Ewing and White; two inter-branch meetings were held, one at the Central Building, the other at Royapettah; and three departmental socials were held for the Football clubs, Literary Society and the Bible Classes, making in all 10 social meetings with an average attendance of 45.

The holiday Excursions, Annual Sports tournament and the Hobbies Exhibition helped not a little to promote fellowship among the members.

Moral Spiritual.—In all the activities of the members whether physical, intellectual or social, we have been endeavouring to maintain a high moral tone, and among the development of character only boys who were recommended as possessing good character were admitted into membership. The captains and secretaries of the different clubs were instructed to watch carefully the conduct of the members, and to maintain good discipline. Whenever any boy was found or reported to have misbehaved, kind remonstrance and good advice were readily given.

Besides this general work three classes meet once a week in the Central Building to study the character of the important persons in the Old Testament, and two classes are conducted at Royapettah. 38 boys are enrolled in the three classes here, and 15 at Royapettah. At the beginning of the year a camp for three days was arranged at Pallavaram, specially for the benefit of the Christian boys. 8 boys and two teachers from the Christian College were present with the boys along with the Secretary of the Branch. Boys spent most of the time in excursions. A Bible Class was conducted in the morning, and a prayer meeting at night. In this connection we have to thank Miss Margarita Moran and the Rev. W. Meston for giving the necessary financial help to meet the expenses of the Camp. We hope to have a better attended and more successful camp during the coming year.

The work of the past year is encouraging, and we look forward with hope for the future. With the sympathy and support of the friends of boys and of the Association we are sure that the Boy's Branch of the Association will become a mighty force in the near future for the building up of the young manhood of our motherland.

In closing we sincerely and heartily tender our thanks to all the ladies and gentlemen who have helped the Branch with financial and personal support.

The Association the World Around.

India.—The Madura Association has not yet succeeded in securing a building site. The prospects for efficient work for the coming season are encouraging. A member of the College faculty of the American College, who has just arrived, is an enthusiastic Association man, having had considerable experience with the College Associations in America.

Mr. H. A. Dennis, who for two or three years has been the efficient Secretary of the Bombay Central Branch, has cabled his resignation. The message was received with great regret.

Professor Higginbotham, of the Allahabad Christian College, says:—

"Of all the agencies at work in India to-day, I do not know of one which is doing more for the Kingdom of God than the Young Men's Christian Association."

The National Council expect to erect a building in Calcutta soon. This building will serve as the National Headquarters, and will accommodate the Association Training School. Toronto Canada Association has made this building possible by contributing Rs. 2,50,000.

The following Associations are at present erecting buildings:—Lahore Central Branch, Bangalore Fort Branch, Alleppey, Calicut and Gopalgunge. The Student building at Bombay and extensive improvements of the City Branch building, Hyderabad, have just been completed. A building has been purchased at Mandalay, the debt on the Simla building has been liquidated, and a building has been donated as an institute and furlough home for soldiers in Maymyo, Burma.

E. C. Carter, Esq., who was sometime General Secretary of the National Council, and who resigned in 1908 in order to assist in the development and extension of the Student work in America, has resigned his position as Executive Secretary of the American Student Movement, and is returning to India on the 2nd of December to again serve as Secretary of the National Council.

Sir Robert Laidlaw, *Kt.*, has recently consented to become advisory member of the National Council of the Y. M. C. A.

His Excellency the Viceroy has consented to be Patron of the Y.M.C.A. in India, Burma and Ceylon. The 1,300 members and 30,000 friends of the Association heartily thank His Excellency for the interest he has shown in our work.

Burma.—While Mr. A. C. Harte, the National Secretary, was in Burma, Rs. 10,000 was raised for the purchase of the Mandalay building and site.

The Rangoon Association has a project now on foot to start a definite work for Burmese young men.

At Henzada a new Y.M.C.A. has been started with 38 members. The President is Rev. Dr. Cumming.

Great Britain.—A mission for boys, conducted by Mr. J. J. Virgo at the *Aldersgate Street Association*, London, has been attended with remarkable results; no fewer than one hundred and ten lads having made definite decisions for Christ.

The London Central Association has done a remarkable piece of work among 10,600 Territorials who were in camp in August. Officers and men were enthusiastic and took an active part in all the activities at the Camberley Camp; the Y.M.C.A. tent was crowded to hear Mr. J. J. Virgo, the General Secretary of the Central Y. M. C. A.

Many associations are interested in an effort to standardise the word "Manhood" as the telegraphic address.

The Right Hon'ble Lord Kinnaird, President of the English National Council, was among the

Royal Company of Archers, who acted as the King's personal body guard when in Scotland, recently.

At the Scottish Y. M. C. A. Conference held in September Rev. F. B. Meyer gave an address upon the subject "The Y.M.C.A., an Imperial Asset."

Sir Robert Laidlaw, *Kt.*, has accepted the chairmanship of the Foreign Missionary Department of the English National Council of the Y. M. C. A.

It is probable that the next World's Conference of Young Men's Christian Associations will convene in Edinburgh in June or July 1913.

South Africa.—Mr. J. S. Trichnor, who has for nearly two years and a half been of invaluable service to the Associations of South Africa, has recently returned to New York to take up the Secretaryship of the Naval Department of the American Committee. Mr. Trichnor strengthened the associations in many ways. Debts were liquidated and new building started.

At Johannesburg the citizens are planning to build a Y. M. C. A. at an estimated cost of £ 30,000.

Australia.—At the camp recently in Australia the Melbourne Association carried on an aggressive work. This military camp was held at Kilmore, and of the 4,608 men attending, the average daily attendance at the Y. M. C. A. Tent was 1,350.

China.—In Canton during Mr. Eddy's meetings there was a burst of spontaneous applause from the audience, when 60 young men arose and came to the front signifying their desire to become Christians.

Mr. C. T. Wang, the newly elected Vice-President of the World's Student Federation, has recently returned to China to become National Secretary of the Y. M. C. A. for Government students.

America.—A great campaign has been started in North America to reach the men and boys of the Continent. Mr. Jas. G. Cannon, Chairman of the Religious Work Committee of Y.M.C.A., has taken the lead of this "Men and Religion Movement." Mr. Cannon is a millionaire who is consecrating his time and money to Christian effort. A committee of 97 men representing all kinds of religious organizations, and nearly every state and province in North America, will carry out the great plans. Ninety cities are to be visited by teams composed of specialists in Bible study, Evangelical mission work, work among industrial classes and social service. The idea is to help the churches and religious organizations, vitalize religion in the lives of the millions of men and boys who, through ignorance or indifference, have not felt the power of Jesus Christ. There has probably been no greater movement in the history of Christianity to bring a vital Christianity to the men and boys of a continent. The "Committee of Ninety-seven" is composed of 14 bankers, 16 brokers, 14 merchants, 15 manufacturers, 17 lawyers, 8 lumbermen, and the

balance scattered through the various professions and vocations.

In the last ten years the number of paid employees of the North American Associations has increased from 1,486 to 3,234 or 121 per cent. Two hundred trained workers are needed every year. Most of these men must be College trained men.

A well-known Association worker stated the other day that he had four times visited the city of Montreal, Canada, and on each occasion had met a different citizen of prominence who had made the spontaneous admission "I owe all I am to the Montreal Y. M. C. A."

The Associations of America have inaugurated a movement to enrol a million members in the next three years. There is a growing spirit that the efforts must be turned more to men and boys than to large buildings and equipments.

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C. W. THORNE, Assistant Secy.
John Pelly Army Branch.

THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Alone With God*

JOHN R. MOTT, M.A., LL. D.

EDITORIAL FOREWORD: Do not take up this article until you have the leisure and the mood to give yourself up to it. Let every thought reach you. Let it saturate you. Then live it. God is being crowded out of our busy lives. The world needs this message. Pass it on. Send for extra copies—free—or send names and addresses to us. We will mark article and mail.

The practice of withdrawal from the turmoil and activities of the world and from the presence of men, for purposes of spiritual realization and renewal, and to be alone with God, is more needed on this continent than in any other part of the world. It is more needed at this time than at any other time in the history

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of the Church. The unprecedented development of the material forces of North America in itself suggests the need. We are located here on a vast continent, with boundless material resources, and feel that we have no time to lose in developing these resources. We are in the midst of stupendous activities of applied science. We are constantly hearing about the material achievements of men and of money and of machinery. The foreign traveller coming among us, when asked his impressions, almost invariably brings out in his answer that the most prominent and visible things about us are these material facts. May it not be, therefore, that our great peril is what Matthew Arnold had in mind when he spoke of our worship of machinery? Very great is the need of emphasizing the practice which will make the invisible and the spiritual as real as the visible and the material.

Moreover, it is becoming increasingly difficult for men to get alone for this or for any other purpose. There is no part of the world where

the means of communication are so well developed as in North America. We have, in the United States and Canada, very nearly one-half of the railway mileage of the entire earth. The trolley system, linking up the rural districts to the cities, is more highly developed here than you will find it in any other nation. We have a more intricate network of telegraphs and telephones, when you consider our area, than you would find in most countries. This means that we are constantly in the presence of men, and that we are ever hearing the voices of men and their claims and their needs. It is becoming increasingly difficult to get away from the presence of people. Therefore, we do well to protect those habits which will isolate us for the purpose of spiritual realization and renewal.

Moreover, organizations are multiplying in number and size in North America as in no other part of the world. Hugh Black hit the nail on the head the other day when he was asked, what was our principal peril in the Church. He said, when we have a need we start an organization, and if that does not soon accomplish the end desired we start another organization, and so it results that the Church is over-organized. Our colleges are over-organized. Think of the number of organizations we have to day in contrast with even twenty years ago. Each organization means more meetings, more committees, more conventions, more conferences; that is, more jostling of men with men. The more organizations there are the greater the need of increased motive power. The streams that turn the machinery of the world rise in solitary places.

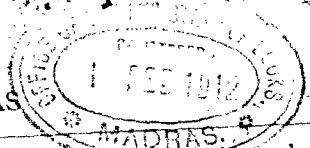
The United States and Canada are also more active than any two countries. The keynote of North America seems to be the doing of things. One tires of hearing such phrases as "that man does things"; "he delivers the goods"; "he brings things to pass." These phrases are expressive, but they also suggest one of our great perils. There is little danger that this country will not be active enough, that its output will not be large enough in number of things. I would not call a halt on the rising tide of good works, for without doubt "By their fruits ye shall know them," but I would enter a plea for preserving a better balance between the life of activity with men on the one hand, and the life of reflection and communion alone with God on the other hand. If people press upon us that religion is solely a matter of the feet and the hands, we do well to remind them, as

one has pointed out, that our faith has been actually preserved through the agency of the saints and the scholars.

One great disease of the Christian Church of North America is the disease of nervousness, restlessness, and anxious strain. Think of what an incongruous illustration it is of the spirit of the Church. We have been taught by Christ to associate with the world restlessness and anxiety. What great true note have we for the world if it be not the note of the sovereign peace which Jesus Christ came to give to the troubled, tempted, worried, feverish hearts of men?

While we may criticise the Orient for neglecting its material resources, they may turn and criticise us for being too much absorbed with our material resources. While we may say to them, Your worship is your work, they may well retort, Your work is increasingly becoming your worship. We have a great message to the East. If I do not misunderstand it, our message to the East is the note of reality, of insisting on testing a religion by its power to transform the individual and society. But they have a message for us, and that message is to look more beyond the things that are seen. We shall not suffer if we cultivate more of that calm and retiracy and practice of meditation which one finds so largely in communities in the East in contrast with the West.

The fact that so many Christians are laboring under the fallacy that if a man lives, as they say, a life of communion with God, it is not necessary that he have regular periods of withdrawal from the world for purposes of meditation and prayer, and the application of the Scriptures to his life is in itself one of the strongest reasons for this practice. Now, surely Jesus Christ, our Exemplar in everything, lived a life of constant communion with God behind His great activities, and yet you have noticed that He never allowed that to supersede His going apart at stated and special times for purposes of meditation and worship. A few words from the gospels throw a flood of light on His practice in this respect: "He withdrew into the wilderness"; "Rising in the morning a great while before it was day, he departed into a desert place to pray"; "He went up into the mountain and continued all night in prayer to God"; "He was alone praying"; "He went, as his custom was, into the Mount of Olives"; "And going beyond the disciples a stone's cast he kneeled down and prayed." What presumption to assume that we can do without this practice



of withdrawing ourselves from the presence of men that we may unhurriedly and collectedly wait upon God and meditate upon His truth.

But put aside for the moment all that I have said about the special need of this practice in North America at the present time. Let us notice some reasons why it is not only desirable but absolutely necessary to withdraw at times from the activities of the world and from the presence of men for purposes of spiritual realization and renewal.

In the first place, to make the voice of conscience reliable and efficient. If conscience is to be reliable and efficient it must be educated. This takes time. It will require the giving of time all through life. Can one say at any point in his life that his conscience is already completely educated? Conscience, to become reliable and efficient and to remain so, must not only be educated, it must be sensitive. Have you ever known a person intimately who has told you that he could keep his conscience sensitive so that it would detect Temptation quickly and respond promptly and vigorously without the practice of applying at stated times the truth of God to his life? Conscience, to be reliable and efficient, must be not only educated and sensitive, it must be unburdened; it must not have the handicap of weights. A burdened conscience tells us we have sinned, tells us that we have fallen short, and yet has not taken the time to lay aside that weight. It requires time to confess; back of that it requires time to realize that confession is necessary. I cannot have confidence that a man will make his conscience the instrument which God intended it should be in the furtherance of his life without this practice of quiet times alone with God and the searching Word of His truth applied to his conscience.

But, in the second place, in order to make our wills sufficiently strong to take the step between knowing duty and doing duty, this practice of spending time alone with God is indispensable. Our religion is a superhuman religion. God is the source of its life and energy. It is not in man to energize his own will, to take these steps towards Christlikeness and the accomplishment of the will of God. It is they that wait upon the Lord that renew their strength, or better rendered, "they that wait upon the Lord shall change their strength"; that is, they shall change their weakness for the omnipotent might of God. But notice it is they that wait. It takes time to effect this transfer. It requires solitude for men to get

to the point that they admit their weakness and exercise that grasp of faith that enables them to claim the great energies which God wishes to release in their lives.

Observe a third reason why this practice is not simply desirable but essential. It is that we may preserve the power of growth in faith and character.

It is not the number of books which we read which is going to buttress faith and expand character. It is not the number of sermons and addresses to which we listen which will accomplish these desirable results. It is the extent and the earnestness with which one appropriates the truth which he reads or hears. A man may hear but not appropriate, because he does not so order his life that the truth is permitted to find him and have right of way within him. It is not only possible to be failing to grow, but, more serious still, to be starving, because one is not having regular and sufficient food, and because he is not using ordinary common-sense methods by which he can assimilate his food. I think there is nothing more pathetic than to find in some of our churches people busy in good works, who are handing out with emaciated fingers the bread of life to others.

A fourth reason why this practice is so essential is that we may be men of vision. Solitude is as necessary for the imagination as society is wholesome for character.

"If chosen men had never been alone,
In deep mid silence open-doored to God,
No greatness ever had been dreamed or done."

The visions which have meant most to men and through them to their fellows have come to them in the quiet places. As our boat steamed over the eastern Mediterranean one day a fellow-passenger pointed out the little island of Patmos. As one noticed the isolation of that stony isle and realized the conditions of that enforced as well as made possible, one came to understand how it was that St. John struck such deep notes and how he had those visions that have beckoned on and inspired the Church through all the centuries. Horace Bushnell had the practice of withdrawal from people for meditation—usually in the night, for he found he could best get this solitude in the night watches. Even after he had been preaching for years, one morning he announced, "I discovered the gospel last night." On another morning he said, "I spent two hours in reflection last night, and now I under-

stand what it is to be a disciple of Jesus Christ." Professor Phelps, speaking about Horace Bushnell, said that among all his acquaintances he knew no one who seemed to live, as it were, so constantly in the presence of Jesus Christ as his Divine Lord and Saviour as did Bushnell.

Let us bear in mind, also, the altruistic reason for acquiring and preserving the habit of spending time alone with God. That is, in order to insure our largest helpfulness to others. There is danger lest some of us be so busy keeping other people's vineyards that our own vineyard will not be kept. It is possible for some men to work so much for others that they lose the ability of being most largely helpful to them. They lose vitality, freshness, and contagious enthusiasm. They become mechanical. They cease to be channels for inspiration and power. One needs to be able to say, "What mine eyes have seen and mine ears have heard declare I unto you." It was that way with St. Paul. After his long solitude in Arabia he was able to come forth and say with conviction, "My gospel." It was not second hand with him. It had found him. It had transformed him. He had a sense of proprietorship. He was able to commend such a gospel with conviction.

One of the secular papers of Paris recently took a vote, as they have been in the habit of doing at different periods for years, as to the Frenchman who had done most for France. Up to this recent vote Napoleon always took the poll. But the other day, Napoleon was fourth in the list. Pasteur, the great scientist, was first. You remember that for nearly thirty years he isolated himself, and in those prolonged years of investigation and reflection made those discoveries which brought so much of beneficence and helpfulness to his countrymen and to the world. We should remember that we are not fountains, but vessels, and that, therefore we need to be filled and refilled. I was reading not long ago about that saintly man, Bonar of Scotland, and my attention was arrested by this sentence in one of his letters: "I cannot give out successively for three weeks in Perth, Dundee, Edinburgh and Kelso." That is, even in his spiritual work of preaching Christ he could not continue three weeks without these times of recharging the battery. And Murray McChayne, who was one of the godliest students, whenever he had a piece of work to do, the first thing he did was to prepare his own soul. How different it is with us when we are under pressure. We say we have only so much time to get ready for teaching that

Bible class, to prepare to give that practical talk, to arrange to do that piece of church or mission work, and we neglect the most important part of our preparation. We forget that we would save time if we prepared the spirit first.

What does it cost to acquire and maintain this practice of withdrawal from the activities and turmoil of the world and from the presence of men for the purpose of spiritual realization and renewal? Do I need to say that it will cost time? Some would have preferred to hear any other word. They would rather pay in any other kind of coin; but for some reason God has required that we shall pay time to know Him and to become conscious of His presence and to live in His power. Many hundreds of college men have taken up this challenge: to spend the first thirty minutes—not later in the day—the first thirty minutes or every day for a month alone with God and His truth, for this purpose, and then to let us know at the end of that month whether it has interfered with their working efficiency or their standing in college. These men have said that is a fair proposition. They argued: "It is not fair for us to say that this thing cannot be done without trying it, as long as so many of our fellow-students who have tried it say that it can be done." And so many hundreds of busy men who are earnest and honest, have tried this plan. I have yet to hear of a student who has given it a fair, thorough test who reports that this practice has lowered his standing, interfered with his working efficiency or diminished the output in his regular work. On the contrary, man after man has said that the practice has meant more to him than any one habit he has ever formed.

It would hardly seem necessary to defend such a habit. One's commonsense tells him that without time alone with God he is not going to be able to do any of the things that he most values. One must devote sufficient time to such a purpose. It takes time to detach ourselves from others and from our work. Two to four minutes spent in reading a chapter of the Bible is not sufficient. It takes longer than that for a man to detach himself from what he has been doing and what he wants to do next. It takes time for the fires to kindle and burn. Psychologically, it takes time to let the truth find a man so that it lays powerful hold on him.

Remember that I am entering a plea for deliberation in our spiritual exercises as contrasted with haste. It is not a form I am pleading for

It is the reality. It is to spend enough time, it matters not how much, to be quiet and to have our faith command us as a reality. Some men have schooled themselves to make this contact and preserve it in less time than others. It is the reality of actual communion with God and of actual appropriation of His truth at stated times each day on which we should insist.

Another thing that it will cost besides time is decisive acts of the will. I am persuaded that our trouble is not so much the want of time as the want of a plan and of acting upon the plan. If a man is going to form a resolution that issues in action, I have observed he must have a desire for that thing. If you strongly desire anything and are absolutely convinced that you must have it, then the resolution becomes operative with you. I despair of having this matter take stronghold of a man unless he goes away and reflects upon it until all the petty excuses are brushed aside and the mole hills that he may have magnified into mountains take their proper proportions as a result of his own honest thinking. Then there will follow deep conviction and strong desire which will issue in resolution capable of forming a habit.

Another price we have to pay besides resolution and time is discriminating self-denial. It is not easy to form this habit; it will not be easy to maintain it. Here and there among us are men who once formed this habit and then let it lose its hold upon them. These men know what I mean when I say it is not easy to maintain this habit. But it is well to pay any price to do it. The busier a man is the more necessary it is. The very reason that we are prone to assign for not forming this habit is one of the reasons why Christ maintained it. The busier a man is the more important it is that he have this practice. The more some of us have to give up to form this habit the more it will mean to us in after-life.

Jesus Christ is the fountain of spiritual life and energy. How does one keep near that fountain? I venture to say that each one of us as he would go out under the silent stars to-night would find it easier to remind himself of Christ than in the midst of crowds of men, or if he would go out under these trees to-morrow, or up into the mountain, he would find that association with the works of God facilitates the drawing near to God. That is one help. Another is to associate with people who know Jesus Christ at first-hand. I know some people in whose presence it is very easy for me to realize the presence of Jesus Christ. There

are other people in whose presence it is more difficult. There are certain books of biography, the turning of the pages of which and scanning the experiences there portrayed cause the fires to burn within one and bring Christ near. Another way to get near this fountain is to get alongside of men who are in deep need. I do not overlook any of these methods, but I want to emphasize pre-eminently that the best method of keeping near the fountain is to keep near the pages which tell us of Jesus Christ and His teachings. The cause of all our evils in the last analysis is neglect of this. Hence come our superficial and fruitless lives and toil; hence come our defeats; hence come our wanderings in the mazes of unbelief; but earnestly and prayerfully meditating upon these pages and letting Christ communicate through them His own light and spiritual impulses preserves and enlarges our faith as a great reality, develops the abounding life, and stimulates to unselfish and fruitful achievement.

And let us remember that we withdraw from men and go alone, but that we go alone with God. It is solitude we seek, but it is solitude that is not solitary. It is filled with God. It is to be a place of stillness—so still that we shall hear the voice that His sheep always know, for a stranger they will not follow. Whatever other resolutions we fail to form, let us not fail to form the undiscourageable resolution to preserve henceforth a zone of silence around our lives.

A Prayer for the New Year.

Give me the Man-Soul, God—pure, brave, serene—
To meet these days,
Ready to walk, head high, with firm, sure tread,
The Year's strange ways!
Wake me to fill each day with work well done,
My work with joy:
And when it's over, let me laugh and play,
As when a boy!
May I not scorn the humble, lowly deed,
The common thing,
Nor hate nor harm the meanest slave, whose face
Veils thine, my King!
I would be soul-poised, great in gentleness,
Gentle in power,
Rich in self-giving, pouring life and love
Into each hour.
Teach me to be a steward of all things,
Owner of none;
Glad to give up my will, since thine, my God,
Shall still be done.
If in my mind lurk errors—sweet, false dreams—
Shine them away!
Shatter my dearest idol, purge my faith,
Till truth holds sway!

Help me to sing and fight, not weep and cower,
 When blows fall fast;
 Patient to bear, strong to endure,—thy son,
 True to the last!
 Grant me a heart in tune with Nature; eyes
 To see yon stars
 That dartle, read their message; ears to hear
 Old Ocean's bars
 Beat out their music; arms to hug this Earth.
 Its joy and pain,
 Till Life has lived its passion, loved its loves, and Death
 Proves itself gain!
 Let me live grandly, seek the things that last,
 Press toward Love's goal;
 Win—jewels? Fame? Nay, better; when Earth's past,
 Stand—a Crowned Soul!
 So be my helper, Father! Comfort me
 With staff and rod,
 Till I shall give thee back thy year, well lived
 For Man and God!

HENRY HALLAM TWEEDY.

Books that have Helped.

I: SAINT PAUL: F. W. H. MYERS.

K. ZACHARIAH, B.A.

In 1867 was first published a slender volume of poetry that has since passed through many editions and has gained a place on our shelves beside 'In Memoriam.' It was an attempt—how successful the reader must judge—to seize and depict some of the most characteristic ideas of the great apostle to whom Europe owes the Gospel. And at the very beginning stand the significant words, 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus!' Then follow some six hundred lines of verse divided into fifteen or twenty cantos, each presenting, often with a close adherence to the language of the apostle himself, some one phase of his thought and experience.

The opening note is glad and triumphant:
 Christ! I am Christ's! and let the name suffice you.
 Ay, for me too he greatly hath sufficed:
 Lo with no winning words I would entice you,
 Paul has no honour and no friend but Christ.

One remembers at once the wonderful passage where with what seems an irrational boastfulness Paul glories in the richness of his poverty. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."

From this fit starting-point we pass on; from the idea of getting divine power to work we pass on to the idea of getting divine power to suffer. Here it seems to me, the poet has come very close to the soul of Paul in instinc-

tive sympathy, perhaps of common experience—who shall say? To follow the Master in all things is the one principle of the apostle's life, and not in sorrow or in sickness will he draw back.

Yet it was well, and thou hast said in season
 "As is the master shall the servant be."
 Let me not subtly slide into the treason
 Seeking an honour which they gave not thee;
 Never at even pillowed on a pleasure,
 Sleep with the wings of aspiration furled,
 Hide the last mite of the forbidden treasure,
 Keep for my joys a world within the world.

As we read through the familiar epistles is not this whole-hearted energy one of the things that strike us and that strike us with shame? Paul would aspire in an eternity of longing, and not in the weary evening is there rest for him. Not for him the selfish consolation of the cynic and the egoist—the consolation of an inner life lived without intrusion or disturbance. For Paul there is only one life and that is crucified daily, suffering sorrows exceeding. Do we wonder then that he wrote; did any one note the sigh with which he wrote it? "To me to die is gain." Finely has the poet expressed this conflict of emotions—

Once for a night and day upon the splendid
 Anger and solitude of seething sea
 Almost I deemed mine agony was ended,
 Nearly beheld thy Paradise and thee—
 Saw the deep heaving into ridges narrow,
 Heard the blast bellow on its ocean way.
 Felt the soul freed and like a flaming arrow
 Sped on Euroclydon thro' death to-day.
 Ah, but not yet he took me from my prison,—
 Left me a little while, nor left for long,—
 Bade as one buried, bade as one arisen
 Suffer with men and like a man be strong.

But in Euroclydon was no escape; nor in stripes and the schemes of angry Jews; he had to wait for Rome and the axe of the lictors.

But to represent Paul as sighing for rest would be to misrepresent him wholly. While he lived he strove hard like a man in his strength, sparing not himself, laying life out in unselfish service. And he felt as intensely as he worked. The most precious portions of the epistles are surely those which speak of his personal experiences transfigured by a pure passion. "Who shall separate us from the love of Christ? Shall tribulation or distress or persecution or famine or nakedness or peril or sword?" We are startled at the quiet and sudden decision in the voice that thrills by its superb confidence. "My little children, of whom I travail in birth till Christ be formed in you," he cries out in an agony of yearning to the Galatians and with a shock to our self-

satisfied complacency. At Athens his spirit is stirred within him. Here is a beautiful picture from the poet—not merely melodious, but innately inspiring: Paul is preaching to the crowds and they are not just crowds to him.

Only like souls I see the folk thereunder,
 Bound who should conquer, slaves who should
 be kings,
 Hearing their one hope with an empty wonder,
 Sadly contented in a show of things;

And then we hear the very soul of St. Paul speaking—

Then with a rush the intolerable craving
 Shivers throughout me like a trumpet call,
 Oh to save these! to perish for their saving,
 Die for their life, be offered for them all.

But this is not an exceptional experience. Whosoever has let the love of Christ appeal to him for one moment through an individual soul must have known what this passion of pity means.

We pass on, and then the apostle is saying how God chooseth the weak things of the world to confound the mighty. Gideon, 'the least of the children of Manasseas,' is the first example of this divine law; and then the Baptist. The poem here almost quotes the Scriptural words and yet the poetic effect is very striking:

Also of John a calling and a crying
 Rang in Bethabara by Jordan's flow;
 Art thou the Christ? they asked of his denying;
 Art thou that prophet? and he answered, No.

John than which man a sadder or a greater
 Not till this 'day' has been of woman born,
 John like some lonely peak by the Creator,
 Fired with the red glow of the rushing morn.

The 'sadder' is the touch of a master-hand. What was John's sorrow? Not his lowly office, not that while that Christ increased he decreased, nor that he was hardly worthy to untie the latchet of his Master's shoes. Not these, but his position as the last of the prophets, yet destined but to a half-glimpse of the coming kingdom: for which from Elijah down they had waited and wearied, prayed and prophesied. He did not come to the Promised Land; he ascended Pisgah indeed, but it was in the darkness and disturbing doubt of thunder-clouds. The least in the kingdom is surely greater than he. To foretell the coming of the Bridegroom and, when He has come, to wait on the threshold—this was John's work: great in a sense, but as sad as great.

As we proceed we come upon a passage where Paul is seen looking at the sun rising in his glory beyond Cleos and Tenedos. And as the East whitens beyond the swelling waves and the whiteness melts into burning silver and red gold, God "spake in the purple mystery of dawn"—perhaps the intrusion of a modern idea. But where the poet passes on to describe the vision all is the beauty of truth, the perfect melody of hallowed experience. In the presence of that unutterable speech—

What were they then, the sights of our discerning,
 Sorrows we suffer, and the deeds we do?
 Lo, every one of them was sunk and swallowed,
 Morsels and notes in the eternal sea;
 Far was the call, and farther as I followed
 Grew there a silence round the Lord and me.

But it was not alone by the morning isles that the vision came to Paul—it came also in prayer—where every one of us might have it too. For God speaks not in the crimson snatches of streaky cloud alone, nor in the sparkle of swelling waves, nor in the falling silence of the still mountain top, but He is not far from any that seek Him in quietness and confidence. Paul prays with groanings which cannot be uttered, his whole soul 'a-thirst for his inspiring' and heart a-weary. In the sudden minute comes the overwhelming revealing, infinitely real yet infinitely mysterious—

Then thro' the mid complaint of my confession,
 Then thro' the pang and passion of my prayer,
 Leaps with a start the shock of his possession,
 Thrills me and touches and the Lord is there.

* * *
 Scarcely I catch the words of his revealing,
 Hardly I hear him, dimly understand,
 Only the power that is within me pealing
 Lives on my lips and beckons to my hand.

But though he cannot explain all or remember all of one thing he is sure—

Who so hath felt the spirit of the Highest
 Cannot confound, nor doubt Him, nor deny:
 Yea, with one voice, O world, tho' thou deniest,
 Stand thou on that side, for on this am I.

There is about the middle of the poem a magnificent paraphrase of the thirteenth of first Corinthians with which we might fitly conclude. If in the whole of his recorded writings Paul anywhere rises into palpable and burning enthusiasm it is here. His whole soul is in this mighty panegyric on the greatest thing in the world. Prophecy and knowledge, compared with it, are dismissed without doubt or hesitation. They fail, love never faileth. Even

among the trinity of Christian virtues it is put highest. Its fruits are such a catalogue of virtues as appear to us impossible, idealised beyond attainment. Its hopes and endurance have not limits save those of space and eternity. But surely Paul wrote every word from his living experience of the love of Christ. We can quote but two verses of the poem, but they suffice to show how distinctly the spirit of the apostle has been pictured—

Us with no other Gospel thou ensnarest,
Fiend from beneath or Angel from above,
Knowing one thing the sacredest and fairest,
Knowing there is not anything but Love.

Not in soft speech is told the earthly story,
Love of all Loves! that showed thee for an hour;
Shame was thy Kingdom, and Reproach thy glory,
Death thine eternity, the Cross thy power.

News and Notes.

In the New Y. M. C. A. non-boarding Hostel the Vydhyarthi Vasasthalam there are a few rooms available for students who want good and comfortable lodgings. Rs. 7-0-0 each per month is charged. Apply to the Student Secretary, Y. M. C. A.

During a part of December Mr. H. W. White was ill with fever and jaundice. He has quite recovered now.

Several of the hostel members spent the holidays with parents and friends. We would like to warn several of the young men that this is Leap year.

Mr. J. N. Farquhar will be in Madras some time in January. Mr. E. C. Carter will accompany him, and will give the address at the anniversary meeting at which it is hoped H. E. the Governor will preside. Notice and invitations will soon be issued.

The Gymnasium Classes are in full swing again. You need exercise as well as you need food. Come and join; we need your help in holding an Athletic Social and Exhibition.

In this number is a report of the Durbar sports. The medals and prizes will be presented at the Anniversary. The cups will be exhibited a few days before the Anniversary.

The Beach Meetings Committee has decided to hold another series of meetings on the Beach opposite the Presidency College the last of January. Special announcements will be made.

Department Notes.

MEN'S SUNDAY MEETINGS HELD IN THE AUDITORIUM OF THE Y. M. C. A.

From July 1st, 1911, to January 1st, 1912.

Date.	Speaker.	Subject.
July.		
2	Rev. F. Kingsbury.	'Templation.'
9	Mr. H. W. White.	'God's Confidence in Us.'
	B.A.	
16	Profr. A. G. Hogg.	'Interpretors of Christ'
	M.A.	
23	Mr. K. T. Paul, B.A.	'Seeking Leavening Verses.'
	L.T.	
30	Rev. C. Pollard, M.A.	'Friendship: an Element in the Growth of Character.'
Aug.		
6	Rev. W. Meston, M.A., B.D.	'Friendship: The Great Way to Service.'
13	Rev. J. Ellis, M.Sc., B.D.	'Service: The Living Use of Life.'
20	Rev. C. F. W. Hatchell, M.A.	'Father Nehemiah Goreth: A True Indian Worker.'
27	Rev. K. Heiberg ...	'The Ideal of Renunciation.'
Sept.		
3	Mr. R. L. Ewing, B.A.	'Seeking to Realise the Truth.'
10	Rev. G. Pittendrigh, B.D.	'Obedience to the Truth.'
17	Mr. K. C. Chacko, M.A.	'The Constantinople Conference.'
24	Rev. L. P. Larsen, M.A.	'Readiness.'
Oct.		
1	Rev. J. J. Kingham, M.A.	'A Recompense for Sin.'
8	Rev. J. M. Russel, M.A.	'CHRIST: Realised in Daily Life.'
15	Mr. H. W. White, B.A.	'Positive and Negative Living.'
22	Mr F.V. Rushworth	'Ideals.'
29	Rev. J.S.M. Hooper, M.A.	'Moral Motive Power in the Making of Character.'
Nov.		
5	Rev. George Wilham Knox, D.D., LL.D.	'A Great Age for Young Men.'
12	Rev. W. Thomson, M.A.	'What Think Ye of Christ.'
19	Rev. W. E. H. Organne, B.D.	'Character.'
26	Rev. J. Bittmann ...	'Reality of the Spiritual Life.'
Decr.		
3	Rev. G N Thomson	'What is Faith?'
10	Mr. H. W. White, B.A.	'The Force of Character.'
17	Mr. J. S. David, ...	'The Serenade of Angels.'
24	Mr. R. L. Ewing, B.A.	'Reading from Van Dykes' Spirit of Christmas'
24	Rev. F. Kingsbury	'Consecration Service.'

The Y. M. C. A. Durbar Sports.

113 entries for Events.

96 men participated in the teams which entered the Tournaments.

WINNERS IN THE EVENTS.

Champion—H. A. D. Wells, Winning—18 points.

One-Mile Race—

1st T. Purushottam.
2nd J. Raja Row.
3rd C. K. Joseph.

Hurdle Race—

1st S. Chakkravarthi
2nd H. A. D. Wells.
3rd K. Kesava Rao.

Long Jump—

1st H. A. D. Wells.
2nd Mahdi Ali.

Throwing the Cricket Ball—

1st H. A. D. Wells.
2nd K. Kesava Rao.
3rd C. O. Vandort.

1/4-Mile Race—

1st S. Chakkravarthi.
2nd H. A. D. Wells.

Relay Race—

1st Mahdi Ali's team.
J. Raja Rao.
S. Chakkravarthi.
T. Purushottam.
Mahdi Ali.

High Jump—

1st T. Purushottam.
2nd A. N. Savarinuthu.

Slow Byke Race—

1st H. A. D. Wells.

100 yds. Dash—

1st S. Chakkravarthi.
2nd H. A. D. Wells.
3rd J. Raja Row.

Obstacle Race—

1st J. Raja Row.
2nd C. O. Vandort.
3rd Mahdi Ali.

Putting the Shot—

1st H. A. D. Wells.
2nd T. Purushottam.

Tug-of-War—

1st Secretaries Team:

R. L. Ewing
P. C. Devadasen.
K. D. Muthiah.
E. C. Worman.
J. R. Isaac.
Paul Alummoottil.
E. Parthasarathy.
H. W. White.

Tournaments.

TENNIS SINGLES.

A. V. Chari	vs.	C. Nicholas.
	6-2; 6-4	
Surianarayan	vs.	A. V. Chari.
	6-4; 6-2	
C. G. Sandra Rao	vs.	R. B. Ramakrishna Raju.
	6-2; 7-5	
P. H. C. Purniah	vs.	C. G. Sandra Rao.
	2-6; 6-2; 6-3	

TENNIS DOUBLES.

Surianarayan	vs.	A. V. Chari.
Lakshmanarayan	vs.	N. Chari.
	6-4; 6-2	
C. H. C. Purniah	vs.	C. Nicholas.
M. Kali Dasu	vs.	E. Nicholas.
	4-6; 6-2; 6-2	
C. H. C. Purniah	vs.	C. G. Sandra Rao.
M. Kali Dasu	vs.	T. Gajapathy Rao.
	6-4; 5-7; 8-6	
C. H. C. Purniah	vs.	Surianarayana.
M. Kali Dasu	vs.	Lakshmanarayan.
	Scratched.	

BADMINTON.

Harris High School	vs.	Catholic Club.
	29-23; 29-8	
Pursawalkum Y.M.A.	vs.	Ripon Club.
	29-20; 29-16	
Napier Park	vs.	Harris High School.
	29-17; 29-12	
Napier Park	vs.	Pursawalkum Y.M.A.
	29-11; 29-20	

FOOTBALL.

Medical College	vs.	Christian College (A)
	2—0	
Triplicane Union	vs.	Christian College (B)
	2—0	
Triplicane Union	vs.	Y. M. C. A.
	1—0	
Medical College	vs.	Triplicane Union.
	4—1	

The Y. M. C. A. Silver Medal will be given to winners of first place in the events except for slow Bicycle Race, Relay Race, and Tug of War. In these events prizes will be awarded. No one individual will be given more than three prizes or medals. The Championship Cup was won by H. A. D. Wells. Prizes will be awarded to those getting second or third places in events.

The winners in the tournaments will receive silver medals. The cups were won as follows:—

Zamindar of Sivagiri Football Cup, 1911	...	Madras Medical College.
Subramanyam Memorial Cup	...	
Tennis Championship, 1911.	...	C. H. C. Purniah.
Raja of Ettia Badminton Cup, 1911	...	Napier Park Badminton Club.

Royapettah Branch.

This new year it is the special aim of the members to increase the number of those benefited by the Association by every possible effort made towards that end.

The Bible Classes will be continued every Friday.

On the 27th of December last Mr. and Mrs. R. L. Ewing were 'At Home' to the members of our Association at their residence. Owing to the fact that there were so many other engagements only a few of our members were able to come. Several ladies, Dr. and Mrs. J. P. Jones of Madura and some of the men from Chintadripet Y. M. C. A. Lodge were present. After Badminton and Tennis, coffee and cakes were served. Indoor games followed which created plenty of merriment. All dispersed late in the

evening, having spent a very pleasant time, which was acknowledged in a vote of thanks proposed by Mr. Amarasekara.

During the Christmas and New Year's Holidays, the Royapettah Boys' Department played the Bishop Cotton High School teams from Bangalore in Cricket, Football and Hockey. The games were interesting and the Y. M. C. A. boys played well, but on the whole the Bangalore boys were stronger as the scores showed.

John Pelly Army Branch.

Mr. C. W. Thorne, formerly Secretary in charge of the Church of England Institute at Wellington, came to Madras on the 2nd January 1912 to help in the work of the John Pelly Army Branch. Mr. Thorne has had considerable experience in the work among soldiers, and we are glad to have him come to the Y. M. C. A. in Madras. We take this opportunity to give him a hearty welcome to this field of work.

During the month of December there has been a steady increase in the efficiency of the Army Branch Restaurant. During the month 1,440 soldiers and 307 civilians were served. Everyone is well satisfied with the restaurant and we are confident that it is meeting a need long felt among the soldiers who come out of the Fort often, *viz.*, the need of giving them a place of good influence where a good meal can be had. We believe that all the troops appreciate this and their presence in the restaurant is evidence of their appreciation.

During the month of December the Thursday evening Social Bible Class was discontinued owing to the illness of Mr. White. The class will continue in its study of the Gospel of Luke after the first of the year.

The Furlough Quarters were used by 15 men during the past month. Six were civilians and nine were military men.

The Sunday evening Service was held with good interest during the month. At the first meeting, December the 3rd, Mrs. Norman Bennet spoke on the subject "The King's Coming." At the other meetings Rev. J. J. Kingham, Miss Lochehead, Mr. R. L. Ewing and Ensign Morgan Davis spoke.

Boys' Branch.

In the December issue of the *Young Men of Madras* the 5th Annual Report of the Boys' work carried on by the Madras Association was given. We call your attention to it here, for it is a report that is worth while reading.

During the holidays in December many of the boys made use of the games room and the library.

We were very glad to notice that even in the holidays some of the boys came to the gymnasium and took exercise, although there were no regular classes during that time.

Several football games were played during the holidays, all of them resulting in real credit and benefit to our boys. The junior and the sub-junior teams held regular practice. Owing to the absence of Mr. Manuel, the Secretary of the Boys' Department, a full report will be given in the February issue. We are glad to welcome Mr. Manuel back to the Boys' Department again.

The Association the World Around.

India.—His Majesty King George, who has so graciously become patron of the Y. M. C. A., announced that he would be pleased to be presented with an album setting forth the varied activities of the Y. M. C. A. in India. His Majesty was greatly pleased with the Primer of Hinduism by J. M. Farquhar, M.A., Secretary of the Indian National Council of the Y. M. C. A., and has indicated that he would be pleased to receive a special bound copy of the Primer.

The Simla Association has liquidated its debt of Rs. 50,000. £1,000 of the amount was promised in America, £1,000 in England and Scotland. The latter amount includes a contribution of £500 by Sir Robert Laidlaw.

Raja Sir Harnam Singh, K.C.I.E., as Chairman of the National Council of the Young Men's Christian Associations of India and Ceylon, sent the following telegram to the Private Secretary to His Majesty the King-Emperor:—

"On behalf of the Associations throughout India and Ceylon the National Council of the Young Men's Christian Associations desire to convey to Their Majesties the King-Emperor and the Queen-Empress their loyal greetings

on the occasion of the Coronation Durbar, and pray Their Majesties may be long spared to rule the empire in peace."

The following reply was received:—

Raja Sir Harnam Singh, Chairman of Council of the Young Men's Christian Association, Calcutta.

"I am commanded to thank you for your kind message."

Private Secretary.

The next World's Conference of the Y.M.C.A. is to be held in Geneva, Switzerland, from the 8th to the 10th May, 1912. India is invited to send five delegates to this Conference.

China and Korea.—A wonderful growth has taken place in the Y. M. C. A. in China. A recent report tells of the work which has taken place since Mr. D. Willard Lyon started the work among the educated classes in 1895. There are now over 40 Foreign Secretaries, most of whom are sent out by the International Committee of the Y. M. C. A. of North America. There are 100 College Associations, one of which is in a Government College. There are 16 Associations in the large cities of China. The annual budget for the Shanghai Association is now more than £4,000 and is raised locally. The Tientsin Association School is the only mission school registered as a Government School. As a part of the Student Y.M.C.A. the Chinese Student Volunteer Movement was started about two years ago with a purpose to enrol Chinese students in the work of evangelising China. Over 500 students have thus become Volunteer students.

In the Shanghai Association a Bureau of Information for students going abroad has been started. A reception was held for all indemnity students going to America. The American Consul General (Mr. A. P. Wilder) gave an address, and among the various kinds of entertainment moving pictures were shown of the Coronation.

In order to get Christian work started in the Government and private non Christian schools of Seoul, Korea, twenty-two Bible classes for students have been held regularly every Sunday afternoon during the past five months.

Mr. Eddy's evangelistic addresses in the Dutch Reformed and Methodist Schools in Nagasaki were very effective in bringing to decision men who had long been under instruction. In the former 31 men have since received baptism. In the latter all the 48 who registered as inquirers as taking a stand for Christ are in probationers' classes, and 16 of them have received baptism.

Great Britain.—Lord Kinnaird, President of the National Council, issued a New Year's address on the subject "Let your loins be girded about and your lights burning (Luke XII 35.)" The title of the address is "The King's Business."

H. A. Dennis, former Secretary of Bombay Central Branch Y.M.C.A., is touring in England in the interest of the foreign work of the National Council.

North America.—The Men and Religious Movement, which was organized by Fred. B. Smith of the International Committee of the Y. M. C. A., is having a wonderful effect upon the men of the Continent. Wherever the teams of workers have visited a revival of manly religion has taken place.

The founder of the Laymen's Missionary Movement (John B. Sieman) and a leader in the foreign extension of the American Association left such an impression of Christian character that since his death, which occurred last July, a memorial has been started to help perpetuate the life and influence of this self-sacrificing manly man. Dr. J. R. Mott, in addressing 100 of Washington's leading citizens, said that the increase in the gifts for foreign missions from 8,500,000 to 13,000,000 was, through the Laymen's Missionary Movement, largely the result of Mr. Sieman.

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YOUNG MEN OF MADRAS

FEBRUARY, 1912.

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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior :—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys :—Membership fee, boys under fifteen years of age, Re. 1; over fifteen and under eighteen years of age, Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

A Student Conference at Constantinople: Its Place and Meaning in History.*

REV. PROFESSOR D. S. CAIRNS, D.D.

Professor Cairns, after describing the conference of the World's Student Christian Federation in Constantinople last May, went on to ask what was its explanation. The organization of the Federation now went practically all over the world. It consisted of 12 national and international and autonomous Christian Student movements. The purposes of this great conference of faith, as stated in its constitution,

* This address was given at the opening session of the Aberdeen United Free Church College, Aberdeen, Scotland. Professor Cairns attended Constantinople and was one of the principal speakers. February 25th is the day of Prayer for students all over the world, and this address of Professor Cairns will be helpful in widening our vision of ever increasing influence which students of the Twentieth Century are having upon the world.

are—"To unite Student Christian organizations throughout the world, and promote common relations among them; to collect information regarding the religious condition of the students of all lands; and to promote the following lines of activity, namely, to lead students to become disciples of Jesus Christ our only Saviour and God, to deepen the spiritual life of students, and to enlist students in the work of extending the kingdom of Christ throughout the whole world." The membership of this Federation is now about 150,000, and during the last two years the increase has been about 11,000. The study of the Bible is one of the great objects of the organization, and about 66,000 of the members are enrolled in what are known as Bible circles. The movement organized in America, and by far the larger part of its membership is found in that continent, in the States and in Canada, but it has now taken root in practically all the colleges of Great Britain and Ireland, and has a membership there of 6,000; it has 3,000 members in

Australasia, and 5,500 in South Africa, 4,500 in China, 3,900 in India and 3,700 in Japan. The thirty-three nationalities which were represented at Constantinople indicated how widely the movement has of recent years spread, and how deeply its roots had struck among the educated youth of the world. It is in view of these facts, and of the bearing on a common problem that I have thought it desirable to call your attention to this movement, and to ask for some explanation of it.

EXPLANATION OF THE MOVEMENT.

We have, then, to seek some explanation of this movement among students, which will go to the heart of matters. Is there here anything of more than passing interest? I do not think that taken by itself the Conference was a historic event. I would deprecate all exaggerated language in this connection. It did excellent practical work in organizing the religious life of the Balkan and Levantine colleges. It created deep interest throughout the ancient city, and inspired many to new enterprises of faith and love. But there is no need to claim more for it than that. But when we pass to that which lay behind it, the whole world-wide religious movement among students, we are at once in a different region. What are we to make of this widespread movement of life which was realised at Constantinople amid historic scenes such as none of its previous meetings had witnessed?

Here we shall begin with the simplest explanation. Is the student movement sufficiently accounted for when we have explained it as the organization of existing spiritual forces? If it is, then the true parallel of it is to be found in such enterprises of practical religion as the Young Men's Christian Association, or the Christian Endeavour Movement, which has had such extraordinary success in England in recent years.

This is the view which is commonly taken, not only by those who know little of it, but by many of its loyal friends. I am quite prepared to admit that much may be said for this view, but I do not think it goes to the heart of the matter. Even if it were true, it would be difficult to estimate the importance of such an organization too highly. Yet none the less we shall have to estimate it differently, if behind all the admirable organization we believe we can trace something new and deeper than the organisation, an upwelling from the eternal fountains of the spirit, a new link of religion.

What is the inner nature of such revivals, as they are called? They are awakening in man's soul the sense of eternal realities. Men suddenly become aware that the ordinary life of the world which they have been living in as the reality is, in truth, a kind of dream-world, whereas the eternal world, which hitherto has been to them the dreamland, is in truth the only reality worth permanent and serious consideration. In the familiar language of the evangelical revival they are "awakened." Such "awakenings" are great gifts of God. They are more wonderful and sacred to many who have experienced their power than anything else in the span of their existence.

KINDS OF REVIVALS.

But such revivals are of two kinds. Most of them while infinitely beneficent in the life of individuals leave little that is new and permanent in the thought of the church, they do not effect changes in the traditional theology. They put new life into the way in which men apprehend it, and that is all. Revivals of this type, for instance, occur in the Roman as well as the evangelical communions, and yet they assuredly have contributed nothing new to the theology of Rome. The grandest type of the other kind is found in the Reformation. This was assuredly a revival of the former type as well. If ever there were awakened men they were the men of Wittenberg and Geneva. Eternity was awake and alive for them. Nothing but its power could have enabled them to dominate the tremendous Mehlstrom which the negation of all the power of the past had brought upon them. But there was here more. There was the birth of a new order of religious ideas which it has taken centuries to work out. The first type lives simply on the existing tradition, it is the fuller emotional and practical apprehension of it; the other and the greater type demands new syntheses of thought, because of the new religious ideas by which it is inspired. Now let me turn once more to look at the movement which we have been considering. I do not think that there can be any doubt that behind all its new organisations there is here a genuine re-awakening of the soul, a true revival of religion. No machinery can account for the change in the colleges between the time when I was a student and to-day. There is no surer index of this than the central place which prayer has in the student movement. This is just the place where the churches are weakest, and yet it touches the central things in religion. At the

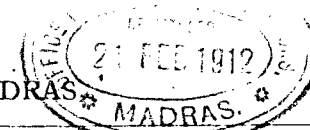
root of all faith is the power of prayer; there is the conviction—that the eternal world, that God, though unseen, is mightier than the visible world of nature and events, and that He loves men. Yet faith in prayer is weak to-day in the churches. That it is strong in the student movement is one clear sign that it is not simply an organisation of existing spiritual forces, but a real re-awakening of true religion. I think it is sufficient to state this, though I could lead much for the evidence. I go on to the further question of whether what we have here may prove to be one of the greater religious movements of which I have spoken. Has it any new ideas to bring? It may seem visionary even to ask such a question. But in my judgment this movement is only one phase of a much larger thing. We cannot really understand it without widening our view and looking beyond the colleges altogether. It is only a wave in a world-tide. It is a forward breaking wave, and there is its undying honour; but behind it there is a vaster movement of the waters, and this is what lends it promise of strength. It is but one of many signs that the long ebb has ceased at last, and that away out in the shoreless deeps of eternity the tides have turned, and may soon be sweeping shoreward to the flood. Typical of this larger tide is the way in which the student movement conceives of the kingdom of God as the great ideal and end of human action. All the great elements of this ideal are present in the progressive life of the churches to-day.

NATIONS AND CHRISTIANITY.

We believe that nations should observe the laws of Christ in their relations with each other, and have dreams of a reign of peace and order and humanity which look on war as a barbarism of the past; we believe in a nobler order of society within the nation with juster laws and humaner institutions. The social mission of the Church is, happily, to-day, a commonplace of religion proper. And, finally, we believe in the world, the mission of Christianity, and the duty of the Church to evangelize all the world. But I think I am right in saying that the three ideals are rarely found operating with any intensity in the same mind. But it is the honour of the student movement that it has boldly said that the three are one and that it is doing its best to make its wide conception of the Kingdom of God a reality, preaching that this Kingdom is the one central and vital concern of every believing man. I do not know any Christian Church where

you can find so wide and rich an ideal at this moment as you can find in the student movement. I think that this width of ideal is one of the great reasons of its rapid extension. Men and women of all types and of all politics and classes are being drawn into the closest fellowship, and each is learning something from the others. It has been truly called "a campaign of friendship." But the central bond is union to God in Christ. Let us glance for a little at the way in which it is trying to carry out its ideal. Take, for example, its international side. It began as a purely missionary organisation, but as the years have passed, it has so spread through the Colleges of Europe and America that already, as the Constantinople Conference and the statistics already given show, it forms no mean link between the faith of all the nations. If this international phase develops, as I believe it will, no man can measure what it may do in solving that problem which is the shame of Christendom and the despair of statesman—the problem of peace. For be it remembered that at this very moment the Universities and Colleges of Europe and America contain the vast majority of the men who will be editing the newspaper press, and making the laws directing the Government of Christendom within the next thirty years. I that ideal of the kingdom were born in new life and power within the minds of the whole student class, who can doubt that the whole face of history would be transformed? For most people this may seem dreamy and Utopian. I confess that it did so to myself for a long time. But fuller acquaintance with the work of the Federation has led me to see in it possibilities at least which I had not first realised. There are two new facts which have led to this change. For centuries, ever since the 17th century, in fact, there has been as it were a "stale mate" in Europe between the older faiths and the reform.

In Russia and the Balkans the Orthodox Church has been nominally supreme. But within the last half century movements of thought have been in progress, which, to take Russia as a type, have detached very many of the educated classes from every form of faith, and have filled them with bitter hostility to it. There are about 103,000 students in Russia, about 27,000 of whom are women. The vast majority of these, one who knows them well has told me, look on you if you profess faith in Christ as Saviour exactly as you would look on a man who said that he believed that the



earth was flat. They had slipped clean out of the framework of the Church of their land, and with faith in Christian doctrine has gone also faith in the principles of Christian morality. Yet there is in them a strange hunger after God, and often also a very noble devotion to ideals and to the ethics of comradeship. There is something here that is quite new in European history, for with differences the same kind of class exists throughout western and southern Europe in great numbers. There is an opening here for Christian propaganda of a new type which has not existed for 300 years. The remarkable pioneer work of the two secretaries of the Federation—John Mott and Miss Ruth Rouse—who belong to a family well known in this city, the Macdonalds of Kepplestone, has proved that these students are willing to come in great numbers to listen with strained attention to a form of the Gospel new to them coming from students like themselves, and is a striking indication of what the movement may accomplish if it remains true to its ideals and deepens instead of shallowing in its faith. The other fact of capital importance is that in the Balkans the Eastern Churches are willing to help this work and in Russia they are willing not to hinder it. The more one becomes acquainted with the facts of this work the more does one see that there are here new forces at work which may go far. Whether that Ambassador of a great power who said this year that "the movement was doing more to unite the nations than were arbitration treaties, military alliances, and Hague peace congresses" was right or wrong I cannot say. But no one can question the grandeur of the aim, which is nothing less than to unite the educated youth of all the world in living faith in Christ, and to launch them to the task of winning the whole world and Christianising the whole structure of society. Let us at least recognize with thankfulness that in such a material age as ours, it is much that youth should be seeing such visions and dreaming such dreams.

TRADITIONAL THOUGHT OF THE CHURCH.

But I have not yet answered the question whether this religious revival is one of the greater kind which changes the traditional thought of the Church for the better. It has not as yet developed any distinctive theology. It is rather at the stage of working with great ethical and religious ideas of a practical kind, out of which doubtless some scientific theology is bound to come. The protoplasm must in time develop a structure. I think it is of the

greatest moment here that it believes with all its heart in the practicability of the Kingdom of God. It believes that the thing can be done. I think that this, strange as it may seem to some to say it, is the deepest new thing that it has to say. Of course, if this is simply due to the sanguineness and inexperience of youth, there is nothing in it. But if, as I believe is the case it comes from a deepening sense of the greatness of the power and the freedom and the love of God, we have touched here one of the elemental springs of religion, and one of the central things in Christianity. It is just here, too, that as in the matter of faith, in the power of prayer the conventional life of the Churches is weak. We have almost ceased to expect great things, "the unexpected, the limitless, the glorious from God." Hope is one of the great cardinal virtues to-day, a virtue which ranks with faith and love. Now, if St. Francis was raised up to preach his gospel of love, and Luther that of faith, may it not be possible that God may have committed to the youth of the world to-day the great mission of teaching us all that there is nothing too much to hope for when we are in the way of doing His will, and when He is in the field? We shall never achieve anything great in the spiritual region until there is a new birth of hope in God, until we have all learned to put a simple trust in His power and love and liberty to help those who put their trust in Him. What keeps back the new day? Why has it not dawned long ago? Why is the heart of mankind still so sick with sin, and its eyes dim with "the sense of tears in mortal things"? The reason cannot lie in God. It must lie in man, in his unreceptivity, his want of faith, of love and of hope. All this, I think, is involved in the thought of the practicability of the Kingdom, which found its first expression in the watch-word, "the evangelisation of the world in this generation." Will the student movement escape its perils and accomplish its full vocation? It will never do it if while the stream broadens the waters shallow too. That is its life and death problem to-day. As yet we can only speak of beginnings. But if it can win for itself and quicken in others that sense of Almighty God, which is the unfailing spring of hope and expectation and all high and enduring enterprise, and if it can indicate its thought of Him and entrench it in theology, then its name will be written in history, for it will have restored to the Church and to mankind a spiritual truth of primary greatness and moment for the life of men. To my mind

it is the herald of coming great religious movements. It has begun a work, it has created a world-wide organisation, it has conceived a great ideal, it is showing the road to a new sense and idea of God, and a new faith in prayer. I do not think that as yet we can say more. But this we can say, that if at this moment the power of the spirit were to awaken in all their mighty energy as they did in days of old, "when there was great deep and the mighty things," there is no limit to the changes that a few short years might bring. In view of those conditions which I have described, it would go all round the world like a mighty tide, a "common wave of thought and joy lifting mankind again." "There may be some here to-day who shall not taste of death till they have seen the Kingdom of God come with power."

Madras Philanthropic Institutions.

III. THE INDIAN CHRISTIAN ASSOCIATION, MADRAS.

S. E. RUNGANADHAN, ESQ., M.A.

The Indian Christian Association, Madras, was established nearly twenty-four years ago to meet the need of a central and representative organisation for taking action in all matters affecting the general interests of the Indian Christian community of Southern India. About forty of the leading Indian Christians of Madras met at the residence of the Rev. W. T. Sathianadhan, B.D., on the 18th November, 1887, and formed themselves into an Association called "The Madras Native Christian Association" with the avowed object of "promoting the welfare of the Native Christian community by every legitimate means in their power." It was decided, however, that in carrying out this great object, the Association should not raise any question regarding, or otherwise interfere with, the distinctive doctrines or practices of any denomination of the Christian Church. The Association is thus an interdenominational organisation for the social, political and intellectual advancement of its members, and represents every section of the Protestant Indian Christian community. It may be mentioned in passing that the Catholic Indians, who had at first joined the movement, have since seceded and have formed an organisation of their own. The first President of

the Association was Mr. N. Subrahmanyam, B.A., B.L., *Bar-at-Law*, and the first Vice-President, Rev. W. T. Sathianadhan, B.D.

The Association rapidly succeeded in arousing the interest of Indian Christians in its work, and in enlisting their sympathy with its aims and objects. Within a few years of its formation, the membership rose to over three hundred, and branch and affiliated Associations were established at Ootacamund, Rangoon, Bangalore, Madura, Tanjore, Bellary and Tinnevely.

In 1890 the Association helped to establish a Fund called "*The Madras Christian Beneficent Fund*" in order to encourage a habit of thrift among Indian Christians. The Fund is entirely independent of the Association, and is now in a very flourishing condition. The Association was also instrumental in starting, in the same year, a weekly paper called "*The Christian Patriot*" to represent in some measure the views and wants of Indian Christians.

This journal, which was for many years edited by the late Mr. K. Krishna Rau, is now under the management of Rev. Dr. J. Lazarus.

The Association has rendered valuable service to the Community during the past twenty-four years, by watching over its interests and by promoting the welfare of its members by every legitimate means in its power. It is possible to refer here only to a few of its most prominent activities. Several questions of importance affecting the legal status of Indian Christians were taken up by it, and memorials were submitted to Government. When the Chief Court of Mysore decided in 1895, in the case of *Dasappa v. Chickammah*, that a convert to Christianity forfeited, by the fact of his conversion, the right to the custody and education of his children, the Association sent up a memorial to the Government of India pointing out that the decision contravened the professed intentions of the Government of Mysore. And when Lord Curzon visited Madras in 1900, it appealed to him again, though in vain, to have the disability removed. It met with better success, however, in 1899, when, in co-operation with the leading Catholic Indians of Madras, it memorialised Government with reference to the position of Indian Christians in regard to the taking out of probate and letters of administration and the payment of succession duties.

On the occasion of the Diamond Jubilee of Queen Victoria, the Association co-operated

with Prince Harnam Singh in sending a united address of congratulation to Her Majesty from all her Indian Christian subjects. In commemoration of the event, it endowed a medal in the University of Madras, known as the "Madras Native Christian Jubilee Medal," to be awarded annually to the Indian Christian graduate, Protestant or Roman Catholic, who secures the highest place in the English division of the B. A. degree Examination. Addresses of congratulation were also sent, in co-operation with Indian Christians in other parts of India, to the late King Edward VII, and to His Imperial Majesty King George V, on the occasion of their Coronation. Memorials and addresses setting forth the wants and disabilities of the Community have been presented to Lord Egin, Sir Arthur Havelock, Lord Curzon and Lord Minto.

A very notable achievement of the Association was the Indian Christian Industrial Exhibition held in Madras in 1902, largely through the efforts of the late Dr. S. Sathianadhan, one of the most indefatigable workers in the cause of the Association. The object of the Exhibition was to encourage Indian Christians to take to industrial pursuits. Indian Christian Industrial schools throughout India sent exhibits, which numbered over two thousand, and included, among other things, fancy work, pottery and tiles, metal work, publications and lace work. The Exhibition, which was a great success, was kept open for three days, and was visited by the Governor of Madras, H. E. Lord Aniphill.

The Association started a Fund in 1907, called the "Twentieth Century Enterprise Fund," for the purpose of building a Habitation with a Hostel and Library attached to it. This scheme has unfortunately not yet materialised, owing largely to the comparative poverty of the vast majority of Indian Christians. A sum of Rs. 4,000 has, however, been collected, and efforts are being made to secure a suitable site for a building.

One of the means by which the Association has endeavoured to achieve its objects has been by the holding of meetings and conferences for the discussion of subjects affecting the Indian Christian community.

Some of the papers read at these gatherings have been published for circulation. A few of the subjects discussed may be mentioned:—
"The Educational progress of Indian Chris-

tians," "Caste in the Native Church," "Indian Christians and Industrial Pursuits," "The Position of the Native Clergy," "The Social Customs of Indian Christians," "Indian Christians and the Reformed Councils," "How to promote better understanding between European Missionaries and Indian Christians," "The Responsibilities of Educated Indian Christians," "Indian Christians and the new National Movement." The Association has also welcomed distinguished visitors to Madras like Dr. Pentecost, Dr. Barrows, Dr. White and Dr. Cuthbert Hall, who have delivered special addresses to its members.

A unique feature of the Association in Madras is the Ladies' Auxiliary, which was formed in 1906 in order to help the Association in various ways. The members of the Auxiliary organised a Fancy Sale in 1908 on behalf of the Habitation Fund of the Association, and contributed nearly a thousand rupees towards it. Quite recently, on the occasion of the Coronation Durbar of Their Imperial Majesties, they collected a considerable sum of money among themselves, and bought and distributed gifts of various kinds among the women patients in some of the hospitals in Madras. Meetings and socials are periodically held in the houses of the members, to which European and non-Christian ladies are invited. They are thus rendering unobtrusive though highly valuable service by promoting good understanding and cordial relations among women of all classes and creeds.

The Association has had three Presidents: Dewan Bahadur N. Subrahmanyam, its first President, held the office for thirteen years with a break between 1888 and 1896. During that interval, Dr. S. Pulney Andy was at the head. The late Mr. Joseph Satya Nadar, M.A., M.L., the third President, was elected in April 1911. By his sudden death in December last, the Association has lost one of its ablest and most distinguished members, and the Christian community a wise and energetic leader.

The greatest achievement of the Association is that it has created and fostered a spirit of union among Indian Christians. The Christian community, composed as it is of persons drawn from every stratum of society, is a heterogeneous body, lacking cohesion and solidarity. The sectarian divisions of the Church have served only to accentuate and multiply the already numerous differences among

the people. It must also be remembered that the great majority of Christians are yet in that primitive stage, where personal interests are the only things thought of and striven for. Their highest idea of social usefulness is limited, at best, to some form of activity connected with their own Church or Chapel. In these circumstances, no organisation, however strenuous and enthusiastic, can achieve any very large or useful results. Big schemes of practical utility, such as the opening of an Industrial School, an Orphanage, a Friend-in-Need Society, a Printing Press, have been considered by the Association only to be dropped, owing to the lack of hearty co-operation and support on the part of the members. The work it has done, therefore, in the way of breaking down the walls of separation and of promoting a corporate spirit among Indian Christians, is of the very highest value.

The outlook for the future, however, is distinctly hopeful. Efforts are being made to revive some of the Brauch associations in the district towns which have ceased to exist, and to establish new branches at other important centres in the mofussil. The membership of the Association in Madras is steadily growing. With the rapid spread of education among Indian Christians, the sense of civic responsibility is becoming keen and active, and the value of co-operation for social service is beginning to be recognised. The Association is, therefore, bound to grow in importance and usefulness, and to become a real power for good in the Community.

Universal Day of Prayer for Students.

The Call.—To lead the thought and to voice the ideals of nations has ever been the high privilege of the student class. This responsibility is in no wise lessened as the domain of education broadens. Increasingly this class, relatively small in every nation, is called upon to furnish not only educators and leaders of opinion, but also administrators for governments, technical experts in industry, and masters of trade and transportation. Highly educated men and women are thus drafted into closer relations with common life, and are set to solve complex problems which are far removed from the academic. Within a generation there has been a wonderful expansion in the opportunities for service thrust upon the members of universities. If this service is to be something more than humanitarian there lies upon the Student Movement an untransferable responsibility to permeate student life with the spirit of Jesus and to emphasize the need for Christlike character in the individual, as well as for justice in commercial relations, purity in social life, and peace among States.

In order to facilitate united intercession in the interest of students, the General Committee of the World's Student Christian Federation, continuing a custom that has become a powerful influence for bringing students together in spiritual fellowship, invites all Christians to join with undergraduates and professors in observing Sunday, February 25, 1912, as the **Universal Day of Prayer for Students**.

In issuing this Call it is fitting that mention be made of some evidences of the blessing of God upon the world-wide Student Movement during the year just closed—evidences which suggest grounds for united thanksgiving.

The Federation Conference in Constantinople in April drew attention to the religious needs of the Near East, provided a platform upon which various branches of the Christian Church could unite in a common task, and made more pervasive the sense of unity in the Federation.

As the delegates of the Constantinople Conference visited student centres throughout the Near East, many opportunities for further service were disclosed. Already a new Student Movement has been started in Austria, and promising developments have taken place in Asia Minor, Egypt, and the Balkan States.

On the occasion of a visit by the General Secretary to Switzerland many students were led to personal faith in Christ, and the Movement assumed greater responsibilities for the large number of foreign students in its field.

There has developed in Australia a deeper interest in Foreign Missions and the alliance between the Student Movement and the Laymen's Missionary Movement is certain to be productive of mutual helpfulness.

There has been throughout the student world a noteworthy advance in the study of social problems by students, and this has been especially manifest in the United Kingdom and in North America.

The four of Mr. G. S. Eddy among the student centres of Eastern Asia was fruitful in leading over one thousand students to become Christian inquirers.

The training of leaders for Unions and Associations has received more attention than ever before. Conferences for discussion of methods and for spiritual quickening have ministered to the deepest needs of the personnel of these Movements. It is noteworthy that this year has seen the twenty-fifth anniversary of the first conference for students, and also of Student Volunteer Movement of North America. The great conferences of students on missionary and other themes have opened new doors of opportunity and call for special prayer that the fruitage in dedicated lives may be gathered.

With thankful hearts for the advances of the year we would turn toward the grave problems that are now before these Movements and which should constitute the burden for intercession on the Day of Prayer:

The secular atmosphere in the new universities of the Orient, the hostile attitude of students toward all forms of religious observance characteristic of South America and parts of the Continent of Europe, the materialism of many of the North American universities, and the general indifference that is manifested in some of the student centres of Great Britain and of certain other lands, make a background unfavorable to the growth of spiritual life and to the advance of Christian work.

The chaos of opinion about Christianity has made enormous demands upon the faith of students. In many

places there is much uncertainty; in other places there is downright unbelief. Apostles are needed—men equipped with learning, passionately devoted to truth, dominated by Christ, who can set forth the vital truths of Christianity in terms that will appeal to thoughtful men and women.

The Social Movement is looking to the universities for its interpreters, and often for its prophets. The Student Movement must thread its way among a maze of opportunities for social service and schemes of reconstruction.

Able leadership is needed to guide these Student Movements still in their plastic period. They need leaders who are wise, mighty in prayer, and bent upon utilizing personal influence to the full in Christ's service.

On behalf of the General Committee of the World's Student Christian Federation,

KARL FRIES, *Chairman,*

JOHN R. MOTT, *General Secretary.*

The Days of Prayer for India.

Saturday and Sunday, February 24 and 25, will be days of special intercession for India. The need of prayer among all workers in India is more needed than ever before. The dangers lest great opportunities for Christian service be missed make it highly imperative that these two days be real days of intercession. Dr. J. R. Mott, who is one of the busiest of men, said recently:—

"I have the strongest of convictions that it would pay, manifold, for the Church at home and abroad to cease, for a season, its busy round of activities and seek for the Holy Spirit's power as for hid treasure. If we would evangelise the world in our day we must get back to the Pentecostal factor."

Special Meetings for Prayer.

Saturday, 24th February, at 6-15 p.m., a special Prayer Meeting will be conducted in the Devotional Room of the Y. M. C. A. The leader will be Rev. C. F. W. Hatchell, M. A., and a short address will be given upon the "Intercession." Much time will be given to prayer itself. We trust that every Christian young man who can possibly come will join us at this time to pray for India.

Sunday, 25th February, at 4 p.m., in the Auditorium, Brigadier-General F. G. Bond will give an address of special interest on the subject "The Philosophy of Job in a World's Student Movement." General Bond is an interesting and helpful speaker, and we trust a large number of men will come and invite their friends to this meeting.

Prayer groups will meet in the various hostels and branches of the Association during these two days of prayer.

The Twenty-second Anniversary of the Madras Y. M. C. A.

The 22nd anniversary of the Y. M. C. A. was held in the Auditorium on January 24th. A very large gathering was present. Not only was the Auditorium crowded, but almost every possible space was filled with members and friends of the Association. H. E. Lord Carmichael, K.C.M.G., G.C.I.F., kindly presided at the meeting.

Mr. S. D. Pears, the newly appointed President, read a very interesting report of the year's work. Mr. Pears showed by his report that there had been an increase in many departments of the Association.

The annual address was given by Mr. E. C. Carter, General Secretary of the Indian National Council. Mr. Carter reviewed in a most interesting way the progress of the Y. M. C. A. all over the world. His address was one that inspired every one. The largeness of the Association, the statesmanlike manner with which its work is conducted, and the great value it has been in the development of character in the lives of young men was set forth by the speaker in a clear and convincing manner. Mr. Carter left no uncertain note in his address as to the cause for the great advancing of the Y. M. C. A. among the young men of the world. It was Jesus Christ, he said, dominating the lives of young men that really gave the Association the unquestioned evidence of a manly work.

At the Anniversary meeting the prizes and medals of the Y. M. C. A. Durbar Sports were presented by His Excellency Lord Carmichael. The four prize cups, viz., Rajah of Ettaiyapuram, Badminton Cup, won by the Napier Park Badminton Team; the Zemindar of Sivigari, Football Cup, won by the Medical College; the Subramaniam Memorial Tennis Championship Cup, won by C. H. C. Purniah; and the Y. M. C. A. Championship Athletic Cup, won by H. A. D. Wells,—were all presented by His Excellency. His Excellency showed a great interest in the Y. M. C. A. and expressed his surprise at the large work which the Y. M. C. A. was accomplishing, not only in Madras, but all over the world. Prior to the meeting Lord and Lady Carmichael inspected the entire building and work of the Association. Their interest is a lasting testimony of the work which the Madras Y. M. C. A. is carrying on.

Rev. P. B. Ragaviah, B.A., led in the opening prayer and dismissed the audience with a benediction.

News and Notes.

Mr. S. Chinnappavu and Mr. Samuel P. Soondrum, who have been studying in the Training School at Calcutta, will spend a few weeks in the Association here, learning the nature and method of our work.

The annual election for the Board of Directors resulted in the choice of the following gentlemen:—Mr. A. J. Leech, Mr. J. W. Madeley, Hon'ble Mr. Justice C. G. Spencer and Paul Appasawmi.

Messrs. A. C. Harte, E. C. Carter and J. N. Farquhar visited the Association during the latter part of January.

Mr. Farquhar's book, "A Primer of Hinduism," was in His Majesty's Library on the occasion of the Royal visit. His Majesty was very pleased with the book and has consented to receive an album of pictures representing the work of the Association in India. In that album the Madras Association will have three pages of pictures.

A Year Book of Missions in India for 1911 is in course of preparation. The editor is Dr. J. P. Jones of Pasumalai and the book will be published by the Christian Literature Society. The volume will be a complete survey of the missionary situation in India for the year and a brief summary of conditions generally, together with a statistical table and a directory of Protestant Missionaries. The publication will be ready during the latter half of the year.

Beginning with November 1911, Mr. S. D. Pears, Superintending Engineer, 5th Circle, P. W. D., entered upon a service for the Association which we appreciate very much. Mr. Pears is now President of the Board of Directors and has already shown a great interest in the work.

Mr. and Mrs. R. L. Ewing will leave Madras for America early in March. Mr. Ewing has been working in Madras for 6½ years, 5 years of which time he has been General Secretary of the Y. M. C. A. He has, without question, done a good and great work, and will be greatly missed. Mr. and Mrs. Ewing will sail from Colombo on 16th March for China and Japan, and thence to America. After the regular furlough we shall welcome them back to Madras.

Mrs. E. C. Worman and her sister Miss Gintner, who was Y. W. C. A. Secretary of Colombo, left on January 23rd for a trip to the North. Mr. Worman expects to visit the student centres in the North as soon as the Beach Meetings close.

Rev. J. H. McGowan, a Presbyterian pastor of Sydney, Australia, stopped at the Y. M. C. A. for several days in January. Mr. McGowan gave a striking report of the Sydney Y. M. C. A.

The January issue of the *Young Men of Madras* contains the first of a series of articles which it is proposed to place in the Magazine on the subject "Books that have Helped." Mr. K. Zachariah contributed the first article. The March number will contain a review of the work for 1911 and an interesting article by Rev. J. Callan, B.D.

Mr. J. R. Isaac will leave about February 3rd for Trichinopoly, where he will spend two months in the S. P. G. College studying science. We give Mr. Isaac our best wishes for success in the coming B. A. Examinations.

A few changes have recently been made on the second floor in the quarters formerly occupied by a Secretary and family. The front and corner room will be occupied by the Student Department. The back corner room has been fitted up as a living room and will be used as a homelike place for men to live in some such way as the guest room is now used. The middle room is now used as a tiffin room and as a meeting place for several Bible classes.

Mr. G. S. Eddy left America, on January 17th, for Russia, where he will hold meetings in the various University centres during February. Baron Nicolay, the leader of the Christian movement there, writes "that the students of Russia are now more willing to listen to a religious appeal than at any other time."

Department Notes.

Religious Work.—The following is the programme of the special meetings to be held on the Beach opposite the Presidency College, 31st January to 4th February. These meetings are especially to present the teachings of Christ to the students of Madras. The meetings will be held in a tent. The Prayer Leaflet has been of great help in urging many Christian students to work and pray for the meetings.

General Subject— ... "A Religious Revolution."
 Wed., Jan. 31st ... "The Idealist." A. G. Hogg, M.A.
 Thurs., Feb. 1st ... "The Mystic." Rev. J. Bittmann.
 Fri., Feb. 2nd, ... "The Egoist." J. J. Ellis, M.A.,
 B.Sc.
 Sat., Feb. 3rd ... "The Sceptic." W. Meston, M.A.,
 B.D.
 Sun., Feb. 4th ... "The Man of Impulse."
 Rev. J. S. M. Hooper, M.A.

February and March Meetings.
 Sunday, Feb. 4th, 5-30 P.M. ... Rev. J. S. M. Hooper, M.A.
 (Beach Meeting), "The Man of Impulse."
 " " 11th, 4 P.M. ... Rev. P. B. Ragaviah, B.A.,
 "Thoughts, Words, Deeds."
 " " 18th " ... Rev. J. S. Chandler, M.A., of
 Madura, "An Imperial Task."
 " " 25th " ... Brig.-Genl. F. G. Bond.
 Subject: "The Philosophy of Job in a World's Student Movement."
 " Mar. 3rd " ... Mr. R. L. Ewing, B.A.,
 "What is the Fact of Christ."
 " " 10th " ... Rev. J. S. M. Hooper, M.A.,
 "The Foundations of Faith."
 " " 17th " ... Rev. H. Heiberg, "The Reality of Sin."
 " " 24th " ... Prof. F. W. Henderson, M.A.,
 "The Problem of Forgiveness."
 " " 31st " ... Rev. J. J. Ellis, M.A., B.Sc.,
 "Eternal Life and how to obtain it."

The Bible Classes have all been started after the holidays. The present groups are now meeting regularly.

No. of classes.	Place.	Course.	Leaders.	Time.
1	Leaders' Class Y. M. C. A.	Studies in Acts.	Prof. A. G. Hogg.	Thur. 5-30 P.M.
2	Y. M. C. A. Hostel.	Do.	Students	Sun. 12 noon.
1	Do.	Do.	H.W. White	Sun. 10 A.M.
4	Fenn Hostel	Do.	Students	Sat. 8-30 P.M.
2	Müller Home	Do.	Students	Do.
1	Mdl. School Hostel, Mathew.	College, St. Mathew.	E. C. Worman.	Sun. 2 P.M.
1	Royapuram. Mdl. Lodge, Royapuram.	Do.	Rev. J. J. Stewart.	Do.
1	Educational Dept., Y. M. C. A.	Positive Life.	H.W. White	Wed. 6-30 P.M.
1	Do.	Life of Christ.	E. Parthasarathy.	Fri. 6-30 P.M.
1	Gymnasium Class, Y. M. C. A.	Positive Life.	H.W. White	Do.
1	Boys' Dept., Y. M. C. A.	Men Who Dared.	S. Manuel.	Do.
1	Do.	Do.	H.W. White	Thur. 4-15 P.M.
1	John Pelly Army Branch.	Study of Luke's Gospel.	H.W. White	Thur. 5-30 P.M.
1	Y. M. C. A. Lodge.	Studies in Acts.	J. R. Isaac.	...
1	Royapettah Branch.	Prayer.	Rev. J. S. M. Hooper.	Fri. 6-30 P.M.
1	Royapettah Boys' Dept.	Men Who Dared.	Mr. Clarke.	...
1	Do.	Do.	A. V. Deva-sundram.	Wed. 6-30 P.M.
1	Y. M. C. A. (Saturday Group).	Social Teaching of Jesus.	H.W. White	Sat. 5 P.M.

During January the Sunday meetings were not so well attended as usual, although some of the most practical addresses were given. The speakers for the four Sundays were Rev. J. Callan, B.D., E. C. Worman, M.A., Dr. W. H. L. Batstone, M.D., and Rev. J. E. Tracy, M.A., D.D. Many felt that Dr. Tracy's address on "Visions" was one of the most helpful addresses ever given in the Auditorium.

Student.—About fifty of the Christian students of Madras were present in the Students' Room in the Central Y. M. C. A., on Monday, the 22nd at 6-30 P.M., to meet Mr. J. N. Farquhar and Mr. E. C. Carter. After some time spent in pleasant talk, and after light refreshments had been served, Mr. Farquhar spoke on the Student Movement. He pointed out how Western education, which was essentially Christian, had been transplanted to countries which were neither Western nor Christian until at length at the present day it is followed almost all over the world. India was the country in which the strangely successful experiment was first made. But Western education exposed the student of it to several dangers. There were the terrible temptations of free life in a great capital; there was the sure unsettling of religious opinions, because that system of education was fiercely critical and despised and rejected everything that savoured of sham. There it imposed on all the religions of the world a two-fold test. In the first place, it remains to be seen which religion can stand the tremendous strain of the frank, fearless, discriminating scrutiny which results from it. In the second place, the needs and necessities of students of Western education offer an opportunity to all religions. But only Christianity has in any real measure taken advantage of it.

Christianity finds its expression in work among students chiefly in the Student Movement. It is, primarily, a band of earnest men

or women, or both, who stand up unhesitatingly for Christ in their particular colleges. But these separate local units are gathered up in and co-ordinated by the national organization. In England the national movement holds a great and fruitful camp every year, which is attended by not less than fifteen hundred persons a year. The National Committees of different countries are in their turn members of the great International Federation, having its head-quarters at Genoa, and counting among its officers men of many different nationalities.

The Students' Movement is remarkable in that it embraces men of all religious sects. It is not undenominational, but interdenominational. And, more than anything else, it has been during the last score of years the power that has drawn the Churches closest together. At the Constantinople Conference, held in April 1911, not only were the Western Churches represented, but every important section of the Eastern. And the leaders of the Movement, such as Dr. Mott and Miss Ruth Rouse, find great encouragement from the official heads of the conservative and orthodox Greek Church, so that there is a wide and open door into the wonderful world of students.

Educational.—The various classes of the School of Commerce commenced regular work for the second term of 1911-12 on the 6th of last month and admissions were closed on the 19th January on which date there was a total enrolment of 49 as compared with 31 for the corresponding period of last year. The annual selection examinations began on the 21st and the results were on the whole very satisfactory. 42 students were selected for the ensuing Government Technical Examinations in different subjects. We give below the dates of the Government Examination:—

Typewriting	(Elementary .. Friday, 26-4-1912.
	{ Inter. & Adv. Saturday, 27-4-1912.
Book-keeping	Ele., Int. & Adv. Monday, 29-4-1912.
Theory and Practice of Commerce.	Ele., Int. & Adv. Tuesday, 30-4-1912.
Banking	Ele. & Int. ... Wed., 1-5-1912.
Coml. Geography	Ele., Int. & Adv. Thursday, 2-5-1912.
Shorthand	... Ele., Int. & Adv. Friday, 3-5-1912.
	Advanced ... Saturday, 4-5-1912.

Full particulars will be given in our next issue.

Bible Classes.—The Bible Classes will be conducted, as usual, by Messrs. H. W. White and E. Parthasarathy on Wednesday and Friday each week respectively.

The 16th of February being a public holiday, the School of Commerce will be closed on that day.

A Cup has been promised by the Remington Typewriter Co. for the next Athletic Sports. This Cup will be open to members of Commercial schools only. We hope our Educational Department members will take a real interest in physical work.

Physical.—The Gymnasium Classes are in good progress now. The enrolment is not quite so large as before (Dec. 1st), as some of the members feel that in preparing for a physical and mental strain like an examination they have no time for the keeping of the body strong and healthy.

We are planning a *Big Time* on March 1st. A Social will be given of special interest to all our members interested in physical work whether it be in the Gymnasium or on the Athletic field. Watch the bulletin board.

The members of the Football Club met last month and seem really in earnest about football colors. The Club fee of Re. 1 for six months is due on Feb. 15th, and we hope every member will pay promptly. It is proposed to keep a record of attendance of those who attend the field.

H. E. Lord Carmichael showed much interest in the Cups and Medals which he presented at the Anniversary Meeting on the 4th Jan. It is slowly becoming realized that the Y. M. C. A. stands for a kind of sport which no other organization in Madras advocates. Physical work is not simply to win prizes and gain honour, but to develop good healthy bodies, clean lives and manly characters. This is our purpose, and we need the help of every man who has this as an ideal in athletics.

The two following clippings are suggestive of two of the greatest enemies to physical development:—

DRINK.

"If I could by offering my body as a sacrifice free this country from this fell cancer, the demon drink, I'd thank the Almighty for the privilege of doing it. If I had the greatest appointive power in the country, no man would get even the smallest appointment from me unless he showed proof of his absolute teetotalism."—GENERAL GRANT, of America.

SMOKING.

A scout does not smoke. Any boy can smoke; it is not such a wonderful thing to do. But a scout will not do it because he is not such a fool. He knows that when a lad smokes

before he is fully grown up it is almost sure to make his heart feeble, to spoil his eyesight, and to injure his health. Professor Osler said it would be a good thing if all the tobacco in England could be dumped into the sea; it would be good for everyone in England, although unhealthy for the fish in the sea.

Boys' Branch.

All the Clubs and Committees have been reorganised, and the following members were appointed as leaders for the year:—

Junior Football Club.

Captain ... A. Hemadri.
Vice-Captain ... P. Manavalan.
Secretary ... V. Chellapillai.

Sub-Junior Football Club.

Captain ... T. Govindasawmy.
Vice-Captain ... V. Ramachandrudu.
Secretary ... P. S. Krishnaswamy

Badminton Club.

Secretary ... B. C. Krishnan.
Asst. Secy. ... S. D. Vedaya.

Social Work Committee.

Chairman ... J. C. David.
Secretary ... S. D. Vedaya.

Educational Work Committee.

Chairman ... A. S. Govindarajulu.
Secretary ... Frederik Jaganathan.

Religious Work Committee.

Chairman ... S. D. Vedaya.
Secretary ... J. C. David.

Athletic Committee.

Chairman ... A. Hemadri.
Secretary ... V. Chellapillai.

After all the Committees have held their monthly meetings, the Chairmen of the different Committees will meet together to discuss about the progress of the Boys' Branch as a whole, to look after the membership and to plan and suggest improvements. We are very happy to have this year an excellent group of leaders who have been in the Branch for several years. We fully trust that under their leadership our Branch will grow considerably.

Membership.—The plan for this year is to increase our strength from 135 to 225. The number from Christian College be increased from 75 to 120; Muthialpet High School from 5

to 20; Pachaiyappa's 25 to 30; St. Gabriel's 10 to 20; other schools 20 to 35, and Royapettah Branch from 20 to 30. We earnestly desire that every member from the above centres will do his very best to improve our Branch and to bring in new members.

The Merits Record.—Every member is expected to join at least one Club in the Branch, whether Athletic, Literary or Bible Study. Marks will be given to those who attend the Clubs. Those who do not join any Club and those who get too low marks will be considered as slack members who hinder the progress of our Branch. "We expect all the members to be at work and every member at his work" in our Branch.

John Pelly Army Branch.

In tendering this my first report on the above branch, I first of all wish to thank all concerned for placing me in office of Assistant Secretary. I will try with God's help to prove worthy of the trust placed in me.

I have not been able to do much active work yet, owing to so many men being away in camp.

On Jan. 11th, Mr. R. L. Ewing gave a very interesting lantern lecture on "Views of India," which was appreciated by all.

On Jan. 18th, we had a small concert. Our thanks are due to Mrs. Bishop, Mrs. Maynard, Miss Anderson, Miss Jones, Cpl. Enyard, and Ptes. Smith and Shaw for so kindly assisting us.

It is hoped to continue these concerts fortnightly.

The Pleasant Sunday Evenings are well attended and greatly appreciated.

The Billiard Table has been used to a much better advantage this month. Four new cues been have purchased and it is hoped to be able to start a billiard tournament shortly.

The Rifle Range is opened twice each week; not many have used it this month.

Fifteen men have been staying in the Furlough Quarters on and off during the month.

The John Pelly Army Branch Bible Class was discontinued for a few weeks during Mr. White's illness. It was started with good interest on Feb. 1st.

I do trust that next month will be much better and that every one will encourage Mr. White by turning up in full strength at 5-30 P.M., on Thursdays.

The following is the scheme of work I have planned out for next month:—

Feb. 1st and 15th	... Concert, at 8 P.M.
" 2nd, 9th, 16th and 23rd	... Rifle Range, at 7-30 P.M.
" 4th, 11th, 18th and 25th	... P. S. E.
" 5th, 12th 19th and 26th	... Rifle Range, at 7-30 P.M.
" 6th, 13th, 20th and 27th	... Gymnastics, at 7-30 P.M.
" 7th, 14th, 21st and 28th	... Gramophone, at 7-30 P.M.
" 8th and 22nd	... Lantern Lecture, at 8 P.M.

The following are the speakers for the P. S. E:—

Feb. 4th	... Mrs. Norman Bennet.
" 11th	... Mr. Chanel.
" 18th	... Mr. R. L. Ewing.
" 25th	... Rev. R. F. Burrow.

C. W. THORNE,

Asst. Secretary.

Y. M. C. A. (Royapettah Branch).

This branch of the Association, in spite of the several disadvantages it has, continues to do good work in this part of the city of Madras. The members have resolved to put forth fresh efforts to increase the membership, which at present is rather low. Bible Classes are regularly being held every Friday. The members offer their grateful thanks to Rev. J. S. M. Hooper for offering to lead these classes this year also. It was decided that after the course on "Prayer" has been completed, a detailed study on the "Life and Work of St. Paul" should be studied and discussed in the above classes. Owing to the University Examinations, which are fast approaching, very many members are unable to turn up to play tennis every evening.

The Association the World Around.

India.—Fifty whole-time secretaries are now employed by the Y. M. C. A. in India, and within the past year £70,000 has been raised for new buildings alone.

There are 928 Christian students in India and 456 of them are in the Madras Presidency. It is encouraging that among the Christian students there are many student Y. M. C. A's. In almost every College centre the students are a most important factor in the Association.

Mr. A. C. Harte will have his headquarters in Bombay for the next few months. Besides carrying on the building work in several cities on the west coast, he will assist the Bombay Board of Directors in making the Association larger and more efficient.

Mr. B. R. Barber, General Secretary of Calcutta, will sail with his family on March 1st for his furlough in America. Mr. Barber has been Secretary in Calcutta for nearly 12 years and expects to return after a much-needed rest. Mr. G. P. Wishard, B.S., M.A., who has recently arrived from America, will take Mr. Barber's place.

Mr. J. M. Farquhar has been appointed to a new place in the Indian Y. M. C. A. work. He will give his whole time to lecturing and literary work. Mr. Frank V. Slack, Student Secretary of Calcutta, will become the Student Secretary for India.

The Training School for Secretaries has closed its first year. Several men have received training for Y. M. C. A. Some have already entered associations now for practical training. The school will be closed for six months.

Burma.—A new branch building for students and Burmans is being erected by the Rangoon Y. M. C. A., mainly through the generosity of two friends, one in Ireland and the other in America. Accommodation is to be provided for thirty boarders and a resident secretary.

Mr. Conyers Baker arrived last month in Rangoon to be associated with Mr. Oliver H. McCowan in the Y. M. C. A. Mr. Baker was a prosperous lawyer in the city of Dublin and takes up Association work because of its great opportunities to serve men.

The Annual Athletic Sports of the Association in Rangoon were held on January 6th.

North America.—The Montreal Association has held a thanksgiving meeting in celebration of its 60th anniversary. Mr. D. A. Budge, who has been General Secretary for thirty-eight years, gave a highly interesting historical account of the early days of the Y. M. C. A. movement in Canada.

Contracts have now been signed for the construction of a huge new building for the Boston Y. M. C. A., which, when complete, will be the largest and best equipped Association in the United States. Its erection is the outcome of a rapid financial campaign two years ago, when more than 6,000 people were induced to subscribe.

A Hebrew gentleman in Chicago, who promised £5,000 for every £15,000 that was raised for Colored Association Buildings, has made good his promise and six well-equipped buildings for Negroes is the result.

THE Question of the Moment.

The Winter is fast approaching and every one is anxious to secure

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YOUNG MEN OF MADRAS

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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and of associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior :—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys :—Membership fee, boys under fifteen years of age, Re. 1; over fifteen and under eighteen years of age, Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

Do We Need Rewards.

Is there not sometimes an uneasy wish that the reward element could have been left out of the religion of Christ? Do we not have an inward sympathy with the old woman in the legend who was seen with a pail of water and a torch, the torch to burn up heaven, and the water to quench hell, that henceforth men might serve God for himself alone? The thought of reward for the service of God seems selfish, earthly, mercenary, a motive which adult religion ought to have outgrown. God for God's sake, and virtue for virtue's sake. "What seekest thou in virtue?" said the old stoic. "Herself, for she is her own reward."

But any examination reveals how intimately inwoven in Christianity is this conception of reward, of wages, for fidelity and truth and honour. The old Judaism, like every other religion is full of it. Every New Testament writing, directly or indirectly, contains it. And our Lord's teaching from the Sermon on the

Mount to the words in the Upper Room and in the messages of the risen and enthroned Redeemer through the seer of the Revelation, rings the changes upon it in every conceivable fashion. "What thank have ye?" seems a fundamental note. To every beatitude is affixed its reward,—if indeed the reward is not the beatitude. No great act, no slightest act shall miss its appropriate recompense. It shall come from men: "Good measure, pressed down, shaken together, and running over"; and it shall come from God, who shall say: "Well done, good and faithful servant; enter thou into the joy of thy Lord"; "thou hast been faithful over a few things: I will make thee ruler over many things." At the end of faithfulness is the white stone, the new name, the crown of life, pillarhood in the temple of our God. As easily extract the life from the vine as the recompense element from the teachings of Christ and his apostles. And as profitably, for we should be eliminating from the religion of Jesus one of the most fundamental and necessary factor in its

powers and reasonableness. Christianity is a divine instrument of salvation—a rope, so to say, let down out of heaven whereby men may climb heavenward. (To say this, one need not forget that salvation is the free gift of God through Jesus Christ our Lord; but it also opens to us the process of realizing the full fruits of salvation). To leave out the reward element would be to present to men only the upper reaches of that rope, not approaching within a thousand miles of the lowly level where they live; a system of salvation which has a summit but no base, which expects of its novices what only its highest adepts could attain. A religion without reward is conceivably a religion of spotless angels, unfallen seraphs, who do good absolutely from a sense of right, and serve God only because it is God's will, without hope or desire of any recompense. To reach to us men, God's rope must get down to where we are, and reinforce our poor, feeble, failing recognition of good by every legitimate means within the range of divine love and ingenuity, every lure whereby grace can entice its earth-bound children upward. Certainly, for his weak and imperfect servants, the God who has attached to every legitimate earthly need and activity of man its appropriate pleasure and delight will seek to allure them also heavenward by assuring them that each thing done for him will have its fitting blessing hereafter, as well as here.

But are there not strong souls, who may be expected to serve God without such hope? We cannot include Paul among them. To him it was an assuring thought that in due season we shall reap, if we faint not, and that God would render to every man according to his work: to them that by steadfastness in well-doing seek after glory and honour and incorruption, eternal life. What human virtue is strong enough not to be the stronger for the gracious promises of an approving God? If we accept the testimony of Hebrews we follow One who in his earthly life, "for the joy that was set before him, endured the cross"; and like Moses "looked unto the recompense of reward." Assuredly, he looked away with exceeding longing to the day when he should see of the travail of his soul and be satisfied, to the day of his triumph and his throne.

In fact, the strong soul, the strongest soul, must consider this question of reward, because it is intimately associated with two things: with the justice of God, in assigning to virtue its fitting consequence; and with his wisdom, in the unfailing operation of the law of cause and

effect. Labor must produce its appropriate result, or justice and consequence totter from their throne. When Christ in me puts forth energy, sacrifice, toil, love surrender, he (and that means I) must reap, else I am in a foolish world, or he has done a foolish thing. Travail like Christ's must have its satisfaction, or all reason is mocked. Any strong soul must ask reverently of God: "Shall my life bear interest? Shall cause produce effect?" Reward is result.

There is justification for the feeling against the reward element, but the ground of criticism is not in the existence of the reward, but in its supposed nature. Whatever reward has the earthly factor in it, the self factor, the mere physical, social emotional, is so far unworthy of full-grown, adult religion. Along that salvation-rope of his from heaven to earth God has attached the various recompenses appropriate to each foot of the ascent. Down there on the earth-level, the baby-level, the young-convert level, are the rewards that appeal to us there; they are not yet very noble; the angels may smile. We want peace of mind, we want salvation from hell applause, ease in well-doing, thrills, cakes for children. As we climb, or, to drop the figure; as we advance in spiritual knowledge, love, power, our desire for reward drops one by one these earthly coverings, which were like the various temporary parts of flowers and seed, and approaches nearer and nearer the pure essence, the life-germ of true reward, until the upmost round of the ladder gained, the earthly, selfish, partial has gone, and we now look for a reward the desire for which is the noblest aspiration of created being.

And what is that? It may be found from what we know of the aims of our Master, and of his noblest servant Paul. What was the joy that was set before them? It seems to have consisted of three things.

The first was completeness of being. With Paul it was completeness in Christ; with the man Jesus it was completeness in the Father, the "Glory which I had with thee before the world was"; with Paul, fulness attained; with Jesus, fulness again expressed. No man need feel that he is hungering after, seeking for, a selfish thing, if for God's sake his whole soul reaches forward with yearning intensity to have all that he can of God. His ambition is God's ambition for him; and God's before it was his.

A second thing before both Paul and our Lord was winning the approval of, yet not so much winning the approval as stirring with

pleasure, the great heart of God "My meat," and highest pleasure "is to do His will." It was the thought, not of stars in his crown but of stars in Christ's crown, that moved the great apostle. To go to Heaven with a record of so many souls saved through efforts is not the lowest Christian motive nor the highest. To let the heart of Jesus realize the deepest satisfaction possible from such opportunities as ours,—has heaven any higher or purer reward?

If it has, it is this: the joy of blessing others. Does it not seem evident that this was "the joy that was set before him (Christ to sit on a throne of power and dignity was not a thing to be grasped though it be the throne of the universe; but to let his life be, at the glad cost of blood and pangs unutterable, the channel through which God's love might flow in rescue and power into the sin-stricken souls of men: that was joy unspeakable and full of glory. And that, the throne of gracious heavenly influence, the throne of blessing, of life-giving power, is the throne which Christ invites us, through sacrifice and service, to ascend with him. Of longing for that recompense no man need be ashamed, for it is the longing to be a son of the living God to let him express himself fully through us.

Books that have Helped.

II. ECCE HOMO, SIR J. R. SEELEY.

K. ZAKARIAH, B.A.

No historical personage has been so diversely discussed as Jesus of Nazareth. *Ecce Homo* is a study of Christ from the historical point of view. The writer puts himself in that class of persons "who feel dissatisfied with the current conception of Christ" and who cannot rest content until they have thought themselves into the atmosphere of that age, and with that equipment impartially investigate the life and character of a young man of Galilee called Jesus, and finally "accept those conclusions about him not which Church doctors or even Apostles have sealed with their authority, but which the facts themselves, critically weighed, appear to warrant."

Any book in which such a method is consistently followed must be highly interesting. The author of "*Ecce Homo*" has other qualifications as well. He has a depth of insight which, with a sudden light, often illuminates what he seeks to explain; he has imagination and has succeeded in shaking

himself free of the bondage of the conventional ideas; he has a power of exposition which so elucidates difficult and philosophical ideas that anyone may read and understand. But now we must turn to the book itself.

It is divided into two parts, the first being a sketch of how the Christian society began and flourished, the other an account of the cardinal points of Christ's legislation. The writer thinks that "this union of morals and politics" is unique in the teaching of Jesus. He not only elaborates a code of high moral principles, but also founds a society which shall supply to the sanction morality, unsupported on the mere word of the Rabbi, but upon the authority of the Kingdom of God. It was because He knew that to enforce His precepts there were the powers of Heaven, which were to Him no less real and infinitely more fearful than the powers of Earth, that His word was with authority and that His enemies reported of Him, "never man spake like this man."

But we must not forget that Christ borrowed this idea of commonwealth from Jewish religion. The expectancy of the Israelites had then long been awaiting with eager tremulous hope the advent of Him who had been promised them by the prophets inspired of Jehovah. The land was charged with the hope of the speedy coming of the Son upon whose shoulder the government would be and where the name should be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. The zeal of the Lord of Hosts had, they remembered, been pledged to perform this. Why, then, when Christ came with the message that He was the end of all prophecy, the Messiah to whom the obedience of the peoples shall be, the Prince of the House of David did they refuse Him? In the chapter on "The Kingdom of God" an answer is suggested. The religious Jews, it is said, looked for one who would be, no less than David, a warrior-prince, mighty to break in pieces the yoke of Rome, and who should cover himself with glory by the conquest of the world, yet all the while awful and holy as the Servant of the Lord. This was indeed the main tone of Old Testament Prophecy—though once and again curiously inharmonious words appear, such as, 'How shall He be as a lamb before his shearers opening not his mouth, how shall He be void of favour and attractiveness?' The Jews dwelt so persistently in the past and so loved to linger over the familiar pages of the Law

and the Prophets that they became inalienably attached to this martial and material ideal of the Kingdom. But Christ discovered, says the author, how unfitted this was to "a complicated and intellectual civilization," and accordingly, though He still claimed to be King, appeared before them, as it were, under a disguise. He revived the theocracy and the monarchy, but in a form not only unlike the system of David but utterly new and unprecedented.

But perhaps the more significant half of the book is the second. In the first three chapters of it three preliminary questions are answered. First, that Christ does not attempt to make men moral by advising them either as Epicurus did, to seek pleasure methodically, or, as Zeno preached to neglect to seek pleasure at all. On the other hand, here as elsewhere, Christian doctrine may be best summed up in a paradox. It does not condemn pleasure, but it does not care for it; it seeks to make the world happy by first seeking the Kingdom of Heaven; it bids us to pray for daily bread, but forbids any anxiety for to-morrow's. Closely connected with this is the second, that an absolute renunciation of the world is a necessary first-step to entrance into the Kingdom. That Kingdom is therefore "founded on devotion and self-sacrifice . . . It was the art of all self-devotion that they (the apostles) wished to learn and He taught it as a master teaches, not sparing words but resting most on deeds, not only by the Sermon on the Mount but also by the Agony and the Crucifixion." Lastly, this state is not exclusive, but based on ethnic differences on the broad common fact of manhood.

And now we come to what is the central idea in thought as in position—that the motive power of Christianity is 'the enthusiasm of humanity.' The panacea for all ills is the love of man for man, a passion for race. How can this be created? By positive and definite command. 'Love your enemies,' says Christ. Yes, but this is not sufficient by itself. There, however, is in every one a feeling of sympathy with humanity which is developed not according as the environments have been congenial or not, but according as he has seen examples of unselfish devotion or not. Christ attempted to raise this feeling into an enthusiasm by setting before men realized ideal of what humanity could reach to. If there floated before men's eyes, divinely wonderful as a dream, yet real as the fact of life itself, the figure of a man whose holy love draws out all the best and noblest in

them and invests with an eternal halo the whole race of which he is a member, then indeed might this enthusiasm of humanity be kindled and fanned into a great flame in them. This is just what Jesus did. "It was because the Edict of Universal love went forth to men whose hearts were in no cynical mood but possessed with a spirit of devotion to a man whose words which at any other time, however grandly they might sound, would have been but words, penetrated so deeply, and along with the law of love the power of love was given."

God is love. Christianity is love. It means the control of life by one overpowering affection; "One deep love doth supersede all other." The Christian's one passion is Christ; but because Christ was a man and loved and commanded him to love men he has also a 'passion for souls.' This is "the very kernel of Christ's moral scheme."

The author then considers various expression of this vital principle in life as it exhibits itself in the law of mercy, of philanthropy, of edification, of resentment, of forgiveness. But we have seen and learnt enough for our purposes. It is well to admit that Ecce Homo is not a 'Christian' book; the critical attitude jars on faith's perfect devotion; the chapter on Resentment does not approach the measure of Christ's love; the importance of a Personal indwelling is lost sight of. But it is often successful and always suggestive; even in its failures it is stimulating.

We close with two ideas that are in our minds as we shut the book; they are ideas intimately present with Christ, but partly lost to the Church of to-day. The first is the predominant position of Christ in Christianity. He is the central figure in it, the keystone of the arch, the head of the body, the true vine. No man can go unto the Father but through Him: no man can be a perfect Christian in whom He does not abide. The second is of the possibility of the coming of this Kingdom any day. From that moment when the first faint crimson flesh of coming morn breaks in one thin long line over the black waste of waters, suddenly, as surf on a sunken reef in seas incarnadine to blazing meridian sky and dreams of colours, the hours move on. Do we remember that any moment there may come upon us, like a thief in the night, the Kingdom of God? And then it shall not be said "Behold the Man," but "Behold the King in His Glory."

Our General Secretary.

MR. R. L. EWING, who has been the efficient General Secretary of the Madras Young Men's Christian Association since 1906, is leaving Madras, on March 11th, for his furlough. Mr. Ewing came to India in November 1905, and was associated for nearly a year with Mr. Stanley Golden, who was then General Secretary.

During the past five and-a-half years the Madras Association has been established on a basis which has made for larger usefulness. It should be kept in mind, in making an estimate of any work, what the purpose of the organization is which is to be valued. The Madras Y.M.C.A. has always stood as an inter-denominational body. Colour and caste, race or creed have not been recognized. Its chief aim has been to unite all its forces by an association of young men in the growth of character and the betterment of mankind. It is not possible in a brief space to tell of all the things which have led the Association to be an increasing factor for good in the city of Madras. A few

notable things stand out, however, as the work of one man who has gathered about him a group of earnest associates.

When Mr. R. L. Ewing came to Madras over six years ago, the Association was in debt. The work was not altogether past the experimental stage and needed careful guiding along fundamental lines. By a strenuous effort the finances have been put on a proper basis. Debts were

paid, and perfect confidence established with the firms in Madras. This was brought about by a series of changes. Every branch of the work was carefully considered, and an allotment or budget was made upon the basis of the needs and income. The Y. M. C. A. was looked upon as a place not where men were given everything for nothing, but as a co-operate organization where young men united to benefit themselves and to help others. To accomplish

this, every possible branch of work had to be put on a paying basis. The educational classes, hostels, restaurants, athletics, boys' branch, John Pelly Army Branch, were made to pay more nearly what they should pay in order that the work could advance. The contributions from Indians have been nearly doubled, and the public have been made to feel the value of such an undertaking.

Not only in placing the work on a sound business basis has Mr. Ewing showed marked ability, but in developing the work. Different factors enter into a work like the Y. M. C. A. The spirit, mind

and body of young men demand different activities. In separating the work into departments and in placing men over each who had special gifts for their individual work, a step was taken which has meant much towards an efficient work. A secretary was placed in charge of the hostels, religious work, athletics, boys' department, educational work, etc. Generally, a secretary had more than one activity, but there was one



R. L. EWING.

activity for which he was recognized as a specialist.

If we note further advances made in the past five years, the Annual Student Camp would be placed foremost in importance. Mr. Ewing organized not only the Madras Camp, but had much to do in starting the Telugu and Travancore Camps. The starting of the Bible study group plan has wonderfully increased the interest in Bible study. Many of the excellent daily Bible study courses were published because Mr. Ewing threw himself into the work. The Boys' Department was started during this period and has justified its existence in no uncertain way. The Commercial School has more than doubled its enrolment, and the efficiency of the work is so marked that to-day it is recognized as the best Commercial School in the Presidency. The John Pelly Army Branch has continued to be an inestimable help to the troops at Fort St. George. The rooms occupied by the Branch have been made attractive. The large number of men who have come to the Army Branch attracted by the different activities testify to the work of organization and development. Mr. Ewing has made changes and improvements in the building which has placed the building to a greater use among the members.

In closing this little appreciation it would be incomplete if no mention was made of difficulties which were overcome and battles won. Working for several years without the aid of a European associate, hindered by the clever devices of a man who had been trusted and overcome by the sorrow of losing two children, he triumphed not because there was any righteousness and strength in himself, but because of his unfaltering trust in God to make him able for every difficulty. Mr. Ewing, during the past

two years, even with the multitude of details and the long hours spent each day at the Y. M. C. A., began an arduous study in Indian subjects. His lectures on Indian architecture, the interest he has shown in the Missionary School for the Study of Language, and the Year Book for Missions in India (soon to be published by the C. L. S.) gives evidence of the private work and thought he has done. The work accomplished, and the man himself testifies to the truth that "he that is faithful in that which is least is faithful also in much."

H. E. Sir Arthur Lawley's Letter.*

(Copy.)

GOVERNMENT HOUSE,
MYSORE, 19th November 1911.

DEAR MR. EWING,

I beg to acknowledge, with many thanks, the receipt of your letter of the 15th instant. I am very grateful to your Directors for the kind message which they have sent me, which I value highly. I only wish that I had done more than I feel I have done to deserve any such expression of appreciation.

With every good wish that the work may prosper to which you have set your hand with such splendid self-devotion,

I remain,

Yours sincerely,

(Sd.) ARTHUR LAWLEY.

* The Board of Directors sent H. E. Sir Arthur Lawley a letter of appreciation for the work he had done during the time he was Governor of Madras. The reply is given above because it shows how much Sir Arthur Lawley valued the work of the Madras Y. M. C. A.

An Appreciation of the Work and the Man.

BY A MEMBER OF THE BOARD OF DIRECTORS.

After six years of strenuous work in this Presidency as General Secretary of the Madras Young Men's Christian Association, characterised by such devotion to duty as only men who have their heart and soul in their work, Mr. R. L. Ewing with Mrs. Ewing are about to leave us for their home in America on a well-earned holiday. It is a matter for very great regret that, even temporarily, we shall be losing in him one who was not only a good organiser, but also a leader, who launched and successfully carried out some new schemes; actuated by a very liberal policy towards his Indian co-workers. He did not treat them, as his predecessors had done, merely as his assistants or as clerks working under his orders, but as colleagues, each responsible for his own department or branch of the Y. M. C. A., thereby delegating to them powers to carry on the work under their charge without any reference to him, and training them in the work of organisation and administration. Straightforward, candid and outspoken, Mr. Ewing was often perhaps misunderstood as being too self-assertive by the few who did not know him intimately, his intrinsic worth, and the motives which prompted a man at heart so affectionate. He persistently, as well as implicitly, trusted those who came in constant touch with him. Nor was this confidence either such as was considered not worth having, or, once obtained, treated with indifference—but, rather, greatly valued. All the more was this the case because Mr. Ewing's confidence was purposely withheld and seldom if ever extended, until one had had sufficient dealings with him and had understood his character through and through. This made friendship with a man of that sort a thing very much to be coveted, prized and valued. There was always a ring of thorough sincerity about all that he said, which was never belied by what he did, and a winning cordiality in his manner that was exhilarating and inspiring. No one of the very large number of young men who were wont to go to him for advice and help and sympathy ever had it denied him. Among other things, the Student Camps at Pallavaram, started five years ago, which we hope will for many more years to come be a permanent feature of our Y. M. C. A., amply testifies to the fact that our departing

Secretary's energies were always directed along channels of usefulness and life-giving power to young men.

In Mrs. Ewing he had a worthy helpmate, a charming and loveable personality who attracted and gathered round her, during her sojourn with us here, a small but select band of young Indian girls. Three girls have become greatly attached and devoted to her, and because they feel that to her example and influence they will owe much for the success of their future.

We wish both Mr. and Mrs. Ewing a very happy holiday as well as a safe return, praying that they be spared to live and labour amongst us for many more years, in unfailing health, continued prosperity and unbroken happiness.

BY A SECRETARY.

As we look back at the last six years, when Mr. Ewing was the General Secretary of the Madras Association, we have to strike no uncertain note of success and progress.

Above all other characteristics, Mr. Ewing was a born leader. We, his fellow Secretaries, know how instinctively, as it were, he knew the way in all departments of Association work, and how he had the experience and capacity to go ahead, and how his enthusiasm inspired others to follow. In his new Bible study rallies, in arranging and carrying out the successful Student Camps, in undertaking the arduous finance campaigns, in devoting himself to the improvements in the Association building, in launching out into new spheres of activity, and in everything he did in the Association, one could see his great genius of leadership. The writer can never forget the first time he sat with some other Bible class leaders, how it thrilled through their hearts when he, as a true captain, laid out the plans with fervour and zeal, and inspired us with a great enthusiasm to go forward.

We who are closely associated with him know also his great patience. As we committed some mistake over and over again how patiently he bore with us; when he found us going wrong how lovingly he guided us. He never said an unkind word, nor was he angry at any time. He was always calm and patient. His Christianity was a practical one. He did not speak much of his faith, but he lived in it. The sterner virtues were so beautifully blended in his life, with a deep-seated sympathy.

He loved India and Indians. In all that he did he always tried to keep himself in the background and never took the glory to himself. He gave us independence in all our work, and his great desire has always been to train Indians in Association work that they may be able to carry it on themselves at some future time. Nothing was low for him: he was always the first to stoop to do a piece of drudgery. He gave himself up unreservedly to Association work. His gospel was 'plod on' and whatever he tried to do he did it in spite of obstacles and he did it well. There is no department of work where his master mind, heart and hand have not left indelible impressions of success and progress. In the midst of his heavy duties he kept up his personal study, and his lectures on Indian Temple Architecture are some of the results of such study. He also gave his ready and willing help to several Associations in the city, in whatever way they needed it. We, the Secretaries, owe everything that we have to his patient training and love. As we bid him farewell on the eve of his departure to America on his well-earned furlough, we lose in him a friend, a brother and a leader.

BY A MEMBER.

I have been rather diffident in accepting this call to write a short note, on behalf of the membership, in appreciation of Mr. Ewing's work in the Association. My greatest difficulty has been my own defective faith in the purpose of an organization like the Y. M. C. A. in this country; and if, as I sometimes feel, it is an institution on which the burden still lies heavily to justify its existence, it must be obviously a difficult endeavour for me to render a just estimate of any work done on its behalf. Another difficulty with me has been the fact that as a member of the Association, I cannot truly claim to have had as much opportunity as I should have desired to meet Mr. Ewing and know of his work and in writing this note. Therefore, I find that I have to throw myself to a large extent on information supplied to me by others. Mr. Ewing took charge of the Association at a time when, on its business side at any rate, it had fallen into a position of considerable weakness; and in his constant endeavour to repair its broken finances and place it on a reliable business basis he has perhaps had to miss those opportunities of personal contact with the members on which the success of a secretary so largely depends. I believe Mr. Ewing has been the most forceful and talented Secretary whom the Association has

had for a long time; and I frankly regret, both for his sake and for the sake of the members, the unfortunate course of circumstances which have compelled him during practically the whole term of his office to relegate himself to the business side of the Association's work, which is undoubtedly its less useful and inspiring side. But this need not prevent me from paying him my tribute of praise for the statesmanship and utter unselfishness with which he has sought to discharge what he felt to be his duty to the Association. The work has undoubtedly developed during these six years in various directions, and I feel sure that those in whose hands he is leaving it now will find their path less hard and their burden less heavy for the unfailing and anxious care with which he has carried it on during a time of unusual difficulty. On behalf of the members we wish Mr. and Mrs. Ewing a happy time at home.

News and Notes.

During the early part of February a Special was held at the Y. M. C. A. Lodge. An enjoyable time was spent in games, after which a few comic slides were shown through the lantern.

The excellent lecture which Dr. Knox delivered last November in the Y. M. C. A. Auditorium has now been printed in pamphlet form. It is very attractively edited, the front cover having the stamp of the Japanese flag upon it. It can be had at the Book Depot at an anna a copy.

We are glad to know that the men who were elected as members of the Board of Directors are Mr. J. W. Madeley, Mr. Paul Appasawmi, and Mr. A. J. Leech.

It is regretted that Mr. Joseph Callan's article on the "Psychology of Religion" is not in this number of the *Young Men of Madras*. Mr. Callan has promised to give us an article on this subject very shortly.

Mr. T. Purushottam, who for two years has been a resident of our Hostel and a student of the Christian College, has recently returned to his home in Nellore. Mr. Purushottam took an active interest in the athletic and social work of the Association. We shall miss him, but wish him much success in his future work.

Mr. E. C. Worman left on the 7th February for a trip in North India. Mr. Worman will visit all the important student centres and expects to return the first week in March.

Mr. E. C. Carter was in Madras on Sunday, the 25th February, en route to Madura to meet Mr. and Mrs. C. W. Whitehair and Mr. and Mrs. H. C. Herman.

Mr. and Mrs. Whitehair and Mr. and Mrs. Herman, who have recently come out to India from America, arrived in Madras on February 27th. Mr. Whitehair will be Acting General Secretary in Mr. Ewing's place. Mr. Herman will be located somewhere in India in Y. M. C. A. work. We welcome these two new Secretaries to India and wish them great success in their work.

Mr. and Mrs. Ewing are leaving by the Boat Mail on Monday, March 11th, for Colombo. They will sail from Colombo on March 16th for America by way of China and Japan.

Mr. D. Swamidas, B.A., one of the old faithful members of the Madras Y. M. C. A., was in Madras for several days last month owing to an operation. We are glad to say that Mr. Swamidas has recovered and has returned to his home.

Mr. K. T. Paul stopped at the Y. M. C. A. last month.

The Calcutta Association succeeded in getting Bishop Whitehead to deliver the address at their Anniversary on the 15th February.

Those who watched the Secretaries' defeat by 6 goals out on the football field cannot help but be moved with sympathy. Unfortunately, many of the Secretaries were not able to play that day. The efficient goal-keeper for the Secretaries team was absent, and to that may be assigned the reason why so many balls passed through the goal.

Rev. B. C. Sircar, M.A., Travelling Secretary for the Y. M. C. A. in Bengal, will reach Madras on March 9th. Mr. Sircar will deliver several addresses. Special notice will be given later.

Mr. K. Zachariah has given us a very excellent article on "Books that have Helped." The book which he has reviewed is an interesting matter of *Ecce Homo* and is published in this number.

The February number of the *Young Men of India* was quite a surprise. The paper has been enlarged from 25 pages to about 60 pages. It is the real plan of the editors to make the *Young Men of India* a magazine worthy of its name. If you do not see this magazine, subscribe for it at once. The subscription is Re. 1 a year, and may be sent to the *Young Men of India* Office, 86, College Street, Calcutta.

Mr. R. L. Ewing has promised to give us two articles on "Indian Architecture." They will be published some time during the next few months. Mr. Ewing has made a special study of this subject, and we know that his articles will be most interesting to the readers of the *Young Men of Madras*.

Mr. K. C. Chacko, who has been very ill with tuberculosis, is somewhat better now. We trust and pray that Mr. Chacko will improve rapidly and that he will soon be amongst us again.

A farewell will be given to Mr. and Mrs. R. L. Ewing at the Association, on Friday, 8th March, at 5 p. m. All members and friends are invited.

Department Notes.

Student.—The 24th anniversary of the Medical College Y.M.C.A. was held on February 24th in the Y.M.C.A., Esplanade. A fairly good audience gathered in the Gymnasium at 5-30 p.m., where refreshments were served. After refreshments, the audience adjourned to the Auditorium. Surgeon-General W. B. Bannerman took the chair. After a musical number Mr. A. E. John read a short report of the work done during the past year. Rev. J. J. Ellis, M.Sc., gave an address which charmed every one present. His words were most inspiring and helpful. The Chairman, in making the closing remarks, said: "I am glad to be in your midst for two reasons: first, because I am a Christian and second, because I am a medical man." After giving some advice to medical students, the meeting closed with the benediction by Rev. J. J. Ellis.

Social and Membership.—The monthly moonlight bicycle run was held on Saturday, February 3rd. Cyclists started from the main building, Esplanade, at 8-15 p.m., and, after a spin along the beach, were received by the Hon'ble Mr. A. G. and Mrs. Cardew at their residence in Teynampet. Mr. and Mrs. Ewing, Mrs. Pears Mrs. Firth, Miss Cardew and a few other

ladies were also present. After a few minutes spent in conversation, an interesting programme of songs and recitations was gone through. The programme opened with a duet by Messrs. J. S. David and A. D. Solomons. Mr. S. D. Luther followed with a recitation, a parody on the "Burial of Sir John Moore," which was highly appreciated. "The Bengalee Baboo" was sung by Mr. A. D. Solomons with great effect. Little Asker Ali amused the audience with his "Baby." Mr. K. C. Thomas gave a recitation entitled "Mr. Jaga Row, B.A., B.L., Hight Court Vakil," and excited a great deal of laughter. Mr. A. D. Solomons finished the programme with a very interesting representation of different characters, "Uncle Sam, John Bull, and Brother Subramania Iyer." Miss Cardew played a Piano Solo, "The Coster Girl," and was encored. After the programme, all adjourned to the hall where refreshments were served. Mr. S. D. Luther then thanked the Hon'ble Mr. and Mrs. Cardew and Miss Cardew for the very cordial welcome they had extended to the members, and after three hearty cheers to Mr. and Mrs. Cardew the party left "The Cloisters" at 10.45 P.M.

The following members have joined the Association during January and February:—

January.	Mr. P. Rajamanickam.
Mr. Elisha Peeraj.	" K. V. Eaphen.
" T. N. Radhakrishna Iyer.	" K. S. Venkatarama Iyer.
" V. S. Mani Iyer.	" O. T. Bharalam.
" C. A. Ousef.	February.
" E. S. Adaikalam.	Mr. Oscar Harry McKeady.
" M. R. V. Rhagavan.	" R. Venkataraman.
" T. A. Ramanatha Iyer.	" E. Savarinuthu.
" D. J. Melanius.	" C. S. Rungasawmy.
" G. D. Edward.	" Taroslav Hnev.
" M. C. Krishna Iyengar.	" Koisky
" M. N. Bangara, B.A., B.L.	" Alalasundram.
" V. T. Sreenivas.	" S. Ramachandra Rao.
" Thomas C. Mackenzie.	" Mong Sam

Physical Work.—It is really encouraging to see the interest increasing in physical exercise. During the past month a large number of men have felt the uplift of regular exercise in the gymnasium. The approaching examinations have made the classes small, but many men have continued their individual exercise faithfully. A spirit which has shown itself during the last month is the recognition on the part of many men to the value of exercise without the use of apparatus. We do not condemn apparatus work, but often too much value is placed

upon the "tricks" which can be done on apparatus. We should all strive to develop good healthy bodies. Our aim is not to be like Sandow, but to increase our rights to be a part of humanity by the increased efficiency in every walk of life which a healthy body gives.

It has been proposed to start two football teams. The proposal came about in several ways. The one team last term had 18 members, and some did not get a chance to play. Two different factions in the Club made some of the members dissatisfied. The advantages of having two teams will make possible the healthy rivalry which we have never had before, and will give the needed practice to both teams. Get the football spirit and join one of the teams. The Y. M. C. A. once had the best football team in Madras; why not have it again?

Religious Work.—The Sunday Men's meetings have been very helpful. We mention especially the address by Rev. J. S. Chandler, M.A., and Brig-Genl. Bond's, on "Job." Don't fail to attend the series in March on the subject, "The Fact of Christ." Notice the schedule given below:—

SUNDAY, MAR. 3RD.	"What is the Fact of Christ."	Mr. R. L. Ewing, B.A.
SUNDAY, MAR. 10th.	"The Foundations of Faith."	Rev. J. S. M. Hooper, M.A.
SUNDAY, MAR. 17th.	"The Reality of Sin."	Rev. K. Heiberg.
SUNDAY, MAR. 24th.	"The Problem of Forgiveness."	Prof. F. W. Henderson.
SUNDAY, MAR. 31st.	"Eternal Life and How to obtain it"	Rev. J. J. Ellis, M.Sc.

The calls for the Days of Prayer for India and Day of Prayer for students met with a good response. A prayer circular was printed and circulated among Christian students and other Christian young men. Groups of men met in several places for prayer, and a special meeting was held at the Y. M. C. A. on Saturday, 24th February, when Rev. C. F. W. Hatchell, M.A., gave an address on "Intercession," which made all who were present feel the need and the power of prayer.

The Beach Meetings, which were held early in February, were well attended, and a good interest was manifested. The subjects were generalizations from the Apostles. We cannot but hope and trust that such a presentation of Christ's power will find those waiting to receive it.

Rev. B. C. Sircar, M.A., will give an address to the Associated Bible classes and others who are interested, on Saturday, March 9th, at 6-15 P.M.,

in the Devotional Room of the Y. M. C. A. His subject will be, "The Bible as a Moral Guide."

A Review.

A copy of the *New Monthly* has been sent us for review, and we take pleasure in stating that this Magazine has proved more worthy of its existence than at first it seemed possible that it could. Beginning with the January issue, it has been enlarged and made very attractive. The article under the title "People whom I have known," by the Hon. M. V. Krishnaswamy Iyer, is very interesting. The "Confessions of a Maharajah" is an article well written and well worth reading. The *New Monthly* will truly prove helpful in setting forth the characters of worthy men and women, and by encouraging the best in literature, science and fine arts. Annual subscription, Rs. 4. Single copy, As. 6. Published monthly. Address—The *New Monthly*, Madras.

Y. M. C. A., Royapettah Branch.

Everything is going on as well as could be expected in this branch. The members, most of whom are students, are extremely busy in preparing for their respective University Examinations, and consequently the tennis and badminton courts are less frequently visited in the evenings. Owing to several other engagements, the Bible classes were postponed for two weeks. Mr. J. C. Clarke, the Religious Secretary of this branch went on a short leave to Tinnevely, but has come back in our midst to resume his work after his well-earned rest.

The members welcome once more in their midst Rev. E. A. L. Moore, M.A., who went on a long furlough to England. Mr. Moore always took a keen interest in all that was conducted with this branch, and the members feel sure that he would still continue his interest with this branch of the Association. Mr. and Mrs. Ewing are shortly to leave us for America on a well-earned furlough, and it is needless to say how sad every member of this branch feels. Both Mr. and Mrs. Ewing endeared every member by their affableness and gentle ways. They took a warm interest in every member of this Association. Mr. and Mrs. Ewing will carry with them the good wishes of every member of this branch.

A Literary meeting of the boys was held in the Y. M. C. A. Reading Room, Royapettah, on

Thursday the 8th instant, at 6 o'clock, when Mr. S. Manuel, the Secretary of the Boys' Department, spoke on "The Life of Booker T. Washington."

The address was so simple and interesting that the boys appreciated it very much.

The meeting terminated with a vote of thanks to the speaker by a member, by name Dawson.

The boys of the above department were hitherto in a difficulty in not having a good ground to play football. On our request, the Rev. Canon G. Goldsmith kindly gave permission to the members to play in his compound: now we are glad our members play there.

John Pelly Army Branch.

During the month of February the Army Branch has seen a great advance in its work among the troops. It is very encouraging to see the way the Reading and Games room has been used.

The Restaurant has been used by about 60 soldiers nightly. Mr. Heap is to be congratulated on the way in which he is working. The Billiard Table has not been used so well this month, as it might have been. It is hoped that we can get a new set of balls soon; this will make an improvement which will attract more men.

The Furlough Quarters are being refitted, so very few men have been using them during the month. They will be very comfortable when the work is completed.

The Thursday concerts have been a great success. Great credit is due to Miss Jones, Miss Wynne, Mrs. Maynard and Miss Anderson and Mrs. Bishop for the active part they have taken.

The pleasant Sunday evenings are well attended and greatly appreciated by all. Mrs. Norman Bennet always takes the 1st Sunday in the month, and is a great favourite with the troops; she is always sure of getting a good hearing.

The following is the plan of activities for March:—

March 3,	P. S. E., Mrs. Norman Bennet.
" 10,	P. S. E., Conductor Bloomfield.
" 17,	Brig-Genl. F. C. Bond, C.B.
" 24,	Mr. Booth.
" 31,	Mr. H. W. White.

March 1st, 8th, 15th, 22nd,
and 29th ... Rifle Range at 7 A.M.
" 7th and 21st ... Magic Lantern
Lecture at 8 P.M.
" 14th and 28th ... Concert at 8 P.M.

Boys' Branch.

Sub-Junior Football Club.—The results of the matches played this season are as follows:—

	Goals.	
St. Gabriel's High School ... Drawn	0 0	
St. Mary's High School ... Drawn	0 0	
Leicestershire Regt. (Boys) ... Lost	2 1	
St. Gabriel's High School Won (return match.)	0 1	

Junior Football Club:—

Bishop Cotton's High School Won	0 3
Leicestershire Regt. Lost (Juniors).	3 0

St. Gabriel's High School ... Won 0 3

Badminton.—The game is once again becoming popular among our members. The average daily attendance for last month is six.

Gymnastic Classes have been restarted from last month. Mr. White will be glad to have a large number of boys in the class for boys.

Literary Union.—The following topics were discussed at the meeting last month:—

Essay on the "Life of Shakespeare" by F. Jaganathan.

Debate on "Which is Powerful—Education or Riches." Opener—A. S. Govindarajulu.

Essay on "Friendship," by C. Vasudevan.

Boating.—On the second Saturday of last month a party of seven members went to the People's Park and spent the morning delightfully in rowing boats.

Lantern Show.—On the first Friday night of last month Mr. H. W. White entertained the members of the Branch, exhibiting a set of very amusing comic pictures. It was an occasion of hearty laughing for all present.

The Association the World Around.

India.—The sports which the Calcutta Central Branch conducted last month were a great success. This was the 17th Annual Meet.

The annual meeting of the Calcutta Associations was held on Feb. 15th. Bishop Whitehead of Madras, gave an address and Mr. B. R.

Barber, the General Secretary, read a short report. The Hon'ble Mr. R. T. Greer, C.S.I., presided.

During 1911 the Publication Department of the National Council was increased in efficiency. Many new publications were printed and the output of Bible study, Mission study, and devotional literature was greatly increased.

Last year fourteen new secretaries were secured for the work in India—not only were the men found, but their support was secured from local sources. Ten secretaries came from abroad to supervise and develop the Association work. They are allocated as follows:—1 Australasian, 2 Irishmen, 3 Englishmen, and 4 Americans.

As the work of 1911 is reviewed, it is interesting to note that the following new buildings have been erected or secured:—Students' Branch, Bombay; Soldiers' Institute, Furlough Home at Maymyo, Mandalay, Galle and Simla. The following buildings are in process of erection:—Bangalore, Calicut, Alleppey, Coimbatore and Lahore. Of the completed buildings three were purchased, one was newly erected and one was donated by the trustees.

The Calcutta Associations are now carrying on, in the various parts of the city, twenty-five Bible classes, with an average weekly attendance of 300.

The Malayalam Associations are issuing the first regular Vernacular Association paper in India—the "Kerala-Yuvavu." As there are over a hundred Vernacular Associations in Malabar and Travancore, the paper will have a large circulation.

The Marathi Student Camp was held near Bombay during the last few days of February.

The Bangalore Association is conducting a very successful work among the soldiers who are in camp near Bangalore.

Great Britain.—During last year, at the ports of Liverpool, Bristol and Southampton, 446 steamers were visited; 29,000 men interviewed or had literature given them directing them to oversea branches of the Y. M. C. A., and 3,400 names and addresses were sent on by special letters of introduction to some 350 Associations.

The 87th Annual Conversazione of the Glasgow United Young Men's Christian Association was held a short time ago. It was a remarkable history of service and good work which the speaker, Mr. J. P. MacLay, reviewed that night in St. Andrew's Hall.

On January 8th, a Campaign was started in London to raise £1,00,000 in 12 days in order to open the new London Central Y. M. C. A. free from debt. Nearly £67,000 was raised, and, although the full amount desired was not reached, it was judged to be a great success. The Campaign was watched with great interest by all the leading London newspapers. Three Prayer Meetings were held for a week preceding the Campaign. Mr. W. Reiersen Arbuthnot, who was of the Madras (India) Y. M. C. A. in 1890, took an active part in the work. The new building is said to be the most beautiful Y. M. C. A. building in the world. The parent city of the Y. M. C. A. movement, which was started in 1844 by Sir George Williams, is now to have a building which will be worthy of its young men and an honour to the city.

The British Conference will meet at Manchester on June 12—18. It is proposed to unite the Associations of the entire country in a Gymnastic and Athletic festival to be held in Manchester during the Conference.

The next World's Conference of Y. M. C. A.'s has been planned to take place at Edinburgh from June 11th to 15th, 1913.

Germany.—The Berlin Association, and the movement throughout the whole of Germany, has suffered an irreparable loss in the death of Baron Ebberhard von Rothkirch, who, ever since the inception of the work in the German capital in 1883, has been the honoured President of the Metropolitan Association. He has for many years devoted practically the whole of his time to furthering the interests of the movement.

Sweden.—Of the sixty-eight men who are to take part from Stockholm, in the gymnastic displays at the forthcoming Olympic games, thirty-six have been selected from the Stockholm Y. M. C. A. troop, and out of these twenty-nine have been placed in the first of the four classes into which the sixty-eight have been divided.

Prince Bernadotte, President of the Swedish National Council of the Y. M. C. A. recently laid the corner-stone for a large and well-equipped building at Malmo Sweden. Dr. Carl Fries so prominent in Association work is National Secretary for Sweden.

South America.—A striking testimony as to the value of the work of the Young Men's Christian Association has been received from the Right Hon. James Bryce, British Ambassador to the United States, who has written:—"I was struck, on a recent visit to South America, by the value of the services rendered there to Christian thought and life, and to the diffusion of high moral ideas by the Y. M. C. A. in three great cities which I visited—Buenos Aires, Monte Video and Rio de Janeiro. In these great and growing communities there is a splendid field open for such work as the Y. M. C. A. is doing, and I believe it is to be thoroughly appreciated, not only by Englishmen and the citizens of the United States resident in these cities, but also by many of the most enlightened men among the native-born citizens of the Republic. . . . No better work can be done than to diffuse the principles and ideals of life for which the Y. M. C. A. stands.

North America.—The majority of the American Associations are in cities of less than 25,000 population. In a group of towns with an average population of 7,600, no fewer than 33% of the men and boys are Y. M. C. A. members.

Mr. Clayton S. Cooper, Bible Study Secretary of the Student Y. M. C. A. of America, has resigned his position to devote himself to investigation and writing. In 1902, 12,000 College students were in Bible classes in America; now 43,000 are in the Student Association Bible classes. Mr. Cooper visited India about three years ago when on a world tour in the interest of Bible study.

Two conferences among Theological students in America have recently been held. Twenty professors and sixty students were present at each of the conferences. The subjects discussed were practical in every way. Much emphasis was laid on the clinical or laboratory method of training for the ministry. Theological form books cannot be substituted for contact with the real problems of human need.

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YOUNG MEN OF MADRAS

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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855; re-affirmed at the Jubilee World's Convention in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior :—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income, Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys :—Membership fee, boys under fifteen years of age, Re. 1; over fifteen and under eighteen years of age, Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

Spiritual Leadership and Individual Responsibility.

* BY WOODROW WILSON.

It seems singular that each generation should ask itself for what purpose the Gospel has come into the world, and yet it is necessary if we would understand our own purposes that we should ask ourselves in our own generation that fundamental question. No doubt Christianity came into the world to save the world.

* Governor Woodrow Wilson was for many years President of Princeton University. Two years ago he was elected Governor of New Jersey, U.S.A. His ability as a leader was manifested at Princeton. Governor Wilson has proved such a capable man in economics and politics that he is now suggested as a candidate for the Presidency of the United States. This article is taken from the American Student Movement Magazine, *The Intercollegian*.

We are privileged to live in the midst of many manifestations of the great service that Christianity does to society—to the world that now is. All of the finest things that have made history illustrious seems to have proceeded from the spirit of Christ. All those things which distinguish modern civilization are things which it has derived from the spirit of a church which, when it has remembered Christ, has reminded the world of the ideas according to which it should serve mankind—should serve all the ends for which men live together; and in our own day in particular there are a great many notable movements afoot which are manifestly touched at their root, at any rate—with the spirit of Christ.

But Christianity did not come into the world merely to save the world, merely to set crooked things straight, merely to purify social motives, merely to elevate the programme according to

which we live, merely to put new illuminations into the plans we form for the regeneration of the life we are living now. The end and object of Christianity is the individual, and the individual is the vehicle of Christianity. There can be no other vehicle; no organization is in any proper sense, Christian; no organization itself loves the person and example of Christ; no organization holds itself in that personal relationship to the Saviour in which the individual must hold himself if he would be indeed one who lives according to the Christian precepts. You know that the distinguishing characteristic of modern society is, that it has submerged the individual as much as that is possible.

In economic society we see men organized in great societies and corporations and organic groups, in which each individual member feels that his own conscience is pooled and subordinated, and in co-operating with which, men, as you know, constantly excuse themselves from the exercise of their own independent judgment in matters of conscience. The great danger of our own day, as it seems to me, is that men will compound their conscientious scruples on the ground that they are not free to move independently; that they are simply parts of a great whole and that they must move with that whole, whether they wish to or not, for they say: "The penalty will be that we shall be absolutely crushed." The organization must dictate to us if we be members of a corporation; if we be members of a union, the union; if we be members of a society of whatever kind, the programme of a society must dominate us. It was easy in a simpler age to apply morals to individual conduct, because individuals acted separately and by a private and individual choice, but we have not adjusted ourselves to the present organization of society; and whatever we may say with regard to the obligation of the individual to exercise his own conscience, you will find yourselves very much put to it if an individual friend comes to you with an individual problem of conduct and ask you how, under the circumstances, you think he ought to act.

It sometimes seems like a choice between breaking up the programme and subordinating our conscience. I have had men tell me who were in the profession to which I was originally bred—the profession of the law—that it is extremely difficult to thread way amid small difficulties in giving advice to the great bodies of men whom they are called upon to advise, and to discriminate between what is legally

safe and what is morally justifiable. It is in this age that the preacher must preach, and the preacher must find the individual and enable the individual to find himself, and in order to do that he must understand and thread the intricacies of modern society.

It was my privilege to speak upon a similar occasion to this not many months ago, and there to take as my theme the necessity that the minister is under to enable the individual to find himself amid the intricacies of modern thought. This is an age of obscured counsel about many fundamental things, and the average individual does not know his place in the spiritual order of the universe as it is now interpreted by multitudinous and differing voices. And the minister has the very difficult task to enable the individual to find himself amid modern thought. This evening I must call your attention to the fact that it is also his business to enable the individual to find himself amid modern action.

There are daily choices to be made, and the individual must make them at the risk of the integrity of his own soul. He must know that he cannot shift the responsibility upon the organization, the minister must address himself to him as his counsellor and friend and spiritual companion, and they must take counsel together how a man is to live with uplifted head and pure conscience in our own complicated age, not allowing the crowd to run away with him.

You know that the law has shirked this duty. Sooner or later the duty must be faced. The law tries nowadays to deal with men in groups and companies, to punish them as corporate wholes. It is an idle undertaking. It will never be successfully accomplished. The only responsibility to which human society has ever responded or ever will respond, is the responsibility of the individual. The law must find the individual in the modern corporation and apply its demands and its punishments to him if we are to check any of the vital abuses which now trouble the world of business. You may pile fines ever so high in the public treasury, and corporations will still continue to do things that they ought not to do, unless you check them by taking hold of the individuals who are ultimately responsible for their action. Whilst the law waits to find this out, the minister cannot wait. He must attempt and must accomplish what the law declines, for men are dying every day. They are going to

their long reckoning. They cannot wait for the law to find the way of the Gospel. And the minister must be present with them while they live, and comfort them when they die, and reassure them of the standards of their conduct.

Every great age of the world of which I have ever heard was an age not characterized chiefly by co-operative effort, but characterized chiefly by the indomitable individual. You cannot give any age distinction by the things that everybody does. Each age derives its distinction from the things that individuals choose to be particular in doing of their choice. And every turning point in the history of mankind has been pivoted upon the choice of an individual, when some spirit that would not be dominated stood stiff in its independence and said: "I go this way. Let any man go other ways who pleases."

We die separately. We do not die by corporations. We do not die by societies. We do not withdraw into our crust by companies. Every man has to live with himself privately and it is a most uncomfortable life. He has to remember what he did during the day, the things that he yielded to, the points that he compromised, the things that he shrugged his shoulders at and let go by, when he knew that he ought to have uttered a protest and stood stiff in declining to co-operate. And this lonely dying is the confession of our consciousness that we are individually and separately and personally related to the ideas which we pursue, and to the persons to whom we would stand loyal. Corporations do not love Christ. Some individuals that compose them do, but those individuals do not love him truly who co-operate in doing the things that those associated with them do that are inconsistent with the law of Christ.

I have heard a great deal of preaching, and I have heard most of it with respect, but I heard a great deal of it with disappointment, because I felt that it had nothing to do with me. So many preachers whom I hear use the Gospel in order to expound some of the difficulties of modern thought, but only now and again does a minister direct upon me personally the raking fire of examination—which consists in taking out of the Scriptures individual, concrete examples of men situated as I suppose myself to be situated—and search me with the question: "How are you individually measuring up to the standards which in Holy Writ we know were exacted of this man?"

I am one of those who remember with a great deal of admiration the work of that extraordinary man, Mr. Moody. He was not a learned man, as you know, and the doctrine that he preached was always doctrine which seemed to have inevitably something personal to do with you if you were in the audience. And whenever I came into contact with Mr. Moody I got the impression that he was going separately into contact with one person at a time. I remember once that I was in a very plebeian place; I was in a barber shop, lying in a chair, and I was aware that a personality had entered the room. A man came quickly in upon the same errand that I had come in on, and sat in the chair next to me. Every word that he uttered, though it was not in the least didactic, showed a personal and vital interest in the man who was serving him, and before I got through with what was being done to me I was aware that I had attended an evangelistic service, because Mr. Moody was in the next chair. I purposely lingered in the room after he left and noted the singular effect his visit had upon the barbers in that shop. They talked in under-tones. They did not know his name. They did not know who had been there, but they knew that something had elevated their thought. And I felt that I left that place as I should have felt a place of worship. Mr. Moody always sought and found the individual.

As I see the opportunity of the church, it is to assist in bringing another great age in. Ministers are not going to assist very much in solving the social problem of the time, as such. Their attitude towards the social problems of the time is always supposed to be a professional attitude, and they are not of as much assistance in that matter as the average serious minded layman is. But the opportunity of the Church is to call in tones that cannot be mistaken to every individual of his own place in the world and his own responsibility, and to resist the temptations of his particular life in such ways that if he be central to anything, the whole world will feel the quiver of the earthquake that comes from the fact that there is one immovable thing in it—moral principle embodied in a particular man.

This is an age of conformity. It is an age when everybody goes about seeking to say what everybody else is saying. Winds of opinion creep through the country. Formulas are repeated with all sorts of dexterity in their mere

variations. Men have caught the gregarious habit of conscience as well as of mind, and you will find that nothing heartens an audience in a modern age more than to hear an individual, whether he has anything to say or not, get up and say something that he really means singly and by himself, without the least care whether anybody else thinks it and means it or not. A friend of mine who was of such a sort was congratulated for his courage in speaking the things that he really thought. He said: "Why, I am not aware of any courage. It would take courage to do the other thing. If I said the things I do not mean, I would say very contradictory things at different times. I would get all tied up, and I should not know how to get out, and the only way to avoid that is by echoing everything else that everybody else says." There was a cynical saying of Dean Swift's: "If you wish to be considered a man of sense, always agree with the person with whom you are conversing." That is a very modern, and, I dare say, a very ancient, way of gaining a reputation of being a man of sense. But that is at the peril of your soul, which is a consideration worth thinking of.

I have often preached in my political utterances the doctrine of expediency, and I am an unabashed disciple of that doctrine. What I meant to say is, you cannot carry the world as fast as a few select individuals think. The individuals who have the vigor to lead must content themselves with a slackened pace and go only so fast as they can be followed. They must not be impracticable. They must not be impossible. They must not insist upon getting at once what they knew they cannot get. But that is not inconsistent with their telling the world in very plain terms whither it is bound and what the ultimate and complete truth of the matter (as it seems to them) is, because you cannot make any progress unless you know whither you are bound. The question is not of pace—that is a matter of expediency—but of direction; that is a matter of principle. And where the individual should be indomitable is in the choice of direction, saying: "I will not bow down to the golden calf of fashion. I will not bow down to the weak habit of pursuing everything that is popular, everything that belongs to the society to which I belong. I will insist on telling that society, if I think it is so, so in certain fundamental principles it is wrong; but I won't be fool enough to insist that it should adopt my programme at once for putting it right. What I do insist upon is, speaking the full truth to it and never letting it

forget the truth; speaking the truth again and again and again with every variation of the theme, until men will wake some morning and the theme will sound familiar, and they will say: "Well, after all, is it not so?" That is what I mean by the indomitable individual. Not the defiant individual, not the impracticable individual, but the individual who does try, and cannot be ashamed, and cannot be silenced, who tries to observe the fair manner of just speech but who will not hold his tongue.

That is the duty of the preacher. I have noticed that there is one sort of preaching in simple congregation, and sometimes a different sort of preaching in congregations that are not simple. Now there cannot be two gospels. There cannot be two ways in which individuals shall save themselves. And the minister ought to see to it that with infinite gentleness, but with absolute fearlessness, every man is made to conform to the standards which are set up in the Gospel, even though it cost him his reputation, even though it cost him his friends, even though it cost him his life. Then will come that moral awakening which we have been so long predicting, and for which we have so long waited; that rejuvenation of morals which comes when morals is a fresh and personal and individual thing for every man and woman in every community; when the Church will seem not like an organisation for the propagation of doctrines, but like an organization made up of individuals every one of whom is vital in the processes of life.

I remember attending recently a missionary conference in which we were all heartened with the plans that were being formed for bringing all the denominations in the missionary field together in a common effort. After all the speeches had been made and we had dispersed and I was going home in the night, I thought: "This is a very beautiful thing that is about to happen in the mission field. But I hope that after it has happened the people who are being evangelized will not come here and see us, because I should not like to have them think we could do that thing away from home and could not do it at home." I should not like to have them think that we are divided in our Christianity where we live and maintain the civilization of a Christian nation, and we are united among those upon whom we look with a certain condescension—as if they could not understand our differences of doctrine, and therefore they were not worth explaining to them from that high intellectual

plane upon which we think that we live, whereas we do not live upon intellectual planes at all, but emotional planes; we live upon planes of resolution and not upon planes of doctrine, if I may put it so. And the reason that we differ so is that we hold ourselves above the practical levels of life and are constantly forgetting that the whole vitality of Christianity consists not in its texts but in its translation; not in the things that we put as the abstract standard but in the actions which we originate as the concrete examples.

You will see, therefore, that there is a sense in which the minister is set against modern society. Modern society is collectivist. It says "Unite." The minister must say "Not so. You can unite for certain temporal purposes, but you cannot merge your souls; and Christianity, come what may, must be fundamentally and forever individualistic."

For my part I do not see any promise of vitality either in the Church or in society except upon the true basis of individualism. A nation is strong in proportion to the variety of its originative strength, and that is in proportion to the vitality of its individuals. It is rich in direct proportion to the independence of the souls of which it is made up. And so every promising scheme that unites us must still be illuminated and checked and offset by those eternal principles of individual responsibility which are repeated not only in the Gospel but in human nature, in physical nature.

You have loved some person very dearly. You have tried to merge your individuality with that person, and you have never succeeded. There is no person linked spiritually so closely to you that you can share his individuality or he can share yours. And this inexorable law, physical and spiritual, is the law which must be the guiding fact to the minister of the Gospel. He must preach salvation to the individual, for it is only one by one that we can love, and love is the law of life. And the only person living through whom we shall love is our Saviour JESUS CHRIST.

Students of the North.

* E. C. WORMAN, ESQ., M.A.

It was my privilege recently to visit the large student centres of Northern India, primarily

* Mr. Worman spent February and part of March in North India studying the student work in the principal centres.

to study the conditions and problems of student life, and to observe the types of student organization that have grown up to meet their peculiar needs. In every city the students and student workers were most hospitable, and the happiest memories of the trip are those of the friends whom it was my good fortune to meet.

It was necessary to visit eight centres in the brief space of four weeks, so that criticisms or comparisons are scarcely justifiable, and I even hesitate to express general impressions gained from such limited study. However, as those experiences pass through my mind now, with Madras as a background, a number of well-defined impressions stand out in clear perspective, of which time and space permit me to mention only a few.

The first striking impression was the marked difference in physique and mental traits between students of North and South. This at first was simply a matter of passing interest, but with each new centre visited, the true significance of it all became more and more apparent. The long cool seasons and short hot seasons of the North have developed a physical type, sturdy, active and energetic. From the Bengali of huge physical proportion to the Sikh of Lahore with his splendid stature and full grown beard, this mark of physical prowess was everywhere evident. The torrid sun has taken toll from the races of the South and given a smaller stature and, generally speaking, a less energetic type. Climatic influences affect not only the physical but the mental traits of the people. The student mind of the North is certainly not keener or more capable, but it is more alert, aggressive, and restless. Unbounded self-confidence, readiness to assume responsibility, willingness to undertake anything (even to the overthrow of Government), quickness to act; these were characteristics manifest everywhere. Again, the torrid sun has developed subdued characteristics and a calmer type of mind in the South. While the Bengali frets under the yoke of authority and worries himself into a frenzy, the Madrassite plods on in quiet and faithful obedience to the powers-that-be. The Punjabi speaks of us in the South as "provincial and self-satisfied," while he with tripping tongue tells of the "Imperial atmosphere and nationalistic tendencies" of the North. In fact, one of the ablest leaders of the Punjab stated that during a visit to South India, some years ago, he found himself absolutely unable to

understand the people. This is a true expression of the difference in types of mind.

I mention these characteristics because they permeate all phases of life in the North, and have naturally influenced the methods of work among the Christian students, and will always be determining factors in the development of the Indian Church.

As in the South, the Christian students of the North are organized under different names, but where work is actually being done, there is little difference in the method of operation. Calcutta, Delhi and Lahore have the "Christian Students' Union." Allahabad, Lucknow, Agra and Bombay have the Student Young Men's Christian Association. Successful work is being carried on in both types of organizations, and failures are to be found in each. The name is not what makes the organization, but the personality and interest of the men who are doing the work. In Calcutta and Delhi the Christian Unions are little more than a name at present, but the future is bright with promise. In Lahore the local Union is alive, and a well rounded work is being carried on by students with the aid of Christian professors in the College. Similar failures and successes might be pointed out in the Student Y. M. C. A. organizations. In all successful organizations there are found Religious meetings, Bible circles, Social service conducted by the students and teachers.

The Christian Student Work throughout the North seemed pitifully small because of lack of men. All the colleges of the Bengal Christian Students' Union have but 80 Christians, while the Punjab Union has only 50. The only place where Madras would suffer in comparison with their work is in the fact that we are doing a minimum of work with a maximum number of Christians. Some of the Northern colleges with a mere handful of Christian men are working at the maximum of power, and God is blessing their work. Let the 300 Christian men of Madras catch something of the spirit of these small groups that have to fight every inch of their way, and all of South India will soon know the story of the CHRIST.

It has truly been said that West is West, and East is East. It will be so to the end, but West and East will each profit by mutual contact, and both will be stronger for having known each other. Just so North is North and South is South, and so it will be. Amalgamation may never be possible or desirable, but contact and co-operation are easily possible and highly

désirable. The students of North India may teach us many lessons, and in turn the students of the South have a vital message for the North. What the Occident has contributed to the Orient, the North can, in a measure, give to the South, and what the Orient has given the Occident is the message of South India to the North.

The Price of the Book.

The recent purchase for £10,000 of a Bible printed by Gutenberg in the 15th century, was commented upon by a newspaper writer in the words: "The buyer didn't pay too much, if he reads it." That is said to be the highest price ever paid for a book, but the purchaser, Mr. Henry E. Huntington, a wealthy railroad man, ought to be well acquainted with values, and he regards his Bible worth it because of its being one of the first books ever printed from movable type. Printing from movable type was the greatest invention in the history of the world, and fortunately the new art was exercised upon the greatest book in the world, and now four hundred and fifty years after, the book brings the greatest price in the world.

Our Acting General Secretary.



G. W. Whitehair.

Mr. C. W. Whitehair, who has come to be Acting General Secretary during the absence of Mr. R. L. Ewing, arrived in Madras, February 27th. Mr. Whitehair was Student Secretary for

the State of Kansas before coming to India. His effort among the twenty colleges of this State for two years and a half was much appreciated by students and the leaders in Christian work. His ability has been shown in student conferences and other gatherings.

It is with real joy that we welcome Mr. and Mrs. Whitehair to Madras. They will live in Sunnyside, the bungalow formerly occupied by Mr. and Mrs. Ewing, in Royapettah.

West Coast Student Camp.

The West Coast Student Camp was held at Lonauli, a hill sanatorium near Poona, from March 1st to 4th. About fifty students were present, most of whom were High School boys. In all colleges of Bombay Presidency there are but 88 Christian students, while in the city of Bombay there are but 15. Therefore, the Camp was naturally one whose chief interest lay in the High School boy, his school problems, his future college career, his life service to India.

The addresses were strong and inspiring, and well adapted to the nature of the Camp. Mr. Farquhar's addresses were searching and uncompromising, always emphasizing, however, hearty sympathy with our non-Christian fellow-students.

All students were divided into three Bible Circles. College students were led by Mr. Farquhar, while Mr. Ponsford, Student Secretary of Bombay, and Mr. Worman led in School Circles.

Two groups in Mission study were enthusiastic in their discussion of "The Reproach of Islam."

One of the pleasant social features of the Camp was a trip to Karla Caves on Saturday afternoon.

On the last night of the Camp at the close of the meeting, many of the delegates went off in small groups for prayer. The day had been a tense one and relief and comfort of soul could come only by fellowship with the Father. In the beauty and quiet of the night, the Father spoke to His children, sealing the lessons of the Camp in their hearts, and the men went home rejoicing in a spirit of greater courage and surer faith than they had ever known before.

News and Notes.

Be noble—that is more than wealth;
Do right—that is more than place;
Then in the spirit there is health
And gladness in the face;
Then thou art with thyself at one
And, no man hating, fearest none.

Mr. B. McClean passed through Madras on March 2nd on his way to Calcutta. Mr. McClean has recently come from America as a Y.M.C.A. worker among the Anglo-Indians of Calcutta.

S. Chinnappan, who for two months' was helping in the Madras Y. M. C. A., left on March 6th for Coimbatore, where he is to be Secretary. The people of Coimbatore have recently erected a new Y. M. C. A. building, costing Rs. 10,000.

On March 9th, Rev. B. C. Sircar, M.A., traveling Secretary for Bengal, visited us. His address on "The Bible as a Moral Force" was a great inspiration to those present. We hope Mr. Sircar will visit us again.

On Saturday, March 9th, all the Secretaries of the Madras Association and their wives took breakfast together with Mr. and Mrs. R. L. Ewing at the Association. The Secretaries presented Mr. and Mrs. Ewing a little token of their love and friendship in the form of some beautiful carved marble models of Indian buildings and images. After a few words by Mr. David on behalf of the Secretaries Mr. Ewing expressed his deep friendship for every one of the Secretaries who had been so faithful.

The Board of Directors have accepted, with great regret, the resignations of Rev. J. Lazarus, D.D., and Rev. K. Heiberg. Dr. Lazarus has been a member of the Board for many years and has rendered valuable service. Rev. K. Heiberg was formerly a Secretary and was elected to the Board over a year ago. Mr. Heiberg leaves Madras on March 26th for Denmark for his furlough.

Mr. and Mrs. E. C. Worman returned on March 6th from their tour in North India. They report a pleasant and profitable trip.

Rev. G. F. Lockwood, a minister from Philadelphia, U. S. A., visited the Association on March 24th. Mr. Lockwood is visiting the Mission work conducted by the Congregational Church. He was a very interesting visitor and it was a pleasure to show him the work.

A Conference will be held in Calcutta during April for the training of Secretaries. Mr. Krishnan and Mr. John Devadass of Tinnevely passed through Madras *en route* to Calcutta. Mr. Samuel, who is soon to begin work in the Association at Alleppey, stopped in Madras two days on his way to the Conference.

Many friends and members were at the Egmore Station on Monday, March 11th, to bid farewell to Mr. and Mrs. Ewing. The Station resounded with hurrahs for Mr. and Mrs. Ewing as the train began to move.

The members and friends of the Association met at the Association on March 8th to bid farewell to Mr. Ewing, the retiring Secretary, and Mrs. Ewing, and to welcome Mr. and Mrs. Whitehair. There was a very large gathering of European, Indian Christian and Hindu gentlemen present. Prior to the meeting there was an enjoyable social in the gymnasium room, where refreshments were served, after which an adjournment was made to the Auditorium below, which was tastefully decorated with flags and bunting. The Rev. G. Pittendrigh, M.A., presided, and a very interesting programme of vocal and instrumental music was gone through.

After a short programme, Mr. S. Manual, on behalf of the Secretaries of the Association, welcomed Mr. and Mrs. Whitehair, and in doing so referred to Mr. David MacConaghy, the first General Secretary, and to the Hon'ble Mr. John Wauamaker, the generous donor of the building, and to Dr. John R. Mott, leader of the World's Student Movement, all of whom devoted their time and money and energy for the cause of young men. He also spoke of the exceedingly good work done by Mr. Ewing and wished him and Mrs. Ewing a safe and pleasant voyage home and a speedy return to Madras.

Mr. Whitehair responded in a few well-chosen words.

On behalf of the members of the Association, Mr. John Mathai spoke in eloquent terms of the very good work Mr. Ewing had done. He said that there was a feeling of very keen regret among those who had been connected with the Association at Mr. Ewing's departure from Madras. He took up the work of the Association at a time when it was passing

through great difficulties, of a kind perhaps more serious than any his predecessors had experienced. They would remember on that occasion his strenuousness, his self-sacrifice and his statesmanship in all that he did for the welfare of young men.

Mr. G. A. Natesan spoke on behalf of the Hindu members and friends of the Association, and paid a glowing tribute to the very good and noble work that Mr. Ewing had done. He specially referred to his work among the Pallavas, and also to the work that he and Mr. Davies had done for the Anglo-Indians, a community whose unfortunate condition deserved the sympathy of all, Europeans and Indians alike.

At the close of this speech Mr. J. E. Hensman presented Mr. and Mrs. Ewing with two sandalwood boxes, beautifully carved, after which they and Mr. and Mrs. Whitehair were garlanded.

Mr. Pittendrigh, speaking on behalf of the Board of Directors of the Association, said that during the six years that Mr. Ewing had charge of the work, they had ample opportunity of judging that he was the sort of man required for real hard work, and that during those years he never flagged, but threw himself into the work with unusual earnestness and zeal. He had the peculiar privilege of being on the Board ever since its existence and he knew intimately all the Secretaries who had passed and repassed, but he did not remember any other occasion on which the Association had reached a higher place in all the Departments than the present. It was in a really flourishing condition, which in a very large measure was due to Mr. Ewing's energy and hard work. He also admired the cheerfulness and courage with which Mr. Ewing had had to face difficulties both in the Association and at home, and felt sure that that power of concealment of that strength of character that enabled him to do his work stood him in good stead throughout his life. Finally, Mr. Pittendrigh wished Mr. and Mrs. Ewing every happiness and success while in America, and expressed the hope that many of those present would be spared to welcome him back to Madras.

Mr. Ewing, in responding, made a very touching speech, in which he thanked the various speakers for the kindly sentiments expressed by them and for the presents given to him and to Mrs. Ewing.

The Meeting terminated with Prayer and Benediction.

Mr. J. Callan, the General Secretary of the Bangalore Association, was in Madras on March 11th, to bid Mr. and Mrs. Ewing farewell. He left that evening for Coimbatore to take part in the dedication of the new Y. M. C. A. building at that place.

Mr. H. W. White went to Coimbatore, on March 11th, to attend the opening of the new Y.M.C.A. there. The Coimbatore Association had been housed in an old building until Mr. A. C. Harte and Mr. G. S. Eddy visited Coimbatore in January 1911. A canvass for funds to build a Y.M.C.A. building was started, and Rs. 7,000 was raised to meet the offer made by the National Council to give rupee for rupee.

The building stands on a large piece of ground which is large enough for a football field and tennis courts. It is a storied building with the upper storey arranged for a hostel. Nearly 20 men can be accommodated. The ground floor is divided so that a large room in the centre will serve as an auditorium, seating 200 people, and as a games and reading room. A room is on either side of this large room—one can be thrown into the large room and the other is to serve as the Secretaries' offices.

The opening reception was held at the Building—Mesdames Staines and Hatch were hostesses. Nearly 500 people were present. After a few preliminary exercises, Judge Hammond unlocked the door and invited the people to come. The building was crowded in a few minutes. Rev. B. C. Sircar, M.A., gave the opening address on the subject "Characteristics of True Culture." Mr. F. J. Staines read an interesting report. The Collector, Mr. Hemingway, was on the platform with Judge Hammond who presided. Rev. B. C. Sircar delivered addresses in the new Building on March 13th, 14th and 15th. The people of Coimbatore are to be congratulated for their splendid zeal in this undertaking to help the young men of their city.

Department Notes.

Educational.—As previously notified, we give below for the information of our members, a detailed time-table of the Government

Technical Examinations to be held in April and May 1912:—

Days.	Time.	Subjects.
Friday, 26th April ...	11-15 a.m.	Type-writing (Ele. 1+1½).
Saturday, 27th April.	12-15 p.m.	Type-writing (Int. 1+2).
Monday, 29th April.	10 a.m. ...	Book-keeping (Int. 3; Adv. 3).
	2 p.m. ...	Book-keeping (Ele. 2; Int. 3; Adv. 3).
Tuesday, 30th April.	10 a.m. ...	T. & P. of Commerce, (Ele. 2) (Int. 3; Adv. 3).
	2 p.m. ...	T. & P. of Commerce, (Int. 3; Adv. 3).
Wednesday, 1st May.	10 a.m. ...	Commercial Geography (Adv. 3).
	2 p.m. ...	Banking (Ele. 2; Int. 3).
Thursday, 2nd May.	10 a.m. ...	Com. Geography, (Int. 3; Adv. 3).
	2 p.m. ...	Com. Geography, (Ele. 2+1; Int. 1; Adv. 3).

(a) No candidate in Typewriting coming after this hour (11-15 for the Elementary grade, and 12-15 for the Intermediate grade) will be admitted to the Examination Hall, although the examination itself may not take place until after 15 minutes from that hour. The Examination in Typewriting will commence at 7 o'clock in the morning, if the candidates have to be examined in batches.

Shorthand Examinations, Friday, 3rd May 1912.

Hour.	Grade.	Paper.	Subject.
10-20 a.m.	to Intermedi-	First Paper.	Dictation.
10-30 a.m.	ate.	Do.	Transcription
10-30 a.m.	to Do. ...	Do.	of the same.
12-15 p.m.	to Do. ...	Second Paper	Dictation and
2-0 p.m.	to Do. ...	Do.	elaboration
4-0 p.m.	to Do. ...	Do.	of notes.
4-5 p.m.	to Do. ...	Third Paper.	Paper on
5-5 p.m.	to Do. ...	Do.	Principles.
2-30 p.m.	to Elemen-	First Paper.	Dictation.
2-45 p.m.	tary.	Do.	Transcription
2-45 p.m.	to Do. ...	Do.	of the same
4-0 p.m.	to Do. ...	Second Paper	Paper on
4-5 p.m.	to Do. ...	Do.	Principles.
5-5 p.m.	to Do. ...	Do.	Do.

Social and Membership.—Mr. and Mrs. S. D. Pears were "At Home" to the members of the Moonlight Cycle Run party at their residence in Nungambaukam, on Saturday night, April 2nd. About forty young men left the Y. M. C. A. Building at 8-15 P.M. and arrived at Nungambaukam at 8-45 P.M., where they were

received by Mrs. Pears. There were also present Mr. and Mrs. R. L. Ewing and Messrs. H. W. White, C. W. Whitehair and H. S. Herman. Seats were arranged in the spacious garden adjoining the bungalow and a short programme of songs, recitations, etc., was gone through under the chairmanship of Mr. S. D. Pears, the President of the Association. Mr. S. Luther opened the programme with a recitation, followed by a song by Mr. A. D. Solomons. The next three items were songs by Messrs. Hensman, Samuel and Ambalavanan, and Mr. H. W. White then delighted the audience with some "Yawns," after which Mr. Peters sang in Tamil. The most interesting item of the programme was some "Yells" of the Oberlin and other American Universities, given by Mr. R. L. Ewing, which were loudly applauded. Mr. Koilpillay gave a comic song, and the programme concluded with another comic song, "Dr. Jeremiah Jones," by Mr. Solomons, which was encored. Refreshments were then served, after which Mr. P. E. Devadasen, in proposing a hearty vote of thanks to the host and hostess, referred to them as *in loco parentis* to the Members of the Association. The party dispersed at 11 P.M., after giving hearty cheers to Mr. and Mrs. Pears.

The cheer given in unison was as follows:—

"Y. M.!! Y. M.!! Y. M.!! C. A."

Hurrah for the President of the Y. M. C. A."

Religious.—The meetings for the next two months are planned to be of the most helpful to young men. The subjects, as can be easily seen, are of a practical nature. Come and bring your friends to these meetings:—

April.

	SUBJECT.	SPEAKER.
7th	A Response to the Human Quest.	H. W. White.
	Series on the Principles of Jesus.	
14th	Jesus and Friendship	S. Manuel.
21st	Jesus and Unbelief	H. S. Herman.
28th	Jesus and Love	H. W. Nailer.

May.

5th	Jesus and Temptation	To be announced.
12th	Jesus and Prayer	
19th	Jesus and Human Society.	
26th	Jesus and the Will of God.	

Physical.—An interesting match was played between the Secretaries' team and the Y.M.C.A. Members, on March 23rd, and resulted in a score of 1-3 in favour of the members. Cheer up, the Secretaries are learning how to play.

Here is a poem which voices the correct sentiment in athletics. See if your thoughts agree with this standard:—

PASS THE BALL.

Pass the ball.
Let the other fellow kick;
Pass the ball, and do it quick.
Play together; no one man
Ever won a game, or can
Work together—that's the way,
Keep your temper while you play.

Pass the ball.
Never mind about your luck,
Show a little manly pluck.
Throw a goal or try your best,
Each man playing with the rest,
If you win, the trophy's won;
If you lose, you've had the fun.

Pass the ball.
In the play of life, the same;
Bound to others in the game;
No man living all alone,
Each in part of every one,
Grit and luck and fair play here
Win the trophies, never fear.

Pass the ball.

—GEORGE A. WARBURTON,
in *Association Men*.

Boys' Branch.

Owing to the annual Examinations, which were held during the month, members of the Social Committee were not able to arrange for any holiday excursion or social gathering last month. The attendance in the Gymnasium and Bible Classes was also very poor. But in spite of the above facts, the officers of the Sub-Junior Football Club were as active as ever in persistently continuing their weekly contests with the following results:—Alfred Eleven won by 3-1, Doveton College lost by 3-0, Park Town Club won by 2-1, "9th Rising Star" draw 0-0.

It will be well if the officers of other clubs in our Branch follow their example.

Our Museum.—We would remind our members that the approaching long vacation is the right time for collecting curios. We hope every member who goes out to the country will bring something interesting.

Look out for the excursions and quarterly Social this month. You should do something towards their success.

John Pelly Army Branch.

It is a pleasure to be able to render such a good report of the Army Branch for the past month. Everything has gone off satisfactorily in all departments. The Restaurant has done exceedingly well. After all bills were paid a profit of Rs. 84 was realized. Over 2,000 suppers have been sold during the month.

The Billiard Room has been used fairly well. We are getting a new set of balls and a new cloth for the table. The receipts are nearly double what they were this time last year.

The furlough Rooms have been used well during the month. Our new beds and mattresses have arrived, and the quarters now are quite homelike. Many men have spent their evenings in the Reading and Games Room. Newspapers and Magazines have been ordered from England.

The Thursday concerts are a great success. Our thanks are due to the ladies and gentlemen who so kindly assist in singing and playing, especially Miss M. Jones, who does her utmost to make these concerts a success.

The P. S. E. are well attended, and the numbers get larger each week. The greatest number present up to date has been 79.

The membership is not so good as it might be, though it is much better than last year. It is noticed at our concerts and P. S. E. that a good many civilians attend; it would be a great encouragement if they would come and join the "Army Branch" as members.

The following is the plan of activities for April:—

Apl. 2nd, 9th, 16th, 23rd and 30th	Rifle Range at 7-15 P.M. (for members only.)
" 11th and 25th	Concert at 8 P.M.
" 11th and 18th	Lantern Lecture at 8 P.M.
" 3rd, 10th, 17th and 24th	Gymnasium.
" 7th, 14th, 21st, and 28th	P. S. E., at 8 P.M.

The following are the speakers for P. S. E. during April.

Apl. 7th	Mrs. Norman Bennet.
" 14th	Mr. Booth.
" 21st	Rev. Burrows.
" 28th	Mr. Bloomfield.

Y.M.C.A., Royapettah Branch.

Everything is going on well here. The members are beginning to take a lively interest in the work of this Branch. Many young men have promised to enrol themselves as members of this Branch during the next session.

The Bible classes have not been conducted regularly, as Rev. Hooper who, in spite of his numerous duties, has been conducting these classes hitherto, now finds it inconvenient to come at a time convenient to the members.

These classes are closed for this season, and will be opened again next July, when they will be conducted by the Secretary himself, if there is no one else to take the leadership.

A few members turn up and play tennis regularly. It is the intention of some of the members to open Cricket and Hockey teams next term. As the Boys' Department has now been amalgamated with the Senior Department, very many of the boys play Badminton and Football every evening. Mr. J. S. Clarke, the Religious Secretary of this Branch, conducts Bible classes regularly for the boys.

A very pleasant Farewell social was given by the members of this Branch to Mr. and Mrs. Ewing on the 7th instant. Punctually at 5-30 P.M. the guests began to arrive, among whom were Mrs. Whitehair, Mr. and Mrs. Herman, Mr. and Mrs. E. S. Hensman, Mrs. White, Mr. and Mrs. J. E. Hensman, Mrs. Isaac, Rev. J. J. Ellis, Mr. S. G. Hensman, Mr. D. J. Rajunayakam, and many other young ladies and young men. All the members and guests took part in the outdoor games. It was a pleasant sight indeed to see the ladies joining heartily in all the games. After games, refreshments were served out by the members to all the guests. At 7 P.M., all the members and guests assembled themselves in the room, which was prettily decorated with ferns and flowers for the occasion.

Rev. J. J. Ellis took the Chair. The meeting opened with a hymn, after which Mr. Hermon offered a prayer. The General Secretary, Mr. J. H. Hensman, was then called upon to make a few remarks. The Secretary spoke a few words, explaining the object of the meeting, and also spoke in appreciative terms the good

work that was done both by Mr. and Mrs. Ewing. On behalf of the members he wished Mr. and Mrs. Ewing a safe voyage home, a happy time and a safe return back again to India. The Chairman besides endorsing what the Secretary had previously spoken, said that he always found Mr. Ewing ready to co-operate heartily in any good movement. He always found him to have a deep love for India, and consequently to win young men for Christ. He also on behalf of the members wished Mr. and Mrs. Ewing a happy furlough. Mr. Ewing then thanked the members for the words that were spoken. He said that he hoped to come back, again, and even while away, he would watch with great interest the advancement of this branch. He loved, he said, Royapettah, and hopes to reside in the same place and house when he comes back. After the singing of the hymn "God be with you till we meet again," the meeting was brought to a close with a prayer and Benediction by the Chairman.

The Association the World Around.

India.—It is proposed to organize a camp for the Christian students of the Mysore State. Most of the students will be found in Bangalore or in Mysore City, but there are probably groups of Canarese-speaking students in high schools and theological seminaries elsewhere. No date has yet been fixed for the gathering.

The Association at Panadura, a Buddhist stronghold, reports a membership of 76; 8 Buddhists, 1 Hindu and 67 Christians. During the year they had 6 devotional meetings, 15 literary meetings, 2 special gospel meetings, 1 social, and 32 Bible class sessions. They also have a cricket team and a football club and maintain a Sinhalese branch.

Mr. D. Samuel, the Secretary of the Pudukotah Association, reports that the Association is growing rapidly. There are now 75 members, and the members carry on a good deal of evangelistic work.

The Allahabad Central Branch has undertaken to assist deserving boys get a school education; at present they are paying part of the fees of four boys, and are hoping to secure sufficient funds to help a fifth.

Mr. H. A. Dennis, formerly Secretary of the Bombay European Association, has been appointed to the Cairo Secretaryship.

A student association has been started at the S. P. G. College, Trichinopoly. M. M. Chinnadurai was elected President and M. Doraiswamy as Secretary. An advisory board was formed, including all the professors and teachers in the College. Rev. Allan F. Gardiner, President of the Board, is Patron and President of the Board.

Perhaps the best answer to the question frequently asked in India—"What is the Young Men's Christian Association"—is that given some time since by Mr. C. K. Ober in 'Association Men': "It is a high-grade, low-cost Young Men's Club—Christian but non-sectarian: It is an athletic organization that does not use men to promote athletics, but uses athletics to develop men: It is a night school for young men that work by day: It is a home for young men away from home: It helps young men not only to help themselves, but to help the other fellow: It is a place for a young man to find friends and to make himself a friend to the man that needs friends: It has no creed, but is controlled by representatives of Churches; this keeps it a Christian organization, but prevents it from becoming another Church: Its fellowship, club-rooms, gymnasium, baths, classes and all other practical advantages are open to all young men of all faiths or of no faith: It is not an experiment, but is the survivor of many experiments. While other young men's organizations, social, athletic, educational, ethical and even religious, have failed, this has succeeded, and is now in successful operation in over eight thousand places in North America and throughout the world."

Ceylon.—The new future of "Ceylon Men" for 1912 is the monthly almanac which calls attention to important events in the local history of the same month in previous years. It is most interesting, and it would be well if the good example were followed elsewhere.

The Trinity College, Kandy, Young Men's Christian Association recently gave a very successful picnic at the Peradeniya Gardens to the members of the Kandy Association.

Canada.—In a letter recently received from Mr. T. D. Patton, sometime Secretary of the

Chowringhee Branch, Calcutta, and now Secretary of the Young Men's Christian Association of Winnipeg, there is the following interesting paragraph:—"At the time of Dr. Mott's recent visit here, he was successful in securing promises for the support of at least four men for the foreign field; just where these men will be located, I do not know as yet; one of them will be for South America; I think the man from the Association membership should be for India, but this is not yet arranged." Mr. Patton also congratulates the National Council on their splendid showing for the year just closed.

A magnificent new building has been opened by the Halifax, Nova Scotia, Association. Thousands of visitors were shown through the premises during the week following the opening ceremony.

Australia.—The Melbourne Association has also in view again embarking upon Field Service activities at one or two of the more important railway camps in Victoria. It is hoped, as soon as the Transcontinental Railway operations are under weigh, to see a line of Y. M. C. A. camps stretched and working along the entire route.

England.—In announcing his gift of Rs. 75,000 for the Calcutta Association's work amongst Eurasian and European young men Sir Robert Laidlaw wrote: "Since Mr. Ward came to London I have become a believer in the quick canvass method of raising association money. One hundred men at work for a week is better than two for a year and should be as practicable in Calcutta as in London."

Turkey.—A number of strong student Christian Associations are in existence in the Turkish Empire. Among them is that at the Syrian Protestant College, Beirut. In this institution one of the fundamental conditions of membership in the Association is Bible study, and over two hundred men are annually in the various courses.

China.—According to a letter sent from Shanghai to the World's Committee, the Y. M. C. A.'s in China are passing through hard times owing to the revolution. Many of the Association members were mown down by the machine-guns of the enemy on the battle-field, amongst whom were some who by their abilities had awakened great expectations of future activity. There will be after the revolution a decisive, important period of quiet development which it is for the Y. M. C. A. to take advantage of. For that purpose an increased staff of native force is necessary. The Chinese Associations, in spite of the reign of terror through which they are passing and the changed aspect of affairs, are looking full of hope to the future, and are ready to do their part to help to spread the Gospel of Christ throughout this immense country with its over 400,000,000 population.

The Chinese Association movement has decided to establish a magazine similar to the "Review of Reviews" to be entitled "Progress." The purpose is to present news, editorials and discussions from a Christian point of view. This will be in addition to the already existing journal "China's Young Men," the official organ of the Chinese Y. M. C. A.

In Foochow the Association succeeded in raising the sum of \$48,000 (Mex.) within one month, in order to secure two association building sites. This was so much the more encouraging as the political unrest, the financial depression and the lack of co-operation of the officials, gave small hopes of success. Mr. Lin and his son signed a subscription for \$10,000, two other families gave \$5,000 each. But before this the officials as a group gave \$5,000.

North America.—The Automobile School of the Boston (Mass) Association employs a faculty of no fewer than thirteen lecturers and instructors.

THE Question of the Moment.

The Winter is fast approaching and every one is anxious to secure

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YOUNG MEN OF MADRAS

MAY, 1912.

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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior:—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys:—Membership fee, boys under fifteen years of age, Re. 1; over fifteen and under eighteen years of age, Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

The Perfect Tribute.*

BY MARY RAYMOND SHIPMAN ANDREWS.

(In Two Parts.)

PART I.

On the morning of November 18, 1863, a special train drew out from Washington, carrying a distinguished company. The presence with them of the Marine Band from the Navy Yard spoke a public occasion to come, and among the travellers there were those who might be gathered only for an occasion of importance. There were judges of the Supreme Court of the United States; there were heads of departments; the General-in-chief of the

* A story illustrating the deep love and sympathetic heart of Abraham Lincoln who, as President of the United States during the disastrous Civil War, 1861-65, won the confidence and affection of both factions, and occupies a position of highest honor in the history of that nation to-day.

Army and his Staff; members of the Cabinet. In their midst, as they stood about the car before setting for the journey, towered a man sad, preoccupied, unassuming; a man awkward and ill-dressed; a man, as he leaned slouchingly against the wall, of no grace of look or manner, in whose haggard face seemed to be the suffering of the sins of the world. Abraham Lincoln, President of the United States, journeyed with his party to assist at the consecration, the next day, of the National Cemetery at Gettysburg. The quiet November landscape slipped past the rattling train, and the President's deep-set eyes started out at it gravely, a bit listlessly. From time to time he talked with those who were about him; from time to time there were flashes of that quaint wit which is linked, as his greatness, with his name, but his mind was to-day dispirited, unhelpful. The weight on his shoulders seemed pressing more heavily than he had courage to press

back against it, the responsibility of one almost a dictator in a wide, war-torn country came near to crushing at times, the mere human soul and body. There was, moreover, a speech to be made to-morrow to thousands who would expect their President to say something to them worth the listening of a people who were making history; something brilliant, eloquent, strong. The melancholy gaze glittered with a grim smile. He, Abraham Lincoln, the lad bred in a cabin, tutored in rough schools here and there, fighting for, snatching at crumbs of learning that fell from rich tables, struggling to a hard knowledge which well knew its own limitations—it was he of whom this was expected. He glanced across the car. Edward Everett sat there, the orator of the following day, the finished gentleman, the careful student, the heir of traditions of learning and breeding, of scholarly instincts and resources. The self-made President gazed at him wistfully. From him the people might expect and would get a balanced and polished oration. For that and he had been born, and inheritance and opportunity and inclination had worked together for that end's perfection. While Lincoln had wrested from a scanty schooling a command of English clear and forcible always, but, he feared, rough-hewn, lacking, he feared, in finish and in breadth—of what use was it for such a one to try to fashion a speech fit to take a place by the side of Everett's silver sentences? He sighed. Yet the people had a right to the best he could give, and he would give them his best; at least he could see to it that the words were real and were short; at least he would not, so, exhaust their patience. And the work might as well be done now in the leisure of the journey. He put a hand, big, powerful, labor-knotted, into first one sagging pocket and then another, in search of a pencil, and drew out one broken across the end. He glanced about inquiringly—there was nothing to write upon. Across the car the Secretary of State had just opened a package of books and their wrapping of brown paper lay on the floor, torn carelessly in a ziz-zag. The President stretched a long arm.

"Mr. Seward, may I have this to do a little writing?" he asked, and the Secretary protested, insisting on finding better material.

But Lincoln, with few words, had his way, and soon the untidy stump of a pencil was at work and the great head, the deep-lined face, bent over Seward's bit of brown paper, the whole man absorbed in his task.

Earnestly, with that "capacity for talking infinite pains" which has been defined as genius, he laboured as the hours flew, building together close-fitted word on word, sentence on sentence. As the sculptor must dream the statue prised in the marble, as the artist must dream the picture to come from the brilliant unmeaning of his palette, as the musical dreams a song, so he who writes must have a vision of his finished work before he touches to begin it, a medium more elastic, more vivid, more powerful than any other—words—prismatic bits of humanity, old as the Pharaohs, new as the Arabs of the street, broken, sparkling, alive, from the age-long life of the race. Abraham Lincoln, with the clear thought in his mind of what he would say, found the sentences that came to him colourless, wooden.

A wonder flashed over him once or twice of Everett's skill with these symbols which, it seemed to him, were, to be Bostonian a keyboard facile to make music, to Lincoln tools to do his labor. He put the idea aside, for it hindered him. As he found the sword fitted to his hand he must fight with it; it might be that he, as well as Everett, could say that which should go straight from him to his people, to the nation who struggled at his back towards a goal. At least each syllable, he said, should be chiselled from the rock of his sincerity. So he cut here and there an adjective, here and there a phrase, bearing the heart of his thought, leaving no ribbon or flower of rhetoric to flutter in the eyes of those with whom he would be utterly honest. And when he had done he read the speech and dropped it from his hand to the floor and started again from the window. It was the best he could do, and it was a failure. So, with the pang of the workman who believes his work done wrong, he lifted and folded the torn bit of paper and put it in his pocket, and put aside the thought of it, as of a bad thing which he might not better, and turned and talked cheerfully with his friends.

At eleven o'clock on the morning of the day following, on November 19, 1863, a vast, silent multitude billowed, like waves of the sea, over what had been not long before the battlefield of Gettysburg. There were wounded soldiers there who had beaten their way four months before through a singeing fire across these quiet fields, who had seen the men die who were buried here; there were troops, grave and responsible, who must soon go again into bat-

tle; there were the rank and file of an everyday American gathering in surging thousands; and above them all, on the open-air platform, there were the leaders of the land, the pilots who to-day lifted a hand from the wheel of the ship of state to salute the memory of those gone down in the storm. Most of the men in that group of honor are now passed over to the majority, but their names are not dead in American history—great ghosts who walk still in the annals of their country, their flesh-and-blood faces were turned attentively that bright, still November afternoon towards the orator of the day, whose voice held the audience.

For two hours Everett spoke, and the throng listened untired, fascinated by the dignity of his high-bred look and manner, almost as much, perhaps, as by the speech which has taken a place in literature. As he had been expected to speak, he spoke of the great battle, of the causes of the war, of the results to come after. It was an oration which missed no shade of expression, no reach of grasp. Yet there were those in the multitude, sympathetic to a unit as it was with the Northern cause, who grew restless when this man who had been crowned with so thick a laurel wreath by Americans spoke of Americans as rebels, of a cause for which honest Americans were given their lives as a crime. The days were war days, and men's passions were inflamed, yet there were men who listened to Edward Everett, who believed that his great speech would have been greater unenforced with bitterness.

As the clear, cultivated voice fell into silence, the mass of people burst into a long storm of applause, for they knew that they had heard an oration which was an event. They clapped and cheered him again and again and again, as good citizens acclaim a man worthy of honor whom they have delighted to honor. At last, as the ex-Governor of Massachusetts, the ex-Ambassador to England, the ex-Secretary of State, the ex-Senator of the United States—handsome, distinguished, graceful, sure of voice and of movement—took his seat, a tall, gaunt figure detached itself from the group on the platform and slouched slowly across the open space and stood facing the audience. A stir and a whisper brushed over the field of humanity, as if a breeze had rippled a monstrous bed of poppies. This was the President. A quivering silence settled down, and every eye was wide to watch this strange, disappointing appearance, every ear alert to catch the first sound of his voice. Suddenly the voice came,

in a queer, squeaking falsetto. The effect on the audience was irrepressible, ghastly. After Everett's deep tones, after the strain of expectancy, this extraordinary, gaunt apparition, this high, thin sound from the huge body, were too much for the American crowd's sense of humor, always stronger than its sense of reverence. A suppressed yet unmistakable titter caught the throng, ran through it, and was gone. Yet no one who knew the President's face could doubt that he had heard it and had understood. Calmly enough, after a pause almost too slight to be recognized, he went on, and in a dozen words his tones had gathered volume, he had come to his power and dignity. There was no smile now on any face of those who listened. People stopped breathing rather, as if they feared to miss an inflection. A loose-hung figure, six feet four inches high, he towered above them, conscious of and quietly ignoring the bad first impression, unconscious of a charm of personality which reversed that impression within a sentence. That these were his people was his only thought. He had something to say to them; what did it matter about him or his voice?

"Fourscore and seven years ago," spoke the President, "our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation, so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of it as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

"But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow, this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or to detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they, who fought here, have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they here gave the last full measure of devotion, that we here highly resolve that these dead shall not have died in vain, that this nation, under God, shall

have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth."

There was no sound from the silent, vast assembly. The President's large figure stood before them, at first inspired, glorified with the thrill and swing of his words, lapsing slowly in the stillness into lax, ungraceful lines. He started at them a moment with sad eyes full of gentleness, of resignation, and in the deep quiet they stared at him. Not a hand was lifted in applause. Slowly the big, awkward man slouched back across the platform and sank into his seat, and yet there was no sound of approval, of recognition from the audience; only a long sigh ran like a ripple on an ocean through rank after rank. In Lincoln's heart a throb of pain answered it. His speech had been, as he feared it would be, a failure. As he gazed steadily at these his countrymen who would not give even a little perfunctory applause for his best effort, he knew that the disappointment of it cut into his soul. And then he was aware that there was music, the choir was singing a dirge; his part was done, and his part had failed.

When the ceremonies were over Everett at once found the President. "Mr. President," he began, "your speech—" but Lincoln had interrupted, flashing a kindly smile down at him, laying a hand on his shoulder. "We'll manage not to talk about my speech, Mr. Everett," he said. "This isn't the first time I've felt that my dignity ought not to permit me to be a public speaker."

He went on in a few cordial sentences to pay tribute to the orator of the occasion. Everett listened thoughtfully and when the chief had done, "Mr. President," he said simply, "I should be glad if I could flatter myself that I came as near the central idea of the occasion in two hours as you did in two minutes."

But Lincoln shook his head and laughed and turned to speak to a new-comer with no change of opinion—he was apt to trust his own judgments.

The special train which left Gettysburg immediately after the solemnities on the battlefield cemetery brought the President's party into Washington during the night. There was no rest for the man at the wheel of the nation next day, but rather added work until, at about four in the afternoon, he felt sorely the need of air and went out from the White House alone,

for a walk. His mind still ran on the events of the day before the impressive, quiet multitude, the serene sky of November arched, in the hushed interregnum of the year, between the joy of summer and the war of winter, over those who had gone from earthly war to heavenly joy. The picture was deeply engraved in his memory; it haunted him. And with it came a soreness, a discomfort of mind which had haunted him as well in the hours between the chagrin of the failure of his speech. During the day he had gently but decisively put aside all reference to it from those about him. He had glanced at the head-lines in the newspapers with a sarcastic smile; the Chief Executive must be flattered, of course; newspaper notices meant nothing. He knew well that he had made many successful speeches; no man of his shrewdness could be ignorant that again and again he had carried an audience by storm; yet he had no high idea of his own speech-making, and yesterday's affair had shaken his confidence more. He remembered sadly that even, for the President, no hand, no voice had been lifted in applause.

"It must have been pretty poor stuff," he said half aloud; "yet I thought it was a fair little composition. I meant to do well by them."

His long strides had carried him into the outskirts of the city, and suddenly, at a corner, from behind a hedge, a young boy of fifteen years or so came rushing toward him and tripped and stumbled against him, and Lincoln kept him from falling with a quick, vigorous arm. The lad righted himself and tossed back his thick, light hair and started haughtily, and the President regarding him, saw that his blue eyes were blind with tears.

To be continued.

The Missionary Attitude towards Hinduism.

Much has been said and written of late in reference to this important subject. An Address by Mr. Jones of *The Statesman*, delivered recently to a missionary body in Calcutta, presents one aspect of this subject. He said:—

"Modern writers flatter Hinduism. We hear that the West has much to learn from the Oriental consciousness; that Western Christianity must rid itself of its occidental accretions, and adapt itself to Oriental methods of thought; that the deep and subtle powers of the Indian mind, their capacity for meditation,

their emphasis on the inwardness of things, fit them for an expression of Christianity such as we have not seen. We read rhapsodies on the incomparable god-intoxicated masters of religion that the East has produced..... But Hinduism must be judged by its fruits. As I look about me I see a people infested with corruption from top to bottom. There must be in every department of business a system of checks to prevent dishonesty and fraud. Blackmail is levied by every one, from the highest to the lowest; of public spirit there is scarcely a trace. The local bodies are filled with men who have paid for the votes that brought them there and who expect a fair return on the investment. The precocious energy of its people is sapped by precocious marriages and public prostitution. One has only to scan the advertising pages of the ordinary Bengalee newspaper to see the state of common morality. As a Christian layman I feel that the Church should say something as to the fruits of Hinduism. Wrong conduct should not be tolerated. A religion that glorifies inaction, that does not promote the progress of its adherents, is not the object for Missionary eulogy."

"The policy of showering compliments on a dreary philosophy, fit only for Milton's Limbo, certainly cannot be inspiring. When they talk of Hindu philosophy, I see the quivering bodies of decapitated goats at Kalighat. Belial himself would be sickened at the representations of Kali that are everywhere exhibited before the people. I believe that European philosophy has nothing more to learn from Hindu philosophy, than it has from Hindu astrology."

There is doubtless much truth in what Mr. Jones says. We believe with him that there is great danger in one becoming over-enamoured of Hindu thought and of Hindu philosophy and of the aspirations of certain Hindu saints. We are grieved to see that, whatever beauty there may be to the highest thought of India, Hinduism, after its millenniums of leadership, has produced but the most miserable and lamentable outward results. The people of India are in a desperately low condition, both ethically and spiritually. Mr. Jones and all who follow him should remember, however, that there is another aspect to the whole question.

We believe that these are the best endowed people in the world so far as religious qualities are concerned. We believe that they are, far beyond any people of the West, a "god-intoxi-

cated people." We must give them the credit for this, and we are not sure but that there is something in Hinduism that has helped to create this quality of soul within them. The Christian missionary must not only look with criticism upon the faith he has to combat, must not only be alive to all its defects and sensible of all the evils it has wrought during these many centuries, he must also look with sympathy upon the people and their faith. He must study to find out the points of excellence in them, he must know all the errors which are embedded in them. He must also understand above all other men the points of contact between Hinduism and Christianity. He must know how to take of the ancient doctrines of India and to adapt them to Christian thought and life, in such a way as to commend his cause and to build up the people in the highest truths of a broad and a world-wide Christianity. The days of narrowness, both doctrinal and ecclesiastical, are rapidly coming to an end, indeed should have already come to an end, for all Christian missionaries. The day when men thought and believed that God had nothing to do with the beliefs of this country and that Hinduism is a thing of the devil, has also come to an end, or should speedily come to an end, with all missionaries who have a deep passion for the salvation of this country. We should remember also that Hinduism has precisely the same right as Christianity to be judged by its best and not in accordance with its worst. We know too well how Christianity itself has been sometimes debased in life and in thought, and we would deplore the interpretation of our faith from the standpoint of its lowest type of thought, its meanest outcome in life. Let men study our faith in the best that it has achieved, and let them judge the faith of others by the best which it has achieved. He is unjust to his own religion who is unjust to the faith of others, especially to a faith which has dominated races through many millenniums.

Let it also be remembered, no matter how some may declaim against the existence of a vast difference between the orient and the occident in thought and in life, that the difference still remains, and we believe that it will continue. India has the same claim to interpret our faith in accordance with its own thought and with its own bent of mind and tendency of life as the West enjoyed many centuries ago. The Christianity of any people must partake of the colour of the mind and the timbre of the life of

that people. We must remember that wherever Christianity has become the centre of the life and the source of the power of a people, it has been because those people have taken Christianity unto themselves and have given it the colour of their thought and their life. It must be so in India. It is unwise to think otherwise, and there is no value in carping against the noble ambitions of the best missionaries to make our faith one that will best appeal to India and one that will captivate the highest lives and the noblest thought of this land.—*United Church Herald*.

John Pelly Army Branch.

Things are looking much brighter in the Army Branch, this month.

Billiard Room.—The Billiard table is being patronised much better. A new cloth and a new set of balls have been purchased.

Reading Room.—The Reading Room is used by about 20 men nightly. Many papers have been ordered from England, and they should arrive by the 1st week in May.

Furlough Room.—The furlough rooms are not being used so well as last year. They have been empty nearly half the month.

Concerts.—The concerts are a great success, chiefly through the efforts of Miss M. Jones and Pte. Sulton. We were not able to have a concert on 11th April as promised, chiefly through the illness of Miss Jones. We are delighted to see that she has recovered, and is with us again.

Sunday Evenings.—The Pleasant Sunday Evenings are well attended, and a strong interest is shown by the men.

We have played four Football matches against the Indian Team of the Y. M. C. A.

In the first match played we only had 8 players, but managed to draw 2—2.

The other three matches we have won easily.

Membership.—The membership still continues to lag somewhat, and it is hoped that before long the men will turn up in large numbers and join.

Social.—On April 12th, Mr. and Mrs. Whitehair, and Mr. and Mrs. Herman invited the members of the Army Branch to tea. Only four of us responded, but we had a fine time of it, and both the Secretaries and their wives have endeared themselves to the men by their kindness.

Boys' Branch.

Athletics.—An interesting Football match was played between the members and officers of the Branch, i.e., the captains and secretaries of the various clubs, which resulted in a victory of the members by 3—1.

Other Matches.—

S. Juniors vs. Danish Mission School 0—0

" " United Eleven ... 1—0

Juniors " Coronation Eleven ... 6—0

" " Leicester's Band ... 2—0

" " St. Gabriel's High School 3—0

Badminton.—Members of this Club met the Astra Union Club in a friendly contest but were sorry to lose the game only by a few points.

Lantern Lecture.—"American Scenery" was the subject of the highly interesting lecture given by Mr. H. C. Herman at the beginning of last month. The Falls of the Niagara, the Geysers, and the Views of the Yellowstone Park were marvellous to most of the audience. We have to thank Mr. Herman for his useful lecture.

Social.—Mr. and Mrs. White were "at home" to members of the Branch on Saturday, 31st March. All the boys present were quite at home with Mr. White, who played with them Badminton and some other games and made them enjoy the evening in a most friendly and happy manner. After spending about an hour in the play-ground all enjoyed the light refreshments so kindly provided by Mrs. White, and returned home at 7 P.M.

Mr. White's Farewell.—Members of the Boys' Branch also hastened to express their deep regret at the departure of Mr. White from the Madras Association, at the general meeting arranged by the members of the Association. In a very touching manner Mr. A. S. Govindarajulu expressed the feelings of all the members, stating the sincere and whole-hearted work that Mr. White did for the boys in giving them instruction in gymnastics, general athletics; in getting a large number of books for the library, and in conducting Bible classes. We all feel sorry to lose Mr. and Mrs. White, but we trust they will be abundantly blessed in their new work. What is a loss to Madras will be great gain to Associations in the smaller towns of South India, and we wish them God-speed.

Members' Social.—The valedictory social for this term was held on Friday, the 26th April, with the Rev. J. Bittman in the chair. Over a hundred members were present, and the programme included musical entertainment and

an address on "How to Spend the Holidays" by Mr. Henry Devados, B.A., L.T.

Bible Classes.—The annual examination of boys who followed the course on "Men Who Dared" took place on Saturday, the 20th April. Eight boys sat for the examination. We shall continue the same Studies during the coming term until we complete the whole course.

Holiday Excursion to Ennore.—At 10 P.M. on Friday, the 26th April, a party of twenty boys accompanied by Messrs. H. C. Herman, J. S. David, K. Krishnan, and S. Manuel, took boat at the wharf at Basin Bridge and started for Ennore by way of the Buckingham Canal. As the boat sailed up the Canal in the clear moonlight the melodious songs of the lively ones kept the whole party happy and cheerful, and lulled the younger ones to sleep. At 3 A.M. we reached our destination. While some were engaged in fishing and others went for a morning stroll along the shore, the faithful few who were in the boat prepared and gave us coffee at 6-30 A.M. Then a call was made for volunteers to prepare our breakfast. Half a dozen noble-minded lads gladly responded. Sacrificing the pleasure of their morning excursions they stood by the fire they had kindled under the shade of a tamarind tree, and made ready the breakfast. The rest of the party who went out tramping returned tired and hungry to take their breakfast at 12 o'clock. Having been prepared by amateurs our meals were not up to the taste of all. A few of the lads who could not appreciate the self-sacrificing spirit with which their comrades prepared their breakfast began to murmur a little, but the rest after taking the breakfast in a good appreciative spirit went back to the boat for rest. The party enjoyed a pleasant boating trip in the lake in the afternoon and spent the rest of the evening in fishing. After spending the day most joyfully we returned home at 5-30 P.M. by train. The hardships of an excursion of the kind was quite a new experience to several of the boys. It was a great joy for us to observe the noble and self-sacrificing spirit with which many of the boys welcomed every opportunity to do all kinds of work, such as cooking, fetching water, carrying luggage and serving the meals, &c., only with the one object of making others happy. As long as they have this spirit of service they will become blessings to many in their life, as they have been to a few in this excursion. All honour and glory to such boys.

We have to thank Mr. White for his donation of Rs. 5 to make this excursion possible.

News and Notes.

Mr. E. S. Hensman returned on April 14th from a month's visit to Delhi and other cities in the North, when he attended important conferences. Mr. Hensman enjoyed the trip very much and reports the conferences to have been successful.

Mr. and Mrs. C. W. Whitehair and Mrs. H. C. Herman left on April 17th on their vacations, and will spend the time at Kodaikanal. Mr. Whitehair will return about May 22nd.

Messrs. M. M. Chinna Durai, D. Samuel, K. Krishnan and K. P. Samuel arrived in Madras on April 17th from Calcutta, where they have been attending the Training School. M. M. Chinna Durai and D. Samuel went on to Trichinopoly, and K. P. Samuel to Alleppey, where they will engage in Association work. John Devados arrived on April 22nd, and went to Palamcottah, where he becomes the Association secretary among the Tamils.

Mr. K. Krishnan has been invited to remain with the Madras Association for two months as a training for his work, which he will undertake in Jaffna (Ceylon) in July.

Mr. and Mrs. H. W. White left Madras for Kodaikanal on April 22nd. Mr. White does not expect to return to Madras except for a short business trip, but will assume his duties as Travelling secretary upon leaving Kodaikanal.

Mr. C. W. Thorne returned on April 23rd from Bangalore, where he spent a week visiting Mr. Callan and studying the work there among the soldiers.

We are very glad to welcome Mr. Isaac back to his duties after his examinations.

Mr. K. T. Paul made us a very pleasant call on April 29th, and we only hope he will come often.

In spite of hopes to the contrary, it became necessary to take Mrs. E. C. Worman to the General Hospital last week. Mrs. Worman has been suffering from a lingering illness for several weeks, but it is hoped that there will be a rapid recovery in the near future.

April 12th, Mr. and Mrs. White were "at home" to the members of the Association.

Twenty-five men enjoyed the hospitality of Mr. and Mrs. White. After tennis and badminton the members enjoyed light refreshments. The guests departed wishing their host and hostess many happy days in their new work.

On Tuesday, 16th April, at 5-30 P.M., an interesting Meeting was held in the Auditorium to bid farewell to Mr. and Mrs. White, and to welcome Mr. and Mrs. Herman to Madras. Rev. Mr. Pollard presided, and after various musical items several appreciative speeches were made by Messrs. P. E. Devadasen, Sarma and Govindarajulu. Mr. White, as all our readers will know, accepted the post of Inter-city Secretary in South India for the Y. M. C. A., which was offered to him by the National Council. We wish him all success in his new sphere of work, and we also offer a hearty welcome to his successor.

H. W. White.

As a result of enlarged plans for Association work in Southern India, the Madras interests must sacrifice Mr. White from her staff. Although Mr. White came to India three years ago next autumn, he only came to the Madras Association last July, having spent the remainder of the time in Language study. In America, he has had a large experience in both student and city work. Although he has been with us such a short time, yet his jovial disposition and ability to mix among the men in his frank and friendly manner has won the friendship of a large number of the men. Gymnasium and outdoor athletics have been developed decidedly under his direction. The YOUNG MEN OF MADRAS has also showed a decided improvement, being now a neat and dignified publication. The religious work has been strengthened, and many changes for the better are the result of Mr. White's efforts. Both Mr. and Mrs. White will be missed from the social activities of the Association in which they took a strong interest. Their many friends wish them God-speed in their new field of labour and will greet them gladly whenever the opportunity permits them to visit Madras.

Mr. White is succeeded by Mr. H. C. Herman who has recently come to Madras from America. In America, Mr. Herman has had more than two years of Association experience. Mr. and Mrs. Herman will live at "Winston," Kilpauk, where they extend a hearty welcome to all members of the Association.

Athletics.

FOOTBALL TEAM ORGANIZED.

On April 17th, eleven men met on the Football field and organized a team with the following men as officers:—

Secretary.—M. Sri Venkatasana Chetty.

Captain.—B. Arokiaswamy.

Vice-Captain.—B. M. Linzay.

Committee.—M. B. Banzara and P. McQuire.

This team is practising daily, and is rapidly becoming a fast team. Three games have been played with the Army Branch with the following scores:—2-2, 0-1, 0-2. It is hoped that at least one other team will be organized to represent the Association in Football.

TENNIS.

Several are playing tennis now that the students are away. The courts are in good condition, and a few more players would make the game more interesting.

The Association the World Around.

India.—The National Council is planning for six or seven great missions for men in the six or seven ripest centres in India this coming season. These missions will largely be under the direction of Mr. G. S. Eddy, and fellow-workers from India, Europe and America. It is earnestly requested that all the active members of the Associations in India and Ceylon pray that the committee in charge of this forward movement may be divinely guided in their plans and may secure the needed co-operation.

Mr. A. C. Harte has been compelled to leave Bombay for a much-needed rest, but will return early in May. Until his return, Mr. E. C. Carter will take charge of his work in the Bombay Association. The work there has been developing rapidly and the future is very encouraging.

A representative committee has been formed in Bombay for the creation and stimulation of interest in mission study, and it is proposed to hold a Mission Study Institute early in the monsoon. The Young Women's Christian Association is co-operating in this effort.

Nearly sixty of the non-Christian students of the Allahabad Christian College are members

of the College Young Men's Christian Association. The Association has eighteen Christian members.

The College Association of the Jaffna College Ceylon, was organized on April 26th, 1884. This was the first College Young Men's Christian Association in Asia and was one of the causes and inspirations of the great foreign student movement of the American Inter-collegiate Young Men's Christian Association, and later on the student movement of other lands. It was recently decided by the Association of the Jaffna College to commemorate the organization of their Association by the erection of a memorial tablet.

Australia.—So successful has been the work of the Brisbane Y.M.C.A., at the Oakley Cooyar Railway construction works that the Association is now planning to make similar provision for the whole of the railway construction camps in Queensland, fifteen in all. The Brisbane Association reports an increase of 103 members as compared with the previous year.

Great Britain.—Two thousand people were present at the annual meeting of the Belfast Association, at which Canon Stewart presided, supported by many of the principal clergy and merchants of the city. The Rev. John McNeil delivered a powerful address, and the general Secretary, Mr. D. A. Black, was able to report a balance on the right side of £106.

The Reverend Bishop Ingham of the Church Missionary Society in a recent address said he had seen the work in China, Japan and India, and expressed his warm admiration of it. In these countries, he said, the Y.M.C.A. was certainly an indispensable adjunct to the work of the Churches and the missionary societies.

North America.—The Canadian Associations have decided to reorganize the work on National lines. They will have, as in India, a National Council and a National headquarters. They will work in fraternal relationship with the International Committee and with the World's Alliance and the National Committee of other lands. It is hoped that the Canadian National Council will, at the very beginning of their new organization, assume a large responsibility for the work in India, and that they will help in the work for British soldiers in India.

One of the interesting new Association buildings just opened in America is the Sears-Roebuck department building. Sears-Roebuck & Co., one of the greatest mail-order houses in the country, contributed Rs. 3,00,000 toward the cost of this building. The building was opened on the 25th of January, and is already in full operation, with a membership numbering over 600. The President of Sears-Roebuck & Co. is Mr. Julius Rosenwald, who is one of the leading Jews of America. He is the same man who some time ago offered Rs. 75,000 to every Negro Association in America that would erect a building costing not less than Rs. 3,00,000. Already six cities have been enabled to erect buildings by virtue of the Rosenwald's generous offer.

Dr. J. R. Mott has been extended, by the International Committee, a most hearty and unanimous call to the General Secretaryship as soon as in his judgment he can undertake the office in justice to the obligations resting upon him. Mr. Mott replies that he cannot render his decision until after he has completed his world journey this year. The Committee will await his decision.

THE Question of the Moment.

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YOUNG MEN OF MADRAS

JUNE, 1912.

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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855; re-affirmed at the Jubilee World's Convention in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior :—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys :—Membership fee, boys under fifteen years of age, Re. 1; over fifteen and under eighteen years of age, Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

The Perfect Tribute.*

By MARY RAYMOND SHIPMAN ANDREWS.

(In Two Parts.)

PART II.

"Do you want all of the public highway? Can't a gentleman from the South even walk in the streets without—without—" and the broken sentence ended in a sob.

The anger and the insolence of the lad were nothing to the man who towered above him—to that broad mind this was a child in trouble. "My boy, the fellow that's interfering with your walking is down inside of you," he said

* A story illustrating the deep love and sympathetic heart of Abraham Lincoln who, as President of the United States during the disastrous Civil War, 1861-65, won the confidence and affection of both factions, and occupies a position of highest honor in the history of that nation to-day.

gently, and with that the astonished youngster opened his wet eyes wide and laughed a choking, childish laugh that pulled at the older man's heartstrings. "That's better, sonny," he said, and patted the slim shoulder. "Now tell me what's wrong with the world. Maybe I might help straighten it."

"Wrong, wrong!" the child raved; "everything's wrong," and launched into a mad tirade against the government from the President down.

Lincoln listened patiently, and when the lad paused for breath, "Go ahead," he said good-naturedly. "Every little helps."

With that the youngster was silent and drew himself up with stiff dignity, offended yet fascinated; unable to tear himself away from this strange giant who was so insultingly kind under his abuse, who yet inspired him with such a sense of trust and of hope,

"I want a lawyer," he said impulsively, looking up anxiously into the deep-lined face inches above him. "I don't know where to find a lawyer in this horrible city, and I must have one. I can't wait—it may be too late—I want a lawyer now," and once more he was in a fever of excitement. "What do you want with a lawyer?" Again the calm, friendly tone quieted him.

"I want him to draw a will. My brother is—" he caught his breath with a gasp in a desperate effort for self-control. "They say he's dying." He finished the sentence with a quiver in his voice, and the brave front and the trembling, childish tone went to the man's heart. "I don't believe it—he can't be dying," the boy talked on, gathering courage. "But anyway, he wants to make a will, and—and I reckon—it may be that he—he must."

"I see," the other answered gravely, and the young, torn soul felt an unreasoning confidence that he had found a friend. "Where is your brother?"

"He's in the prison hospital there—in that big building," he pointed down the street. "He's captain in our army—in the Confederate army. He was wounded at Gettysburg."

"Oh!" The deep-set eyes gazed down at the fresh face, its muscles straining under grief and responsibility, with the gentlest, most fatherly pity. "I think I can manage your job, my boy," he asked. "I used to practise law in a small way myself, and I will be glad to draw the will for you."

The young fellow had whirled him around before he had finished the sentence. "Come," he said. "Don't waste time talking—why didn't you tell me before?" and then he glanced up. He saw the ill-fitting clothes, the craglike, rough-modelled head, the awkward carriage of the man; he was too young to know what he felt beyond these was greatness. There was a tone of patronage in his voice and in the cock of his aristocratic young head as he spoke. "We can pay you, you know—we're not paupers." He fixed his eyes on Lincoln's face to watch the impression as he added, "My brother is Carter Hampton Blair, of Georgia. I'm Warrington Blair, the Hampton Court Blair you know."

"Oh!" said the President.

The lad went on;

"It would have been all right if Nellie hadn't left Washington to-day—my sister, Miss Eleanor Hampton Blair. Carter was better this morning, and so she went with the Senator. She's secretary to Senator Warrington, you know. He's on the Yankee side,"—the tone was

full of contempt—"but yet he is our cousin, and when he offered Nellie the position she would take it in spite of Carter and me. We were so poor"—the lad's pride was off its guard for the moment, melted in the soothing trust with which this stranger thrilled his soul. It was a relief to him to talk, and the large hand which rested on his shoulder as they walked seemed an assurance that his words were accorded respect and understanding. "Of course, if Nellie had been here she would have known how to get a lawyer, but Carter had a bad turn half an hour ago, and the doctor said he might get better or he might die any minute, and Carter remembered about the money, and got so excited that they said it was hurting him, so I said I'd get a lawyer, and I rushed out, and the first thing I ran against you. I'm afraid I wasn't very polite." The smile on the gaunt face above him was all the answer he needed. "I'm sorry. I apologize. It certainly was good of you to come right back with me." The child's manner was full of the assured graciousness of a high-born gentleman; there was a lovable quality in his very patronage, and the suffering and the sweetness and the pride combined held Lincoln by his sense of humour as well as by his soft heart. "You sha'n't lose anything by it," the youngster went on. "We may be poor, but we have more than plenty to pay you, I'm sure. Nellie has some jewels, you see—oh, I think several things yet. Is it very expensive to draw a will?" he asked wistfully.

"No, sonny; it's one of the cheapest things a man can do," was the hurried answer, and the child's tone showed a lighter heart.

I am glad of that, for, of course, Carter wants to leave—to leave as much as he can. You see, that's what the will is about—Carter is engaged to marry Miss Sally Maxfield, and they would have been married now if he hadn't been wounded and taken prisoner.

So, of course, like any gentleman that's engaged, he wants to give her everything that he has. Hampton Court has to come to me after Carter, but there's some money—quite a lot—only we can't get it now. And that ought to go to Carter's wife, which is what she is—just about—and if he doesn't make a will it won't. It will come to Nellie and me if—if anything should happen to Carter."

"So you're worrying for fear you will inherit some money?" Lincoln asked meditatively.

"Of course," the boy threw back impatiently. "Of course it would be a shame if it came



to Nellie and me, for we couldn't ever make her take it. We don't need it, I can look after Nellie and myself," he said proudly, with a quick, tossing motion of his fair head that was like the motion of a spirited, thoroughbred horse. They had arrived at the prison. "I can get you through all right. They all know me here," he spoke over his shoulder reassuringly to the President with a friendly glance. Dashing down the corridors in front, he did not see the guards salute the tall figure which followed him; too preoccupied to wonder at the ease of their entrance, he flew along through the big building, and behind him in large strides came his friend.

A young man, almost a boy, too—of twenty-three or twenty-four, his handsome face a white shadow, lay propped against the pillows, watching the door eagerly as they entered.

"Good boy, Warry," he greeted the little fellow; "you've got me a lawyer," and the pale features lighted with a smile of such radiance as seemed incongruous in this gruesome place. He held out his hand to the man who swung toward him, looming mountainous behind his brother's slight figure. "Thank you for coming," he said cordially, and in his tone was the same air of a *grand seigneur* as in the lad's. Suddenly a spasm of pain caught him, his head fell into the pillows, his muscles twisted, his arm about the neck of the kneeling boy tightened convulsively. Yet while the agony still held him he was smiling again with gay courage. "It nearly blew me away," he whispered, his voice shaking, but his eyes bright with amusement. "We'd better get to work before one of those little breezes carries me too far. There's pen and ink on the table, Mr.—my brother did not tell me your name."

"Your brother and I met informally," the other answered, setting the materials in order for writing. "He charged into me like a young steer," and the boy, out of his deep trouble, laughed delightedly. "My name is Lincoln."

The young officer regarded him. "That's a good name from your standpoint—you are, I take it, a Northerner?"

The deep eyes smiled whimsically. "I'm on that side of the fence. You may call me a Yankee if you'd like." "There's something about you, Mr. Lincoln," the young Georgian answered gravely, with a kindly and unconscious condescension, "which makes me wish to call you, if I may, a friend."

He had that happy instinct which shapes a sentence to fall on its smoothest surface, and the President, in whom the same instinct was strong, felt a quick comradeship with this enemy who, about to die, saluted him. He put out his great fist swiftly.

"Shake hands," he said. "Friends it is."

"Till death us do part," said the officer slowly, and smiled, and then threw back his head with a gesture like the boy's. "We must do the will," he said peremptorily.

"Yes, now we'll fix this will business, Captain Blair," the big man answered, cheerfully. "When your mind's relieved about your plunder you can rest easier and get well faster."

The sweet, brilliant smile of the Southerner shone out, his arm drew the boy's shoulder closer, and the President, with a pang, knew that his friend knew that he must die.

With direct, condensed question and clear answer the simple will was shortly drawn and the impromptu lawyer rose to take his leave. But the wounded man put out his hand.

"Don't go yet," he pleaded, with the imperious, winning accent which was characteristic of both brothers. The sudden, radiant smile broke again over the face, young, drawn with suffering, prophetic of close death. "I like you," he brought out frankly. "I've never liked a stranger as much in such short order before."

His head, fair as the boy's, lay back on the pillows, locks of hair damp against the whiteness, the blue eyes shone like jewels from the colourless face, a weak arm stretched protectingly about the young brother who pressed against him. There was so much courage, so much helplessness, so much pathos in the picture that the President's great heart throbbed with a desire to comfort them.

"I want to talk to you about that man Lincoln, your namesake," the prisoner's deep, uncertain voice went on, trying pathetically to make conversation which might interest, might hold his guest. The man who stood hesitating controlled a startled movement. "I'm Southern to the core of me, and I believe with my soul in the cause I have fought for, the cause I'm"—he stopped, and his hand caressed the boy's shoulder. "But that President of yours is a remarkable man. He's regarded as a red devil by most of us down home, you know," and he laughed, "but I've admired him all

along. He's inspired by principle; not by animosity in this fight; he's real and he's powerful and"—he lifted his head impetuously, and his eyes flashed—"and, by Jove, have you read his speech of yesterday in the papers?"

Lincoln gave him an odd look.

"No," he said, "I haven't."

"Sit down," Blair commanded. "Don't grudge a few minutes to a man in hard luck. I want to tell you about that speech. You're not so busy, but that you ought to know."

"Well, yes," said Lincoln, "perhaps I ought." He took out his watch and made a quick mental calculation. "It's only a question of going without my dinner, and the boy is dying," he thought. "If I can give him a little pleasure the dinner is a small matter." He spoke again. "It's the soldiers who are the busy men, not the lawyers, nowadays," he said. "I'll be delighted to spend a half hour with you, Captain Blair, if I won't tire you."

"That's good of you," the young officer said, and the king on his throne could not have been gracious in a more lordly yet unconscious way. "By the way, this great man isn't any relation of yours, is he, Mr. Lincoln?"

"He's a kind of connection—through my grandfather," Lincoln acknowledged. "But I know just the sort of fellow he is—you can say what you want."

"What I want to say first is this: that he yesterday made one of the great speeches of history."

"What?" demanded Lincoln, staring.

"I know what I'm talking about." The young fellow brought his thin fist down on the bed clothes. "My father was a speaker—all my uncles and my grandfather were speakers. I've been brought up on oratory. I've studied and read the best models since I was a lad in knee-breeches. And I know a great speech when I see it. And when Nellie—my sister—brought in the paper this morning and read that to me I told her at once that not six times since history began has a speech been made which was its equal. That was before she told me what the Senator said."

"What did the Senator say?" asked the quiet man who listened.

"It was Senator Warrington, to whom my sister is—is acting as secretary." The explanation was distasteful, but he went on, carried past the jog by the interest of his story. "He

was at Gettysburg yesterday, with the President's party. He told my sister that the speech so went home to the hearts of all those thousands of people that when it was ended it was as if the whole audience held its breath—there was not a hand lifted to applaud. One might as well applaud the Lord's Prayer—it would have been sacrilege. And they all felt it—down to the lowest. There was a long minute of reverent silence, no sound from all that great throng—it seems to me, an enemy, that it was the most perfect tribute that has ever been paid by any people to any orator."

The boy, lifting his hand from his brother's shoulder, to mark the effect of his brother's words, saw with surprise that in the strange lawyer's eyes were tears. But the wounded man did not notice.

"It will live, that speech. Fifty years from now American schoolboys will be learning it as part of their education. It is not merely my opinion," he went on. "Warrington says the whole country is ringing with it. And you haven't read it? And your name is Lincoln? Worry, boy, where's the paper Nellie left? I'll read the speech to Mr. Lincoln myself."

The boy had sprung to his feet and across the room, and had lifted a folded newspaper from the table. "Let me read it, Carter—it might tire you."

The giant figure which had crouched elbows on knees, in the shadows by the narrow hospital cot, heaved itself slowly upward till it loomed at its full height in air. Lincoln turned his face towards the boy standing under the flickering gas-jet and reading with soft, sliding inflections the words which had for twenty-four hours been gall and wormwood to his memory. And as the sentences slipped from the lad's mouth, behold, a miracle happened, for the man who had written them knew that they were great. He knew then, as many a lesser one has known, that out of a little loving kindness had come great joy: that he had wrested with gentleness a blessing from his enemy.

"Fourscore and seven years ago," the fresh voice began, and the face of the dying man stood out while in the white pillows, sharp with eagerness, and the face of the President shone as he listened as if to new words. The speech of yesterday, the speech, the deep silence which followed it, all were illuminated, as his mind went back, with new meaning. With the realization that the stillness had meant not indifference, but perhaps, as this generous

enemy had said, "The most perfect tribute ever paid by any people to any orator," there came to him a rush of glad strength to bear the burdens of the nation. The boy's tones ended clearly, deliberately:

"We here highly resolve that these dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the earth."

There was deep stillness in the hospital ward as there had been stillness on the field of Gettysburg. The soldier's voice broke it. "It is a wonderful speech," he said. "There is nothing finer. Other men have spoken stirring words, for the North and for the South, but never before, I think, with the love of both breathing through them. It is only the greatest who can be a partisan without bitterness, and only such to-day may call himself not Northern or Southern, but American. To feel that your enemy can fight you to death without malice, with charity—it lifts country, it lifts humanity to something worth dying for. They are beautiful, broad words, and the sting of war would be drawn if the soul of Lincoln could be breathed into the armies." Do you agree with me?" he demanded abruptly, and Lincoln answered slowly, from a happy heart.

"I believe it is a good speech," he said. The impetuous Southerner went on: "Of course, it's all wrong from my point of view," and the gentleness of his look made the words charming. "The thought which underlies it is warped, inverted, as I look at it, yet that doesn't alter my admiration of the man and of his words. I'd like to put my hand in his before I die," he said, and the sudden, brilliant, sweet smile lit the transparency of his face like a lamp; "and I'd like to tell him that I know that what we're all fighting for, the best of us, is the right of our country as it is given us to see it." He was laboring a bit with the words now as if he were tired, but he hushed the boy imperiously. "When a man gets so close to death's door that he feels the wind through it from a larger atmosphere, then the small things are blown away. The bitterness of the fight has faded for me. I only feel the love of country, the satisfaction of giving my life for it. The speech—that speech—has made it look higher and simpler—your side as well as ours. I would like to put my hand in Abraham Lincoln's."

The clear, deep voice, with its hesitations, its catch of weakness, stopped short. Convulsively the hand shot out and caught at the great fingers that hung near him, pulling the President, with the strength of agony, to his knees by the cot. The prisoner was writhing in an attack of mortal pain, while he held, unknowing that he held it, the hand of his new friend in a torturing grip. The door of death has opened wide and a stormy wind was carrying the bright, conquered spirit into that larger atmosphere of which he had spoken. Suddenly the struggle ceased, the unconscious head rested in the boy's arms, and the hand of the Southern soldier lay quiet, where he had wished to place it, in the hand of Abraham Lincoln.

Laymen's Conference Proposed.

At the request of several laymen who have been attending the Pallavaram student camps of the Y.M.C.A., a general meeting of the Indian Christian Laymen was convened on the 27th of April, to consider the feasibility of holding a laymen's conference, at a secluded outside station, to meet the special needs of the employed men with a view to promote Christian fellowship and unity, to deepen their spiritual life and to create indigenous missionary enterprise. Mr. E. S. Hensman was appointed the chairman, and a Sub-committee is working out the details of the arrangements for the Conference. The date, place and other arrangements connected with the Conference will be announced later on.

News and Notes.

Mr. F. V. Slack, travelling in the interests of the National Council, stopped in Madras on May 9th on his way to a Student Camp on the Malabar Coast. On his return trip, on May 15th, he reported a very successful camp.

Messrs. C. W. Whitehair and J. S. David have returned from their vacations. Messrs. Manuel Paul and Herman are now released from their duties for a short time.

The last letters received from Mr. and Mrs. Ewing were posted at Nagasaki, Japan. They were enjoying a very pleasant voyage, and had visited the Association at Shanghai. By this time they have reached America.

Mrs. E. C. Worman is improving rapidly, and will be enjoying normal health soon.

A dozen tennis players are keeping both courts occupied, in spite of the warm weather.

Educational Notes.

SCHOOL OF COMMERCE.

The Government Technical Examinations are now over and we expect good results this year in all the subjects.

The Classes will open for the first term of 1912-13 on Monday the 1st July, and regular work will commence a day or two later. Applications for admission should be sent in early, as no admissions will be made after the 22nd. As the enrolment in the Typewriting class will be very limited, students should join early to avoid disappointment.

Students who have not passed the Matriculation or School Final examination must join the English class whether they are employed or not, and no exception whatever will be made. The rule with regard to attendance, fees, etc., will be strictly enforced. As regards fees, if the total amount payable, excluding membership fee, exceeds Rs. 10, it may be paid in two instalments,—the first instalment being paid on the date of joining, and the second a month from date of payment of the first. If the second instalment is not paid on due date a fine of eight annas will be imposed.

All students must be members of the Association. The books in the Technical Library will be given out to Elementary students only, after October; but students of the Intermediate and Advanced grades can use them from date of joining. A complete set of the new Commercial Encyclopedia has been ordered and will prove a valuable addition to the Library. Reference to these books can only be made during class hours.

Information regarding the time of meeting of the different classes and the text books to be used can be had at the office.

Royapettah Boys' Department.

The first Anniversary of the above Department was celebrated on Saturday, 3rd May, with the following programme:—

Prayer.—Mr. Vedomuthu.

An English Recitation on "The Seven Ages of Man" by Master Dawson.

A Lyric by Master Gnaniah.

A Dialogue between "Two Robbers" by Masters Enoch and Raja.

A Tamil Song by Natesan.

A Comic Play.

The Actions of a Robber.

Sithar Playing by Master Enoch.

Secretary's Annual Report.

Address by Rev. T. Subrahmaniam.

Chairman's Remarks.

Vote of Thanks.

National Anthem.

ANNUAL REPORT (1911-12).

Formation.—At the kind invitation of Mr. Ewing some of the Christian boys of Royapettah met in this compound on the 1st September 1910 and spent a pleasant hour in a game of Badminton. Mr. Ewing in a very interesting manner explained to all present the objects of a good club and the privileges of being members of the same. A club was thus formed and was named "The Sunnyside Recreation Club." This club existed for about six months. After the close of this period this club ceased to exist and became the Boys' department of the Y. M. C. A. at Royapettah.

The objects.—The objects of this are two, namely:—(1) To encourage Bible study amongst boys; and (2) to engage them in outdoor and indoor games. In short, to train them morally, mentally and physically.

Office-bearers.—Mr. V. A. Devasundram, the hon. secretary; Mr. C. N. Damodaran, the captain; Master D. V. Raja, property manager.

Management.—A monthly business meeting is held when all business with the department is transacted.

Membership.—The membership consists of two classes, namely:—Juniors and Sub-juniors. Boys between the ages of 15 and 18 inclusive are included in the Junior section. And those between 9 and 14 years of age are included in the Sub-junior section.

The members on the roll during the 1st term were 22, of whom 2 left. But in this term we are glad to say two members joined maintaining the same number. Of these, only 15 are fully paid-up members.

Bible classes.—Bible classes were held regularly. We followed the "Bible Study Course" of the Y. M. C. A. on "The Men who Dared."

There had been in existence two classes; one for the Christian and another for the non-Christian members. The class for the Christians was taken by Mr. Clarke Sundram to whom we owe our heartfelt thanks. The class for the non-Christian boys was taken by the Secretary. In the latter part of the year these classes were not held quite regularly, owing to the Public and School examinations.

Other meetings.—There were on the whole four Literary meetings in which lectures were given on the Lives of John Ruskin, Livingstone, Booker T. Washington and others. There were one or two social meetings here in addition to the many social meetings at the Esplanade Association building to which our members were invited.

Lantern lectures.—We had three Lantern lectures. They were on "The Wild Animals," "The Life of Martin Luther," and "The Scenes of Madras and N. America" by Messrs. S. Manuel, H. W. White, and R. L. Ewing, respectively.

Socials.—The cost of the Socials held here is met by the contributions of the members themselves who subscribe cheerfully, always acting on the principle of "Self-help."

Athletics.—I am glad to say that our boys are good at sports always. They have had both Badminton and Football games. They have played Badminton twice a week, and Football thrice a week. Recently, for want of a good ground Football has not been regularly played. But thanks to the Rev. Canon G. Goldsmith, who has been kind enough to give a piece of ground for us to play. In future, we hope to have regular games of Football.

Boys' Branch.

All the activities of the Branch will commence in full vigour from the third week of June.

The General Programme of work for this term will be as follows:—

Special effort be put forth by every member to enlist three new members.

An opening Social Meeting of members be held on Saturday, 6th July, to which all old members and prospective members be specially invited.

Competitions in Indoor games be held in July.

The Garden Club be re-started as soon as the monsoon sets in.

Tournaments in Football and Badminton and the Annual Sports be conducted in August.

Literary Meetings and Holiday Excursions be arranged regularly by the respective Committees.

Weekly Bible Classes and monthly Lantern Lectures be held.

New Office-bearers be appointed early in July.

We extend a most cordial welcome to all our members who have returned from their vacation, and wish them health and success.

The following boys have been successful in the Annual Examination in Bible Study, maximum being 80 and minimum 35 marks:—A. S. Govindarajulu 65, T. Ramachandrudu 61, S. Joseph, 54, D. V. Rajah, D. W. Dawson, Charles Newman, I. G. Samuel.

The same course of study will be continued during this term. When we have completed that course a final examination will be held.

The Sub-Junior Football Club and the Badminton Club Members are not discouraged by the smallness of their number or by the severity of the weather.

John Pelly Army Branch.

Things have been rather quiet during this month.

The Branch still continues to press forward.

The Reading Room has been used by about 20 men nightly.

The Billiard Table is used much better, and it is hoped that the debt of Rs. 165 that is owed for renewing cloth and balls will be soon wiped out.

The Furlough Quarters have been used by about 10 men during the month.

The P. S. Es. still continue to be well attended, especially on the 1st Sunday of the month, when Mrs. Norman Bennet conducts the meeting.

The Secretary spent a pleasant week at Bangalore during April, and learnt much from Mr. Callan, especially regarding camp work, which we hope to start next October.

Mr. Whitehair, our General Secretary, has returned from his short trip to the Hills. He seems in good trim, but he must refrain

from doing such violent exercise (such as chopping his own wood), the next time he goes for a holiday.

The membership still continues to give some anxiety. We hope to have a trip to Ennore next month; so come, men, join us and take part in this trip.

The Restaurant still continues to do well, under Mr Heap's management. He has at last got his new marble top tables in use, and seems quite proud of them.

In conclusion, let us mention the fact that the Army Branch is open to all European civilians who would like to become members.

The Association the World Around.

The Association movement sustained an irreparable loss on Saturday, April 6th, in the tragic death, as the result of a cycling accident near Cambridge, of Mr. Frank Howe, General Secretary of the National Council of Y.M.C.As. After education at Bedford Grammar School he engaged for some years in journalistic work, and in 1890 became identified with the Y.M.C.A. as assistant to the late Mr. W. H. Mills, the first Secretary of the National Council, whom he eventually succeeded in 1910. It is difficult to over-estimate the value of his services during the last twenty years. While holding tenaciously to the evangelical principles upon which the Association has been built, he nevertheless at all times welcomed new ideas, and in almost all developments of recent years played a leading part. He was a remarkably strenuous worker, and possessed a strong faith in the world-wide possibilities of the Association movement. Beyond his more immediate interests Mr. Howe's activities included membership of the Y. M. C. A. World's Committee, and his services were always greatly appreciated at the meetings of that body in Geneva. He leaves a widow and two sons. The funeral at Bedford on Thursday, April 11th, was attended by a large number of Association and personal friends. Prior to the interment an impressive service was held at the Howard Memorial Chapel, at which addresses were delivered by the Rev. Frank H. Wheeler, of St. Albans, and Major Frank Young, Honorary Secretary of the National Council.

India.—The Secunderabad Branch of the Y. M. C. A. has at last been granted the building site it applied for on the maidan near the

parade ground, and building operations are to be immediately commenced. It will be remembered that Rs. 12,000 was collected by a special effort some months ago for this purpose.

A. C. Harte has returned to his work at Bombay very much rested by his vacation.

An exceedingly interesting and attractive exhibition and sale of the art crafts of India was held in the Central Branch, Calcutta, April 9th and 10th. Jewellery, precious stones, silverware, purdahs, rugs, pottery, Jaipur lacquer, Benares brass, damascene ware, etc., were displayed for sale, and the whole exhibit gave a clear idea of the various examples of art and workmanship of India. Native workers in silver, brass and clay were present. There was a band of Indian musicians and various "side shows," jugglers, snake charmers, etc., were also to be seen. The Maharani of Burdwan took an active interest and opened the exhibition. The Maharajah of Burdwan was also present. A large party of tourists from the Ss. *Cleveland* were present, as well as many Calcutta residents. The exhibition was managed by the Ladies' Auxiliary Committee of the Calcutta Association. It is understood that there was a profit of about Rs. 1,700. A great proportion of the objects sold came from various Missions throughout India, so that they too profited by the sale.

The work at the Bourdillon Branch, Bangalore, has received a fresh impetus since the arrival of S. P. Soondrum, the newly-appointed secretary for the Branch. Mr. Soondrum is proving again the great value of direct personal contact between the secretary and members, and his work has resulted in a considerable strengthening of the position of the Branch. There are at present fifty members. A Mission Study class, conducted by the Rev. G. E. Phillips, M. A., of the United Theological College, has an average attendance of twelve men. A Bible class and a Literary Union will be started. The work was considerably helped by the visit of Mr. B. C. Sircar, who delivered two impressive lectures to educated Hindus. This is the first time such lectures have been delivered in the Bourdillon Branch. The audience on each occasion amounted to about three hundred men and the lectures were much appreciated by all.

The Young Women's Christian Association of Colombo are again to be congratulated upon the success of their efforts to secure money for a new building. News has recently come that

Miss Grace Dodge, Chairman of the National Board of Young Women's Christian Associations in America, has contributed Rs. 15,000 toward the Building Fund. Miss Dodge has been a very liberal supporter of the Young Women's Christian Association in America, and the Association in Colombo is very fortunate in having secured her interest.

The annual meeting of the Karachi Association was held on April 1st in the presence of about three hundred members and guests. The Hon'ble Mr. M. de P. Webb, C. I. E., President of the Association, presided and presented the Directors' report and financial statement for the year ending 31st March, 1912. The notable feature of the year's work was the successful inauguration of a canvass for a fund for a building, the Rs. 15,000 to be raised locally having been fully covered.

The Bishop of Lahore made the principal address of the evening and appealed for a genuine, simple, frank friendship between Europeans and Indians in the Association. His message was that the members of the Association should show by their example that higher life—life physical, life mental, life moral, life spiritual—was theirs, and thereby manifest that they were taking advantage of the heritage they had received in Him whom they worship as their Lord of life.

A ringing appeal has been sent out by the *Adana* Young Men's Christian Association signed by its secretary Mr. Sisag S. Manougian, for funds for the purchase of ground and the erection of an Association building. Since the events of April 1909, the population of Adana has greatly increased, owing to the newly opening work to be found there. But with the increase in numbers has come also an increase in vice and consequent misery, and an organized campaign is needed to save the young men of the city from moral destruction far more terrible than the slaughter of two and a half years ago.

"To add to the harm already imparted, many foreigners came to Adana for the new Baghdad railway. This railroad enterprise distributed a great deal of money and added impulse to trade. These brought drinking and all kinds of immorality. Think of a people among whom the faith of many has been shattered by the awful past and the present delay of justice. They see a new way to indulge their passions and to gain enough money to spend in these ways which attract and tempt them, though it

be to their destruction. You will understand the dreadful condition by the following facts. When Bahri Pasha, the last governor of the old regime, came to Adana there were fourteen drinking places in the city. During the ten years of his stay, by the advice of some of his friends, the number increased to forty. After the declaration of the new Constitution, in order 'to be close followers of civilized people,' leave was given for more saloons, so that just before the massacre they numbered about seventy. Now, two and a half years after, there are more than 220!"

As a counter-attraction to these and other traps of the evil one, an Association building is desperately needed and earnestly desired. Such a building, under proper management, may prove the means for rescuing thousands of young men of all nationalities. The circular goes on to say:—"Do not forget that many of these young men who are gambling with their character and bartering their souls are the only helpers of the widows and orphans, and are the last hopes of the families. They are the candidates to fill the empty places of the dead in the churches, the ones left as witnesses to Christianity in this country. In short, they are *young men*, the hope and foundation of future families, the church, nation or country to which they belong."

The Bishop of London, who has been paying a visit to Egypt, was present at a largely attended meeting at the *Cairo* Young Men's Christian Association, when he and Lord Kinnaird delivered addresses.

Word has come of the visits of A. G. Fraser, Esq., Principal of Trinity College, Kandy, to Montreal, Canada, and Mobile, Alabama. In *Montreal* Mr. Fraser spoke on "British Rule in India" before the Canadian Club, an organization of the leading public men of the city, and also was the guest of honour at a dinner given by the Association of McGill University. This Association is represented in Ceylon by Mr. Murray Brooks.

Mrs. Ann Maria Fisher, who had been a slave, distributed by her will about \$70,000 amongst institutions for coloured people, giving \$500 to the Carleton Avenue Branch of the *Brooklyn* Young Men's Christian Association.

No fewer than seven banks in *Winnipeg* have presented membership tickets of the Association to all employees on their staff who wish to make use of them.

Torquay has raised £130 in a fortnight in partial liquidation of a furnishing debt.

At the first annual meeting of the Cullingworth Y. M. C. A. a membership of seventy-two and a clean balance sheet were reported. Mr. Percy Greenwood presided. It is proposed to secure larger premises in the near future.

Work at the London Central Association is developing in a gratifying manner. The Sunday afternoon meetings, conducted by Mr. J. J. Virgo, continue to attract large numbers. Over 200 gymnasts are now enrolled, whilst the swimming, photographic and cricket clubs and other branches of social and intellectual activity are all doing splendidly. Everyone of the two hundred and thirty-nine beds in the new building is now occupied, and large numbers of applications have had to be refused.

The Sheffield Association is joining hands with four of the leading charities of the city in a large bazaar to be held in November next by means of which it is hoped to raise at least £3,000 in their common interests. Mr. F. J. Chamberlain is acting as Secretary of the project.

By kind invitation of Lord Kinnaird, the Australian and South African teams, which have recently arrived in this country for the Triangular Cricket Contest, have been entertained to breakfast at the London Central Association. With few exceptions, all members of the teams were present. Lord Kinnaird, who presided, extended a hearty welcome to the visitors, and was warmly supported by Mr. J. J. Virgo and Mr. J. E. K. Studd. Mr. Sid. Gregory responded on behalf of the Australians, and Mr. R. H. Mitchell for the South Africans.

Henley-on-Thames has raised £21 in a month for missionary work. Amongst other ingenious methods of getting together the money was that of growing mustard and cress on the roof of a large bicycle shed! At a recent gymnastic display at the Town Hall over four hundred people were present. At a later date a gymnastic competition was held in the Association for three medals presented by the President, Mr. Leonard Noble, Mr. Phil. Sutton (Chairman), and the Mayor of Henley.

At the Spring conference of the West Metropolitan Union at Kilburn an illuminated address was presented to Dr. Parker Young, in recognition of the great services he has so consistently rendered to young men throughout his long career. The presentation was made by Sir William Godsell, while Messrs. G. A. Kidner, A. W. J. Russel and W. T. S. Murr also added their meed of testimony. Dr. Parker Young's connection with the work in West London goes back for fifty years. In his early days, as a medical student, he first came into contact with the Y. M. C. A. at Stafford Rooms, and from that day to this his interest has never flagged.

Southport Y. M. C. A., with its usual enterprise, has secured Captain Amundsen, the discoverer of the South Pole, for a lecture in the early Winter.

For some years past the Chicago Association has employed the services of a "Christian mother," whose entire time is occupied in befriending sick and homeless young men in hospitals and boarding-houses. Her work is made possible by the income from a gift of £2,000 made to the Association by Mr. James Reynolds for this specific purpose.



YOUNG MEN OF MADRAS

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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Missionary Statesmanship with

Relation to Young People's

Work in India.*

By REV. BRENTON T. BADLEY, LUCKNOW.

Where there is a pronounced symptom there must be a definite cause of the trouble, and when the cause has been discovered, the cure is probable. The truth embodied in this statement has great significance for all who are interested in the missionary cause in India. By way of introduction, we may consider the subject under the three heads of symptom, cause and cure.

* A paper read at the North India Conference of Christian Workers, Mussorie.

Membership in the Madras Y. M. C. A.

Senior—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys—Membership fee, boys under fifteen years of age, Re. 1; over fifteen and under eighteen years of age, Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

I. SYMPTOM—There was a time when missionaries in India were so completely taken up, as it were, with viewing their converts as the *fruit* of their labours, that they scarcely expected them in turn to bear fruit. This situation has completely changed, and now nothing is commoner than to find the missionary looking for fruit in the lives of converts, or lamenting the lack of fruitfulness in the Indian Church. Among other things, there is experienced by missions in this land a dearth of well-educated men in the ministry which is out of proportion to the number of such men in the Indian Christian community. On the other hand, it seems to be the common experience that among the laity in the Indian Church there is not the aggressive Christian spirit which all of us long to see. It will be generally conceded that in these matters we are facing a most undesirable situation in the indigenous Church. Nor do the passing days

bring the consolation that time, of itself, will bring the desired change. Missionary activity while at high tide with a large, and one feels growing, number of individuals, is at low tide indeed so far as the mass of our membership is concerned. Facing the situation honestly, and looking at it in its broad aspects, we are compelled to admit this.

II. CAUSE :—When we turn to look for the cause of this, there seem to be as many as the different points of view. Those who are officially connected with the Foreign Mission Boards will have their own explanation, the Christian public of our Home Churches will have theirs, while tourists and the domiciled community in this land will offer still others. Passing over all these, we still have left two great classes, whose views are of the greatest importance. First there is the Indian Church itself, which has in recent years left us in no doubt as to their views in this matter. Those persons of this Church who have an opinion to express, claim that interest in mission work is not greater for several reasons, and among them these :—that Christianity has been introduced into India in a western garb which makes it impossible for Indians to rightly appreciate it : that missionary activities are carried on under a form of organization which is also western and entirely foreign to the genius of the people of this land : that no adequate share in the management of mission work is given to Indians, which leaves them without the sense of responsibility and shuts out the possibility of their proper development : that the salaries paid to mission workers are too low and the whole financial system so objectionable that many of the best men are necessarily kept out of mission service : that the ecclesiastical standing of Indian members in mission circles is a cause of friction which makes the best results impossible : that the social gap between missionaries and their Indian co-workers makes true co-operation impossible, and greatly handicaps the Indian Christian community : that individual missionaries—not a great number, and yet all too many—manifest an overbearing spirit, and have a desire for exercising authority, which repels Indians, and drives away many of the best men from mission service : and that the sects and divisions which the Western Church has introduced into this land are the fruitful cause of much of our failure to win India for Christ.

No thoughtful missionary, with any experience in this country, will think lightly of the

causes which have here been briefly summarised. These things demand, and *must* receive our most careful attention. On the other hand, this lack of interest in mission work in India is otherwise explained by members representing the side of the foreign missionary. According to these persons the reason is that Indian Christians have not yet that adequate motive power which will impel to service for the Master in spite of difficulties even greater than those by which they are here faced : that Indian Christians are magnifying non-essentials, are demanding rights and privileges which can only follow a normal development within the indigenous Church which must require much time, and are failing to use present opportunities because of this unfortunate grasping after what lies in the future : that the social question is unnecessarily dragged in, causing ill-feeling and creating confusion in the real issue involved : and that, ultimately, something can be explained by the want of western "hustle" in all that pertains to aggressive work in the interests of the Kingdom. But probably the most usual explanation is that the Indian Church needs *revival*, and that the coming of pentecostal power will alone solve the problem. This last explanation goes deepest of all, and is one which all parties will at once accept.

In addition to all these offered explanations the respective merits of which it is not the object of this paper to consider, your attention now is invited to one in particular, and a consideration of which brings us to the subject of this paper.

Nothing goes more surely to the root of any trouble that may exist in the present generation than what was done for the men and women of our present Indian Church when they were young. The failure or success of their early training and the influences of their early surroundings are reflected in what we now see in them as mature men and women. If the Church is failing to-day in its missionary work, the foundation of this failure was laid ten, twenty, thirty years ago. Just as certainly also, our policy in young people's work to-day is largely determining what we shall reap in the coming generation. These statements do not have to be urged in order to be admitted by this gathering, and the position taken in this paper is that the largest, purely human, contributing factor to the present missionary situation in India, is the failure in the past to give our young people the proper conception

of the missionary enterprise, as well as the facts which must precede missionary enthusiasm. We have failed to educate them along missionary lines and yet have been expecting them to respond to the call for mission service. We have failed to impress them with the need of the situation, and then have been unreasonably disappointed because they did not consecrate their lives to the cause. To the extent that we have not failed in all this, we are meeting with success.

III. CURE.—So much for symptom and cause. In considering the cure, we come to the practical side of this question. The proposed cure in any case will be determined by the assigned cause. And so the Indian Church may be expected to urge reform in mission methods and policy, while missionaries will naturally plead for more consecration and a fuller acceptance of the Holy Spirit in His empowering personality. For the same reason, this paper will lay the emphasis on the need of an adequate plan for the proper education of our young people, and the Church as a whole, with regard to missionary work. The situation which confronts us, as well as the opportunities which present themselves, call for definite action all along the line of our missionary forces. It would take too much time to give in detail all the things which should receive our attention in this matter, but three may be specially mentioned. (i) We should make more adequate arrangements for thoroughly grounding our young people in the teachings of the Bible. There is room for much improvement at this point. We need to systematise this work, devote more time to it in our scheme of education, introduce the best text books and helps of all kinds, and unify our efforts so as to insure the best results. An Indian Church, with only a superficial or partial knowledge of the word of God can never be strong in character or work. From such a Church we can expect no aggressive service for the Kingdom of God. (ii) We need Training Conferences for our young people, where the choicest spirits of all our Churches can come together to receive instruction and inspiration, and be prepared for effective leadership in their own communities. With all the Conventions and Conferences we have in this land, we have none which is inter-denominational, aiming to accomplish such a work. In this line we have nothing which corresponds to the Summer Institutes and Conferences which are held in Great Britain and America, and which have influenced so

greatly the whole student body and young people of those countries. Their inauguration there was not a matter of chance, and without them here we shall fail to do our best. A most earnest plea is here made for such inter-denominational Training Institutes, devoted exclusively to equipping our Christian youth for an aggressive missionary campaign. (iii) And now your attention is especially directed to Mission study, as probably the most important single factor in this work.

The fact that India is itself a mission field does not imply that Mission Study has no place here. It has already been fairly started. Let us take up a consideration of this subject with the question :—

WHAT MAY MISSION STUDY BE EXPECTED TO ACCOMPLISH ?

We reply by indicating some of the most important results which may be expected to follow it.

(1) Mission Study, introduced among the members of our English Churches, among civilians and station people generally, will bring to them a new vision of the whole enterprise, will turn indifference into keen interest, and open up for this most important section of our Christian community in India, a channel for practical effort, and furnish as nothing else could an incentive for devoting money to this cause. Moreover it will give us the "point of contact" with a class which though of untold value to our work, has been all too much neglected. Time and tact only are required to bring about results : the field is ready. Miss Cowan of Scotland who has been in India the last few months, engaged in organising and conducting Mission Study Circles among this as well as other classes of people, writes :—"Women with many social engagements have given up a weekly morning hour in Simla, in Madras and in Bombay to Mission Study." Under the title of "Impressions of Mission Study in India," she writes at length "from actual experience of what has been successfully done in different places with the deepest results."

(2) Mission Study will give Indian Christian workers in our Missions a new incentive for service, and in some respects put a new interpretation upon their duty to their land. If anywhere ignorance is a cause of weakness, surely here through it the cause of our Master is suffering deep loss. If there is among some of them a tendency to professionalism, if there

of things worth while. This habit also makes for permanence of personal religion. Bishop Bashford, of China, said, recently, "A habit of personal, daily Bible study, formed in connection with the voluntary Bible study work of Ohio Wesleyan University thirty years ago, was the most important decision in my life during the last quarter of a century."

A veteran missionary in China in speaking to some candidates for Christian missions said: "You may speak fluently the Chinese language; you may live in a Chinese house; you may learn to eat with chop sticks, and even wear a queue, but without a daily habit of Bible study and prayer you will be a failure as a foreign missionary."

The daily study of the Bible serves as a real corrective by bringing continually before the mind and heart essential realities. There is such a thing as efficiency without success—energy without liberty. Life and action often seem to be getting ahead of themselves. The propelling forces become stronger than the directive forces. In short, efficiency always waits upon right vision. Someone has defined fanaticism as "doubling your enthusiasm when you have lost your aim." Lord Beaconsfield has said that the man who is formidable is the man of one desire. It is good to have exclusive desire,—to care for one thing most of all, providing that exclusive desire for that one thing is the thing. Men amid the multitudinous voices that call them in all directions are in daily peril of forgetting where the chief accent of life should be placed. The daily communion with God through His word brings a clarity of perspective that puts and keeps first things first,—correcting harmful tendencies before they become settled conditions.

A daily habit of studying the Bible will save a man from his besetting sin. The testimony of hundreds of men is to the effect that it is practically impossible for a man to live in sin during the exercise of the habit of a daily half hour of Bible study and prayer. There is peculiar purifying influence exerted by the Word of God. It seems to accomplish a cleansing renewal of the heart which it is difficult to put into words. A Chinese pastor, in speaking to his people recently concerning the influence of Bible study, gave a description of how the rice women go down to the river to cleanse their rice. The rice in the dish seems fairly clean before the water is poured over it, but after it has been cleansed by the clear water of the river it takes on an indescribable

whiteness, little particles of dust are cleansed away. "Now ye are clean through the word which I have spoken unto you." The Bible thus charges the new day with ideas of righteousness. It gives what neither study nor action can completely give, namely, the sense of right and wrong. It brings men into the realm of action and will concerning individual conduct. "In the last analysis," said Governor Charles E. Hughes recently, "we must depend upon what men are in themselves and what restraints they enforce upon themselves." An old, high caste Brahmin in Calcutta said to one of the workers at the close of a meeting: "India must have the Bible in order that the individual conscience of Indians may be stirred." The Psalmist said: "I call my own ways to remembrance and turn my feet unto thy testimonies."

There is real need in these times that men keep alive their sense of destiny—their consciousness of real mission. A daily habit of Bible study is vital to this end, since it roots faith in God, rather than in men or things. To have daily contact with the life of Jesus Christ is to have a constantly renewed sense of individuality. The gospel of John reflecting the purposeful spirit of Jesus, who was ever conscious of the Father who sent Him, keeps before the man the "greater works." To read these words daily is to enter a world where money is not the moving power, and self-interest is not the guiding star. It is easy to become a religious machine, a mere craftsman in the work of the church. It is harder to be a man with a great man's vision and sense of a great man's destiny. It is easy for a man to become a follower and a mere cog in the wheel of routine, but it is much more difficult for him to lead men and see fresh visions calling him forth often to be alone. Such vision can only be kept alive by daily thought and meditation upon him who said: "My meat is to do the will of him that sent me and to accomplish his work."

News and Notes.

It is with real regret that we learn of the resignation of J. S. David, Membership Secretary. Mr. David has made a place for himself in Association activities that will be difficult to fill. He has accepted the call of the National Council and will attend the Training school at Calcutta this year, preparatory to entering the Association work as a life work.

Mr. F. V. Slack of the National Council spent June 20th with us, discussing various phases of student work and problems.

We regret to hear of the deaths of the mothers of Mr. and Mrs. Paul both occurring within a week. Our sincere sympathy is extended to them in their sorrow.

Mr. Whitehair and Mr. A. R. Clark made a short visit to Kodaikanal, Mr. Whitehair returning with them.

Professor J. B. Raju of Agra is renewing old acquaintances about the Association and visiting friends in Madras.

Mr. J. H. Lang, Secretary at Hyderabad, and the first foreign representative of the Associations of Australasia, visited Mr. Whitehair on June 12th en route to Coonoor.

Department Notes.

EDUCATIONAL.

School of Commerce.

The first term of 1912-13 opened on the 1st of this month and regular work commenced on the 5th. Applications for admission are coming in rapidly and we expect a good enrolment this year. Admissions will be closed on the 25th.

Some of the Technical Examination results are out and we give below the names of our students who have passed:—

Banking (Inter.)

(4 sent up—2 passed.)

M. R. Bangara

M. V. Rajam Iyer

Typewriting (Elem.)

(16 sent up—11 passed.)

P. M. Thumbusawmi	P. Venugopal Chetti
M. R. Bangara	Elisha Peeraji
Isaac Solomon	T. Seshiah
A. K. Lakshmikantham	S. Siva Raman
C. M. Ethirajan	D. J. Sundara Raj
V. Gnanasambandam	

The last inspection report, is very encouraging. The Inspector of Schools, IV. Circle, remarks:—

"This Institution continues to do useful work. It may be affiliated to High Schools around for instruction in the Commercial subjects of Group C. of the scheme of Secondary School Leaving Certificates."

Religious.—During the past two months the Sunday Meetings have been held in the devotional room instead of the auditorium. Although the attendance has been small during the absence of the students, still the meetings have been appreciated by those who could attend them. Beginning with Sunday, July 7th, the meetings will be held in the auditorium at four o'clock. Singers are wanted who will be willing to form a quartette or quire to provide special music for these meetings and special occasions.

Note the schedule given below:—

July 7, Dr. D. A. R. Rau.

" 14, Rev. J. J. Ellis, M.A., B.Sc.

" 21, (To be announced.)

" 28, J. H. Lang, B.A.

The meetings will begin promptly at four o'clock.

Social and Membership.—A social for the hostel members will be held on July 13th, when a hearty welcome will be extended to all hostel members. It is hoped that the new members may be made to feel at home. Watch for an announcement for the large membership social to be held during July.

Physical.—The gymnasium classes will be organised on July 15th. The class for Juniors will meet at 4-30 and the seniors at 5-30, both classes meeting on Mondays, Wednesdays and Fridays. Exercises with dumb-bells, Indian clubs, parallel bars, running, jumping and various forms of drills to develop the body normally. Lectures in hygiene and sanitation will be arranged during the term. The following gymnasium fees will be charged, Juniors As. 4, Seniors Re. 1. The members only of the gymnasium classes will have the privilege of using the apparatus on Tuesdays, Thursdays, and Saturdays after 4 P.M.

Football.—The two teams organized before vacation will return to the field within a few days. The Burmese students are contemplating the organization of a team, and it is hoped they will enter the game as a team.

Tennis.—Several players have persisted in the game during the hot weather, and this group of loyal enthusiasts will be joined by many others, now that the colleges are open and the cooler weather has set in. Both courts are being repaired and put in good condition. See the Honorary Secretary about joining the club. The fees will be the same as formerly, membership in the Association, and Re. 1 per month which is used to buy balls and pay pickers.

is narrowness of vision resulting in inferior work, the new vista which Mission Study will open up and the new emotions which it will awaken within them, will in many cases transform both the man and his work. The facts which Mission Study brings before one, make it forever impossible to look upon the shepherdless multitudes without being moved with compassion.

(3) No class in our Indian Christian community may be expected to benefit more directly from such study than those who are teachers in our Mission Schools. It is probably generally true that young men and women take employment in our Mission Schools without realizing the relation of that service to the whole missionary enterprise, and without understanding the opportunities which it places before them. The result is that such teachers, while exercising a helpful influence in the school, do not contribute what they might to the missionary propaganda of our institutions. Thus we lose the active co-operation of an army of young men and women whose lives, enriched and inspired with high missionary ideals such as always come through Mission Study, are capable of transforming the whole atmosphere of our schools, and making those institutions what they were expected to be by those who gave their lives to the founding of them.

(4) In the next place, such study will reach and bring into line many of our Indian laymen, a class whom we are now signally failing to draw into this campaign. What an inspiring sight it would be to see in every one of our leading Indian Churches an intelligent group of laymen sitting down week after week to seriously study the missionary situation, and then planning how best to invest their time and money in bringing in the Kingdom. Will anything but Mission Study with God's blessing, bring this about?

(5) But the most direct fruit from such study may be expected from its introduction among our students in Colleges and High Schools. It is here we are suffering the greatest losses, and to this class we should turn our special attention. So long as the ranks of our mission workers are not more largely filled up from this class of young people on whom we bestow the best intellectual training which it is in our power to give, just so long must we lack the very element most calculated to give us success. As things now stand, our educated young men seem almost to

know from the beginning of their course that they will not enter mission service. Mission Study will put the question before them in a new light, and give them an opportunity to intelligently decide this great question. There is at present nothing in the school curriculum, nothing in the church life and nothing in the home which is intended to give or which does give them the great facts that bear upon this work—the facts which came to us with illuminating and convincing power when we saw the lost condition of these great heathen lands, and learned that to follow the Master meant to devote our lives to the regeneration of their people, even as He gave His life for us and for them. How long, alas, we have left our young people in India without influence of these great facts in their lives! Surely the whole situation challenges us to move forward and give them the illumination and inspiration which we are so abundantly able to do. Are we in India to perpetuate the mistake which has been made by both America and England in this matter—are we to have our hand on the heads of our boys and girls in their early years, only to remove it from them in the years of their young manhood and boyhood, and then, lamenting the loss to the Church, spend the rest of our time in the great effort (alas, so often fruitless!) of winning them back to the Church and its service? Shall we not while we still have them with us in our schools, so teach them Christ, and so fire them with His missionary spirit that for all their years to come they may follow the Master in service as well as bear His name? "It is a glorious thing," exclaimed one of the great men of France, "to see a nation saved by its youth!" But for India, the glory of that day tarries—waiting upon us to prepare her youth for the heroic enterprise.

This is a part of the work that Mission Study may be expected to do in India, and these are some of the classes who await its benefits. And now, let us briefly consider the matter of available text books for the conducting of classes in Mission Study. Perhaps it will not be amiss to indicate by way of suggestion the books which are suited for the various sections of our community. (1) For those who desire to start Mission Study Circles among station people, probably no book is more suitable than "The Reproach of Islam." The present prominence of the Moslem question, not only with reference to religion but also in the realm of politics and social life, makes this a book of particular interest to this class of people in our

Church. Especially is it calculated to awaken new thought in the minds of those who are so prone to say "Mohammedanism is just as good as Christianity for these people."

(2) For the better educated members of our Indian Christian community, including teachers, preachers and laymen in the Church, the new book by Mr. Walker of Tinnevely entitled "Missionary Ideals" will be found very satisfactory. The book is just from the Press and has not been used yet as a text-book. But it is written by a man of experience and ability and prepared especially for us in India. It is a study based on the book of Acts, and is a rare combination of both Bible study and mission study. Other books that might be used with this class are "The Moslem World" and the "Reproach of Islam."

(3) For our student community—those who are familiar with English, the little book "The Story of Islam," will probably be found well adapted. It is written especially for young people, and instead of taking up theoretical phases of the subject, gives something in the concrete, and gives it so as to hold the interest of young people. Dr. Zwemer's book—"The Moslem World" is also very well adapted to this class, and, where a small book is wanted, "India and Missions."

(4) In addition to these, there is Dr. Mott's recent book "The Decisive Hour of Christian Missions," which is well adapted for use in classes which are conducted with a view to training leaders, and also Mrs. Whitehead's small book "The Message to India of the World's Missionary Conference." As the supply of leaders, properly equipped for the work of conducting Mission Study Circles, is limited in India, this is a work of supreme importance just now.

(5) Other text-books may be mentioned in order to complete the list though they cannot be equally recommended. "The Desire of India," "Lux Christian, an outline study of India," and "The Christian Conquest of India." In addition to all these there are, of course, available in English all the text-books which have been prepared for use in the various mission fields.

Only a beginning has yet been made in supplying India with suitable Mission study text-books, but it is encouraging to know that plans are under way for the preparation of others written on this field by men who know the need, as well as for the translation into the

vernaculars of those which are best suited. Those who wish to get mission study books, outline programmes, "Suggestions for Leaders" should write to the Christian Literature Society at Madras or the Y. M. C. A., 86, College Street, Calcutta, or to the Convener of the Mission Study Committee of the United Council 18, Clive Road, Allahabad. For information on Mission Study subjects, and for pamphlets dealing with this work in India, letters should be addressed to The Secretary of the United Council on Work among Young People, (Rev. Brenton T. Badley), Lucknow. In order to facilitate co-operation in all this work, the United Council on Work among Young People in India has placed its services at your disposal. This is a representative interdenominational Committee concerned with every form of work related to Bible Study, Mission Study and the training of leaders, and organised so as to be representative of all the Missions at work in India. Its Secretary, the writer of this paper, will be glad to do all he can in aiding you to advance the interests of this work.

"WHAT LACK I YET?" If we should ask ourselves the question which the young man put to Christ. "What lack I yet?" the answer would be that we lack the actual accomplishment of the work. We need to follow up our convictions by doing something. This is a matter which calls for missionary statesmanship of the highest type, for here is an opportunity to save the situation. There is no missionary statesmanship worth the name which does not realize the need of a definite advance at this point, and there is no practical wisdom in all the counsels of those who will not urge immediate action. We stand on the threshold of a new era, for we have caught new visions of this work, and we know that the new vision means new work. For why should there be a vision except to incite us to undertake what we might not without it? And with the vision comes a voice, for every vision has its voice. Have we heard the voice? "Speak to the children of Israel that they move forward."

The Bible in the Realm of Personal Habit.

(CLAYTON S. COOPER.)

Men often fail to reach their ideals, not because they do not desire to attain them, but because they forget them. The habit of studying the Bible daily is indispensable as a reminder

Annual Sports.—Announcements regarding the Annual Sports will be posted in the near future.

Students' Department.

On June 28th the Student Secretary was "At Home" to the Burmese students in the city. Twenty-eight were present, several bringing their musical instruments. A happy evening was spent with music, songs and chatting over the tea-cups. The boys are now working towards the formation of a Burmese Club in the Association.

The Medical School students have just completed the organization of the Medical School Branch of the Y. M. C. A. About forty members, active and associate, are now enrolled. Plans have been made for two Bible circles, and a reception to new students of the School will be held at the Central Y. M. C. A. building on Saturday, July 20. Capt. Hirsch, Superintendent of the Medical School, will preside. On Saturday evening, July 10, the Medical College Y. M. C. A. held a reception for new students in the Central Y. M. C. A. building. Lieut.-Col. Molesworth, I.M.S., Senior Medical Officer of the General Hospital, presided. Mr. K. T. Paul, B.A., L.T., gave an address.

Boys' Branch.

The following new office-bearers have been appointed for the various clubs in the Branch, and under these able and worthy leaders we hope our clubs will maintain a high standard of efficiency in physical and moral strength:—

Junior Football Club.

Captain ... Md. Madhi Ali.
Vice-Captain ... Dorabji Mirwanji.
Secretary ... A. S. Govindarajulu.

Social Work.

Secretary ... S. V. Daniel.

Literary Union.

Secretary ... C. Shanmugasundaram.

Sub-Junior Football Club.

Captain ... V. Ramachandrudu.
Vice-Captain ... P. S. Krishnaswamy.
Secretary ... T. Govindaswamy.

Badminton Club.

Captain ... P. Chakkaravarthy.
Secretary ... B. C. Krishnan.

Sub-Junior Football Tournament.—The above tournament will be open for competition from the third week of this month.

All competing teams should pay a fee of Rs. 2 and register their names before the 15th of July.

Merits Record.—It is expected of every member of our Boys' Branch that he should join at least one Club in the Branch and be an active member of it. Further, we desire that every member should aim at developing all parts of his nature symmetrically so that he may become an all-round strong man. Our Merits Record will show how each member succeeds in achieving this end.

Marks or points are recorded for the various activities as follows:—

	Pts.
A. Athletics—	
Eight days' attendance in any Athletic Club	1
B. Literary—	
Attending two Literary Meetings ...	1
Speaking in a Literary Meeting ...	1
Writing an Essay	2
Presenting a curio to the Museum ...	2
Using the Library during a month ...	1
For each plant grown successfully in the garden	5
C. Social—	
Introducing a new member	2
Reciting or entertaining at Socials ...	2
Taking part in Tournaments	1
Attending a Committee Meeting ...	1
Going out on Excursions	1
Renewing Membership promptly ...	1
D. Moral and Spiritual—	
Attending a Bible Class	1
Visiting a sick member	1
Attending a meeting of the League of the Helping Hand	1

The Garden Club will be opened on Saturday, the 6th July, at 5 P.M.

Literary Union.—Meetings will be held on every Friday evening at 4-30 from the 5th of July. The following Programme for this month has been arranged by the Committee:—

Friday, July 5th ... Debate	"To bear not to be."
" 12th ... Essay	"Value of Time."
" 19th ... Biography	"Dadabai Naoroji."
" 27th ... Lecture	"School Life."
" Aug. 2nd ... Debate	"Whether war or Peace contributes more towards man's progress."

The Association the World Around.

India.—In January, G. Alexander, Esq., B.A., for many years Honorary Secretary of the Kottayam Y. M. C. A. and Professor in one of the leading Christian institutions of Kottayam, responded to the National Council's invitation for three months' special help in connexion with the National office work. Mr. Alexander rendered unusually effective service at headquarters and was most providentially able to extend his stay by a month and thereby make possible the necessary sick leave for Mr. Wilson-Lawrenson, the Business Secretary. The National Council hoped that it might be possible for Mr. Alexander to undertake the national office secretaryship permanently, but it has proved impossible for Mr. Alexander to leave Travancore.

The Training School of the National Council for General Secretaries, Bible Teachers and Physical Directors will be opened early in July at 86, College Street. The staff of teachers will be a third larger than last year. The applications for admission are coming in rapidly and several have already been accepted. The prospectus for the coming year will be published in the next number of the "Young Men of India."

The Ootacamund Association is steadily marching forward. This is largely due to the energy of the Honorary Secretary, Mr. Phaneel. This Association has just furnished one of the best sets of photographs for the presentation albums now being prepared. Recently they presented an address to Colonel W. P. Campbell, on the occasion of his leaving Ootacamund. Colonel Campbell was not only the friend and helper of the Association, but of all good organizations in Ootacamund.

The primary object of Dr. Mott's approaching visit to India is to conduct a series of missionary conferences in the different provinces at the suggestion of the Edinburgh Conference Continuation Committee. In addition, he has accepted the invitation of the Student Department Committee of the National Council to undertake some work in his capacity as General Secretary of the World's Christian Student Federation. With the assistance of Mr. Eddy, Mr. Harte, Dr. Horton and the Rev. H. Packenham-Walsh, Mr. Mott will assist in general and student missions in several cities including Colombo, Madras, Bombay and Calcutta. He has accepted the invitation to

be present at the opening of the new Association building for educated men in Bangalore.

His many friends not only in Travancore but throughout India will regret to hear of the serious illness of Mr. T. P. Chandi, National Council Secretary for Travancore. Mr. Chandi is improved in health, but is still far from well. It is hoped that at an early date he will be able to resume his travelling.

M. C. Samuel of Cheppad, who has recently been teaching in the C. M. S. School at Tiruvella, has just become the first inter-town-and-village secretary of Travancore. Mr. Samuel is a member of the Mar Thoma Church, and three years ago, when residing in Alleppy, was instrumental in organizing a building canvass there. This canvass has just been successfully concluded. A site has been purchased, and plans are now being drawn for the building. At first, Mr. Samuel will reside in Alleppy and devote the greater part of his time to developing the Alleppy Association. At the same time he is planning to assist the Associations at Cheppad and Karthiappally to complete their building canvasses. These three Associations with five other neighbouring Associations have organized a town and village union. In most of the places, the Associations will not seek to have headquarters of their own, but will have weekly Gospel meetings in some central place group Bible classes wherever convenient, a circulating library in the house of one of the members, and tennis courts if at all possible. So far, all of the leading Associations of this group are also engaged in active social service and in neighbourhood Sunday School and Bible circle work. Recently this group of Associations held a united meeting in Cheppad. More than a hundred young men attended. The day was given to Bible study and to devotional, missionary and business meetings. The Rev. C. P. Phillipose presided, and the principal speakers were Mr. P. V. Vurghese and A. Mannian.

The annual meeting of the Simla Association was held on June 19th. The Association during the past year has liquidated all indebtedness and is in a prosperous condition. Addresses were made by Sir Henry McMahon, who presided at the meeting, and Mr. E. P. Carter.

Ceylon.—The date for the Ceylon Student Camp has been set for August 17th to 22nd. It will be held this year at Negombo, a seashore resort very centrally located near

Colombo. Great interest is being shown in the colleges. In addition to the college delegates, a few older boys from the High Schools will attend.

Australia.—The Field Service Department of Melbourne has rendered an invaluable service to the troops in camp at Kilmore. Military authorities have complimented the Association staff for their effective and genuine efforts.

British East Africa.—The Association at Nairobi is steadily growing and is making a place for itself in the community. Bible classes, sports, literary societies and religious meetings are all prospering.

Europe.—The fiftieth birthday of Dr. Carl Fries, General Secretary of the Stockholm Association, brought to him many tributes of respect in his honor. Dr. Fries has been Secretary of the Stockholm Association for more than twenty-five years. He is President of the World's Student Christian Federation and National Secretary of the Swedish Associations. Together with Prince Bernandotte, President of the Swedish Associations, he has done a great service for the men of Scandinavia.

The British National Council has issued a most attractive and convincing booklet setting forth the object of Association work among boys and the great importance of boys' work. The keynote is "Prevention by Pre-occupation."

The National Secretary of Germany, Herr H. Helbing, is to spend some weeks attending the institute at Silver Bay and visiting American Associations. Mr. Helbing is one of the most vigorous, forceful leaders of the Associations in the old world. He was for years connected with the Juenglings Vereine and is now the national secretary. The Associations in Germany exceed 2,300 with 125,000 members. Among the strongest city Associations now in Germany are those in Berlin and Stuttgart.

By means of a bazaar the Birkenhead (England) Association has realized a sum of £1,600, of which £120 is being given to the foreign work of the English National Council and £40 devoted to the work of the Scottish Council at Lahore. In addition to the above £1,000 was privately subscribed to the funds of the Association before the bazaar closed.

Count Jacques Pourtales, President of the French Association National Council, when on his visit to America was not only tendered a reception by the French Branch and its founder,

Mr. James Stokes, but was given a dinner at the Metropolitan Club by the International Committee, an act of genuine and hearty international courtesy. Count Pourtales was the able president of the World's Convention in Paris in 1905 and for years has enjoyed the close and warm friendship of National Association leaders of all lands. The Count is endeavouring to lead the Association of France safely and successfully through the great difficulties which have harassed them and all churches since the severance of church and state, and the violent opposition all religions have experienced.

Sir Andrew H. L. Fraser, K.C.S.I., LL.D., late Governor-General of Bengal and President of the Association at Calcutta, now resident in Scotland, has been elected President of the Edinburgh Association, which is looking forward to the erection of a building and the entertainment of the World's Conference in June, 1913.

Canada.—Canada is growing nicely: 1911 was the best year in her history in every department of national life. It was a record year in trade and commerce, in immigration inflow, in the production of the soil, the forest, the mine and the sea—in all the ways in which a country measures its wealth and expansion.

Canada is doing correspondingly well in the development of the Association movement, the prosperity of the Dominion being reflected in the prosperity of its Young Men's Christian Associations.

Many new buildings are under construction, the work among boys is progressing very rapidly, and in the problems of immigration, foreign work, railroad and other forms of industry, and education of foreigners and the Canadian Associations are rising to their opportunity in a very satisfactory fashion.

Dr. Grenfell, in 26 days spent among the Associations of Western Canada, gave addresses in fourteen of the widely scattered cities. His messages were tremendously helpful. A newspaper commenting on it thanked the Association for bringing him there and said "his thoughts were a tonic to men, in that he turned the minds of the people away from the mere chase after the almighty dollar." It will be a long day before his messages will be forgotten at Vancouver, Calgary and Regina.

In a three days' campaign the Montreal Central Boys' Department went after \$400, to be divided equally between the boys of Canada and

the boys of Calcutta. The sides represented famous football teams and the record was kept on a chart representing a football team: \$500 was secured.

Here is a Story of the growth of one of the new Western Canadian towns. It reads like a fairy tale: Calgary, Alberta, grew from "a cow town" to a metropolitan city of over 50,000 people in five years. The property assessment has increased from \$7,000,000 to \$52,000,000 in five years and bank clearings from \$50,000,000 to \$217,000,000; 1,022 miles of street paving, 103 miles of sidewalks, 40 miles of street railway, carrying 9,000,000 passengers in the past year. The Association began *de novo* in a building in January, 1909, now has a membership of 1,507, which overcrowds its building. The directors now plan to secure and spend \$500,000 in branch buildings within three years. What can be said of this city can be as truly said of many of the towns and cities in this wonderful, growing North-west, where the Association is keeping pace with the tremendous increase of the people and has the greatest freedom and opportunity to affect the life of young men away from home and its safeguarding influences.

Fort William, Ont., not very many years ago was sold by the Indians for a bale of blankets worth a few dollars and the boundary was defined by the sound of a gunshot. Now the population is nearing 30,000 with an assessment of \$20,000,000, it has 13 elevators with a capacity of 20,690,000 bushels of wheat and in a year's time has raised \$100,000 for an Association building to be opened in September.

TORONTO VARSITY Y. M. C. A.

Canada.—Mr. Leonard A. Dixon, B.A., has been chosen by the University of Toronto as their representative in the Foreign Mission Field. Mr. Dixon leaves in September for Travancore, India. An appeal has been made to the Varsity men to rally around their Y.M.C.A. in support of their work abroad.

South America.—The Association of Rio de Janeiro now numbers 1,101 members, of whom 230 are active and 871 associate, a gain of 297 during the year. Recently the Athletic Field was formally opened with the presence of the Prefect of the city and distinguished guests. The municipal authorities had granted to the Association, conjointly with the Central People's Institute, the exclusive use of a large tract of land in one of the public parks on two conditions: First, the securing by the Association

of modern playground apparatus and a trained physical director; and second, permission on one afternoon per week for the public school children of the city to use the grounds and apparatus under the direction of the Association's trained expert. A friend in Rio gave the money for the apparatus, the grounds were levelled and prepared and the apparatus set up free of charge by the Park Commissioner. A trained physical director was secured. Now this object lesson in sane, Christian outdoor sports and athletic exercises is being given to that great city by the Association.

Japan.—Instead of a corner-stone it is the roof-beam ceremony which is usually celebrated in Japan. This was lately performed at Kobe, Japan, where Hollis Wilbur is secretary and the building is provided by S. W. Woodward, of Washington. This corner-stone laying was a new thing then and was participated in by a group of American tourists, prominent men in business and professional and educational circles of Japan. In the box were placed, along with the usual copy of the Bible, a list of all the members of all Evangelical churches in Kobe, members of the Association, and contributors to the fund.

Korea.—When Mr. Mott was in Korea in 1906 a young man who was a violent opponent to Christianity was numbered among the converts, and from that time became a zealous advocate of Christianity. The secretary at Seoul was surprised upon looking into a Bible class of twenty-four uniformed men the other day which he had not known about, which had been gathered and was led by this man.

Honolulu.—Honolulu is to have an inter-church secretary who will work with every agency for men to bring about their connection with the church both in membership and service.

United States.—During April two leaders of the Christian Student Movement of Great Britain and Ireland, Father Kelly of the Society of the Sacred Mission, Kelham, and the Rev. Neville S. Talbot of Balliol College, Oxford, made a tour in certain sections of the United States at the invitation of the American Student Movement. They met with students of the Episcopal Church, especially in some of the larger universities, such as Yale, Harvard, the university of Pennsylvania, the University of Virginia, Columbia, Princeton,

YOUNG MEN OF MADRAS.

and one or two of the universities, of the West. They also visited schools, universities, and theological colleges which are specially for students of the Episcopal Church.

Dr. John R. Mott and Mr. Sherwood Eddy were in Detroit, May 10, to attend a banquet at the Y. M. C. A. and present the plan of enlist-

ing the Detroit Y. M. C. A. in foreign missionary work. It was decided to take Constantinople as the field and place, with two secretaries at Rs. 6,000 a year each on each side of the Bosphorus. The necessary Rs. 24,000 was pledged in thirty minutes and the success of the undertaking assured.



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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior :—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys :—Membership fee, boys under fifteen years of age, Re. 1; over fifteen and under eighteen years of age, Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

Lights and Shadows of a
Soldier's Life.

BY ROBERT J. BURDETTE, D.D.

"O the pity of it!" That is the cry that leaps to the lips as one emerges from the spell of this battle story, with its haunting pathos and sharp realism. The strongest peace argument is not always in documents that bear the peace label. If this is war,—and it is,—who wants it? It is seldom that word-painting, in such lights and shadows, such color-contrasts, and with such unsparing fidelity to grim fact, is set before the student of human life even in these days of good writing.

THE MURDER

They killed him on the early afternoon of a May day, May 14, 1863. We never found the man who did the deed, although there was no pretence of concealment about it. It was committed in broad daylight, in the presence of hundreds of men. The murder was officially

reported, but there was no investigation. Indeed, it was not called a "murder" at all. It was simply reported as a "casualty." "Casualty"—"what happens by chance," the dictionary says: "an unfortunate accident, especially one resulting in bodily injury or death; specifically, disability or loss of life in military service." "It is something to be expected. It is taken for granted. But the man himself, who made the accusation as he was dying, called it "murder."

A dull, staccato thunder of guns in the distant front, a galloping staff-orderly giving an order to Colonel Cromwell which he shouted to us; a sudden barking of many commands from the line officers; a double-quicking of the column into the line, and almost in the time I have written it we were in line of battle in the woods before Jackson, Mississippi. I heard Captain Frank Biser shouting his customary "instructions to skirmishers" as he deployed "A" and

"B" companies into the skirmish line, and they disappeared amid the scrub oaks,—“Keep up a rapid fire in the general direction of the enemy, and yell all the time!” The regiment followed to the brow of the hill that looked down on the creek winding in muddy swirls and many meanderings across the level meadows. Far to our right we could hear our own battery, the Second Iowa, its bronze Napoleons throbbing like a heart of fire. And at our left the Waterhouse Battery, of Chicago, was baying like a wolf hound at the gray battalions down by the little river. We were supporting that battery. And we were ordered to lie down and keep ourselves out of sight.

The Man Who Stumbled.

This seemed to me excessive caution. I was a recruit in my first battle. I called it a battle. The old soldiers spoke of it as a fight. Whatever it was, I wanted to see it. I rose up on my knees to look about me. It didn't look like any picture of a battle I ever saw in a book. The man with whom I touched elbows at my right, Doc Worthington, an old school-fellow before we were comrades, said with a note of admiration in his voice:

“Haven't those fellows got a splendid line?”

I saw the long line of gray-jacketed skirmishers doing a beautiful skirmish drill. Puff-puff-puff the little clouds of blue smoke broke out from the gray line moving through the mist that was drifting across the field. I saw the blue-bloused skirmish line come into view from the woods at the foot of the hill. I saw a man stumble and fall on his face. Not until he did not get up and go on with the advancing line did I realize that he had not stumbled.

I had a strange trouble with my breath for a boy with lungs like a colt and a heart that is strong unto this day. An officer came riding down the line, pulled up his horse, asked a soldier for match, calmly lighted his pipe, puffed it into energetic action, and rode down the hill after the skirmishers. How I admired his wonderful coolness! By the time I went into the next battle I knew that the pipe trick was not a symptom of dare-devil, reckless coolness, but only of natural, human nervousness.

I saw the skirmishers now and then rush suddenly together, rallying by fours and squads as a little troop of cavalry menaced the line with a rush,—a charge, we called it then.

I saw them deploy just as quickly, and heard them cheering as a rapid volley admonished the troopers with a few empty saddles. Then I saw the gray line advance resolutely, and with much dodging and zigzagging our own skirmishers were slowly falling back to their line of support. The guns of the Waterhouse battery, fiercely augmenting their clamorous barking, suddenly fell silent. The gunners swabbed out the hot cannon, and then stood at their stations.

“Why do they stop firing?” I asked.

“They are letting the guns cool,” said a corporal.

“They are going to get out of this,” said Worthington; “those fellows are coming up the hill.”

I was looking at a young artillery-man. He was half seated on the hub of one of the Waterhouse guns, resting his face against the arm with which he cushioned the rim of the wheel. He was a boy about my own age, not over nineteen. He was tired, for serving the guns in hot action is fast work and hard work. His lips were parted with his quick breathing. He lifted his face and smiled at some remark made to him by one of the gunners, and his face was handsome in its animation—a handsome boy.

I heard a sound such as I had never heard before, but I shuddered as I heard it,—dull and cruel and deadly. A hideous sound, fearsome and hateful.

The young artillery-man leaped to his feet, his face lifted toward the gray sky, his hands tossed above his head. He reeled, and as a comrade sprang to catch him in his arms the boy cried, his voice shrilling down the line:

“Murder, boys! Murder! Oh, murder!”

He clasped his hands over a splotch of crimson that was widening on the blue breast of his red-trimmed jacket, and fell into the strong arms of the comrades who carried him to the rear. Him, or—It.

The rain began again, and the warm drops fell like tears upon his white face, as though angels were weeping above him. I watched them carry him away to where the yellow flag marked the mercy station of the field hospital.

Fear, before unfelt because unknown, clutched my heart like the hand of death, with the voice of that hissing, spiteful bullet. My very soul was faint.

I did not know—I will never know—who shot this boy. Nor, I think, does the man who killed him. Another boy, may be. For there were as many schoolboys in the Confederate armies, it seemed to me, as men.

What Friends they might have been!

Why, the war was only a year old. The boy who fired that rifle shot—his mother's good-bye kisses were yet warm on his cheeks and lips. Only yesterday his sister unwound her arms from their caressing clasp about his neck, to let him go to the war. Such a warm-hearted boy he was, they would tell you. Affectionate as a girl. A loving, impulsive Southern boy. From the time that he first knelt at his mother's knee and learned the prayer that all mothers, North and South, teach their boys alike, he had knelt morning and evening before the Prince of Peace and prayed that his heart might be kept pure and sweet, and gentle and kind.

And now?

See what he had done! He had committed a deed of death so far away from all his boyish thoughts that he had never prayed against it.

And the boy from the Northland whom he had shot—the other boy, who had been trying to kill him with the terrible six-pounders. Why, his mother too had kissed him good-bye in the doorway of that far-away Illinois home, with her tears raining through her kisses, just as the raindrops of the May shower fell upon his white face a minute ago. His sister had sobbed her good-bye as she held him close against the heart that had loved him since he was her tiny baby brother—the heart that now would break for him. A quiet, gentle boy, they would tell you. Always that smile on his face I had just seen. And all the years, as he knelt with bowed head and clasped hands, unknown to each other, his prayers and those of the Alabama boy's had mingled as they ascended to the same heavenly Father.

What true-hearted friends they might have been, those two boys, had they met some time other than that sunless, rain-swept day in May. And yet, not half an hour ago, the boy from Illinois had been working at those murderous guns like a blacksmith at his forge. When his gun with a fierce breath of flame roared its defiance, shook out a murky banner of blue smoke, and sent its messenger of death screaming into a group of men and boys down in the meadow, how quickly that boy from Illinois sprang with his sponge staff to wipe the black powder stains from the grim lips, and cooled

the rifled throat, hot with hate and death. How proudly he patted its grim sides when it made a “good shot”—that is, when it killed somebody. And then, sitting on the hub of the wheel, the battle rage subsiding in his heart as the sullen gun cooled at his side, the longing came dreaming into his eyes, his thoughts drifted away to a home away up beside Lake Michigan, his mother and sister came into his heart—

And then a boy not unlike himself, a boy who had been watching the deadly work of the Waterhouse guns, a boy standing in a little clump of bushes in their May bloom, raised his rifle, aimed carefully at the cloud of smoke drifting slowly away from the last shot of that terrible gun, and, without knowing or seeing who was sitting behind that beautiful screen, fired.

And killed a boy to whom his soul might have knitted itself, even as the soul of Jonathan clave to David.

“Murder! Oh, murder, boys! Murder!”

Well for that boy in the Southland that he could not hear that cry. And well for all our boys in all our land if they shall never hear it.

The Cry through the Starlight.

The bugles called sweetly and imperiously, the Colonel's voice rang out stern, peremptory, inspiring, the line sprang to its feet, and with mighty shoutings rushed forward like unleashed dogs of war. Thundering guns, rattling musketry, cheering and more cheering, a triumphant charge, a wild putsuit, a mad dash,—we were over the works and into the city. That night my regiment bivouacked in the pleasant grounds of the beautiful capital of Mississippi. My first battle; and it was a victory—a victory—a brilliant victory! And I had a soldier's part in it. How proud I was! I could not sleep. I mentally indited a dozen letters home. And again I whispered a prayer, and looked up my good-night at the stars.

Calm; silent; tranquil. Undimmed by the smoke of the guns. Unstained by the blood that had smeared the meadow daisies. Unshaken by all the tumult of charging battalions. Sweet and pure, the glittering constellations looked down upon the trampled field and the dismantled forts. Looked down upon the little world in which men lived and slept; loved and hated; fought and died. The quiet, blessed, peaceful starlight.

Far away, yet thrilling as a night alarm, came dropping down through the starlight the cry

that went up from the sodden earth ages and ages ago :

"Murder! Oh, murder!"

My thoughts went northward, because I could not sleep, to the little home in Peoria where mother and sisters waited for me. Slowly, although I tried to keep them away, they came back to the battery on the brow of the wooded hill where the purple violets smiled through the strangling smoke of the guns. With a troubled mind I thought of another mother and sisters who waited in Northern and Southern homes. I laid my arm across my face to shut out something that dimmed the starlight and marred the glory of victory with the stain that marked the altar of prayer and sacrifice when the world was young and fair. I would not allow myself to think of hideous and hateful things. I would think of love and home, and the whistle of the robin, the song of the meadow-lark, and the mother voice, soft and sweet and dove-like, cooing the old love songs.

Still, even as I slept and dreamed of a victory won, and of other fields of glory and triumph to come, down through the starlight came the echo of that fainting cry under the wheels of the guns :

"Murder! Murder, boys! Oh, murder!"

Sunday School Time.

Ten Reasons for Bible Study.

BY CLAYTON SEDGWICK COOPER,

Former Secretary for Bible Study, of the Student Department of the International Committee of Young Men's Christian Association.

The Bible is the best selling book in the world. Its sales average 10,000,000 copies a year. More Bibles were sold in 1910 than any other hundred books together. This did not happen by chance, for a similar ratio of sales has long existed. There are valid causes for this unprecedented popularity and world-wide influence. Out of many I would point out ten reasons for the Bible, almost any one of which would make the book immortal.

The Universality of the Bible

The Bible has escaped provincialism; it belongs to the world. It is a book for men of all races and all religions, of all sorts and conditions. It has been translated into more than 450 different languages and dialects. A well-known educator of India—a Hindu professor—

informed me that the educated men of India know the Bible better than they know any sacred book of Hinduism. In Korea the Bible is practically the national book. Great difficulty is experienced in furnishing enough Bibles at twenty-two cents apiece to supply the Koreans. A few years ago one Korean church ordered 20,000 copies of the New Testament. The publishing of these books was delayed for a brief time, with the result that every copy was sold before a single one was printed. Fully one-half of the 3,000 young men in China who expressed their interest by enlistment in Bible classes during my visit to that country were Confucianists. Four hundred and twenty-eight thousand Bibles were purchased by the Chinese in 1910. Among the 28,562 students who attended Bible classes for two months or more in the North American colleges in 1910, 6,156 men were non-Christians. This number included, besides English, Canadian, and American students, Japanese, Ceylonese, Mexicans, North American Indians, East Indians, Negroes, South Americans, Russians, Italians, Hebrews, Chinese, Germans, French, West Indians, Cubans and Hawaiians.

The following different religious faiths and shades of opinion are found among the college men studying the Bible: Protestant, Catholic, Jewish, Hindu, Confucianist, Shinto, Muhammadan, Greek church, Buddhist, with a large number of men espousing no particular religious belief.

One hundred and eighty-five thousand copies of the Bible in 36 different languages were eagerly received by immigrants arriving in New York during 1910 from the hands of agents of the American Bible Society. The combined sales of Bibles by this Society and the British Bible Societies recently reached five hundred millions of Bibles—a vast number of which have been printed in foreign languages and sold to peoples all over the earth. Such universality of demand and use is unparalleled in literature. Goethe called the Bible the "Book of the nations."

The Bible is humanity's book: dateless—it is perennial literature. Its immutable principles are primary and absolute, undimensioned by provinciality, tradition, or time. It touches human nature in all of its depths and ranges—down out of reach of national, social, or religious differences. It embodies generic types by describing individuals. The twelve disciples of Jesus offer a suggestive study of mental and temperamental types. The Bible men and

women, as Lowell said of Shakespeare's characters, are "the contemporaries of any generation, because they are not products of an artificial and transitory society, but because they are animated by the primeval and unchanging forces of that humanity which underlies and survives the forever fickle creeds and ceremonials of the parochial corners which we who dwell in them sublimely call the world." No ideal or experience or memory of any part of mankind is absent from the Bible. "The words that I speak unto you," said the Master, "they are spirit and they are life."

The Bible and Literary Culture.

The Bible is the book of general education. "Get learning, get understanding," said Solomon. Ex-President Eliot omitted the Bible and Shakespeare from his five-foot-shelf of books, saying, when asked why he did this, that he took it for granted that every one knew the Bible and Shakespeare. The New York Sun remarked that it was the usual opinion that

We who think we know the Bible have scarcely glimpsed the supernatural and absolutely unique place of this book in the world. It is good to be startled out of the ruts of our complacent ignorance by such facts as Mr. Cooper has assembled for us. Just try giving these facts to a Bible class or a prayer-meeting. Ask God to use them in your church, your home, your own life, to a genuine awakening in Bible study. They have come out of an extraordinary experience which, for eight years past, has brought Mr. Cooper into personal touch with these challenging facts of the globe-encircling power of the Bible. Four of the "Ten Reasons" are given here. The other six, to follow in an early issue or issues, will take up

The Bible and National Ideals
The Bible and Character
The Optimism of the Bible
The Bible and Service
The Bible and Personalities
The Bible and Religion

a thorough knowledge of the Bible and Shakespeare constitutes in itself a liberal education. Sir Edwin Arnold said: "I owe my education as a writer more to the Bible than to any other hundred books that could be named." There are Bible allusions in 37 of Shakespeare's plays. Dr. vanDyke reports in the October, 1910, Century more than five hundred direct references to the Bible in Tennyson. He continues: "Professor Albert T. Cook has recently counted sixty-three Bible references in a volume of descriptive sketches of Italy, twelve in a book on wild animals, and eighteen in a novel by Thomas Hardy."

The references to the Bible in the poetry of Robert Browning have been very carefully examined by Mrs. Minnie Gresham Machen in an admirable little book. In Browning's longest poem, "The Ring and the Book," there are said to be more than five hundred biblical references.

With what pathos does Sir Walter Scott, in the "Heart of Midlothian," make old Davie Deans bow his head when he sees his daughter Effie on trial for her life, and mutter to himself, "Ichabod! my glory is departed!" How magnificently does Ruskin enrich his "Sesame and Lilies" with that passage from Isaiah in which the fallen kings of Hades start from their thrones to greet the newly fallen with the cry, "Art thou also become as weak as we? Art thou become like unto us?" Browning's "Christmas-Eve and Easter-Day," a poem of 2,500 lines, alludes to the Bible 130 times. "The Bible is my book," said Victor Hugo. Scott said, when dying: "Bring me the book." When asked what book, he said: "Need you ask? There is but one."

The Bible is full of literary imagination and suggestion. It teaches truth with that mystic symbolism and delicate touch that charm and illumine and incite. It is immortal in its verse. Edwin Markham says of the poetry of Jesus: "Jesus lifts the worn and pedagogic into the peerage of poetry. He changes sand into pearl; he turns cloud into rainbow." The Bible's style has been the model of the world's literature in its highest mood. It is rich in that nervous "conceptive energy" which invigorates the mind. It is the highest example extant of what Lowell calls "that wonderful composite called English, the best result of the confusion of tongues." Professor Phelps of Yale makes the suggestion that all examinations in English for college men be confined to the Bible. "If everything else in our language should perish," wrote Macaulay, "the Authorized Bible alone would suffice to show the whole extent of its beauty and power." Whittier sings:

"We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."

The Bible and Life-Work.

A life-work is made great by its emphasis, by its accent upon the issues that count. A great man is known by the things he omits as well

manager of the Oudh estates he received a fairly large salary, out of which he was able to save a small competence. To-day he receives a pension from the estates and an allowance from the State of Kapurthala. Thus he and his family are enabled to live in comfort.

Besides acting as manager of the Oudh estates, the prince has done invaluable work as a member of the Hemp Drugs Commission in 1893-94, as the honorary secretary of the British India Association of the Landlords of Oudh, as honorary magistrate, and as a Fellow of the Punjab University. He served as a nominated additional member of the Imperial and the Punjab Legislative Councils. He attended the coronation of King Edward as his late Majesty's guest. The Government knighted him in 1899 and created him Raja in 1907, and thus, although he failed to secure the Kapurthala throne through his conversion, he still enjoys the title. The Raja and his consort are often invited to the Viceroy's table and the Governor-General of India frequently pays informal visits to their Simla home. Raja Sir Harnam Singh has lived to see himself honored by orthodox Sikhs and Hindus, who love and esteem him for his gentlemanliness and saintly character, even though he is a Christian.

Through the earlier years of trial and poverty and during the present years of triumph, the Rani Lady Harnam Singh has been a faithful friend and comforter, and a helpful adviser. She is gentle-mannered and intelligent—one of the best educated women of India. She ever is devising means to help emancipate her countrywomen. Her philanthropy goes hand in hand with her sympathy. She gives a great portion of her time and money to charitable work, for the most part in connection with the Christian missions in India.

Seven sons and one daughter have blest the union of the Raja and Rani. The Raja has provided a splendid education for all of them, sending every one of his children, including his daughter, to England for schooling. Three of the sons successfully passed the barrister-at-law examination. Two of these three, however, are employed in government service and one shortly is to begin practising as a lawyer. Another son is in the Indian medical service. The rest still are receiving education. The Raja's second son is married to an English woman. Miss Harnam Singh is a charming young woman, still unmarried and living at home with her parents.

The career of the Raja forcefully reminds one of the prince who came to Christ to ask the way to eternal life. Christ commanded him to sell all he had and give to the poor; but the young man lacked the courage of his convictions and sought an easier way to save his soul. Raja Sir Harnam Singh took Christ literally, and set about at once to forsake the treasures of earth, and lay up for himself treasures in heaven. By so doing he has not only gained for himself the Kingdom of God, but has enthroned himself in the hearts of men as a man among men, a faithful friend, a king at heart, even if he is without an earthly throne, and a temporal Kingdom.

Wave and Tide

By PRISCILLA LEONARD.

On the far reef the breakers
Recoil in shattered foam,
Yet still the sea behind them
Urges its forces home;
Its chant of triumph surges
Through all the thunderous din—
The wave may break in failure,
But the tide is sure to win!

The reef is strong and cruel;
Upon its jagged wall
One wave—a score—a hundred,
Broken and beaten fall;
Yet in defeat they conquer,
The sea comes flooding in—
Wave upon wave is routed,
But the tide is sure to win!

O mighty sea! thy message
In clanging spray is cast;
Within God's plan of progress
It matters not at last

How wide the shores of evil,
How strong the reefs of sin—
The wave may be defeated,
But the tide is sure to win!

From the Outlook.

"The Farewell."

An Evening Party was held on Thursday, the 18th July, at 4-30 P.M., in the Y. M. C. A. Auditorium to bid farewell to Mr. Kuruvila Zachariah, B.A., on the eve of his departure to England. The Syrian Christians in Madras were the hosts of the evening. Invitations had been sent to

many friends and well-wishers of Mr. Zachariah outside the community and these were happily well-responded to. Among those present were Rev. E. M. and Mrs. Macphail, Rev. A. Moffat, Mr. A. S. Hogg, Mr. F. E. Corley, Mr. F. W. Henderson, Mr. Rushworth, Mr. and Mrs. Whitehair, Mr. and Mrs. Herman and Mr. Worman. The Proceeding began by Mr. P. T. Tharyan taking the chair. The programme included many interesting items of recitation and musical performance. Refreshments were served in the intervals. The speakers were Messrs. John Mathai and A. M. Varki on behalf of the Syrian Christians, Rev. E. M. Macphail on behalf of the European and American guests and Mr. K. Krishnan on behalf of the rest. Mr. John Mathai paid a glowing tribute to the many excellent qualities of Mr. Zachariah as a student and as a friend and hoped that his stay in England would the better qualify him to help his countrymen in India. Many young Indians returning from the West, he said, fail to fulfill their early promises. Successful, they are absorbed into the various services of the country and come to care very little for what goes on outside their high official circles or, disheartened, they go about the country sowing the seeds of discontent in the minds of the people and come to be a curse for themselves and for their country. But in the case of Mr. Zachariah, the speaker believed, he would neither be ashamed of his countrymen nor cause his countrymen to be ashamed of him. Rev. E. M. Macphail said it was a great pleasure to him (if pleasure it was to bid good-bye to one whom he loves and respects) to be present on that occasion. Mr. Zachariah had a brilliant Academical career. But what impressed him most was his profound humility. He had taken a very decidedly Christian position which did not fail to have its salutary influence upon the other Christian students of the College. For, when a talented young man, the speaker continued, stands so pronouncedly for Christ, he cannot but make his power felt. Mr. Zachariah, he said, goes to the world's Great Babylons amidst the temptations of which many a young man have gone to wreck and ruin. But, with respect to Mr. Zachariah, he had no such fear. Mr. A. M. Varki spoke about Mr. Zachariah's characteristic power of winning young hearts and his all-round culture. The speaker then, glancing at some of the obvious defects in the Indian Christian community, hoped that Mr. Zachariah's visit to the centres of Christian thought and activity would result in an added inspira-

tion to the slowly-awakening energies of the Church. Mr. K. Krishnan, in wishing Mr. Zachariah all success in his new sphere of work, very vehemently protested against the notion that Indians are denationalised by their sojourn in Europe. The chairman in his concluding remarks wished Mr. Zachariah a pleasant journey to England, happy prospects in Oxford and elsewhere and a safe return into our midst.

Mr. Zachariah left Madras on Monday evening. On the platform were gathered a large number of students and friends to bid him God-speed. His keen moistened eyes spoke kindness into every heart. We garlanded him: we called out cheers for him. And as the bell rang, it seemed to toll the disappearance of a strong influence of good from amongst us. The train moved along and we felt some sweet presence leaving us and vanishing into the darkness of night.

News and Notes.

Rev. J. S. Chändler of Madura spent several days in Madras, arranging for the printing of the Madura Mission History.

Mr. J. H. Lang of Hyderabad spent a few days with Mr. Whitehair.

On July 7, Mr. J. McGregor, Assistant Secretary at Calcutta, stopped in Madras *en route* for England on furlough. Mr. McGregor will visit America during his absence, spending some time inspecting different types of Associations.

After several months of ill-health, Mrs. Worman has been advised to go home to regain her health. We look forward to her return early next year.

Mr. Whitehair entertained the Indian pastors of the city at tea on July 24. A very pleasant hour was spent and one that promises to be mutually helpful.

We are glad to learn of Mr. John Mathai's election to the Board of Directors and appreciate his keen interest in the Association.

Mr. Krishnan will go to his work at Jaffna on August 10. We wish him success in his important field of labor.

A jolly Hostel Social was held at the building on July 13. The Membership Social will be held on August 3.

as by the things he emphasizes. A vocation is determined by a clear perspective of real values, a sense of right relations, good judgment, ability to see things in the proportion of reality.

The Bible furnishes here an unimpeachable guide. It affords what the Germans call the sense of "inner mission." Here are the root principles, the outlines of great, high living and thinking. Nor does the Bible assist simply in the choice of a work, presenting opportunity to a particular temperament for special service, but it is indispensable in its incessant guidance along the way.

It assists life work by keeping the career of a man clear of the obstructing impedimenta which hinder real progress. It accomplishes this only for those who become serious enough in Bible study to make it a regular habit. A vocation is as great as it has capacity to be. It is as big as it is in its crises. Bible study, when it assumes regular phases, produces a state of mind and heart conducive to poise and power. It brings "peace of mood." A bible habit offers a refuge in calamity and sorrow; as a solace in grief it is unapproachable. It furnishes equipment for unexpected occasions. Many a career has been saved by a habit that produces what Napoleon called "two o'clock in the morning courage," the force to act right when life is at its lowest levels. Mr. Moody used to say, "This book will keep me from sin, and sin will keep me from this book."

"In Life's small things be resolute and great
To keep thy muscles trained; knowst thou when
Fate
Thy measure takes? or when she'll say to thee,
'I find thee worthy; do this thing for me?'"

The Bible and the Brotherhood of Man.

The Bible is the book of friendship. A vital reason for Bible study lies in the fact that it opens the way for gaining friends and becoming a "brother of the guild which passes the torch of life from age to age." It creates the still, deep atmosphere in which true affection is born. Jesus staked his whole gospel upon the transforming power of friendship-love. The Bible loves where we often scorn or despair. Jesus said seventy times seven sins should be forgiven, for he was the "friend of sinners." We find it hard at times to forgive once. The reading of the Bible gives wide-spaced charity and a sense of interest in men without which success is empty and progress is pitifully aimless.

At one of our universities a member of a Greek letter society said: "I always respected my friend. I never really loved him until I discovered him in his deeper mood in a Bible class."

The reason for Bible study is 1 Corinthians 13: "The greatest of these is love." Is there a finer secret of modern success than learning to treat men—all kinds of men—as God treats them—really to care?

At one of our universities recently I met five men who were among the most representative students in the senior class. They told me that in their freshman year a certain upper-classman had asked them to meet with him in his room for an hour once a week to take up a certain line of Bible study and to talk over personal and college problems. These men affirmed, however, that the class hour was only a small part of the value of this relationship, since the upper-classman became really and truly their friend. He was interested in their entire life; he gave up his pleasures and at least one vacation because of his sincere interest in different members of the group. For two years this class was conducted in like friendly fashion, and, after the teacher graduated, these five men, who held at least four of the highest positions in the gift of the undergraduate body, were each in turn conducting similar groups. The present uprising of students for Bible study finds its secret not simply in discussion of abstract principles, but as well in the deep appreciation of the vast opportunities and privileges of a great college brotherhood. To learn from the Bible friendship—the master passion—this is of eternal value.

NEW YORK CITY.

A Raja who sacrificed a Throne for Christ

BY SAINT NIHIL SING.

Those who think that converts to Christianity are "rice Christians"—Asiatics who turn converts for economic reasons—need to be told about Raja Sir Harnam Singh, Knight Companion of the Indian Empire, who, for the sake of Christ, sacrificed the throne of Kapurthala State and gave up the comforts and luxuries of the place in which he was born to abide in poverty and want. It is a story full of hardship and struggle, in which faith and conscience finally

overcome unmerited persecution, and the believer, who in earlier years, gladly bartered a mundane for a spiritual kingdom, in older age triumphs over his enemies and obtains earthly honors in addition to his soul's Salvation.

The state of Kapurthala is situated in North-western India, and, though small, regarded as a premier Sikh principality. During the days of the Sepoy Mutiny in 1857, when India's horizon was menacingly beclouded, the then Raja of Kapurthala rendered important help to the British, for which he was given a valuable estate in Oudh—which alone yields the State an annual income \$400,000. To this chief—His Highness Raja-i-Rajgan Tir Randhir Singh, Bahadur of Kapurthala, Grand Commander of the Star of India, to give him his proper titles—was born the hero of this story on November 15, 1851, about six years prior to the mutiny. A brother Kharak Singh, two years older, had preceded the Kunwar Prince. The heir-apparent succeeded to the throne of Raja Randhir Singh on his demise in 1870, at Aden, while he was on his way to England. This Raja, too, died seven years later.

A tale is told by the friends of Raja Sir Harnam Singh as to how Christianity cheated him out of the throne of Kapurthala, to which, as heir-presumptive, he otherwise might have succeeded on his elder brother dying sonless. The romance has it that the Raja's relatives were so incensed at his conversion that they planned a ruse to deprive him of his inalienable rights. This meant nothing short of bringing a baby boy from the outside into the palace, and giving out that an heir was born to succeed as grandson to the throne of Raja Randhir Singh.

Just how far this story is true, I cannot vouchsafe, but this much is certain, that his leanings toward Christianity drove Raja Sir Harnam Singh from the palace in which he was born and in which he resided with his brother after his becoming the ruler of the State in his father's place, and his acceptance of Christ completely estranged him from Kapurthala. When he was nine years of age, the late Rev. J. S. Woodside, of the American Presbyterian Mission, who had settled in Kapurthala, the capital of the state of the same name, was appointed his tutor. From him the Prince learned English. Even thousand the missionary taught him for two years only, he was able to saturate the boy's mind with Christian teachings. Within two years of the ascension of Kharak Singh, Kunwar Harnam Singh left Kapurthala,

unable to pull on with his brother, the Raja—one important cause of which is said to be the Kunwar's sympathy for Christianity. He proceeded at once to Jallunder—but a few miles distant from his brother's capital—to which place he was attracted by the presence of a missionary, the late Rev. Charles Golaknath whom he had previously met. It took the young prince a comparatively short time to finally make up his mind to accept Christianity. He was baptized by his friend, Rev. Golaknath, and in 1875 married his youngest daughter. Thus Kunwar Harnam Singh once for all burned the bridges between himself and his State.

The prince was destined to find the first few years of his residence in Jallunder very trying. The power and the purse of the royalty of Kapurthala are not limited by a constitution, and naturally the state funds are lavishly spent to maintain the reigning chief and his relatives in gilded pomp and unbridled luxury. Harnam Singh, in leaving his principality, left behind him not only these luxuries to which he had been accustomed from the time of his birth, but also the most elementary comforts. His brother provided him with a wretched shack and a miserable pittance. His quarters were so poor that when dust-storms blew in, as they frequently did in hot weather, the prince was compelled to postpone his meals for hours, until they had passed, as his house was not well enough built to keep out the dust at these times. His hardships would have been intolerable but for his prayers, the advice of his missionary friend, Mr. Golaknath, and later the companionship of his sympathetic Christian wife.

However, the prince being gifted with rare intelligence, soon worked himself out of his sore situation. In 1777 the British Government of his province—the Punjab—used its influence and persuaded his young nephew, the then reigning Chief of Kapurthala, to appoint Prince Harnam Singh to act as manager of the Oudh estates. The Kunwar remained in this position for eighteen years. During his management, the Oudh estates made great progress. The income was almost doubled in half a generation. Under his inspiration, the property was improved by laying out macadamized roads, constructing bridges and improving the forest reserves. He added to the comfort of his tenants by building hospitals and schools, urged on to good deeds by the spirit of Christ that dwelt within him. While acting as

Educational Department.

School of Commerce.—The work in the different classes is in full swing. The total enrolment to the end of last month is 80, the highest figure yet reached in the history of the school during the 1st month of the first term. The institution is gaining in popularity in spite of the numerous technical institutions round about the building. At the end of July the enrolment in each class stood as follows:—

Shorthand	...	...	40
Type-writing	...	...	46
Book-keeping	...	...	40
Theory and Practice of Commerce	...	...	31
Banking	...	...	14
Commercial Geography	...	...	2
English	...	...	61

The results of the technical examinations held in April last are so far very encouraging. In Shorthand Elementary grade out of the 13 that were sent up, ten passed, eight being placed in the First class. In the Intermediate grade, out of the four that appeared only one passed. We give below the names of the successful students in this and other subjects:—

SHORTHAND.

Elementary.	T. Seshiah	} First Class.
	M. V. Rajam Iyer	
	John Sundararaj	
	T. D. Cornelius	
	R. Venkataraman	
	C. M. Ethirajan	
	M. C. Krishna Iyengar	} Second Class.
	C. K. Kuppusawmi	
	S. M. Joseph Pillai	
	N. Appiah	

Intermediate.—J. Aruldoss. First Class.

THEORY AND PRACTICE OF COMMERCE.

Intermediate.—7 sent up, 3 passed:—

M. V. Rajam Iyer	} Second Class.
S. Siva Raman	
N. Appiah	

BOOK-KEEPING.

Intermediate.—5 sent up, 3 passed:—

M. V. Rajam Iyer.	} First Class.
D. Perinbam	
C. Thumbiah	

We heartily congratulate these students and trust that they will continue to do well in the future.

Physical Department.

Gymnasium.—The Junior class is meeting regularly on Mondays, Wednesdays and Fridays at 4-30. Drills, apparatus work and games are developing a lively interest among the boys.

The Senior class meeting at 5-30 will be instructed by Mr. S. J. Balraj, of the Engineering College. Mr. Balraj is an expert on the apparatus and will help very much with the work.

Tennis.—A business meeting of the Tennis Club was held on July 23. Mr. Kumaraswami was elected Honorary Secretary of the Senior court and Mr. Rungasawmy of the Junior court. A keen interest is shown by the players and both courts are full at present.

Football.—The teams of which Chinnaswamy and B. O. Arokiaswami are captains, will begin practising for the annual sports as both teams expect to enter.

A new fence is being built around our athletic field and we hope to be able to keep the grounds in better condition.

Five teams have entered the Sub-Junior Tournament, the first game of which was played on July 29.

Badminton.—The Boys' Department is keeping its Badminton court full every evening.

Student Notes.

The first meeting of the Madras Inter-collegiate Student Committee was held in the Committee Room, July 20th, at 3 P.M., with all representatives present. This Committee is composed of nine student members representing seven colleges as follows:—

Christian College	...	{ T. I. Poonen.
		{ T. Sittar.
Medical College	...	{ S. Zachariah
		{ P. K. Koshi.
Presidency College	...	{ A. C. Hensman.
Engineering College	...	{ P. Mani.
Law College	...	{ T. I. Oomman.
Medical School	...	{ J. H. Roberts.

Mr. Paul and Mr. Worman sit with the Committee as ex-officio members. The Committee elected Rev. J. J. Ellis, M.A., B.Sc., third member of an Advisory Committee, two members of which are appointed by the Board of Directors. Paul Appasawmy, M.A., LL.B., and F. W. Henderson, M.A., are the representatives of the Board.

This Student Committee with its advisors will have general charge of plans for the Camp and will have an active part in the Bench meetings and the Student meetings conducted by Mr. Mort and Mr. Eddy.

The Medical School Y. M. C. A. reception to new students was held in the Student Rooms, July 26th, at 4 P.M. Capt. L. Hirsch, I. M. S., Supdt. of the School, kindly presided. John Matilhai, B.A., B.L., gave an address on "Sympathy." Mr. Worman spoke of the purpose of the Medical School Y. M. C. A.

Piano solos with violin accompaniment, harmonium solos and selections for the gramophone rendered the social home a lively time. Refreshments were served. About 110 were present in all.

Bible Circles began active work on Sunday, July 21st. In the Y. M. C. A. Hostels there are eight circles—Miller Home two, Fenn Hostel five, Medical School two. Prof. Hogg has charge of the Normal Group in "Christi Message of the Kingdom" and Mr. Ellis directs the work in "College St. Matthew."

Y. M. C. A. (Royapettah Branch).

Members who went home for their vacation have come back with fresh vigour and strength to renew their studies once more. The hope of this branch looks bright and prosperous. There were three new admissions last month and some more are expected to join this branch. It is hoped that before the close of this year, the membership will rise to about 50. Bible classes have been started again for this term. The members wish that the classes should be conducted by one of them, and consequently, the Secretary of this branch has consented to lead these classes. The subject chosen for this term is the "Course on Prayer" edited by Rev. Larsen. The only outdoor games the members are privileged to play every evening are tennis and badminton. Members take greater interest in these games than they had done hitherto. It is hoped that very many of the members will compete for the Cups and prizes that are to be presented at the annual sports to be held this month. Mr. A. C. Hensman, who proceeded to Kalka to represent the Madras Y. M. C. A. at the recent Students' Conference has come back, and is now endeavouring to start many Prayer Circles. The great feature of this branch is that all the business connected with this branch is carried on by the members themselves. There is no doubt, that with little more

co-operation, this branch will be a centre of attraction to the young men of this part of the city.

J. H. H.

Boys' Branch.

Members' Social.—The Inaugural Social gathering for this term was held in the Branch on Saturday, the 13th July, at 5 P.M., with Mr. C.W. Whitehair, our Ag. Genl. Secy. in the chair. In spite of the rain most of the members were present and the following interesting programme arranged by the Social Committee was followed:—

1. Instrumental music—M. Govindarajulu.
2. Recitation—N. T. Thambi.
3. Hindustani Song—T. Govindaswamy.
4. Comic Recitation—Madhi Ali.
5. Musical Entertainment—C. S. Sundaram and Yesunesan.
6. Speech on "The Responsibilities of a member"—by Shanmugasundaram.
7. Conundrums—A. Krishnaswamy.
8. Light Refreshments.
9. Chairman's Address and the National Anthem.

Membership.—The fully paid up membership on the 22nd of July is, from Christian College, 49; Pachaiyappa's College, 10; St. Gabriel's High School, 12; and Central Club, 17; making in all 88. This number is far below the mark; but if each member makes up his mind to join one new member before the end of August we shall be very near the goal. We would remind all our old members to renew their membership without further delay.

The Garden Club.—In accordance with the desire of the Educational Committee, fresh manure and other garden requisites were secured, and the Club was started on Saturday the 6th of July, only a few boys have taken interest in this important branch of education. There is room in this Club for 15 boys only.

Football Tournament.—The Managing Committee of our Sub-Junior Football Tournament met on Monday the 22nd July, and have drawn up the following schedule of matches:—

1. Boys' Branch v. "Perambur Star," Monday, 29th July.
2. Doveton College v. St. Gabriel's High School, Tuesday, 30th July.

3. Lilly White v. Winners of No. 2, Wednesday 31st July.

4. Winners of No. 1 and 3 Finals, Saturday, 3rd August.

The Badminton Club is in full swing. There being no further room the admission is limited to 20 boys.

Gymnastics—Several boys have joined the classes which have been reorganised about a week ago.

John Pelly Army Branch.

The Army Branch still continues to press forward. Owing to the Band and several other men being away from the station on furlough, the Restaurant has not done quite so well as in past months.

The Billiard room has been used much better of late. The takings on the table for the first six months of the year are double the amount of last year.

The furlough room has been used by six men all the month, which is very good.

The Thursday Concerts have not been carried on this month, owing to our outside friends being away on their holidays.

The P. S. Es. are still well attended and the men take a keener interest in them.

The membership still causes anxiety. Only 17 members are on the roll; of these there are only 4 civilians.

The following are the speakers for the P. S. Es. during August:—

August 4th ... Mrs. Norman Bennet.

" 11th ... Mr. Booth.

" 18th ... Mr. Whitehair.

" 25th ... Mr. H. Oakley.

The Y. M. C. A. Annual Sports.

Saturday, 31st August, 1912, at the Y. M. C. A. Athletic Field.

EVENTS.

1/4 Mile Race	Long Jump
100 Yards Dash	High Jump
Hurdle Race	Putting the Shot
Relay Race	Slow Bicycle Race
Obstacle Race	Tug-of-War

Conditions.—

1. Only the Members of the Y. M. C. A. can enter for the above events.
2. The Entrance Fee for each event is Annas Four; for 6 events Re. 1.
3. Fees must be paid any time before 28th August at the Office, when the competitor's name will be registered.

Medals and Prizes will be awarded to the Winners.

1. Not more than three medals or prizes will be awarded to a contestant.
2. A Cup will be presented to the Champion Athlete getting the highest number of marks according to the following scale:—

Three marks for first place.
Two for second place.
One for third place.

3. The Cup will be inscribed with the winner's name and will be placed in the Trophy Case of the Y.M.C.A. A Medal will also be presented to the Champion Athlete.

HUMOROUS EVENTS.

Sack Race	Thread and Needle
Egg and Spoon	Chatty [cycle a lap.
Pick-a-back	Walk a lap, run a lap,
Tilting the Bucket	Arithmetic

No Medals will be awarded in the above events, but prizes will be given the winners. Entrance Fee As. 2 for each event. Fees must be paid by 28th August.

TOURNAMENTS.

FOOTBALL—

Prize—'Sivagiri Cup' Individual Medals for the winning team.

Entrance Fee.—Teams of non-members Rs. 10
Teams of members Rs. 5

TENNIS (SINGLES)—

Prize.—'Subramaniam Memorial Cup' and a Medal to the winner.

Entrance Fee.—Non-members Rs. 2
Members Re. 1

(DOUBLES)—

Prize.—Two Silver Medals for the winners.

Entrance Fee.—Non-members Rs. 2
Members Re. 1

BADMINTON:—

Prize.—'Rajah of Ettiapuram Cup,' and individual medals.

Entrance Fee.—Teams of non-members Rs. 5
Teams of members Rs. 2-8

Conditions for Tournaments.—

1. All *bona fide* teams of one year standing are eligible to take part in the Tournament.
2. Entrance must be made and fees paid before 7-30 P.M. on the 15th of August at the Y. M. C. A. Office.
3. The three Cups which are offered as prizes are considered running Cups.
4. The Committee retains the right to disqualify any team.

For further particulars enquire at the Y. M. C. A. Office, or address "The Physical Director of the Y. M. C. A., Esplanade."

Association the World Around.

India.—While at the Dharampore Retreat students from Lucknow, Cawnpore, Agra, and Allahabad decided to hold a Student Camp for the United Provinces, from October 12th to 16th. A temporary committee was formed by the students, with E. Ahmed Shah of Allahabad as convener, to make the preliminary arrangements. It is expected that when the colleges open in July the question will be brought to the attention of all the Christian students in the United Provinces.

The Kottayam Association have just finished an active hot-weather holiday building canvass. The whole town was divided into three blocks and there were three canvassing groups, consisting largely of students from colleges home on holiday. Although the weather was exceedingly hot the committees canvassed thoroughly and realized as a result Rs. 500 towards their building fund. The Kottayam Association now has over Rs. 3,000 for their building and the site.

England.—Two thousand people were present at the laying of the foundation stone of the new building of the Toronto Central Association by the Right Hon. R. L. Borden, Canada's newly-elected Premier. The membership has increased from 4,647 to 6,081 within the last twelve months.

His Excellency the Governor has, under the happiest possible auspices, laid the foundation

stone of the Auckland, New Zealand, Y.M.C.A. new building, the estimated cost of which is £28,000. A further £6,000 needs to be raised to cover all liabilities.

Herbert Asquith, Prime Minister of England, gained much of his early skill in debate in the societies of the Young Men's Christian Association. On one of these occasions he was reported to have electrified his hearers by an eloquent and powerful review of Dickens' works. His vast knowledge of men and affairs was gained by his unrelenting study and observation. From the time he was a small boy in a Yorkshire mill town, where the foundation of his ability to debate was so well laid that he is reported to have been when at Oxford the most skilful debater and most eloquent varsity speaker since the days of Gladstone. There he swept the board of all its chief prizes.

Mr. Stuart Donnithorne, General Secretary of the Jerusalem Young Men's Christian Association, is at present in Great Britain soliciting funds for the purchase of a site and the erection of a building at Jerusalem.

Very encouraging reports of Association growth in England are given by Mr. Fred. B. Smith of America, who visited the Associations there recently. In Liverpool clergymen and laymen were united to meet the opportunities. Mr. Virgo, the new Secretary for London (formerly of Australia) is an ideal man for the place, and is uniting all forces in the movement.

America.—At the Canadian Convention recently held on the King's birthday a message of congratulation was sent to His Majesty through the High Commissioner of Canada, Lord Strathcona, which brought forth this reply:

"Communicated to His Majesty your message of congratulation on his birthday and am commanded to convey to secretaries of Young Men's Christian Associations in convention at Winnipeg an expression of the King's sincere thanks for this communication."

Andrew Carnegie threw his home open to the 100 or more Chinese, Japanese, Turkish and Hindu youth of the New York Inter-collegiate Association group. These men have met weekly for a Sunday night supper at Earl Hall, where the foreign students learned Christian fellowship, discussed the tendencies in religion, literature, science, education. All have been led in their lot by some man distinguished in the field of human activity. They attended Bible study courses freely, studied the fruits of Christianity in hospitals, settlements, charities, etc. They enjoyed seeing an American

home and Mr. and Mrs. Carnegie enjoyed best the privilege of showing them theirs. The students are men who take high positions in their countries, are gaining by this Christian touch a new view of Christianity, although 75 per cent. of them were educated in Christian mission schools.

West Canada Association men will be with two military camps this summer, at Sewell, Manitoba and at Calgary, where 8,000 of the sturdy citizen soldiery are ordered.

The first national convention of the Association of Canada was held at Winnipeg on June 2. A national council was formed which will work in hearty co-operation with the International Committee. This new situation has been created by the rapid growth of the Association and the national spirit during the last few years.

Canada.—A Japanese Branch in Vancouver with 40 men is exercising a determining influence on the 4,000 Japanese at this gateway of Western Canada.

Japan.—Seventy years old, yet keen and vigorously interested in everything that has to do with life and men and his country, is Honorable Soroku Ebara, lately elected to Japan's house of peers and re-elected President of the Tokio Association. The Honorable Ebara is one of the three most eminent Christians in

Japan. He commanded a regiment in 1868, was a member of Parliament in 1890; although an advocate of peace, he founded the first modern military school in 1868. His mission in life has been to be an educator of boys in their teens to whom he gives a daily chapel talk permeated with Christian spirit. He is one of the foremost religious speakers of the country and could occupy all his time meeting such invitations. Although keen in wit and fluent in style, he drives home his straightforward message, all of which he writes carefully in full with vigor.

Holland.—Substantial though slow progress has been made by the Associations in Holland. The recent visit of Mr. Mott proved exceedingly helpful, especially among the student class of that country. Soon after Mr. Mott's visit Rev. John van Burke, now of Utica, N.Y., was called upon by several Associations and made a number of stirring addresses to his fellow-countrymen. It had been twenty years since Mr. van Burke organized the Association in The Hague and there His visit was especially helpful. While few of the charter members are still in the work, they were much gratified to again meet him. The monthly paper of the Association at The Hague speaks enthusiastically of Mr. van Burke's address and of the hearty reception accorded him by the Association in that city.



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THE PARIS BASIS

OF THE

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855; re-affirmed at the Jubilee World's Convention in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior.—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting member**. Any young man of good character may be an **Associate member**. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys.—Membership fee, boys under fifteen years of age, Re. 1; over fifteen and under eighteen years of age, Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

Man's Quest after Satisfaction.*

(i) THE HUNGER OF THE SPIRIT.

"Everywhere in the records of the nations" says the author of *Christus Futurus*, "we find historic proof of the widespread hope in a time when wrong will cease, when the mad will be sane, disease will be abolished and peace and plenty reign on earth." Such a hope is due to a deep-rooted conviction that the whole universe is at present out of tune, and to an equally strong belief that this imperfect and unsatisfying world-order is capable of being superseded by a fairer and more satisfying era of human experience. All reflective men, the world over, have, in varying degrees, shared this faith in the limitless possibilities of life on earth. That tiny race on the east Mediterranean littoral which

* A paper read before the Y.M.C.A., Kottayam, by Mr. T. Poonen.

has made so abiding a contribution to the world's religious thought, however, possessed these convictions to a most remarkable degree. But Hebrew thought, while it resembled the teachings of Indian philosophy and, for the matter of that, of other religious systems too, in holding that the present epoch was unsatisfying, essentially differed from Hindu thought in a robust optimism which made it look forward to an age of future perfection, wherein all the discords of earth shall have ceased to operate. It is a far cry from the din and bustle of this present twentieth century to those dim early years when the voice of seer and prophet was clearly ringing in Hebrew ears. But the distinction made by Hebrew religious thought still holds good. Many redeeming influences have doubtless been at work in the world during this long interval, and yet we cannot help confessing, "The best is yet to be, the last of life for which the first was made."

Against this unsatisfyingness, writ so largely in human life, men have always chafed and fretted. They have felt that there was something lacking in their lives, and that this missing element could mightily transform the course of human destiny. And we shall find that all that man has been doing, since his advent into our planet, can be described as a series of attempts made to realise this satisfaction. It is probably this which made the late Professor Sidgwick characterise all work as selfishness. In his age-long toil man's main motive was the attainment of personal satisfaction. In these his quests after satisfaction he has mostly failed. His failure was due to a defective sense of proportion. The accidental he mistook for the essential. The things which charmed him most were mainly husks, unable to meet the hunger of his spirit.

(ii) BROKEN CISTERNS.

To the man of broad spiritual perspective, the goal of average human endeavour has seemed as something paltry and contemptible. The race is ever selling its birthright for a mess of pottage. Occasionally, however, there appears some man of loftier build and finer mould who refuses to accept the conventional and customary as the ruling principle in life. The world utterly fails to comprehend such men. It asks "Are these men filled with new wine?"

In its appraisal of value, the world has thus been hopelessly wrong. Let us consider one by one some of the things which bring satisfaction to the ordinary run of men.

1.—Power.

A study of the fortunes of the human race makes it clear that it has always desired power. The earnestness with which men have fallen down before and worshipped this deity, has sometimes produced very pathetic scenes. We seek power in diverse forms. Sometimes, we exult in brute strength and hope that its possession could give us satisfaction. But fully developed physical power if unaccompanied by corresponding developments in other directions, however, produces an awful sense of waste. The mind and the spirit remain untutored, and what you have is not a man but a well-developed brute.

Political power seems to be a more fascinating object of aspiration. To lord it over others is the subtle temptation of some of the best of men. Even the disciples of Jesus did not

escape this insidious snare. The desire for power has been chronicled from very early times. Nimrod, the legendary old Testament warrior chief was full of it. So was Alexander. So was Samudra Gupta. So were the Moslem generals who ravaged the Orient. So was Napoleon. So was in fact every aggressive world-conqueror that has risen among the sons of men. Some of them have no doubt in certain respects influenced the world for good. But they wrought much ruin as well. Millions of human lives and treasure beyond count had to be sacrificed. It was still difficult to reach the heights they so strenuously sought after. Even after the terrible cost is paid, the goal is never sure. On the banks of the Hyphasis, Alexander, whose advance no natural barriers could stop, had to confess himself baffled when his men refused to obey him. Napoleon, who overcame almost every European monarch without exception, had to retire from Moscow with heart-rending losses. If in spite of every obstacle, you get power to your heart's content, it is doubtful whether you will be satisfied. The death-bed scene of Muhammad Ghazni must not be lightly forgotten; and we may almost rejoice that the rebellion of Alexander's generals on the Hyphasis spared him the crushing conviction, which would otherwise have been his, that power, even when mastered to the very heights, is but a hollow and an empty thing.

Power over the world of nature through supernatural forces—real or imaginary—has often been sought by men. The civilised man might scorn at it. But a great portion of the race has always relied on magic and incantation to get release from the ills of life. Great barbarities have been thus perpetrated on earth. Nevertheless, man never tasted satisfaction through this means. In recent times men have endeavoured to seek salvation through the stupendous developments of modern science. Already, men have begun to be weary of this new form of idolatry. The tragedy of the 14th of April 1912, the *Titanic* disaster, baffled all the calculations of modern science. It is being increasingly realised that the enormous augmentation of power which is the gift of the handmaid of science, will not give man that satisfaction which he so ardently craves for. If left to unaided human direction, it will work ruin. It will introduce into the world a huge monster with tremendous potentialities of evil. "Not by might, nor by power," is satisfaction to come.

2.—Position.

The author of the Book of Proverbs mentions as the recompense for exceptionally diligent men that they shall stand before kings. To be admitted to the Presence Chamber of Kings was considered a high honour. All over the world there are men whose one aim is the attainment of such claims to the estimation of man. Position, as the world understands it, is, however, something which is unreal to the core. It depends solely on the estimation of man. Human judgments have, it must be confessed, been mostly wrong. The world never understands the highest standpoints. In consequence, he who panders to the changing whims and caprices of human estimation is preventing himself from making the best use of his life. Position depends mostly on the accidents of birth, wealth, and power. The last two may vanish at any moment, and divorced of them the first loses much of its importance. Thus the superstructure you have been so carefully rearing may easily crumble to dust. Position gives you an uneasy sense of responsibility. The disconcerting conviction is always haunting you that other eyes are watching you and examining the minutest details of your life. The feeling thus engendered that the whole world is your censor makes you nervous and your life ineffectual to a certain extent. Tragic, indeed, is the spectacle of lives wasted by the pursuit of this bubble. Devoutly have those who have become first among men, wished that they were the last.

3.—Pelf.

When Washington Irving invented the phrase "the Almighty Dollar," the literary world might have been surprised. But it had no reason to be. For long men have conceived wealth as power—power in man's dealings with fellow-man, power as an active agent for allaying the discontent of his mind and spirit. Hence the unabated zeal with which man has been hoarding treasure and adding field to field from the dawn of History. Even now the quest has not abated. The most precious things in life are prostituted that men might have more of wealth. Consider, for instance, the sordidly materialistic considerations on which the pursuit of knowledge in this country is so often based. And yet can hoards of such a lifeless thing as treasure meet man's craving for satisfaction? To the reflective man hoards of money divorced of a purpose for which that money is cherished, are like the heaps of bones Ezekiel saw in his vision. When the pursuit of wealth for its own sake becomes the ruling

principle in your life, life must inevitably be dwarfed and stunted. It is robbed of its richness. You become chained to the solid earth and all higher motives cease to act on you. In the words of a certain writer, you become prepared to embrace the mire and dirt of the earth, if only you could have one acre more of it. And yet how transitory is the power of enjoying wealth! Should any man dare to say to himself, "Soul, thou hast much good laid up for many years, take thine ease, eat, drink and be merry"; might not the warning cry be heard, "Thou fool, this night thy soul shall be required of thee. Then whose shall those things be which thou hast provided?" Never were truer words uttered than when Jesus said "A man's life consisteth not in the abundance of the things which he possesses."

4.—Pleasure.

There are men, however, who care for none of these things. Power, position, or pelf—these have no attractions for them. A fourth thing appeals to them—*pleasure*. The range covered by this element is very wide. It includes the most abominable enjoyments, while it also embraces some of the noblest forms of human activity. The millionaire who is spending enormous treasure for a dinner in a London restaurant amid artificial representations of arctic scenery or tropical landscape, the young lady who delights the soul by enrapturing strains of choral harmony, and the laborious student who is drinking deep of the fountains of culture, are all alike seeking pleasure. Pleasure is the experience of joy, true or false. True joy is a sign of healthy life. A healthy existence must be bubbling with life and vitality. The joy which primitive man felt, like Browning's young Saul, when leaping from rock to rock, or plunging into the limpid stream, is an excellent thing to be tasted on this earth. Such a joy means real satisfaction. But often we mistake the tinsel for the pure metal. We sometimes think that stone, not bread, is to afford us sustenance. At any rate, there have been many heart-rending instances of men seeking to satisfy the cravings of their spirit through spurious forms of pleasure.

(iii) HEALING WATERS.

Joy, pure and real, is beyond doubt a precious gift. It expands the soul and gives it a foretaste of Heaven. But even this joy, however strongly it may be felt, does not mean immunity from the world's tragedies. For such joy was the portion of men who were in a thousand ways oppressed by the world. How is this to

be sought? The dead world of matter, in itself, does not furnish it. What is the explanation of that deep current of joy which has suffused many a human life in the hour of peril?—that joy which, for example, cheered up St. Paul in his darkest moments? Whence came the healing waters that satisfied the thirst of such souls? (To be concluded.)

The Hon'ble Sir Reginald Craddock, K.C.S.I.

The Hon'ble Sir Reginald Craddock, K.C.S.I., member of the Viceroy's Executive Council and President of the Simla Y. M. C. A., visited the Madras Association, August 15. Upon his arrival at the building at 6-15 he was received by the Hon'ble Mr. R. C. Carr, the Rev. G. Pittendrigh, Vice-President, Mr. C. W. Whitehair, General Secretary, and Messrs. E. S. Hensman and M. D. Devadoss, members of the Board of Directors. Beginning with the first floor, every department with each Secretary was visited, Sir Reginald Craddock being particularly impressed with the Boys Department and the School of Commerce, where a beautiful bouquet of flowers was presented him by a commercial student. The residents in the hostel met him at the head of the stairs and gave him a hearty welcome.

After Sir Reginald Craddock had been shown all over the building, he was taken to the Drawing Room where he was welcomed by the guests assembled there. Among those present were the Hon'ble Mr. T. V. Seshagiri Iyer, Dewan Bahadur S. Venkataram Dasa Naidu, Kuddus Badsha Sahib, Mr. S. E. Ranganadhan, Rev. E. M. MacPhail, Messrs. J. E. Fröhlich, P. E. Devadasen, P. T. Tharyan, Paul Appasawmy, and Revs. W. D. Clarke, P. B. Raghaviah and several others.

THE REV. G. PITTENDRIGH.

After an informal social the Rev. G. Pittendrigh spoke a few words of welcome.

He said that the special reason for welcoming Sir Reginald Craddock was not merely his eminence in the Government of India, but his interest in the Y.M.C.A. and more particularly that he was the President of the Simla Y.M.C.A. The Madras Association was the first great building erected in India since the organisation of the Y.M.C.A., and the work that was carried on there was for all classes of the community. They had like 500 to 600 members from time to time, and the work comprised physical, spiritual and educational activities.

SIR REGINALD CRADDOCK.

Sir Reginald Craddock in replying, said that it was very kind of them to accord him, a complete stranger among them, such a pleasant and friendly welcome. During his service he had not definitely taken a very active part in the work of the Association, but he had known the great men belonging to it and always admired them and their work. From time to time it had been a pleasure to him to help them in any way it was possible. The other day at Simla he had been asked to take a more active part by becoming the President of the Association there, and it gave him much pleasure in accepting that offer. He had not come across any place where Indian members of the Y. M. C. A. were so numerous and took so important a part as they did there. Just before he left Simla he was very glad to be able to give a promise to help forward a proposal to start a hostel under the care of the Association for the students belonging to the Colleges there. They were badly off for hostel accommodation, and that movement was now going to be a success. He had now the opportunity of hearing of the good work done in enabling the students of the Colleges near by to have a pleasant resort, a place where they could meet many friends and engage themselves in wholesome reading and healthy recreation.

In conclusion, Sir Reginald Craddock said that he was, indeed, very thankful to the Secretaries who had come to see him and asked him to visit the Association. He was very much interested in the work carried on here and wished it every success.

Mr. Devadoss proposed a vote of thanks to Sir Reginald Craddock and to the many friends present, after which the Meeting dispersed. It was a distinct honor to the friends of the Association to have Sir Reginald Craddock at the building and manifesting such a keen interest in all that he saw.

A Sad Accident.

On Wednesday, September 4, Mr. Asad Hoosain Khan, one of our hostel residents, lost his life while bathing at the beach. Several of the students from the hostel were in bathing, when the lad who lost his life, ventured out too far and was caught in the under-current. It has been impossible to find any trace of the body. The sympathy of all who knew him goes out to his parents in this great sorrow. It is hoped the students will not indulge in the dangerous sea-bathing in the future.

News and Notes.

Our brand new resolution which resulted in our issue last month coming out on the 2nd has been badly shattered by an unexpected case of fever. We promise to do better in the future.

Mr. and Mrs. F. V. Slack passed through Madras, August 8, en route to Kodaikanal. Mrs. Slack will remain in the Hills, while Mr. Slack visits a number of the Student Camps in Southern India.

Mr. Carter spent a busy day with us, August 8, looking into the various departments. Mr. Anderson was with him and both continued their journey to Ceylon that evening.

We thoroughly enjoyed a visit of several days with Mr. B. P. Sircar, whose efforts are confined largely to the north. It is a pleasure to have him stray down this way occasionally.

Our building has been thoroughly cleaned from foundation to terrace and we feel quite proud of ourselves.

Very encouraging news has been received from Mrs. Worman, who by this time must be nearing America. We hope her visit at home will result in a speedy recovery.

A social was held in the Gymnasium, Wednesday morning, August 7, for the members of the gymnasium classes and outdoor athletic teams. About forty men were present and enjoyed an informal programme and refreshments.

On Saturday, August 17, Mr. and Mrs. Whitehair and Mr. and Mrs. Herman were at home to the residents of the Hostel and Lodge. About twenty-five enjoyed tennis, badminton and light refreshments. It is hoped that such pleasant functions may be arranged more or less regularly.

Boys' Branch.

Sub-Junior Football Tournament.—This tournament was the means of creating considerable enthusiasm among the young football players in the city. Of the five teams which competed for the Cup, "Doveton College" and "Perambur Star" stood for the finals, and the former being the victors, will hold the Cup for this year. Our thanks are due to Messrs. K. D. Muthiah and P. E. Devadasen for valu-

able help they rendered in the management of the Tournament.

Literary Union.—In connection with this Union we are planning to organise a dramatic club. Those who wish to join the Club may give in their names to the Secretary of the Union before the end of this month. We would also urge our members for larger co-operation with the leaders of the Union so that it may be of real help to many.

Library.—We are glad to announce the following gifts from our friends:—Mr. H. W. White—"Tom Temple's Career," "Tom Thatcher's Fortune," "Return of Sherlock Holmes," and "Life of D. L. Moody"; Mr. H. C. Herman—four books on the stories of the Universe: "Plants," "Earth," "Stars," and "Animal life."

Lantern Lecture.—A highly appreciated talk was given on the magnificence of the cities of New York and Washington on Thursday the 22nd August by Mr. C. W. Whitehair.

Boating.—A small party of our members enjoyed the pleasure of rowing boats in the People's Park on the first Saturday morning of last month. We may have such trips every month.

Annual Sports.—Our Annual Sports Competition will take place on Saturday the 14th September, beginning at 3 P.M.

The following events are open to members:—

Juniors.	Sub-Juniors.
Long Jump.	Long Jump.
Obstacle Race.	100 yds. Dash.
100 yds. Dash.	Kicking the Football.
120 yds. Hurdles.	Potato Race.
½ Mile Race.	Sack Race.
Blind Chatty Race.	Arithmetic Race.

Every member of the Boys' Branch is expected to enter heartily for the events and make our sports a great success.

Boys' Camp.—If fifteen Christian boys in the city would be willing to attend, we shall most readily arrange for a Camp at Pallavaram, extending to three days, from the 23rd of September. A Camp of the kind will not only be an occasion for plenty of healthy out-door recreations, but a good opportunity for closer fellowship with other Christian boys and leaders for spiritual uplift. We hope Christian parents will welcome the idea and send their boys to the Camp. The charges will be As. 8 per day, excluding train fare.

Y. M. C. A. Royapettah Branch.

The members decided to carry on the work of the Religious side of this branch in a more systematic manner. It was resolved that the Bible classes should be held every Thursday, and that the life and work of St. Paul should be studied in these classes for this term. The members have willingly consented to lead the classes by turns. The average attendance in these classes is about 7. There was a small social held on the 24th of last month for the young boys of this branch. All the boys who were members of the Boys Department turned up punctually at 5 p.m. Special sports were arranged for them, and prizes were given to the winners of the competition. After partaking the refreshments, the boys assembled themselves in the room, when the General Secretary and Mr. J. S. Clark addressed them. The place of working this branch this term was arranged. Mr. J. S. Clarke has been put in sole charge of this branch. Bible classes have been arranged to be held every Tuesday for the boys. There are about 10 boys who have promised to attend the classes regularly. It is hoped that special out-door games will be soon arranged for the boys to take part in every evening. There were about 5 new admissions in the senior branch. The membership is steadily going up, the members take special interest in the out-door games such as Tennis and Badminton. The above two games are a source of great attraction, and it is interesting to see that members of different castes and creeds partake in them with good fellow-feelings every evening.

J. H. H.

John Pelly Army Branch.

Things have been very quiet this last month. In the Army Branch nothing of importance has taken place, except one concert, which, in my estimation, was the finest we have ever had.

Our thanks are due to Miss M. Jones for organising it and to Miss Nicholas, Mr. Sagard and Miss Jotson for so kindly assisting us with their talent.

I only wish these concerts could be arranged more often.

The Pleasant Sunday Evenings continue to be well attended and I sincerely trust that those who come to help us will before long see the fruits of their labour.

The Furlough quarters have been practically empty for the past month.

The Billiard table is still used by a great many men, which, I hope, will continue.

I would like to mention the Soldiers' Christian Association which Mr. Bloomfield and myself are trying to start. We hope with God's help and guidance to have a branch in good working order in the Leicesters' before they leave for their next station.

We held our first Black Board Meeting on Friday evening, August 30, at 7 p.m., in the Prayer Room, Fort St. George.

The following are the speakers for September at the P. S. Es.:-

September 1st ..	Mr. Bloomfield.
" 8th ...	Mr. Booth.
" 15th ...	Mr. H. C. Herman.
" 22nd ...	Mr. Oakley.
" 29th ...	Mr. Chance.

Association the World Around.

India.—We wish to refer all of our readers to the excellent issue of the "Young Men of India," the special Bangalore Number. It is very complete and describes the work of the Association and corner-stone laying by the Maharajah. Bangalore is certainly setting a lively pace for the Associations of all India. Our best wishes are extended to them in their enlarged work.

A letter from Mr. Crutchfield at Colombo is brimming full of enthusiasm as he describes the improvements they have been making and the encouraging features of their work. Something is always doing at Colombo.

The "Young Men of India" has announced a special subscription price of As. 8 to *bona fide* students. This is a remarkably low price, when one considers the quality and dignity of the magazine. It is a live news organ and one in which we can take real pride and extend it our hearty co-operation.

Word has come from the Trichinopoly Student Camp that the registration fees paid in advance were double the number expected to attend. This young Camp is making a splendid beginning.

Rangoon.—The Rangoon Association reports very good results from management of the hostels. It is very encouraging to see such a good net profit.

England.—The appointments of Mr. A. K. Yapp, the General Secretary of Manchester, to the secretaryship of the National Council is one of great importance. Mr. Yapp left a lucrative position in business to engage in Association work and has been very successful in it. He brings a fund of experience and ability in his new position that will render him a most valuable man.

At his own Charges.—One of that increasing number of men who are enjoying the luxury of serving in the secretaryship at their own charges is Major Young, the Associate National Secretary for the British National Council, and he not only is contributing all his time to Christian work, but his wife comes from a family of workers whose first thought was Christian and philanthropic service. One of her brothers is chairman of the Honolulu Building Committee, another is a Director of the Association, and a third is a missionary at his own charges in India.

Japan.—Japan's Minister of State for home affairs was so impressed with the Employment and Personal Counsel Bureau of the Tokio Association that he voluntarily sent a gift of 300 yen.

Canada.—C. W. Bishop has been appointed to the secretaryship of the New National Council.

Halifax, N. S., in the first year in its new building doubled its membership which was always large, met every obligation and provided a good sum for extension work, while still collecting on the building fund. Over 1,000 men and boys came under the direct instruction and influence of the physical department in the gymnasium, the playground, scout and camp work and 20,000 men were counseled and helped in connection with the immigration work.

America.—The Association can take a real satisfaction in the fine work of Ralph C. Craig, who won the two most spectacular Olympic races, the 100 and 200-meter, and not only carried these honors as a member of the

Detroit Association, but carried them honorably. He was in no sense a protege or hired representative, but a real member, active in its work and bred in its life. He refused "advantageous" offers to compete under the name of other organisations, for the Association had always been good enough for him. He is without question the greatest living amateur sprinter to-day who could neither be bought nor swerved from high ideals.

Philippines.—Teodoro R. Yangco, leading shipping and business man of Manila and pioneer Filipino philanthropist, is president of the new Filipino Association. He gave \$10,000 to start the building campaign when no Filipino had ever given as much as \$250 to any public cause of this sort. The son of Capt. Luis R. Yangco, who started with nothing and built up a great shipping and mercantile business, Mr. Yangco is an example of the inheritor of a fortune who by hard work and good judgment has conserved and increased it, investing the increment for the good of his countrymen.

Mr. Yangco's gift of \$10,000 made possible the success of the campaign for two new Filipino Association buildings, in which Manila raised \$50,000 in five days to claim \$115,000 from America. He has since visited several provinces in a supplementary campaign for \$24,000 to increase the dormitory facilities of the Student building.

The Association is rendering a remarkable service in Manila by its physical work department. The Director is co-operating with its authorities in developing the playground movement in the city.

Hungary.—A young man who has been a moving spirit in the Budapest Hungary Association, was the late Aladar von Szilassy, whose father was a member of the World's Committee. He was but 32 years of age, but was the moving spirit in opening a Christian home for young workmen which had seventeen boarders, and he bequeathed \$3,000 to the Association and \$200 to the Hungarian National Committee.



YOUNG MEN OF MADRAS

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THE PARIS BASIS

Young Men's Christian Associations.

Adopted at the first World's Convention in Paris, 1855;
re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior :—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys :—Membership fee, boys under fifteen years of age, Re. 1; over fifteen and under eighteen years of age, Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

Man's Quest after Satisfaction.

(Concluded.)

T. I. POONEN.

Such a great and complex thing as human life does not lend itself to a solution by means of some simple formula, and it will be a great mistake if we try to do so. In what has gone before an attempt was made to estimate the real value of some of the things which are generally believed to be capable of meeting man's desire for satisfaction. We shall be repeating the great error of the ascetics if we assert that matter is essentially evil. Few thoughtful men share such convictions at present. Yet we cannot help feeling that the dead world of matter in itself lacks the power to respond to the cravings of the human spirit. The same is true of culture. In support of the latter state-

ment, we have only to recall the despair of Greek philosophers at the beginning of our era. Browning gives us an account of the utter unsatisfyingness of Hellenic life in those centuries. Wealth and culture alike fail to meet the deep-seated needs of the human spirit. Rich as the heart of man could ever wish, possessing all joys that the world of matter could ever afford, Protus the tyrant is yet not happy. And he seeks for happiness in a different line. What is denied to material prosperity, he fondly believes may be the portion of cultured intellect. Here also he meets with a disillusion. Poet, musician, painter and sculptor as he is, Cleon too confesses that to him also the full joys of living are denied. Culture only makes him the more deeply alive to the capableness of joyousness. But joy he has none. From a pervading sense of spiritual discontent, neither of them can escape.

The sense of unsatisfyingness which reflective men cannot help feeling very strongly need not be condemned as an unhealthy sign. It is the opposite—

"Poor vaunt of life indeed,
Were man but formed to feed,
On joy, to solely seek and find and feast:

Such feasting ended, then
As sure an end to men;
Irks care the crop full bird? Frets doubt the
maw-crammed beast?"

The intensity of the spiritual disquiet man sometimes feels is only a proof of his greatness. It is a spark that disturbs his clod. It is a warning that the deep-seated longings of his soul cannot be satisfied by the world of matter. It is an evidence of his kinship with the Eternal Spirit. We revert to our query. How does man taste satisfaction? Many souls have returned the triumphant answer. "True joy is to be found in the living world of men and women. Personal relationships are the richest treasures in life. They remain when all other sources of satisfaction you count on have vanished." Let us examine this position.

Primitive tradition, as recorded in the Scriptures of the Old Testament, attributes to the tribal deity of the dwellers on the plains of Edinu the feeling that material prosperity, however great, could not ensure man a complete life. "It is not good" says the deity, "that man should be alone." The progress of the world has not led to the abandonment of this early view. I question very much whether there are many even among the professed scornors of the spiritual who would be prepared for long to be denied the privilege of communing with a kindred spirit. Man never was happy when he lived alone in some remote isle or lonely forest. The finest qualities implanted in him could not find adequate scope for development unless he was brought to close relations with fellowman. Wide though the gulf be that yawns between the rich and the poor, the cultured and the uncultured, there is this fundamental point of similarity in all human lives that so long as they have known nothing of the sweetening influences of mutual communion and heart to heart friendship, they fail to fulfil the highest possibilities of life on earth. The world speaks of the lives of those who have no credit in the Bank as failures. More deplorable far is the failure in life of a man who has passed through the world jostling with many an arm, and yet knowing nought of the gracious influences of personal friendship. We have

studied biographical literature to small purpose if we do not realise the importance of noble friendships. Numerous are the instances of blank and hopeless lives being made happy and purposeful when human love and sympathy were brought to bear on them. There is no more potent soul-discipline, no influence quicker unto good, than that of deep-rooted personal relationships based on the affinities of the mind and the spirit.

To illustrate the supreme importance of close personal relationships, we need hardly take historical instances. But there are some examples which so stand out in bold relief that you cannot help mentioning them. Throughout the entire range of Hebrew Literature there is perhaps hardly a more soul-stirring story than that of the intimate spiritual friendship that existed between David and Jonathan. In that impassioned lay in which the sweet singer of Israel gives vent to the anguish of heart which he felt on the loss of his royal friend, the depths of the human heart are sounded. You feel to what a noble height self-effacing friendship could soar. David's heart almost bleeds as he breaks out: "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women." English Literature pictures in vivid touches the story of another intensely spiritual friendship. It makes a more powerful appeal to modern ears, because the story is recent and the characters concerned breathed in an atmosphere not very different from ours. As we read through the cantos of the *In Memoriam* so replete with meaning, how rich and full must the common life lived on earth appear to be. You feel convinced that when heart holds true converse with heart human life is capable of assuming a form different from and fairer than it ordinarily does. You are introduced into a new world where every cloud is dispelled before the gilded rays of the sun, and where in consequence joy follows joy in eager eternal procession until at last you exclaim "All is light." This great transforming power of close personal relationships is remarkably illustrated in one of the most powerful writings of a great Victorian novelist. In George Eliot's *Silas Marner* you have the story of a man's spirit feeding on intimate communion with God and man crushed by the disloyalty of man and apparent injustice of God, of the narrow, shrunken life to which he was driven when love of money took in his mind the place of his early personal relationships, and of his slow

reclamation to a healthy life by the influence of a little child. Time and again, the world has witnessed the active regenerating power of personal friendships.

There are men all around us to whom unconquerable cheerlessness, a crushing despair, and a morbid misanthropy form as it were the elements of life. Who has not met the man ever and anon bewailing his unenviable lot, dinning into our ears the uninspiring story of disenchantment and disillusion? Many a sad traveller through life's low vale confesses to have looked in vain for a land flowing with milk and honey. To him the golden dreams of life no longer exist. No bright and cheering hope sustains him through the long and hazardous journey. Where he looked for palms to fall, he finds with Browning that the tug is to come. Life which once seemed so fair and lovely turns out to be a barren desert, where no river flows, where no flower emits its sweet fragrance, and where one pines in vain for the sweet minstrelsy of the high fliers of the air. Probably there are among us men who begin to feel as utterly hopeless as Milton's Samson in his moments of darkest despair. Hope deserts them and Despair seems to claim them for her own. They cry in disgust,

"All otherwise to me my thoughts portend,
That these dark orbs shall no more treat with
light,
Nor the other light of life continue long,
But yield to double darkness nigh at hand:
So much I feel my genial spirits droop,
My hopes all flat, Nature within me seems
In all her functions weary of herself,
My race of glory run, and race of shame,
And I shall shortly be with them that rest."

Yet we know that many such have been reclaimed. The last touch of unsatisfyingness left them as they too were made to feel that "Life with all it yields of hope and fear, joy and sorrow, is just our one chance of the prize of learning love, what love might be, hath been indeed, and is." Happily we are so circumstanced that there is not one of us who cannot be of some service to some less fortunate brother. In the universe of God, there is plenty of scope for doing acts of kindness to other men. If only we are resolute that "the clamour and dread discord of our own hopelessness shall not for ever be ringing in our ears the requiem of life," then we shall certainly be able to "listen to the call for service, summoning us perhaps to manifold toils, danger, death, and the hazard of battle, but crowning it all with the sweet surprise of love." If this attitude be ours, God's fair

world shall appear fairer still, and the colours of the earth shall be blended as they never were.

Satisfying though such a life be, it is a terribly hard life. There are difficulties on every side. Men are continually acting in an unbrotherly spirit. The best of motives are suspected. The world often seems cruel and unsympathetic. You are almost compelled to feel with Meredith that in this world love of any human object is the soul's ordeal. One needs to remember that the yearning for friendship, if not responded to, makes the last state of the aspirant after it worse than the first. The writer is strongly tempted to remark that "though the chemistry of criticism has discovered no Hamlet formula," it is obvious that Hamlet's creator has purposed his great failure to be associated with the terrible heart-grief he had sustained. In doing so he was probably depicting an ever-present truth in human affairs. We pass on. Assume that personal relationships of the closest type have been established between man and man. The presence of such a relationship calls for the most heroic and selfless love, and for the man who relies on his own resources, the demands of a close personal relationship are so great, so perplexing, that he knows not what to make of it all. Again, we are living in a world hampered by the limitations of time and space. It must be a great wrench for kindred souls to be sundered from one another. Whenever a group of intimate friends breaks up, their feelings are not perhaps far different from those attributed to the last of King Arthur's knights:

"But now the whole Round Table is dissolved,
Which was an image of the mighty world,
And I the last go forth companionless,
And the days are darkening round me, and the
years,
Among new men, strange faces, other minds."

Deeper far must the grief be when Death the great divider intervenes, and makes us find ourselves the divided halves of friendships that had mastered Time. We spoke of the friendship of Tennyson and Hallam. But what are we to say about the violent spiritual shock which the poet felt when he was apprised of the sudden end of his friend? Within Vienna's fateful walls, the friend and companion of his life had breathed his last. Arthur Hallam was no more. It was an irreparable loss. It was insupportable. A thrill of sadness ran through the entire fibre of his being. He felt what we too have felt as we stood by the graves of those who were dear to us. All that was rich and precious in

life seemed to have passed away. An entire world of human experiences suddenly vanished. All was darkness and despair. No gleam of joy radiated through the darkened soul. Incident after incident pressed itself before the storm-tossed soul. The anguish of the heart knew no bounds. It looked as if the grief was past bearing, and the heart was about to break.

It is helpful for man, as he is faced by pangs that conquer trust, to remember that tragedy is the cost of progress. The old monkish dictum that renunciation may bring strength, and sacrifice joy is still true. In a thousand ways, men are being driven, as it were, to this faith. Tennyson felt it. He recovered from his great shock, and the conviction dawned on him that "life shall live for ever more." When once he felt that transplanted human worth would bloom to profit elsewhere, his questionings were at an end. But how did he reach this attitude of serene hope?

"When the frenzy of our fretting
Vexes sad life to spoil and destroy"

how can we counsel ourselves to "suffer with men, and like a man be strong"? How do we learn to recognise "in grief, a strength reserved"? Sharers of the world's great sorrows, how dare we rejoice in "the mighty hopes that make us men"? How are men prepared to find in "this dance of plastic circumstance, this Present they forsooth would fain arrest," the "machinery just meant to give the soul its bent, to try them and turn them forth sufficiently impressed"?

They only have a right to answer for us this question who have themselves suffered much. They would probably tell us that poignant and bitter though their griefs were, they proved to be messages from above to probe the inmost depths of the soul. Stripped of the petty prejudices which so often mar human judgments, and clothed with an intense earnestness of soul, these afflicted began to muse on the deep things of life. In the hour of dark despair when attempts at consolation seemed to have failed, and the world looked cruel and forlorn, suddenly there dawned a gleam of hope. It was the harbinger of the peace that passeth understanding. Man is made to feel that though

"Without cheer of sister or of daughter—
Without stay of father or of son,
Lone on the land and homeless on the water,"

he has to pass in patience till his appointed work be done, there is offered for every man, however poor, vile and degraded he be, a

friendship which surpasseth all other friendships in its power to save, the friendship of the living God. "My soul thirsteth for God," said the Psalmist. All deeper souls have in some measure felt it. Nothing less than God is worthy of our souls, or capable of satisfying our deep-seated longings. The Christian message is that man can never by his own efforts attain to satisfaction, but that satisfaction must come from God. In Jesus Christ, we have God incarnate seeking to find man and rescue him from his weary meanderings, and thus striving to give him real satisfaction.

"Christ! I am Christ's! and let the name suffice you.

Ay, for me too He greatly hath sufficed.

* * * * *

Yea thro' life, death, thro' sorrow and thro' sinning

He shall suffice me, for He hath sufficed.

Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."

This has been the victorious confession of all devout followers of Jesus; and we, frail members of a frail race, must not lightly discard the offered friendship of Jesus. "Come unto me all ye that labour and are heavy laden, and I will give you rest." Great multitudes "which no man could number, out of every nation, and of all tribes and peoples and tongues" have accepted the great offer of Jesus. Widely differing in temperament, natural endowments and material circumstances, they have all alike found that their every need was met by Jesus.

When man makes this great venture of faith, and accepts Jesus as his truest and deepest friend, he begins to see the perplexities of life in an altered aspect. The comforting assurance takes possession of him that it is Love, tender and parental, and not Power, cruel and terrific, that rules the world. We learn that we have no privilege more sacred than that of submitting our wills to the will of Him whom Jesus has revealed to us as His Father and our Father. We recognise that it has always been the Father's good pleasure to give us the kingdom, to make us sharers of that great goal of the ages to which the world is hastening. We begin to perceive, all dimly though it be, that the Father will never deny to us anything that is really good, nor permit anything that is really painful to overtake us. We learn to cast off the ancient ligament of causality, and to see that God is able and willing to remould circumstances, if only his children might be improved. We are thus led to an attitude of the mind in which we "welcome each

rebuff that turns earth's smoothness rough," as a part of our spiritual equipment for the great life God has in store for us. Gradually, the soul learns to share the humble trust that

"All we thought and loved and did
And hoped and suffered is but seed"

from which shall spring that full and satisfying life which God has always desired to endow us with.

To conclude: The thirst of our souls can never be slaked until we learn to place ourselves in tune with the infinite, the Unseen Real. It is a difficult process. But we can well be confident that "if we try to live consistently up to the highest we know, God will lead us into the fuller and more adequate knowledge of Him, until at last our souls shall be anchored to Him and shall be perfect as He wishes us to be." This experiment is well worth the making. Satisfaction shall be ours now, and for endless ages to come, if we are prepared to cry to our Maker and God,

"I need, now as then,
Thee God, who makest men.

* * * * *

Take, and use Thy work.
Amend what flaws may lurk,
What strain o' the stuff, what warpings past the aim!
My times be in thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same!"

"On the Mountains."

God plowed one day with an earthquake,
And drove His furrows deep!
The huddling plains upstarted,
The hills were all aheap!

But that is the mountains' secret,
Age-hidden in their breast;
"God's peace is everlasting,"
Is the dream-song of their rest.

He hath made them the haunts of beauty,
The home elect of His grace;
He spreadeth His mornings on them,
His sunsets light their face.

His thunders tread in music
Of footfalls echoing long,
And carry majestic greeting
Around the silent throng.

His winds bring messages to them,
Wild storm-news from the main;
They sing it down to the valleys
In the love-song of the rain.

Green tribes from far come trooping,
And over the uplands flock;
He hath woven the zones together
As a robe for his riven rock.

They are nurseries for young rivers,
Nests for his flying cloud.
Homesteads for new-born races,
Masterful, free and proud.
The people of tired cities
Come up to their shrines and pray;
God freshens again within them.
As He passes by all day.
And lo, I have caught their secret!!
The beauty deeper than all!
This faith—that Life's hard moments,
When the jarring sorrows befall,
Are but God plowing his mountains,
And those mountains yet shall be
The source of his grace and freshness,
And His peace everlasting to me.

—WM. C. GANNETT.

Y. M. C. A. Annual Sports.

134 entries for events.

122 men participated in the teams which entered the Tournaments.

Winners in the Events.

Champion.—B. Sreeramulu, winning 11 points.

100 Yards Dash—

1. B. Sreeramulu.
2. D. S. Chakkaraivarti.
3. K. Kesava Rao.

High Jump—

1. B. Sreeramulu, 5-2 ft.
2. C. K. Natarajan.

1-Mile Race—

1. N. N. Swarnam.
2. B. Sreeramulu.
3. D. A. Chakkaraivarti.

Putting the Shot—

1. C. O. Vandort, 29 ft.
2. Kesava Rao.

Hurdle Race—

1. Kesava Rao.
2. P. Ratnavelu.
3. C. K. Natarajan.

Long Jump—

1. B. Sreeramulu, 17-3 ft.
2. N. V. Swarnam.
3. P. Ratnavelu.

Obstacle Race—

1. N. N. Swarnam.
2. D. J. Sundraraj.

Mile Race—

1. B. S. Muthukrishnam.
2. N. N. Swarnam.

Slow Byke—

1. P. Ratnavelu.
2. C. O. Vandort.

Humorous Events.

Pick-a-back Race—

1. C. K. Natarajan.

Egg and Spoon Race—

1. P. V. R. Sebastian.

Wheelbarrow Race—

1. D. Christodass and N. A. Belliappa.

Thread and Needle Race—

1. Miss Tharyan and Chakkaraivarti.
2. Miss E. Tharyan and D. J. Sundraraj.

Walk, Run, Cycle a Lap—

1. P. Ratnavelu.
2. M. R. Bungara

Arithmetic Race—

1. Chakkaraivarti.
2. Krishnan.

Sack Race—

1. P. Ratnavelu.
2. C. K. Natarajan.
3. K. A. Bell.

Chatty Race—

1. A. K. Vasudeyan.
2. S. Manuel.
3. D. Christodass.

Consolation Race—

1. P. Rajaram.
2. E. Savarimuthu.

Tournaments.**TENNIS SINGLES.**

Markandeylu	vs.	Devaisothan.
6-2;		6-8.
Kumarasawmy	vs.	Swarnam.
7-5;		6-3.
Govinda Menon	vs.	C. W. Thorne.
6-0;		6-0.
Govinda Menon	vs.	Kumarasawmy.
6-2;		6-3.
Markandeylu	vs.	Govinda Menon.
6-2;		6-4.

TENNIS DOUBLES.

Gopalaswami	vs.	E. S. Worman.
Sambasiya Rao		C. W. Thorne.
6-0;		6-0.
Markandeylu	vs.	Govinda Menon.
Gajapati Rao		Y. Venkatasubba Row.
6-2;		6-2.
Markandeylu	vs.	Kumarasawmy.
Gajapati Rao		Chakkaraivarti.
6-0;		6-1.
Gopalaswami Rao	vs.	Horington.
Sambasiya Rao		Hensman.
6-0;		6-1.
Govinda Menon	vs.	Murugesam.
Venkatasubba Rao		Devanathan.
6-1;		5-7;
Gopalaswami	vs.	Markandeylu.
Sambasiya Rao		Gajapati Rao.
9-7;		6-3.

BADMINTON.

Napier Park	vs.	Muslim.
29-27;		29-28.
Pursawalkum Y.M.A.	vs.	Y. M. C. A. Hostel.
29-4;		29-6.
Pursawalkum Y.M.A.	vs.	Wesley College.
Napier Park	vs.	Pursawalkum Y.M.A.
29-22;		29-24.

FOOTBALL.

Engineering College	vs.	Y. M. C. A. (A)
2		0
Y. M. C. A. (B)	vs.	Christian College.
1		0
Triplacane Union	vs.	Law College.
2		0
Triplacane Union	vs.	Medical College.
3		0

TO BE PLAYED.

Engineering College	vs.	Y. M. C. A. (B).
Triplacane Union		A bye (Finals).

The Y. M. C. A. Silver Medal will be given to winners of first place in the events except for the Slow Bicycle Race and the Humorous

Events. In these, prizes will be awarded. No one individual will be given more than three medals or prizes. The Championship Cup was won by B. Sreeramulu. Prizes will be awarded to those getting second and third places in events.

The spirit pervading the sports was splendid and on the whole, the contestants satisfied with the management. The association does not wish to attract professional athletes by offering costly medals and cups, but it is hoped that the annual sports will become a valuable fixture in the yearly programme, when the members can come together in friendly rivalry and co-operate to make it a gala day for all. Let those who enter the events, do so in the spirit of true sportsmanship and not because they hope to win something. This year's sports are proof that there is such a commendable spirit among the association's membership.

The cups, medals and prizes will be awarded late in October or early in November at a special occasion for this purpose.

News and Notes.

A baby girl came to the house of our General Secretary, September 25th. Happy congratulations are extended to Mr. and Mrs. Whitehair.

Mr. John Stanley of Madura College spent a few days with us visiting the colleges and securing material for his laboratory work.

September 4th, Messrs. Harte of Calcutta, Callan and Mathers of Bangalore, were with us, making plans for greater activities in Association work.

We are glad to know of the success of Mr. White in his new work. The Student camp at Trichinopoly was very well planned and executed. The major part of the responsibility was thrown upon the students.

A very kind, helpful letter has been received from Mr. L. P. Larsen who is at Copenhagen enjoying his well-earned furlough.

Mrs. F. V. Slack has been visiting with Mrs. Herman while the Student camp is in progress.

The two remaining Football games in the tournament will be played during the first week in October. It appears very probable that Triplicane Union will win the Cup this year.

Rev. T. Stanley Jones delivered a very strong address in the auditorium, September 22nd, to a good audience. We hope to hear him again should he visit Madras another time.

Y. M. C. A., Royapettah Branch.

On the 4th of last month a general meeting of the members of this Branch was held in the Association room to elect the office bearers for the current year. Almost all the members were present. The following were unanimously elected as secretaries of the various sections.

1. General Secretary	...	Mr. J. H. Hensman.
2. Religious	...	S. T. Moses, B.A.
3. Social	...	E. Raja, B.A.
4. Literary	...	A. N. Comar-sawmy, B.A.
5. Athletic	...	A. C. Hensman.

This Branch is making itself more and more useful to all its members. The members take a very great and active interest in all that concerns the Association. The most striking feature of this Branch is the good and brotherly feeling that exists among the members. The members of various castes and religions meet every day on the athletic field as they would under a common paternal roof. There is no discordant note of superiority or of selfishness.

A new Badminton court was opened for the use of the senior members as well as for the Boy's Branch. As there were too many members in the Tennis Club of this Branch, the Committee decided to divide the court into senior and junior teams and both are now playing on alternate days, with days of mixed game per week, in order that the juniors might improve.

The Bible classes are being held very regularly every week. They are becoming more and more attractive and members, both Christians and non-Christians take a greater interest in them. They are held under the leadership of the members themselves selected in turn. The attendance to these classes is good and the discussion interesting.

J. H. H.

Boys' Branch.

Membership.—We are glad to note the improvement in the membership during the last three months. The number of admissions from

1st July to 21st September is 59. The present membership is represented as follows:—

Christian College...	...	72
Pachaiyappa's College	...	8
St. Gabriel's High School	...	15
Other Schools	...	23
Total		118.

Annual Sports.—Our Annual Sports Competition was held on Saturday the 14th September in spite of the prevailing idea among boys in this city of entering such competitions for the sake of prizes, several of our members entered for mere sports sake. There were in all 85 entries for all the events and the competition was very keen and in some events highly amusing. We would not have been able to conduct our Sports so successfully but for the valuable assistance rendered by Messrs. K. D. Muthiah, P. E. Devadasan and other friends.

The following is the list of winners:—

JUNIORS.	SUB-JUNIORS.
Long Jump— Madhi Ali.	Long Jump— 1. H. K. Handoo. 2. V. Ramachandrudu.
Obstacle Race— N. R. Sambandam.	100 Yards Dash— 1. V. Ramachandrudu. 2. C. A. Raja.
100 Yards Dash— 1. Madhi Ali. 2. A. Ratnavelu.	Kicking the Football— V. Ramachandrudu.
Hurdles— 1. Madhi Ali. 2. V. Narasimhachary.	Potato Race— 1. H. K. Handoo. 2. A. S. Venkatachallam.
Breaking the Pot— 1. O. M. Shanmugasundaram. 2. Abbas Ali.	Sack Race— 1. A. S. Venkatachallam. 2. T. V. Natarajan.
Half Mile— 1. P. Manavalan. 2. T. Govindaswamy.	Arithmetic Race— 1. C. Murugasan. 2. H. K. Handoo.

The Junior Championship medal will be awarded to Madhi Ali and Sub-Junior Medal to V. Ramachandrudu.

Badminton.—The following officers were recently appointed to manage the Club:—**Captain**—P. Chakkaravarthy, **Vice-Captain**—G. C. Subramanian. **Secretary**—J. N. Vinayaganborthy. We have to congratulate the above officers on the rapid progress the Club is making under their leadership. There being more than twenty members in the Club, arrangements are being made to open another court for small boys. The result of the matches played during last month is given below:—"Lotus Club" lost 0-2.

Return match won 2—0. "St. Gabriel's High School" lost 2—1. "Rising Star" won 2—0.

Gymnastics—This club was re-organised a fortnight ago and the following members were appointed as office-bearers:—*Captain*—S. Jagadeeswaran; *Secretary*—Syed Mohideen.

FOOTBALL MATCHES.

Sub-Juniors—

"Shining Star" won by 1—0.

Do. (Return match) Draw 2—2.

"Baptist Chapel Club," won by 3—0.

Juniors—

"Rippon Club" won by 3—0.

At Home.—A small party of our members spent the evening of Saturday the 21st Sept., with Mr. and Mrs. Herman, playing several games, and enjoying the good refreshments which are always delightful to boys. All who were present like to be frequent guests of these good friends.

John Pelly Army Branch.

We are still pressing forward and God is richly blessing us in the Army Branch.

At last our prayers are being answered and God is bringing souls into His Kingdom. I trust that next month's report will be even better than this one.

We were only able to have one concert last month, and again our thanks are due to Miss M. Jones for so kindly organising it and also to Miss L. Hart, Miss Nicholas and Miss Anderson for so kindly assisting us with their talent.

The furlough rooms have been practically empty all the month.

The Billiard room is still being used well. I hope soon to be able to get six new cues.

The P. S. Es. are still well attended and God is at last working in the hearts of the men who attend. I trust that all Christians who read this report will pray for us that God will send a revival in the Army Branch.

I feel that before this Regiment leaves Madras, God is going to work mightily among the men.

MEMBERSHIP.

The Membership still gives me great anxiety, there are only four good standing members now. Come on, men, rally round me and come and join; it is only 8 annas a month.

The Association the World Around.

India.—It is both interesting and encouraging to know that the Dakota Indians of America have seriously undertaken Association work among their own people. And now they have extended their interest to India and have asked the privilege of supporting Mr. Davadas, Travelling Secretary in the Tinnevely district. This proposal has been accepted by the National Council which is an exception to the policy of maintaining Indian secretaries by money received in India. This action has been taken because of the unique and exceptional source and proposal.

The Colombo work is prospering under a system of committee organization that is rather complex, but it seems to be practical by results achieved. It certainly gives many members something to do which is a strong argument in favor of the system.

A very successful social service meeting was held at Calcutta, which was the result of several months consideration. An interested audience of 200 listened to the programme. It is hoped that the students will be interested in actual investigation and service after a study has been made of the field.

The building canvass at Jabalpur is progressing rapidly and a building will be erected as soon as a site can be secured. Mr. F. A. Wilson-Lawrenson has been assisting in the canvass.

Allahabad has given up holding large entertainments, involving heavy expense, and is planning several small entertainments and concerts.

Mr. J. N. Farquhar, Literary Secretary of the National Council, who has been busily engaged in literary work in England, will arrive in Bombay early in October.

Japan.—Ten years ago the membership of the Osaka Association was about one hundred. To-day more than eight hundred men are enrolled as members; 865 students are availing themselves of educational classes, and twenty Bible classes are attended by about four hundred young men. Last year more than one hundred decisions for Christ were registered. The rapid growth of the work during recent years has produced an urgent need for more commodious premises.

One of the largest gifts ever sent to the Christian work in Japan was Rs. 2,250 voluntarily offered by a young Christian man toward the erection of a Student Conference site.

Three Association buildings in Japan were dedicated during the last few weeks, the most important of which was the building for the Chinese students in Tokyo. Tokyo is the second largest student centre in the world, and this building will be the centre religiously and socially for these men.

China.—The day President Sun Yat Sen of the new Republic of China turned over the government to President Yuan was a red letter day for the Association. After this historic political event ex-President Sun, with Premier Tang and a number of the members of the National Assembly, met at the Association, heard a lecture by Secretary Robertson on modern scientific invention, ate an Association dinner and then voted a lot for the Association, building out of public land and an athletic field of twenty acres, including Rs. 21,000 worth of building material. Ex-President Sun and Premier Tang gave their practical endorsement of the work by personally contributing each of them Rs. 3,000 toward the Nanking Association. To China this means as much as the endorsement of the work in Japan when the Mikado gave Rs. 15,000 to Association work.

Several Chinese students who had become Christians in the Association work in Japan returned to Yunnan Province and started an Association without waiting for foreign help. They began with a two weeks' series of religious meetings, with an average attendance of over 1,000 to the meeting.

Canada.—Toronto's Employment Department, organized this year, placed 363 men in permanent positions in three months, but met and advised with over 2,000. Of these 317 took out membership tickets and the names of 197 new arrivals in the city were referred to

the different cities. One man writes, "Thank you for all the assistance since my arrival from England a month ago. I came here without a friend, although fairly well set up financially. You put me into a situation in two days and introduced me to trustworthy friends. I cannot be too thankful."

England.—The number of "Hampshires" in camp at Bulford did not exceed eighteen hundred the first week, and sixteen hundred the second, yet no fewer than 21,569 letters and post-cards were despatched from the Association marquee—an average of over twelve per man under canvas! At the request of the Southern Divisional Union, Mr. E. J. Allan Frost, Financial Secretary of the National Council, undertook the work assisted by a dozen experienced workers. The concerts and services were largely attended.

The campaign of the London Central Association, by which it is hoped to raise the membership from two thousand to at least five thousand within the short space of a month, is to commence early in September. Two sides, "Reds" and "Blues," will each strive for the honour of enrolling the largest number of new members, the former led by Mr. G. A. Snook, and the latter by Mr. A. J. Hollick. Mr. J. W. Hobday will act as Campaign Secretary, and Mr. G. A. Leask as Press Secretary during the progress of the effort.

Mr. H. Bryant, late of Bangalore, has been appointed General Secretary at Reading.

The weather conditions have been most unfavorable for working the military camps, but in spite of this, very satisfactory results have been achieved.

United States.—Messrs. Fred. B. Smith, Raymond Robbins and the International quartette will in January begin an extended trip spreading the message of the men and Religion Movement. They will touch at Honolulu, Australia, Manila and the main oriental coast cities.

The Sixth Annual Student Camp, Pallavaram.

I have been asked to record my impressions about the Students' Camp which has just been over, and I do so with pleasure. The Camp was located this year in the Military Buildings (very kindly lent by the Southern Army), and this was a distinct improvement. Men of different temperaments were there, and all who were really seeking after light were able to find its influences particularly fitted to help them on their way. A very satisfactory feature of the Camp this year was that an unusually large number of delegates stayed all through the Session.

Bible classes were held every morning by the several leaders. Mr. Henderson's class used a course of his own on "Romans VIII" in its relation to individual experience. All the others followed Mr. Larsen's "Son of Man." The classes greatly helped the leaders in coming into close personal touch with responsive souls.

It is difficult to draw clear-cut lines of demarcation between the character and scope of the several meetings. In general it may be said that the morning meetings tended to depict in their several phases the blessings God had in store for men. The Rev. G. E. Philips, on the first day, spoke on the subject "Great Lessons from Israel's History." Israel was selected by God not because He was particularly fond of them, but because He wanted to educate them and to fit them for service to the larger world. All this he said was true of the Indian Christian Church. On Friday morning the Rev. J. S. M. Hooper spoke on the claims of Jesus and dwelt at length with precision and clearness on our Master's twofold claim to be the Revealer of God and the Ruler of men. The next meeting of this series was addressed by the Rev. E. A. L. Moore. His address on "The Divinity of our Lord in Daily Life" was eminently practical, and produced a great impression. On Sunday morning the meeting took the form of a service. Mr. Hogg in his address on "A New Creation" once more drew attention to the ever important problem of a successful Christian Life. That Life was not to be gained by "hoping, and invoking and praying and praising," but only by accepting God's offer on His own terms, which was just to accept everything from God in return for nothing. "A New Creation" was what God was anxious and ready to give for man. He has only to accept it.

Resolutions, however strong, prayers, however devout, and aspirations, however noble, were bound to be futile unless this all-important condition was satisfied.

The evening (6-30. P. M.) meetings may be considered as having dealt with the conditions and consequences of accepting the great offer. God was making to men in Christ Jesus. On Thursday evening, the Rev. J. J. Ellis gave his address on "Surrender." The Christian's life was not going to be full, rich and satisfying until men had learnt to surrender all their aims, motives, ambitions, plans and purposes to the clear leading of Jesus. It might mean sacrifice, but it had to be made, and the conditions of Indian life at present demanded, all too imperatively, of Christian young men the entire giving away of lives in the Master's Service. Absence of this complete surrender, he thought, accounted not a little for the ineffectualness and failures of men who had seen glimpses of the light. In other cases, surrender was preliminary purging, and that was also needed. The next meeting of the series was addressed by Mr. S. J. Crawford. His subject was "Constancy." The famous lines,

' Bliss was in that dawn to be born
But to be young was very heaven,'

he said, were true of the present. The Church of Christ was passing through a crisis similar to that it had faced when it came into contact with Greek Philosophy and with the Renaissance. To the Christian young men of this generation, so momentous in possibilities, was given the unique privilege of being actors in this great scene. The supremely important position occupied by this generation in the march of the world called for constancy in Christian young men which meant the heroic giving away of lives in Christian service. The third evening meeting was addressed by Mr. Slack, who in his address, "A Call for Prayer," pointed out the great possibilities of the work in the great student centres of India. The last meeting of this series was addressed by Mr. John Mathai and Mr. E. C. Carter. Mr. Mathai presented in its historic setting the importance of the present generation. In every department of her national life, be it social, economic or political, India needed not methods or organisations, but men who possessed a little more of the elementary virtues of Love and Truth, and he was confident that never in Time was vouchsafed a more

potent means for transforming men's character than that through the revelation God made to man in Christ Jesus two thousand years ago. He was therefore sure that under the changing and developing conditions of Indian life, there was a great call for Christian young Men to evince their loyalty to their Master in the service of their country. Mr. Carter also spoke on the same lines and emphasised the fact that a Christian was one whose life was in every fibre of its being permeated with the spirit of Christ, whatever his specific vocation was.

The mid-day meetings dealt with Indian church problems. Mr. Philips who spoke on the first day gave in bold outline an account of Church History from the foundation of the Church in a world suffused with Hebrew, Greek and Latin influences right through the Middle Ages down to the present and ended by pointing out the unparalleled opportunities of the present moment and the tremendousness of the conflict on which the Church has already embarked. The Church was in the thick of a great movement and the Indian Christian young man had a unique opportunity to show his loyalty to his Master. On Friday and Saturday, Mr. K. T. Paul dwelt with the survey of the Indian Church, and her needs. Mr. Paul was convinced that the Church in India had always remained outside the pale of real Hinduism and was therefore unable to affect it. He instanced the singular fact that though Sankara and Ramanuja, the great Hindu leaders were born very near Christian churches, neither of them was in any measure influenced by Christian contact. The great majority of Indian Christians were agriculturists and he hoped that the Christian young men in Camp would, after their student days were over, pay their serious attention—no matter what their particular calling was—to the scientific cultivation of land, whether it be in the great deltas of the East, amidst the mountains and floods of Travancore. He spoke at length on the subject of Education. He was struck by the low spiritual tone of the churches and the great discord that existed among the churches. He relied on the Indian Church to take an active part in the great problem of evangelising and christianising India. He made a vehement protest against the tendency of Indian Christian civilisation to be a mere imitation of European civilisation. Useful social institutions, like the *Panchayat* and the *Joint family*, he thought, could be satisfactorily worked when they were suffused with the Christian spirit. There was, however, some conflict of opinion about

this matter. On Sunday, Mr. K. K. Kuruvilla attempted an exposition of the objective of the Indian Church. A self-supporting united Church, he thought, would be possible only after knotty theological questions like the Apostolic Succession and the Historic Episcopate—in Travancore, every one was a theologian—had been studied by men competent to make such a study. Also, the personality of Christ was not to be fully grasped by the Oriental consciousness until it was given an indigenous expression. For all this consecrated brains had to be placed at the disposal of the Christian Church. He therefore expostulated with able young men to dedicate their lives to the Master's service.

I pass on to speak about the 9 P.M. meetings. On Thursday, Lieut. Col. Moulesworth, I.M.S., gave a short address. He spoke about the boundlessness of God's universe and the absolute insignificance of our earth with its small eighteen hundred millions of men and women engaged in their petty joys and sorrows, loves and hates. Yet even into such a small earth, God came incarnate as man. Such was the infinitude of Divine Love. Mr. Ellis spoke the second night on the Victorious Life. Power refused to stream into several lives because of intellectual dishonesty, and shirkings of clear and imperative duties. Mr. Hooper's address on Saturday on the love of Jesus was of great devotional value, while Mr. Carter's address on Sunday night gave the finishing touch to the Camp. Those who were beginning to see their way nearer to God were warned against the perils of unreality and indecision. Let them not, by tricks of speech, use expressions which conveyed no meaning to them. There was a time for decision, and those who had sufficient light to make the decision were exhorted not to defer it. He did not think that the ordinary vocations of life were one whit less holy than the direct Christian service. But in the economy of the Indian Christian Church at present there was a great need for men, who would be prepared to take up the Cross and follow Jesus, giving up their every prospect of earthly advancement.

At the opening meeting of the Camp on Wednesday night, Mr. Henderson remarked that the Camp was to introduce nothing new into the lives of the delegates, if they came urged simply by forces operating from the back. Let them have the forward look, the expectation of great things. As the camp is over, and one looks back at the days which seem so soon to have vanished into the dim past, one

cannot help feeling that history was being made and re-made in those eventful days. On the definite results of the Camp in the shaping of human lives, and of their definite consecration to service, the writer must refuse to speak. But there has been abundant evidence that the spirit of God has been mightily working in many hearts, and when these young men go back to their own churches or to the missionary field—as some of them will—forces will be set in motion which will quicken, in ever-deepening measure, the spiritual life of the old and new churches of South India. The Goal of the Ages is every day drawing nearer, and we of this generation may well rejoice that we stand on the threshold of great possibilities.

One left the Camp with a profound impression that Christ's message to men was a message for all the Ages, that as knowledge grew from more to more, more of reverence was bound to follow. The progress of historical, philosophical, economic and scientific development

only opened up the hearts of men to a fuller comprehension of the great things God has in store for them. That the Christian life meant toil and trouble was greatly emphasised in the previous camp, and those who desired to follow Jesus were earnestly entreated to count the cost. This element of counting the cost was not ignored at the present Camp.

But the assurance was also held out in no uncertain tones that surrender to Jesus, however costly it might appear to be, was only the prelude to a life fuller and richer far than the imagination of man had ever woven in its most enchanting dreams. "There is no condemnation to them that are in Christ Jesus," and however dark and dismal the days may seem to be the Christian has only to feel thankful that the sufferings of the present are not to be compared with the glory which shall be revealed hereafter.

ONE WHO WAS PRESENT.



YOUNG MEN OF MADRAS

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re-affirmed at the Jubilee World's Convention
in Paris, 1905.

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.

Membership in the Madras Y. M. C. A.

Senior :—Any young man, a member in full communion of any Protestant Christian Church, may be an **Active** or **Voting** member. Any young man of good character may be an **Associate** member. The subscription for both is the same, viz., for non-resident members Re. 1-8 per year, for resident members Rs. 3 to Rs. 12 per year according to income. Sustaining members Rs. 25 per year. Athletics and Educational classes extra.

Boys :—Membership fee, boys under fifteen years of age, Re. 1; over fifteen and under eighteen years of age, Re. 1-8.

Full information as to joining may be had by writing to or calling on any of the Secretaries.

The Ministry of Friendship.

[BY THE REV. L. P. LARSEN.]

The middle classes of India are extremely conservative. Evangelizing them means trying to get them to accept radically new ideas and to follow a very difficult way. Friendship, in the deepest sense of the word, is an indispensable qualification in those who undertake this work.

It is not the middle classes only of India's population who are conservative. This term is being used constantly to describe all Hindus. Whether high or low, rich or poor, they are all bound by many strong ties—some of which, at any rate, are easily distinguished—to their old ways of thinking and of living. But this is particularly true of the middle classes, that large respectable body of the Hindu community which is chiefly composed of cultivators, artisans and traders, people who, generally speaking, are not stirred by the knowledge and ideas that

come through modern education and not disquieted by serious social disabilities or by painful poverty.

To those people Christ's Gospel is full of revolutionary ideas and of impossible demands. Christ's teaching about God and God's attitude to men, about the things of greatest importance in religion, and about the right relations between one man and another, is so altogether foreign to what they have been accustomed to, that it is no wonder if they find it difficult to understand and to accept Christian ideas.

And it is a question of something more than ideas. In India people have come to regard ideas and practice as two entirely separate departments of life; practice is governed, not by ideas, ripened into conviction, but by long-established social custom. But the knowledge aimed at by the Gospel of Christ is, on every side, one that leads to conviction, decision and action.

That the way to which He thus points men is a difficult one, Christ never concealed. No one can be His disciple, He says, without denying himself, *i.e.*, saying no to himself, refusing to let his own wishes and preferences determine his choice and his action. Even if it is unpleasant, hard and dangerous, the disciple must accept the Master's decision and follow His way. Only then does he prove himself to be a true disciple. Those Jews who 'were willing to rejoice for a season in his light' were not the Baptist's disciples. Nor can anybody with such a mind, a mind that wants to reserve to itself the right to determine how far to go, to be Christ's disciple.

And from the beginning Christ made it plain to those who began to place themselves under His instruction and influence that when men make up their minds to be His disciples they must be prepared to find, not only that there is something to be overcome in themselves, but that this new relationship will disturb—perhaps very painfully disturb—their relations to their own people. It may lead to the separation of children from parents, He says, and to enmity between members of the same family, brother accusing and persecuting brother. And yet He wanted men to become His disciples, although He knew that this was a part of the experiences that awaited them.

How could Christ expect to get—and how did He get—people to accept an invitation in which there was so much that might make men hesitate to come to Him, or even make them turn away from Him altogether? We want to learn from Christ himself how to commend His Gospel to men. The answer is plain from all that the Gospels tell us of Christ's life. People felt that He was really interested in them, anxious to help them and to promote their welfare, not merely desirous to make use of them for the attainment of His own ends. If He led them into what seemed strange and hard, it was not because He had no heart for them. It was not selfishness or thoughtlessness that made Him ask them to accept conditions of life so trying and so exacting. He felt with them in all that caused them pain and sorrow, and He was always ready to help them whatever their need was. It was because He thus proved Himself to be their friend that He could speak to them with authority about following Him, even though it meant saying no to self and taking up the cross. Hard and distasteful things can never be said effectually

to men except by those whom they have learnt to regard as their real friends.

Such unselfish kindness they met in Christ's readiness to heal and to help all who sought His help. He did not first ask them whether they were willing to become His disciples. He demanded no payment of any kind. It was of them He thought, not of Himself. He was ready to help those who came to Him with their troubles and sufferings, even if they were not ready to receive from Him all He had come to give. To glorify God, to show forth God's greatness and goodness, and to get men's hearts turned from sin to God, that was the highest and the real object of Christ's life. For this He was working in all He did, and through physical healing and temporal help He was hoping that men would be drawn to God and made to long for God's best gift. He was disappointed when of the ten lepers who had been cured only one came back to give glory to God. But He did not, on that account, take away from the other nine the physical health He had given them. Even if He cannot get men to take what He would most like to give them, He does not refuse to give them anything that is needful and good for them, as long as they will take it from Him. He came to do God's work. But God's work is not something planned and carried out without reference to man's needs and interests. There is no rivalry between God's cause and man's cause. God's thoughts may be different from man's because God's are higher and take in more. But God's plans and purposes include everything that is really good for man. Nothing is too great to God to give, and nothing is too small in man's life for God to take account of. God's truest servant is man's best helper.

It was because this was so manifest in Christ's life that He could speak with authority, also when He told men new things and pointed them to a way that was hard and painful. None who came to know Him could doubt that He was truly interested in them, anxious to help them and to do them good.

It is on the presence in us of such a mind, a friend's and a helper's mind, that everything depends when in our work among people we aim at what involves such an inward revolution and so much of sacrifice and suffering as does conversion among the Hindus. It is not our love that can give to men what they are most in need of. Christ is the Saviour; we are only His witnesses. We need Christ's mind, not that we may commend ourselves, but that

we may commend Christ. To be witnesses is to be epistles of commendation. If the Hindus can see nothing in our lives but a desire to get *our* doctrines accepted, to propagate *our* religion and to increase *our* community, we are not showing them Christ, and we cannot expect them to give much thought to anything in our message which conflicts with their ways of thinking and threatens to lay heavy burdens upon them. It is possible that they may see and acknowledge a certain amount of zeal, perhaps even a little renunciation, in the work we are doing. But if through it all they get the impression that we are working for *our* cause only, and not for theirs, that our activities are determined by *our* interest only, and not by theirs, we cannot be surprised if their estimate of our work is expressed in the one word proselytism. It is possible, of course, that they may misinterpret our motives and misjudge our work when they call it proselytism. But are they not right in using that name about missionary activities which are prompted by interest in the worker's own cause, while there seems to be little or no interest in what concerns the welfare of the people among whom he is working.

A kindly and helpful interest in all that is needful and good for the people among whom the work is done, that is an indispensable qualification in all who are to do Christ's work, but more especially where men find it very difficult to understand Christ's teaching and to follow Christ's way.

Such interest is recognized as legitimate and necessary in work among the poor and depressed. There may be missionaries who at a certain stage of their work among Panchamas are inclined to say that they have come out to preach Christ and cannot give their time and their attention to questions of a material and temporal nature, however pressing such questions are to the people to whom they have been sent; they have not come to reform society but to preach religion. The missionary's task would no doubt be simpler and easier, and in the eyes of some people his work would perhaps appear purer and loftier, if he were to confine himself to the spiritual side of missionary work. But then he would neither be commending his own spirituality to the people, nor the Master whom he wants to serve. Such a missionary would not be among the people as one who understood them and felt with them. He would not be showing forth the mind of Him who went about doing good, never losing sight of the high spiritual object for which He had

come, but moved with compassion, and ready to help wherever He met human need and suffering.

In work among the low and the poor, every missionary is forced to see the necessity of such an attitude of sympathetic helpfulness. It is not a lower kind of work, something less spiritual, less truly Christian, which the missionary is doing when he is spending time and thought and energy on what has to do with the temporal wants and problems of the life of his people. There is a possibility, no doubt, that such problems and activities may so absorb the attention as to make the emphasis altogether different from Christ's. But we must try to do the right thing, even though there is a danger of going wrong in doing it. And we are not doing God's work in Christ's way, unless we are ready to help men, as far as we can do it, in all matters where they feel the need of help, and where help is required in order that their life may become what we understand God wants it to be.

To this ministry of friendship all are called who want to be the followers and servants of the Friend of sinners. But it is most needed where it is most difficult for men to understand and follow Christ's call. It is therefore not less necessary in India in work among caste people than in work among the outcasts.

The Gospel of Christ can be commended to the middle classes of India only by people who go to them and move with them as their friends. It is not money so much that is required among these people as to show our sympathy and to try to be helpful to them. For hospitals and schools and hostels and reading-rooms, money may be wanted. But in the case of these people it is not poverty that calls for help. Where money can procure what they need, most of them are quite able to get the thing themselves, if only they understand their need. But that does not make the ministry of friendship any less necessary in work among this class of people. To feed the hungry and clothe the naked is one kind of problem for the ministry of friendship. Frequently, however, such things are done by 'charity' without anything of the nature of real friendship entering into it. But nothing but friendship can do the work that is required to open conservative minds to new ideas, to quicken the souls after truth and righteousness and to deepen its aspirations. It is help of this kind that is needed among the people of whom we are thinking.

If our message meets with but little appreciation and response among caste people because they do not see their need of what Christ offers, we have all the more reason, if Christ's mind is in us, to be moved with compassion, and to draw closer to them that we may help them to get their understanding quickened and their hearts opened. We are debtors to the caste people as well as to the outcaste, and we cannot do the work of Christ among the Sudras and Brahmins unless we come close enough to them to understand the ideas that live in their minds and to feel with them in what causes them joy and sorrow, and in the troubles and difficulties which they feel. They will listen to a friend and be guided by a friend where they would be afraid of following a stranger.

We have not really given these people an opportunity of knowing the Gospel of Christ, and of deciding what their attitude to it shall be, until we have shown it to them in that setting of personal sympathy and friendly helpfulness which was an inalienable part of our Saviour's method of doing the Father's work. —*Missionary Intelligencer.*

**John R. Mott, M.A., LL.D., F.R.G.S.
and G. S. Eddy, M.A., Ph.B.**
[November 15—19, 1912.]



JOHN R. MOTT, LL.D.

The students of Madras are soon to have the opportunity of hearing a series of Lectures by two distinguished men who are recognised in all lands as two of the great moral and religious

leaders of the world—John R. Mott and G. S. Eddy.

Dr. Mott is widely known among the Universities of the world in his capacity as General Secretary of the World's Student Christian Federation. This Federation embraces in its membership over one lakh and fifty thousand students and professors in over twenty different countries. Although predominantly a Christian Federation it is yet so truly catholic in its aim and scope that it bands together a large number of students of other religions who are broad-minded enough to see the possibilities of the union of students of the world for the purpose of promoting the cause of righteousness and morality.

As a student, Dr. Mott had a brilliant career in Cornell University. After graduation he was awarded a scholarship of considerable value for a two years' study of Political Science in Europe with a view to preparing himself for a political career on his return to America. It was at that time that the Students' Department of the Young Men's Christian Association came into existence and Dr. Mott decided to give up the prospect of a brilliant political career to become the Secretary of this movement, in which he saw great possibilities for the strengthening of social service, personal morality, and genuine religion. In recognition of this work on behalf of students, Yale University conferred upon him the honorary degree of M. A. in 1899. His services on behalf of the missionary enterprise were recognised by the University of Edinburgh, when it conferred upon him the degree of LL.D. in June 1910, and by Princeton University, when it gave him the same degree in June 1911.

In every principal University centre of the world which Dr. Mott has visited, students of all classes have flocked to hear him. He was received with exceptional enthusiasm by the students of Oxford and Cambridge when he visited their institutions. He has also met with an equal measure of enthusiasm from such widely different student communities as those of Russia and the Balkan States. Within recent years Dr. Mott's travels throughout the world, and particularly his great work among students, has given him the peculiar distinction of being invited to audiences with His Majesty King George V, the Emperor of Germany, the Czar of Russia, the late Emperor of Japan, the Grand Vizier of Turkey, the Queen of Holland, the King of Sweden, the Lord Lieutenant of Ireland, and the President of the United States.

Dr. Mott is coming to Madras in the course of a tour meant to comprehend every leading country in the Orient. His primary purpose is to carry on the work of the Continuation Committee of the World's Missionary Conference, of which he is the General Secretary. He will, however, avail himself of the opportunity to meet the great student communities of the East and bear to them the message which he has delivered with such effect to the students of Western lands. His stay in Madras will extend over five days, and his lectures will deal with the problems concerning the higher welfare and destiny of the students of India.

Mr. Eddy, who is accompanying Dr. Mott, is well known in India as a powerful and persuasive speaker on religious questions. He made a tour last year among the principal student centres of China, Japan, Russia, and the Balkans, and made a deep impression upon the students of those countries. He will assist Dr. Mott in the conduct of his lectures in Madras.

Important Note.—In order to limit these lectures to students, it will be necessary to admit ticket holders only. Tickets will be given free to applicants in the order of their applications. The number of tickets is limited and the applications should be sent early. **All applications must be in by Friday, November 8, 1912.**

Each in His Own Tongue.

A fire mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where cave men dwell;
Then a sense of law and beauty
And a face turned from the clod,—
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite tender sky,
The ripe, rich tint of the corn fields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the golden-rod,—
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,
Come from the mystic ocean,
Whose rim no foot has trod,—
Some of us call it Longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight hard pathway plod,—
Some call it Consecration,
And others call it God.

WM. H. CARRUTH.

Mr. R. L. Ewing.

Congratulations are due to Mr. Ewing, whose name appears in the list of names who have received the Durbar medals. We are glad to know that our absent Secretary has been so honored. The medal has been given in recognition of an investigation made in Madras. Mr. Davies, who was associated with Mr. Ewing, has also received a medal.

News and Notes.

October 19.—A jolly Social was enjoyed by all of the hostel members. An interesting programme was given, which resulted in a genial spirit among all present.

Mr. White of Palamcottah dropped in on us on October 25. He brought us an enthusiastic report of his work in the South and hopes to have a good number of students and professors at the All-India Student Camp.

A recent letter from Mr. Ewing informs us of his strenuous efforts to interest the Associations at home in foreign work. He hopes to enter the University of Chicago this fall and secure his M. A.

Mrs. Worman has improved very rapidly since arriving at home and hopes to return to Madras early next year.

A committee of twelve physicians of Madras and the mofussil, met at the Y. M. C. A. on October 24 to discuss the problem of tuberculosis in South India.

We enjoyed a pleasant visit with Dr. L. P. Jones of Madura recently.

Rev. W. C. Guthrie en route to New Zealand from America, where he was acting as Pastor for eight years since leaving New Zealand, spent Sunday, October 20, with us.

Health Hints.

[By GEORGE J. FISHER, M.D.]

The efficiency of this machine (the body) determines the efficiency of mind and spirit.

Most sins are physical. Much temptation may find its source in bodily ills. Much failure is due to lack of bodily energy.

Strength to the nervous system. Refreshment to the nerves comes through the muscles.

When these are kept in good condition, a man can stand any amount of brain work.

Men do not break down through overwork nervously, but through underwork physically. Time taken for play keeps enthusiasm alive.

A tired body means a tired mind and a jaded spirit. Fatigue poisons pass from muscles to brain through the blood stream.

Remember we think with our blood.

Make your body your servant, your asset, your chief stock in trade. Then you will think better, feel better, live better.

Life will be broader, deeper, greater, longer.

Athletics.

Football.—The tournament semi-finals were won by the College of Engineering from the Y. M. C. A. "B" Team which played a plucky game but went down to defeat before a heavier and more experienced team. Then came the final with Triplicane Union which was a battle royal. The first game resulted in a draw as did the second which was rather fortunate for Triplicane Union Team which netted a goal two minutes before the time was up and after it had become quite dark. In the two draws both teams played very evenly matched games. In the third game Triplicane Union rushed the Engineers persistently and won the tournament's cup by one goal to *nil*. The presence of the Mounted Police on the last day kept the large crowd off the field and helped us very much to close the tournament satisfactorily. We appreciate the kindness of Mr. Edmunds who refereed the last two games, and also of the others who assisted us during the tournaments as officials.

Tennis.—The rains are interfering with the tennis players who are taking advantage of every clear day to continue the game.

John Pelly Army Branch.

The above branch is still pressing forward. I am glad to be able to report that the S. C. A. has at last been started, and at present we have 10 members.

A Blackboard meeting is held in the Devotional Room every Friday at 8 P.M.

The P. S. Es. are still well attended and God seems to be working in the men's hearts.

The reading room is not used so well now, as there are over 100 men in camp. Also the Billiard and furlough rooms are barely used at all.

I regret to say there are no military members in the Army Branch. There are six civilian members. I do trust that my military comrades will rally round me and come and join the Association.

Boys' Branch.

Merits Record.—We are glad to announce that the following members have been more active than many others as recorded in the above register:—(1) V. Ramachandrudu; (2) Madhi Ali; (3) T. Govindasawmy; (4) A. S. Govindarajulu; (5) A. Venkatachallam; (6) C. Shanmugasundaram; (7) S. Abbas Ali.

Our members had the privilege of hearing an impressive and informal address on "the possibilities of youth" from Mr. E. C. Carter, at the beginning of last month.

Holiday Trips.—On Saturday the 5th October, a party of a dozen members went to Adyar and spent the whole day in visiting the Theosophical Society headquarters and several beautiful gardens and groves around. The party were particularly thankful to Mr. A. S. Govindarajulu who volunteered to provide the whole party with delicious meals prepared in his own home, which made the trip doubly enjoyable.

On the 12th of October over 30 of our members visited the new filter-beds under construction at Kilpauk. One of the engineers at the spot was so kind as to explain to the boys the new system of purifying water to be supplied to the city. After spending a few hours there the party tramped to Mr. Hernan's house where they had a warm welcome. After indulging in the games of Badminton and Volley Ball all enjoyed a cordial social under the presidency of Mr. A. R. Clark of the Standard Oil Coy., and returned home merry and happy.

Lantern Lecture.—On Friday the 18th October Prof. W. R. Sherriffs, M.A., B. Sc. of the Madras Christian College, very kindly delivered an illustrated lecture on "Human Physiology." This is the first of a series of "Health talks" we hope to arrange for the benefit of boys.

Literary Union.—"The Life of Dadabhoi Naoroji" and "Childlikeness" were the topics at the meetings held last month.

Badminton.—Members of this Club are following a novel plan for stimulating interest among the players. Members are divided into three teams and the team which proves the strongest in the contests will be awarded a prize by the whole Club. The contests are being played with keen interest.

Football.—Following the example of the Badminton Club our Sub-Junior Club members have arranged for a "Home trophy"—as they call it—dividing the Club into 5 teams of 6 competitors. The winning team will be presented with six Football shirts by the Club. We are highly pleased to see our Clubs manage their own affairs so well.

The Association the World Around.

China.—China at present has ninety Student Young Men's Christian Associations, with a total membership of 4,459. From these Student Associations go out into the neighbouring villages Evangelistic Bands. During the summer vacation, much larger bands are engaged in this needy work. Such extension work is very suggestive for similar work here in India by the Christian students. Some progress has been

made—enough to prove the value of such an enterprise.

Germany.—Mr. H. Heiburg, National Secretary for Germany, who has been visiting the Associations in America, expresses genuine surprise and admiration for the growth of the work as he has found it. He comes back to Germany with renewed faith in and zeal for a stronger and more intensive work in his homeland.

Australia.—Sidney, the greatest city in Australia, where Mr. Virgo was Secretary for eight years, has made an Australian record in membership.

Canada.—During the summer three new buildings at Montreal have been occupied. These are in a chain of buildings now under construction all the way from Halifax to Vancouver.

America.—At the Marine Barracks at Brooklyn desertions have decreased 50 per cent. since the opening of the building there.

More than 1,000 Chinese Government (boxer indemnity) students are now in the American colleges. At least one-third are members of the Christian Association, and all welcomed the strong addresses by Christian men who have been working among Chinese students abroad.

Honolulu.—The motto cut in the corner stone of the Association building is, "The Life of the Land is preserved by Righteousness." The Hanoverians are setting a high standard in all departments of their work and making good progress. They have just recently sent their Secretary abroad to study the work as it is in other countries.

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so well,

And feed your infants, invalids and all
With our **Food Eleusines Coracana** white ;
While minister the weak our **Tonic Pills**
Of **Beschi** of South Indian fame and name ;
And taste our **Jams, Jellies & Marmalades** ;
And use our improved **Ploughs**, the boon of Ind.

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YOUNG MEN OF MADRAS

DECEMBER, 1912

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THE PARIS BASIS

OF THE

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Adopted at the first World's Convention in Paris, 1855 ;
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Agricultural and Industrial Settlements as centres of Evangelistic Work

BY THE BISHOP OF MADRAS

I HAVE heard from many quarters that a new spirit of service is now abroad among the Indian Christian students throughout India, and that many of them are now seeking forms and methods of service to which they can devote their lives and gifts. I will venture to suggest a new type of mission for the extension of Christ's Kingdom in village districts. The idea is borrowed partly from the old Buddhist monas-

teries, partly from the mediaeval monasteries of the western church, and partly from the industrial missions of modern days. It seems to me that there is an opening now for small societies of educated Indian Christians who are willing to combine improved methods of agriculture and village industries with the preaching of the Gospel, the building up of the Church and the moral and social elevation of the people. A rough sketch of the plan would be as follows: Let three or four graduates set to work to study agriculture, carpentry, weaving, leather work and any other industries that are needed in the district where they propose to settle. Then let them get from Government a tract of land suitable for their purpose and cultivate it by improved methods. A Tamil clergyman told

me a little while ago that he began this year to cultivate a piece of land belonging to his mission by such methods as he was able to learn from Sir Frederic Nicholson's pamphlet on agriculture. The people were at first most unwilling to try what seemed to them a rash experiment. But the result was that the produce of the field was doubled and the people were forced to admit that the new ways are better. This single instance shows what may be done by educated men free from prejudice, who will devote themselves to agriculture. The same is true of weaving. I have been told by experts that the future of handloom weaving depends mainly upon the co-operation of the weavers and the adoption of very simple improvements in their methods. A settlement of educated Indian Christians in one of our Telugu districts could easily teach the weavers improved methods, form the best among the Christian weavers into a co-operative society and bring them in touch with markets outside their own district. Then like the mediaeval monasteries the settlement might become both a centre of Christian life and teaching and also a powerful instrument for improving the economic and social position of the people.

The question will naturally asked, how this settlement is to be supported. My answer is, it will support itself, a farm and a co-operative industrial society would, I believe, provide ample means for three or four families of educated Indian Christians to live simple, prosperous lives. They would not wish to grow rich; but they could easily provide themselves with the necessities of life. Our experienced Indian pastor told this story a few weeks ago at a meeting of Indian Christians in Bangalore. There was a boy in his school who could not pass the Lower Secondary Examination and had to leave the school. Some years afterwards the pastor saw him selling firewood. The lad told him that he was making Rs 100 a month by this trade and that his success was due to the fact that he was very scrupulous in giving over weight to his customers. There is much food for thought in this story. The boy could not have earned Rs 15 a month as a clerk. He earned Rs 100 a month by trade. And his success in trade was a question of character.

My idea is as yet very much in the rough. I have not tried to work it into shape or to elaborate details. But if it commends itself to any of my readers as worthy of consideration, I hope they will take it seriously and try to work out the details for themselves. I shall be very glad to get into correspondence with any Indian

Christians, who may wish to discuss the plan with me.

The Future of Moral and Religious Education

By PRES. H. C. KING, OBERLIN, U.S.A.

INTELLIGENT provision of the future development of moral and religious education can only be based upon present needs and trends. From these we must infer the lines of moral and religious education that are most probably in the future and that are of greatest promise.

The consideration of present needs and trends would require consideration particularly of the demands of the new external world and of the new inner world of thought and both require a review of certain somewhat familiar facts.

I. THE DEMAND OF THE NEW EXTERNAL CONDITIONS

When one turns in the first place to a study of the *changed external conditions* of our present civilization, certain facts stand out unavoidably; the enormous increase of wealth; the inevitable growth of the cities, and the certain continued trend of population toward them; the far finer division of labour; the indefinitely closer connexions of all men the world over through improved methods of transportation, commerce, communication, and the press; a resulting increasing association of the races; the call for rapidly extending application of scientific knowledge and discoveries to human life; and swift and revolutionary changes among many nations.

It is impossible to face such an array of facts as these, and not see that their demand upon moral and religious education must be vast and far reaching.

1. And first it has been said that the *wealth* of the world (with its involved power over the force of nature) has increased as much in the last hundred years as in all the preceding centuries; and this has inevitably affected for all, the standard of comfort and luxury, and brought a tremendous sense of the power of money for good and for evil. Can we stand this material pressure? Here is an enlarged demand for moral and religious training.

2. The inevitable growth of the *cities* too brings to moral and religious education what

Dr. Josiah Strong has justly called 'the challenge of the city.' And he makes it perfectly clear that there is no way by which our civilization may evade this challenge. Are we sufficient for it?

3. The extent to which the *division of labour* also has been carried in the last fifty years makes necessary an interdependence of individuals of communities of which the older world could not dream. Have we the qualities for which this close interdependence inevitably calls?

4. Still less possible would it have been for the world of even fifty years ago to understand the extent to which the improved methods of transportation, commerce, communication and publication have made complex and sensitively one the whole life of the world. Superficially this has immensely multiplied events and given a speed to life that affects us everywhere and becomes itself a temptation to shallowness of life, so a fresh call for moral and religious training. But even more important than this, these changes have unified the world in a way that it is impossible for education longer to ignore. Moral and religious education has the task to-day of preparing men to enter intelligently and unselfishly into a *world-life*.

The same influences have actually associated the different races of the earth to an unparalleled extent, and will continue still further to mingle these races in the years just ahead. Are we adjusting thought and conduct to this fact?

At the same time, the increase of *scientific knowledge and discoveries* possible of application for the betterment of human life, must inevitably demand such application, in spite of the fact that the application cannot be made without far greater co-operation on the part of all members of society than community life has hitherto known. For concrete, even if homely, illustration, undertakings like the attempt to prevent the spread of contagious diseases by the abolition of public spitting, of mosquitoes, of flies, and of rats, are as certain to be increasingly demanded as science is certain to progress. And yet it is plain that all such means will require, in progressive degree, voluntary co-operation on the part of practically every individual member of the community.

Nor, finally, in this consideration of the changed external conditions, can one fail to

take account of the marvellously rapid and *revolutionary changes* that have taken place in many of the nations. Let one recall for example the way in which Japan has forged to leadership among oriental peoples profoundly impressing the imagination of the dark skinned races the world over—even in the country of Africa; the granting of constitutional government, however imperfect in Russia; the adoption of western education in China; the simply marvellous accomplishment of a peaceful revolution in Turkey, accompanied at the same time with an almost unmatched self-restraint on the part of the revolutionary leaders—true even if the full fruits are not at once to be reaped, the revolution in Persia; the union of South Africa; the persistence of a wide-spread spirit of self-sacrifice—well nigh religious in its intensity—among the Nihilistic leaders in Russia; the *world-ideals* of whole armies of socialistic labourers; and the rapid rising of moral standards in business, industrial, and political life in America—let one recall what is involved in such a bare catalogue of national phenomena as these and it is hardly possible for him to fail to recognize the fact that moral education, on a world-wide scale, is already going on, and that the changes already made demand a still greater moral and religious enlightenment, and a still severer moral and religious discipline.

Now, these new external conditions—the enormous increase of wealth, the challenge of the city, the far finer division of labour, the closer and more complex connexions of all parts of the world, the growing mixture of the races, the call for the increasing application of scientific knowledge and discoveries to human life, and the momentous changes among the nations, all mean for this generation three things: first that we are put in possession of inconceivably increased wealth and power over material forces—a new world indeed; and second that we are placed in vastly larger and more complex relations, involving third, forced interdependence and co-operation on an unparalleled scale, if society is to go on at all.

In the first place the possession of staggering resources of wealth and power over nature plainly demands, in superlative degree, self-control, severely disciplined powers, as over against an all too prevalent lack of the *sense of law* in the moral and religious world. How can we master such staggering resources without pre-eminent self-mastery? And because this self-mastery cannot be merely negative, the possession of these astounding resources means, further, the necessity of *ideals* and *enterprises* high enough

and large enough to dominate the lower and the selfish interests, as over against an all too prevalent 'passion for material comfort'. This is at once an appeal for moral and religious education for the highest religious ideals and for the surpassing enterprises of the kingdom of God. It is equally true in the second place that the vastly increased complexity of our relations demands far greater *simplicity of life*, side by side with the recognition of its complexity. A great multitude of new relations and of lesser values of all kinds have come within our ken, but it remains true that we cannot enter equally into all; and the very multiplicity and complexity of our relations force upon us a conviction of the necessity of a choice of the particular self we are finally to be; and, above all, the unhesitating sacrifice of relative goods to the absolute good. Upon no generation has ever come so insistently the demand for the rigorous exercise of the principle, 'If thy right hand cause thee to stumble, cut it off and cast it from thee.'

Moreover in the third place, the forced interdependence and the increasingly large and complex co-operation involved in these new external conditions, demand in pre-eminent degree the *social virtues*; a social-conscience both sensitive and enlightened, both 'noble and alive both with ideals of the highest order, and with knowledge and skill to apply them to actual present needs, working everywhere toward "a definition of man" to use Nash's language, that should take in the downmost man.' And this thoughtful and scientifically enlightened conscience stands over against an all too prevalent lack of the sense of leisure and lack of thought.

And, once more, these new external conditions especially mean that the coming years must *grapple with race prejudice* as no generation has ever grappled before. In the language of the Editor of the *World's Work* 'The great field for humanitarianism in the future—for that matter, the one great direction of true civilization—is not the field of mere religious propaganda, but the adjustment of race-differences. The task is to find honourable and peaceful ways of lessening the dislike that most races of men have for other races—to find ways of living and working together in a world over which no one race can rule in our stage of civilization, now long past the tribal organization. And this must be done without causing national decay.'

These, then, are the inevitable demands of the new external condition: (1) exceptional self-control and commanding ideals, (2) simplicity of life, (3) a social conscience both sensitive and

enlightened including particularly and (4) the conquest of race prejudice.

(To be continued.)

Notes of the Month

THE outstanding event of the month, from the point of view of the Association, was the visit of Dr. J. R. Mott and Mr. G. S. Eddy. The visit had been the result of much earnest prayer and careful planning on the part of Christian workers in different parts of the world. Though the primary purpose which brought Dr. Mott to Madras was the extension and practical working out of the plans determined on at the World Missionary Conference, the occasion was availed of for carrying on a series of special meetings for students which gave Dr. Mott an opportunity of presenting to them his well-known message of the responsibility that lay on the present generation of students throughout the world. The meetings were very largely attended—and so far as mere attendance went, it certainly justified the biggest expectations. To some perhaps it came as a surprise that night after night every seat was filled in an auditorium of unprecedented dimensions by men who came of the subtle and highly critical student community of Madras, ready to listen to as direct a presentation of the claims of Jesus Christ as we have ever heard here in Madras. The fact might or might not carry much significance by itself, but it undoubtedly helped to reveal to those who had prayed and laboured for the success of the meetings through many days of effort and keen expectation a lesson which some of them had hardly dared to appropriate even in moments of strongest faith—that if among the educated Hindu young men of Madras, we have not yet secured a mind of active sympathy with the message of the Christ, we have ready to our hand large numbers of men among them who are open to the truth and earnest about knowing the truth, in whatever form it is presented to them.

An attempt was made, in view of Dr. Mott's meetings, to investigate the social and moral conditions of college students in Madras. For lack of time and adequate co-operation, it was impossible to make the investigation as wide and searching as the promoters of it had intended, but even in the limited field which it was able to touch, some very interesting results were arrived at, which, we hope, will serve as an inducement

for a larger number to take part in the furtherance of the work. A fact of some interest which this study has helped incidentally to bring out is that, while the Madras student, as a rule, shows a high standard of thrift and self-control, on one point he seems unaccountably weak—and that is his passion for strong coffee. The monthly expenditure of the average Madras student usually works out as follows:—

	RS
Curry and rice ...	10
Room rent ...	6
Coffee ...	6
Miscellaneous ...	3
Total ...	25

As will be seen from these figures, coffee accounts for nearly a fourth of the total monthly expense and for more than a third of the monthly bill for food. We are not sure if the fact is altogether one for condemnation, because if the student did not find complete satisfaction in coffee as a stimulant, perhaps he might have felt driven to stronger drinks, and we should have had repeated in Madras some of the worst problems of student life in countries like Russia. As a rule we have discovered that the Madras student is a decidedly temperate person. To all the age-long influences which have worked in this country towards thrift and self-control, there is added in Madras the intensely strenuous life which the proverbially severe examinations of our University demand of the student.

The Barrows Lectures were delivered in Madras during the last week of October. Professor Charles Henderson who holds the Lectureship this year has certainly justified the anticipations which his great reputation as an authority on practical sociology naturally aroused in Madras. We are, however, not convinced if the most effective way of presenting the truth of the Christian religion to a people who have given remarkable evidence of their hold on the realities of the spiritual life and whose customs and institutions show everywhere a spiritual origin and basis, is to present to them the social institutions of the West as in any sense a complete and satisfying evidence of the power of the Christian faith. The lectures were exceedingly interesting as presentations of western sociological methods by one who had every right to speak of them—and in this sense we have no doubt they were received with all the

enthusiasm with which an audience of Madras students generally receive a good academic discourse. But if they went beyond this to help the objects of the endowment, it seems hardly possible to say. Be this as it may, we feel we must acknowledge our thankfulness to Dr. Henderson for the fresh inspiration which his lectures have given to all forms of voluntary social work in Madras. After the years of strenuous political agitation through which the people of this country have passed, their attention and thoughts are being drawn in an unprecedented manner to those social problems that rest upon their own shoulders for solution, and in regard to which neither governmental interference nor political agitation are likely to be of any service. One could not help being struck with the attention and enthusiasm displayed by the huge student audiences who gathered day after day to hear Dr. Henderson—and if it carried any significance, we believe it was this—that the time has undoubtedly come in Madras for all who are concerned in any manner with the training of the young to interest them in some definite and practical manner in voluntary forms of social work, so that the unselfish impulses of their early days may be helped in time to develop into active, aggressive habits of service.

The only event of any importance to record in connection with the Association itself is the annual meeting of its Boys' Department which came off on the last day of the month. We have some reason to be proud of the work which this branch of the Association has been able to accomplish systematically for the past six years. Any one who comes into the building of an evening cannot fail to note the appearance of active, exuberant life which the boys present in their little rooms on the second floor. The work has developed to the utmost limits of the space provided for it—and if improvement is to be expected in the coming years, it will have to be of an intensive, rather than of an extensive, kind. Every intensive development of our work is ultimately a problem of money—that has been the characteristic of the Young Men's Christian Association all the world over. In fact, we believe what has made the Association a rapidly growing and powerful institution wherever it has been tried, is that it can find, without undue overhauling of its machinery, a satisfactory investment for every bit of money put into it. The friends and well-wishers of our boys' work will please take this to heart so that if they have any spare money, they will know where to invest it.

The Association Abroad

A 'LIBRARY APPEAL' for gifts of books has been widely circulated at *Pontypridd*. Friends were asked to bring their volumes with them to a 'book reception' on October 17, the result being that no fewer than 250 books were added to the Association Library.

The sum of £1,500 has been raised by the *Gloucester* Association by means of a rapid Campaign under Mr. G. W. Rankin. The money thus secured will complete the sum necessary for the purchase of 'Nelson Foster House', the local head-quarters.

A munificent offer, equivalent to a gift of £5,000 has just recently been made by Sir Wm. Hartley in connection with a building scheme contemplated by the *North Liverpool* Association.

A commission to inquire into the prevalence of Sunday labour has been appointed by the *Swansea Y.M.C.A.*

It would be difficult to find a better illustration of how enterprise and pluck can be made to transform a seemingly hopeless situation than is supplied by the present state of affairs at *Newton Abbot*. A year ago, owing to the unsuitability of the premises, the membership had sunk to less than thirty, and it was then the opinion of many that the Association should be wound-up. Fortunately, however, an optimistic minority prevailed, and to-day, in its commodious new premises in *Devon Square*, the Association has already quadrupled its number of members.

The *York Y.M.C.A.* Scouts have been presented with a man-lifting kite.

Llanelly has held a most successful three days bazaar, which has brought in nearly £1,300, a sum almost sufficient to completely liquidate the debt on the building. The opening ceremonies on the three days were performed by Sir Stafford Howard, K.C.B., Sir James Drummond and Mr. R. Beaumont Thomas.

Tollcross claims to have the largest morning fellowship meeting in Scotland. The latest return shows a membership of 316. A scheme is on foot for the erection of a modern building at an early date.

Mr. W. J. Clarke, General Secretary of the *Perth West Australia* Association, has been

appointed to *Wanganui, N.Z.* He is to be succeeded by the Rev. A. S. Wilson.

The *Sioux Indian* Associations have agreed to levy two dollars per member on behalf of a fund to support a missionary in India. Mr. John Devadas, their nominee, is to be Travelling Secretary in the *Tinnevely District* of South India. He will be the first foreign Secretary to be sent out by North American Indian Associations.

The Association has been re-started at *Cheltenham*, where the work has been in abeyance for a number of years.

Mr. S. A. Burton, late of *Aldersgate Street*, has been appointed to the General Secretaryship at *Forest Gate*, where large new premises have recently been acquired by the Association.

At *Sheffield*, where a large bazaar has been held in the joint interests of five local societies, of which the *Y.M.C.A.* is one, the sum of £1,504 has been raised in two days. Mr. F. J. Chamberlain, Secretary of the Association, is the Executive Officer of the joint effort.

Mr. L. G. Cranna, late of *Kuala Lumpur*, has been appointed to the Secretaryship of the *European Association at Bombay*.

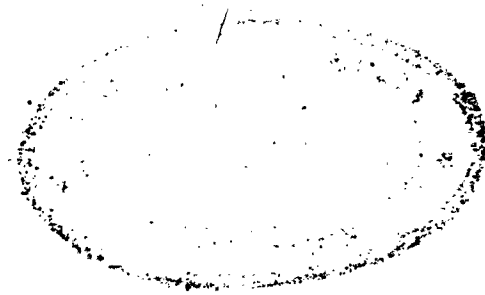
Mr. E. D. Ranck, late Chief Executive Officer of the *Duluth Association*, has passed through London on his way to take up the duties of General Secretary of the *Johannesburg Y.M.C.A.*

'Stars and Stripes' have been the opposing forces in a membership campaign at *Lincoln*, by means of which a considerable number of new members have been enrolled. A Junior City Council, which has just been formed, has already met with gratifying success.

Mr. and Mrs. C. E. Barraclough, whose evangelistic work in the North of Ireland has been so much blessed of late, are to conduct missions under Association auspices in both *Cork* and *Dublin*. A tour amongst the Scottish Associations is contemplated for January, 1913.

A novel experiment, which has met with instantaneous success, has been tried by the *Lancaster Y.M.C.A.* There are held in the county town from September till March a number of balls, which are largely attended by members of county families, many of whom

travel from a considerable distance. Unfortunately, however, no provision has been made during these functions for the well-being of the coachmen and chauffeurs who drive their employers to and from the ball. This opportunity of service was utilised on the occasion referred to by the rooms of the local Association being thrown open from 9 p.m. till 2 a.m. for the special benefit of these men. Mr. Eley and a party of workers stayed behind to entertain the visitors, of whom a good number responded to the invitation. A most enjoyable time was spent, and the men expressed the hope that the arrangement might be made a permanent one.



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