

Give Grants to Missic n Schools in India.

BY MISS FLORA CLARKE

A paper on this subject appeared in the columns of the M and V of Dec. last. I trust the patience of your readers will not be too severely taxed if the subject is again referred to. The question has been presented from one point of view, it may not be amiss to look at it from another.

In our mission we have at present the following schools:—Girls School at Bobbili, Manager, Mrs. Churchill, Boys School at Harijipatam, Manager, Mr. Golison, Primary school at Vizianagram, Manager, Miss Blackadar, Primary school at Chicore, Manager, Miss Archibald, Primary school at Teppali, Manager, Miss F. Clarke.

The schools at Vizianagram, Chicore, and Teppali are primary schools. Those at Bobbili and Harijipatam take up more advanced work and are attended by pupils from all over the mission. Why do we establish these schools at our various stations? They are established chiefly for secular education of our Christian children. Some of our Christians in our various mission fields are living at out stations where it is impossible to get schooling for their children. They must be cared for as must also the Christian children living in the town. At great labor and expense these children are won from heathenism and it is surely the missionary's duty to guard them as carefully as possible. Should they attend the schools of the town they will be constantly exposed to heathen influences, heathen feast days must be observed as holidays, every thing will tend to weaken their faith and nothing whatever will be seen or heard that would help to strengthen it. Some of them come from the very lowest castes. Their presence in the school would be anything but acceptable to the teachers or to many of the pupils, and we doubt if anything like justice would be done to them. It would be utterly impossible for many of them to pay the fees asked in the Government schools and they would be forced to attend the paid schools which do not pretend to give very much of an education. Again, many among our Christians are not capable of caring for their children. They have no idea of the responsibility that rests upon them as parents, and if left to themselves would never see that their children attended school anywhere. They would be left to roam the streets, form what companionships they chose and engage in all the wrongdoing they had a mind to. The missionary often has to take charge of both parents and children and save them from themselves and from one another. God has commended him to shepherd the flock of which he has the oversight and a true shepherd must care for all that pertains to the welfare of his flock. Others again, among the Christians, are very anxious that their children should obtain an education and consult with the missionary about it. Accordingly he seeks to have a school established in which he can place all the Christian children no matter how low their caste may have been, nor where they came from, and demand that all be treated alike. In order to do this he must assume the management himself. There is no one among the Christians capable of doing so. By assuming the management he has the right to say, who shall be employed as teachers and dismiss them should they prove incapable or unworthy the trust. He occupies exactly the same relation to the school as the Board of Trustees occupies to the schools in the home land.

The school is not confined merely to the Christians. It is open to all who care to attend—heathen and Christians alike and arrangements are made to provide a good secular education for all.

Should these schools be established primarily as evangelizing agencies? We answer no. They should be established chiefly for the secular education of the Christian children who have been already evangelized. Are they denominational or sectarian? No, only as far as the fact that they are supported by funds from home makes them such. Christianity is taught—and Denominationalism is not.

In the school at Bobbili there is an enrolment of over one hundred. Of these thirty-two are Christians; seventy or more are Hindoos. A head master and an assistant are employed. At Tekkal we have an enrolment of forty-six. Of these twenty are Christians; twenty-six are Hindoos. Two teachers are employed. At Vizianagram the enrolment is thirty or over. About two-thirds are Christians. At Harijipatam there is an enrolment of about one hundred and seventy-five. Of these forty-three are Christians, the remainder are Hindoos. Seven teachers are employed. These schools are not private schools. They have all asked for and received Government recognition and are visited by the Government inspector who examines the pupils according to the course of study prescribed by Government. In every case the manager of the school applied for Government recognition for his or her school. No one else had the power to do so. The teachers of the schools are all working for the Government inasmuch as they are imparting secular education to the boys and girls whom the Government is seeking to educate. A half hour or an hour a day of religious instruction is given by the missionary. The giving of this religious instruction in no case infringes on the time required for secular work by the laws of

the land. The regular school hours are observed and the regular school work is done. It will be seen that the number of heathen attending our schools is in every case greater than the number of Christians. This large attendance, made up largely of heathen children, makes it necessary for us to employ more teachers than we otherwise would. A large number of India's sons and daughters receive their education in our schools. Who should pay for this? Many of our missionaries say, unhesitatingly, the Government of the land. But in the case of most of our schools who is paying for it? The Baptists of the Maritime Provinces! Is this part of their work? Is it a duty binding on them as disciples of the Lord Jesus Christ? We cannot think so. It is their duty as God's children to give the gospel to India but not to educate them. That is a duty that India owes to her subjects and the Government is willing to provide it for all Christians and heathen alike.

The writer of the paper above referred to says:—"Shall the man who claims to be the Lord's messenger with the Lord's message, claim rights as a citizen and also draw money from the Government treasury and establish a school, the prime object of which is, under the guise of education, to convert his Hindu brother." We certainly think the missionary should claim rights as a citizen and be interested in all that pertains to the welfare of the people with whom he has cast his lot. As far as he possibly can he should seek to see that justice is done to those oppressed and down-trodden people. He should be the foremost man in the place in which he lives. The Government officials in the land are not above enriching themselves at the peoples expense. The high cast men hate and scorn the men of low caste and will mete out to him scant justice. The missionary should be not a mere nonentity, but a man to be feared and looked up to. He should be known as one who is conversant with the laws of the land and who is interested in the welfare of the people on whose account he left his own country and came to this land of India, and who intends, as far as in his power lies to have justice done. Does this make him any less an ambassador of the Lord Jesus Christ or his messenger? Oh, surely no. Let him claim rights as a citizen and let him be, in the highest sense of the word a citizen. The question goes on to ask if the missionary shall draw money from the Government and establish a school the prime object of which is, under the guise of education, to convert his Hindu brother. We have already stated that the schools are established primarily in the interests of our Christians as they are not capable of seeing to the matter themselves. What is our object in caring for the secular education of our children? Is it to train and educate them to be mission helpers, who will devote themselves exclusive to religious work? We answer, no. Some of them will probably become mission helpers. We hope they will, just as many of the young people in our schools in the home land, become monitors of the gospel of Jesus Christ. Many more of them will not. Just what they will do and what they will become in after years we cannot say. Neither can we tell whether they will remain with us or go elsewhere. We have no mortgage on them and the fact that they are liable at any time to leave us and move to another field, or enter another mission or engage in government work is all the more reason why the Baptists of the Maritime provinces should not be called upon to educate them. We hope they will be good citizens, wherever they go; but whether or not we consider it our duty to do all we can for them while they are under our care. But our schools conducted as they are at present, cannot properly be called training schools for Missions though in connection with them, special religious training is given to those who show fitness in its helpers. In thus looking after the secular education of our people are we in any way untrue to our calling? We cannot see how we are. Some of us take time and go to considerable trouble to help some of our people in their efforts to get a living. One of our lady missionaries has taken the pains to teach a number of her women how to make nice lace. She oversees the work; gets orders for it wherever she can and sends a good deal of it to the home land. Another lady takes a great interest in the work of the Christian goldmiths where she lives and has secured large orders for their work. A brother has spent time and gone to a good deal of trouble to get work for a Christian carpenter, who belongs to his flock. The writer has found her patience more severely taxed and bothered herself more trying to teach some poor ignorant woman how to mend her clothes and dust her rooms, than she has in looking after the secular work of the school of which she has the oversight. Why do we do this? Why spend time and strength this way? Is it with the object of converting these people? No, for we trust they are already converted. Is it in order that they may be fitted to go forth and evangelize the heathen? Is it because they are so situated that they are unable to help themselves and the fact that they are Christians makes it very difficult for them to get work. We wish to develop in them character, ability, independence, and a desire to do for themselves rather than be supported by the mission, so we seek to help them to help themselves. With much the same thought in mind we concern ourselves about their secular education. Who shall say that in so doing we have ceased to be ambassadors

of the Lord Jesus Christ and become "mere educationalists." They may say it, he knows it is not so.

(Conclusion next week.)

Rev. Charles Lewis.

SHALL WE HONOR HIS MEMORY.

Rev. Charles Lewis was the son of Benjamin Lewis who came to Nova Scotia in 1760 when Chas. was about two years old. They are supposed to be of German descent, they removed to New Brunswick and settled near Petitediac—about 4 miles east of what is now Petitediac station. At this place Charles married Miss Lavina Stone, a sister to Rev. Titus Stone. The most of his children were born here. Their names are as follows:—Sarah, (Rev.) Charles, Job, Moses, Clark, Mary, Benajah, Elijah, Elisha, Lavina and Joseph.

Rev. Charles Lewis removed to New Canaan very early in the century.

His attention seems to have been directed to New Canaan by Father Joseph Crandall who made his first visit to this place in the winter of 1800. He speaks of this visit in his diary thus:

"Not long after my return from St. John River, I visited New Canaan. A man and his wife came fifteen miles through the dense forest, not even a marked tree to guide them. They had heard of the Lord's work and their souls were in great trouble. This was the means of opening the way for my visit to that part of the country. I baptized these two souls and a great number besides. Truly the wilderness blossomed like the rose. All the beautiful valley of Butternut Ridge lying between Petitediac and New Canaan was a dense wilderness in those days, through which I used to pass to proclaim the Gospel of Salvation through the Blood of the Lamb."

(This is an extract from Dr. Saunders History.)

The names of Chas. Lewis and James McAfee are connected with that of Crandall's in the first two revivals in that place. Bro. Lewis was not ordained at the time. He was ordained in 1807 and was the settled pastor of the New Canaan Church until his death in 1837. Revs. Theodore Harding and Joseph Crandall officiated at his ordination. His work was much broken as he had a large family dependent upon him, and the remuneration he received from the Church was insufficient to sustain them; consequently much of his time was spent in other places and while at New Canaan much was necessarily spent upon his farm. He was accustomed to set out with Bible and hymn book and compass on snowshoes to preach to those he could reach. He went on one occasion to White's Point on the Washademoak through the woods, and not finding any settlers on the way he laid in the woods several nights. He continued his journey at this time up the St. John river to Andover in Victoria County, preaching to the people as he went. Early in his pastorate a meeting house was built at New Canaan, a plain building, accommodating about 200 people,—and a Sunday School was organized. The Church gradually extended her borders as the region of Butternut Ridge became settled. Quite a flourishing branch sprang up here which was formally set apart as a separate Church in Dec., 1836. He was thus the pioneer pastor of the region of Butternut Ridge and New Canaan and extended his labors to other parts of the Province as well.

He departed this life March 24, 1837. Rev. Jos. Crandall attended his funeral preaching from Isa. 51:1. It was a deeply impressive service. The people were moved to tears as they came to take the last sad look at their beloved pastor, through whose instrumentality they had been brought to Christ.

He was thrice married—his last wife being a widow Mullin. He was buried at New Canaan with his first wife and two sons Elisha and Joseph who were both drowned in the Canaan River on the same day.

Efforts are now being made to place a fitting monument over his grave. His grave is now marked by a rough slate-stone slab on which are roughly cut with a cold chisel these letters and figures:

D. 1837.

R. C. L.-A.

75 Y.

which we take to mean Died 1837, Rev. Charles Lewis Aged 75 years.

This does not seem a fitting monument for one of our faithful pioneer pastors. The Havelock and New Canaan Churches have undertaken to raise a fund to place a monument over his grave suitably inscribed to his memory.

His descendants are found in different parts of the province. It may be that some of them, or some others may light upon this article and feel moved to contribute towards this object. I have a small amount in hand, but am waiting for it to grow before carrying out the wish of the donors.

J. W. BROWN.

Hepewell Cape, N. B. Mar. 10.

B. Y. P. U. Mission Movement and the Guild.

AN OPEN LETTER.

The aim of the Maritime B. Y. P. U. is to do Mission Work for the Local Church. Our Young People's Move-