

Sights and Sounds in India for Boys and Girls in Canada.

DEAR BOYS AND GIRLS.—In the last letter I wrote you about three Telugu men, who were baptized, Aug. 16th. But there was room to tell the particulars of only one of them, Somalingam's brother Veeracharyulu.

Let us take the young weaver this time. His name is Gurriah. He is eighteen years old, and looks tall because he is not stout. Last May, his parents and a number of relatives caught him and beat him, to make him promise that he would give up Christ. But he would not budge, since his baptism they have turned him out doors. His father's house is his home no longer. They will not look at him. Even his mother will not speak to him. The other day I was walking with him along a cart road near his village, when he said to me in a low voice, "Look there! There comes my mother!" As we met her, she did not turn her head to the right or the left, but looked straight ahead, as if her neck was made of steel and her face was flushed with the dark glow of cruel resolution. This is what a mother's love can come to, without Christ.

It is different with Gurriah's friend Narasimulu, who was baptized last March. His father has let him come home. However, even he is not allowed to eat with the others; but they pass the dinner out to him on the verandah and let him eat there alone as if he were a quadruped. To pay his board, he gives his father a certain part of his wages, which he earns in the factory. Some of their relatives have been trying to persuade his parents to turn him away entirely, but the father replies, "Will I turn away my son?" He is different from Gurriah's father. We think we know what makes the difference. Before his son was baptized, he seemed quite impressed with the truths of the gospel. But as soon as Narasimulu came out, the father seemed to be completely possessed of Satan. You will remember how he raved that night, as I wrote you at the time. Now the poor old man's heart is getting soft once more. We call him "old man," but probably he is not more than fifty years old. Narasimulu told me yesterday, that now he had great hopes, and believed that his father would soon be a Christian. But for Gurriah there was no home.

From the first it was plain to all that Gurriah was a bright young man. The first time we met, after I had prayed with him, I asked him to pray. He said that he could not pray before anybody. But I told him just to thank his Saviour for what he had done for him. He began, and the simple prayer that burst from his lips was like a song of thanksgiving and praise. He cannot read very well; because he was taken out of school at about eleven years of age to help earn his own living. Since his conversion, he has spent every spare minute in learning to read better. His zeal in so doing has rejoiced our hearts. He seems to be one solid pillar of perseverance. Therefore we did not feel very sorry, when we had to take him out of the factory and welcome him to a home on the mission compound. Our plan is to send him to the mission school soon. But for the present, it seems better for him to have some manual labor and study at odd moments. To plunge him into school life at once would be too sudden a change. It would not be wholesome either for his body or his mind. This is our only reason for not sending him to school immediately.

When he is at work, he takes off his coat, when his work is done he puts on his coat again and sits down to read. Do you see that little book peeping out of his pocket? He always has that little book with him. It is called "Brief History of Christ." Every time he gets a chance, out comes the booklet, and he is soon lost in its pages. If you want him you may have to speak to him twice to call him back into this sublimity world. But he is up at once and at anything you give him to do and comes back from his toil dripping with perspiration. There does not seem to be a lazy bone in his body. In our daily Bible Class, or during the Sunday sermon, it is an inspiration just to see his face, for he pays such earnest attention and drinks the word of God with childlike joy.

Who has made him so different from the other thousands of young men, who tread this heathen land? You know. It is the grace of God. It is the blood of Jesus. It is power from on high. It is the Holy Spirit. It is the Gospel of Christ. "Praise God from whom all blessings flow." "Who maketh you to differ?"

Although you are ten thousand miles away, please join with us in thanking our God and Saviour for what he has done for Gurriah and for the heaven which he has sent down into Gurriah's heart. Pray that He who has begun a good work in his heart, may perfect it until the day of Jesus Christ. Pray that God may bless him and make him a great blessing to his countrymen.

Bimlipatam, India, Aug. 16th.

Yours Truly,

L. D. MORSE.

P. S.—Brother Corey writes that he has baptized thirteen in the river at Akala-Tampara on the Kimpedy Field. "The Lord of Hosts is with us." L. D. M.

New England News and Notes.

We will begin with Rhode Island, the smallest and yet in some respects the largest of the New England States. In territory it is hardly equal to a single county in the Empire State, or the west or south; its extreme length being only about 50 miles, and its greatest width ten miles less. It has a land and water area of only 1,306 square miles, more than one-fourth being water, but like the Englishman's little London garden, it reaches upward to the sky and its influence reaches around the world.

Rhode Island, from which according to the best authorities the State took its name, is said to be the most fertile island in New England, and in all probability was named from its resemblance to the Isle of Rhodes in the Mediterranean Sea, renowned for its fertility and salubrious climate.

Narragansett Bay is one of the finest on the Atlantic coast, and the more it is seen and enjoyed the more it is appreciated. At the head of this beautiful bay; thirty miles from the sea, is the goodly city of Providence, providentially planted and nourished, rich in history, material prosperity, political importance and religious influence. According to Motley, the seeds from which sprang the foundation principles of the great American Republic came from the Netherlands, especially from Holland, but here they took root and began their great work of building and moulding a nation and influencing all nations. Here, during the year 1637 or 1638, eleven persons were baptized by Roger Williams, who, with him, constituted the First Baptist church in America. This noble mother of American Baptists has always stood not only for religious, but national and political liberty. She is not only the mother of many children and all our churches, but the friend and defender of the great ideas and principles that underlie our denominational and national life. As President Strong of Rochester has well said: "Baptists first announced the principle of religious liberty in Switzerland; Baptists first advocated it in England; a Baptist first established it in America," and we may add, the first Baptist church of Providence, and her children, for more than 250 years, have been spreading religious liberty and Bible Christianity through the world. This grand, old, historic church has had great opportunities, and has made such good use of them that she is growing stronger with age, and her influence is felt far and near, especially by the 78 churches and the 14,000 Baptists of the State. Greater Providence has a population of more than 200,000 and about 10,000 Baptists. It has become a great commercial centre, and its manufacturing interests, in variety, extent and quality, are hardly surpassed by any city on the continent. The recent exhibition of Rhode Island products astonished many of the residents of this city and state, as much as the distinguished visitors from other lands.

WORK RESUMED.

Nearly all of the pastors have returned home and are at work again in their accustomed fields of labor. The writer was permitted to baptize the son of his youngest deacon, W. L. Clarke, at the Broadway church, Providence, on Sunday, Sept. 12th, in the presence of a very large congregation. He was baptized on his 12th birthday. His great grandfather was Rev. John Alden, a man of large gifts and wonderful power, both as an educator and in the pulpit, and was instrumental in leading hundreds to Christ. Many of whom became ministers. It is hoped that his mantle may fall upon his youthful descendant and that he may become a flaming herald of the cross. Others are awaiting baptism and all the indications are that the coming year will be one of faithful sowing and large reaping.

BROWN UNIVERSITY.

It opened its doors for another year's work on Wednesday morning, Sept. 15. It became known that morning that President Andrews had come to see that it was best for him and all concerned to withdraw his resignation, and the chapel was crowded with students, professors and friends of Dr. Andrews and the University. Great enthusiasm prevailed and the probability is that Brown is about to enter upon a new and wider epoch of usefulness. It is hoped that all who have the interests of the institution at heart, will pray earnestly that it may now be pervaded with a moral and spiritual revival, such as it had in the days of Dr. Manning, when as pastor of the First church as well as president of the college, it took him an hour to get from the pulpit to the door, on account of the large number of inquirers, many of whom were students, who begged him to show them the way of salvation.

ASSOCIATIONAL GATHERINGS.

We have three associations in the State, the Warren, Providence and Narragansett, all of which meet in September. The Narragansett Association held its 38th annual meeting in the First Baptist church, Westerly, on Wednesday and Thursday, Sept. 1st and 2nd. Rev. David Taylor struck the keynote of all the sessions in a very inspiring, opening sermon, from 1st Cor. 1:4-8.

Letters from the 27 churches of the Association show that during the year the increase by baptism was 44, by letter 37, by experience 7, by restoration 7. Decrease by letter 46, by exclusion 11, by erasure 19, by death 66. Total decrease 47. The present membership is 4,015. The Providence Association held its 54th annual meeting at the Fourth Baptist church, Providence, on Wednesday and Thursday, September 15th and 16th.

Rev. Whitman L. Wood, pastor of the Woodlawn church, Pawtucket, preached the annual sermon upon "The Unity of Church Life," from 1 Cor. 12:12-13. The pastor of the Fourth church, Rev. Robert Cameron, D. D., extended a cordial welcome. Rev. H. O. Hiscox, of Malden, Mass., and Rev. H. C. Mabie, D. D., of Boston, spoke in the afternoon upon "Family Religion," and upon "Ignorance of the Bible, its cause and cure," to the great delight and profit of the large audience. In the evening Rev. J. K. Ewer, pastor of the Union Baptist church, Providence, and President of the R. I. B. B. V. P. U. gave an address upon "Spiritual Welfare," which made a deep impression. On Thursday Rev. Frank Dixon of Hartford, Conn., gave an address upon "The People and the Church," which was very suggestive and helpful. Letters and reports show that as a rule the churches of the Association are in a good condition financially and spiritually.

OTHER STATES.

Reports from the other New England States show that a hopeful spirit prevails and with it a determination on the part of pastors and churches to make the most of their opportunities to do good, and bring the unsaved to Christ during the coming months. The First church of Norwich, Conn., which has long been without a pastor, has extended a call to Rev. H. E. Wise, of Northboro, Mass. It is an excellent church and occupies a good field.

Associational gatherings are the order of the day in nearly all the New England States, giving expression to the growth, earnestness, enthusiasm and the spiritual life of our churches.

Rev. George C. Lorimer, D. D., pastor of Tremont Temple, Boston, received a princely welcome on his return from Europe, and preached three powerful sermons on Sunday, Sept. 5th to audiences that packed the Temple to its utmost capacity. May his bow abide in strength. J. V. O.

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Control and Spontaneity.

To the teacher nothing can be of greater importance than a perfect knowledge of the relations existing between "control" and "spontaneity." To Mr. J. L. Hughes, Inspector of Public Schools, Toronto, we are indebted for the most scholarly and sympathetic treatment of this subject which has yet been given to the reading public. In chapter 6 of "Froebel's Educational Laws for all Teachers," a volume from the pen of Mr. Hughes, which has just been published by D. Appleton & Co., the harmony between these at first seemingly opposed conditions is fully set forth.

To see the "perfect unity" between the growth of the intellect by mastering for itself the thoughts of others, and by investigating causes and principles, and the growth of the will through self-sacrifice for the sake of wider and wider interests; to "harmonize control and spontaneity, direction and freedom," is the highest work of the teacher of the young.

The greatest exponent of this "unity" and of this "harmony" is the German philosopher, and founder of the Kindergarten, Friedrich Froebel, and to make his exposition plain to American readers is the object of the chapter under discussion. Let us quote from our author:

"The aim of Froebel was to make the school the 'free republic of childhood,' in which the child should be a self-active agent, guided by a teacher wise enough to direct it without making it conscious of interference, and to place it in conditions to define its recognition of law, and at the same time give ample scope for its originality. There may be life under law or deadness under law. Froebel wished to have law always and everywhere, but with it he demanded the right of the child to free life, positiveness and self-direction, instead of coercion, negativeness and mechanical following. He revered the individuality of the child, and he knew that spontaneity was the only perfect basis for the growth of individuality. He aimed to give individuality the power of self-direction, and, therefore, he insisted upon freedom of will action as the only foundation for the growth of the will; but he recognized the universality of law, and he made it the duty of the trainers of childhood to reveal law in its beneficence, and not in its enslavement. Like every good, law may be a blessing or an evil. Froebel aimed to make law aid in developing constructiveness instead of destructiveness; in guiding, not merely restraining. The coercive teacher or parent recognizes only the restrictiveness of law. That is its dark side. The highest art of the teacher may be shown in revealing 'the perfect law of liberty' in guiding the child through its years of weakness to complete self-control, so that no step may interfere with the development of selfhood, and yet every step lead to a consciousness of law. The outer control should gradually vanish as the inner develops."

These principles are of paramount importance to the teacher. Plato has said: "A free mind ought to learn nothing as a slave." We as teachers, then, should learn that there is no "life" in coercion, no "growth" in negation. One "do" is worth a thousand "don'ts"—The Canadian Teacher.