

denominations. It was very manifest also that the Holy Spirit could work through one mission or denomination as well as another. No mission could claim a monopoly of His divine power.

Some have claimed apostolic succession while Baptists claim to have followed apostolic precedent. But the Holy Spirit here is able to use all.—J. E. Chute, in Canadian Baptist.

A NEW CASTE GIRLS' SCHOOL.

After discouragements and difficulties which to most of us would appear almost unsurmountable, Miss McLaurin has opened a caste girls' school at Valiuru, a town about six miles from the station at Vuyyuru.

After months of searching far and wide for a capable, trained Christian teacher, a young woman was secured, who was highly recommended by the missionaries of the C.M.S., with which mission she has had eight years' experience in the school work, and before that she was several years a Bible teacher.

The chief promoter of the school has been a Hindu gentleman, Mr. Vira Chadra Row, a Government official of advanced and enlightened views, who has stood the good friend of our missionary all through.

Besides securing a house for her, her fought her battles when the owner tried to withdraw, after signing a written agreement to lease it for the school—all because he was afraid that his Brahmin neighbors would excommunicate him for renting his house, in the Brahmin street, to Christians. After talking it out (the owner, his brother and mother, and grandmother all taking part in the discussion) the matter was laid before the chairman of the village union, and finally the difficulty was solved, by Miss McLaurin consenting to build a shed for the teacher to cook in.

It seems that the teacher might eat in the house, keep her utensils there, and even make coffee—but to cook food would pollute the house, for the vapor arising from rice or other food would ascend and cling inside the roof (there are no chimneys in India) and so defile it.

The next thing was to find a suitable place for the shed. In one corner it was too near the street, where the holy passers-by would be polluted. In another, it was too near the next house, that would be polluted. So at last a corner in the back yard was fixed on and until it was ready Mr. V. said he would send the meals from his house. So I came away at dark," writes Miss McLaurin, "tired with the fight, but oh! so happy and thankful."

Next day—afternoon—school began with four pupils. It's easy to say that, but you should have been there! I was there all morning helping to settle, arranging for repairs and so on, and when I went down in the afternoon I found Mr. V. and some friends sitting around, but not a pupil. Mr. V. had had the school 'cried' through the village at noon, as an announcement of its opening. When I said, 'Where are the girls?' Mr. V. said, 'There are

several ready to come, but their parents are waiting for some one else to take their children first.' It was a case of 'Who'll be the first?' We waited and waited, we sent the man around whom we had engaged to conduct the girls, but he came back and said, 'Two girls are getting ready, but at all the other houses they say they have no children.'

"A nice looking Brahmin man sat there who had promised Mr. V. to send his two daughters and two nieces. Mr. V. said, 'Go and get them.' The man said, 'No other Brahmin has brought his children yet. Wait till some other Brahmin comes.' Mr. V. said, 'But everyone is waiting for someone else. Someone must move first, you had better be the one.' At last the man went and I thought he had gone to bring them, but he did not turn up again that day.

There we all sat—waiting for the girls to come. Our friend, the Union clerk, who called on me here in January and encouraged me so, was there, and several others, and all were comforting and reassuring themselves and me by saying, 'It's such a new thing—all are afraid. In a few days you'll see.' It was a very strange thing that the three men most interested and did the most for us, had no girls to send! After we had sat for a time, and time and half a time, an old Kamma man came in and said, 'How many girls have come?' We told him everybody was waiting for him to come first, and so he went home and brought back two dear little twin-girls—Ramamma and Lukshamma—our first pupils. The teacher sat them down on the mat and talked kindly to them. Pretty soon another little girl came running in, and then someone brought another—four. The next day there were eight, including two Brahmin girls, the daughters of the man I told you of. The next day his two nieces came and thus on Saturday morning there were seventeen. In the meantime Mr. Vera Shadra Row had asked one of his friends, who is a strict and orthodox Brahmin but who is a fine man, to his house. He explained the school and the good of sending girls to it, all to him, and persuaded him there was no harm in sending them to a Christian teacher. The man saw it, and then Mr. V. asked him to tell the other Brahmins, and it appears he did. The people in this country are simply bound in fear of one another and can't move alone or independently. They are so afraid of losing their positions or doing something others will shun them for. I asked Mr. V. once if there was any opposition in the town and he said, 'No, they all really wanted the school, only they were waiting for their leaders to move. The teachers in the Government school, mixed boys and girls, are afraid we will draw away some of their girls, so they have been busily talking against it, but no one seems to pay much attention to them.'

In a letter written about a month after the opening Miss McLaurin writes again, "I went over on Monday, unexpectedly, and found 30 girls in attendance. There are 34 girls on the