

Sights and Sounds in India, For Boys and Girls in Canada.

DEAR GIRLS AND BOYS:—There is great joy in Bimili. On Friday evening, three caste men were baptized at the seashore. A gentle rain was falling at the time, and Mrs. Morse, Miss Newcombe and Marion with a number of our Telugu brothers and sisters, stood on the strand under their umbrellas. A company of Hindus also gathered with us, some under their umbrellas, and some with a cloth thrown over their heads. The rain, I am sorry to say, was only a drop compared with what is needed. If a big rain does not come inside of a few days we shall have another year of famine staring us in the face.

The first one to be led down into the water is a youth, darker complexioned than the ordinary Telugu and about eighteen years of age. You have heard of him before. I wrote you about him in my last letter. His name is Gurriah. He belongs to the weaver caste and works in a steam factory three miles north of Bimili at a place called Chittavalasa.

The second one, who dips his foot into the wave, is stouter than the first and about the same height. His countenance shines with the flush of victory. He is Somalingam's youngest brother, and is about twenty-two years of age. He belongs to the Goldsmith caste and his name is P. Veeracharyulu.

The third candidate is a short man and his head looks a little to large for his body. His dark eyes shine with the lustre of peace and suppressed joy. He belongs to the Goldsmith caste and is a relative of Somalingam's.

This is a great day in the history of Bimilipatam. Three men endowed, by nature, with rare brightness of mind and gifted by grace with childlike faith in the Saviour are added to our little church. They swell the number to eight, who have come directly out from Hinduism since last September. Never before during any one year at Bimilipatam were so many Telugus brought directly forth from the ranks of heathenism. I state this fact that we may all be encouraged. Under such faithful laborers as Dr. Day and Dr. Jewett, the American Baptist Telugu Mission lay for long years like a barren wilderness, with only, here and there a stray convert. But at length a brighter day dawned and they counted their converts by thousands. If we can read anything in the face of the sky, it is that be ter days for our mission are drawing near. If all the children of God at home are as much encouraged as we are, their hearts must sing for joy.

Each one of this trio whose baptism took place last Friday has an interesting history. We will commence with that of Somalingam's brother Veeracharyulu.

On the seashore, twenty miles southwest of Bimili is a town called Vizagapatam. At this place is one lone station of an English Mission Board, called The London Missionary Society, or for short L. M. S., southwest of this town for nearly two hundred miles stretches the vast Telugu country where the Baptist Missionaries from Ontario and Quebec are at work. Northeast of this town for about one hundred and sixty miles are the numerous conical hills and broad plains, where our own missionaries go from village to village with the glad tidings. But at Vizagapatam, like a line fence between these two missions is a station of the L. M. S. There is a Mission High School, to which Veeracharyulu was sent when he was a boy. He boarded with his relatives there and went to school, and there he learned many things about our Saviour. Perhaps you remember that his brother Somalingam was converted while reading a Telugu New Testament fluring a long spell of sickness. Well it was this one genuine conversion in that home, which was the life of everything. It was especially through the teaching and example of Somalingam that this younger brother came to have faith in Jesus. All this good work may be traced back to that Telugu New Testament. It was left at their house apparently by accident and nobody can tell the name of the man who left it. It lay in the house, hidden away, unread for many months until Somalingam was sick and could do nothing else but read. And even then he did not touch it, until he had read every other book in the house. The Word of God is the sword of the Spirit.

Four years ago last February, Mrs. Morse and I went on our first tour on the Bimili Field. We pitched our tent six miles north of Bimili in a mango orchard. God led us on that tour as truly as he led the children of Israel through the wilderness, in a pillar of cloud by day and a pillar of fire by night. He led us straight to the man, whose heart he had opened in Polepilly, as he led Peter to the man whose heart he had opened in Caesarea. After pitching our tents, one for ourselves and one for the native preachers, we went to rest, beneath the rustle of the mango leaves, the scream of the parrot and the coo of the dove. The next morning we arose and went to a

village about a mile and half northeast of our camp. This was our first village on our first tour and the name of the village was Polepilly. It was the time when the Telugus thresh their rice not with flails or threshing machine, but with several yoke of oxen who tread upon the straw and crush out the grain. "Thou shalt not muzzle the ox, when he treadeth out the corn." Well there was a man in the field that morning and it was his elder brother's turn to come to the house with a load of rice; but he got his brother to let him come in his place; for the news had gone around that a missionary and some Telugu christians had come to the village and his heart burned within him to meet them. We had finished preaching and were coming out of the village. In another minute we would have crossed the path from the field and been clear out of the village, when we met an intelligent looking young man smoking a cigar, we had no idea of the importance of that meeting but God knew. That man's name was Somalingam. By the way, he used to smoke eleven cigars a day, and now he smokes none. On our first tour and in our first village on that tour, God sent us to him and sent him to us. Through the messages from his own word which God sent him and kept sending him by us, the coals, that were in his heart, were fanned to a flame. After many fiery trials, too numerous to be related here, the last barrier was burned away and he came forth a burning and a shining light. He was baptized at the seashore on Jan. 21st, 1894. He was the first convert baptized by the new missionary,—two years, one month and two days, after landing at this port.

This portion of this converts history is repeated here, because, in it, is folded also the history of his younger brother, Beeracharyulu who was baptized on the same shore last Friday. Through the influence of Somalingam, Beeracharyulu also decided to confess Christ publicly; but as he was attending school at Bizagapatam, he thought it best to join the mission there; although he could not doubt that the Bible taught immersion. However, when the missionary came to sprinkle it was discovered that the candidate was not yet eighteen years of age, and their plans fell to the ground. From that date the young man went on with his studies. But alas! That mission school, like too many so-called Christian schools and colleges, in Christian lands, "made that supreme which God had made subordinate and made that subordinate, which God had made supreme." It made secular learning supreme and made "the scriptures and the power of God" subordinate. Consequently, while our young friends increased in learning, the fire in his bosom died down to an ember and his heart grew hard and cold. He was diligent, clear headed, and successful in his studies. About two years ago, he finished the course he was pursuing and passed the matriculation examination. Instead of returning to his home near Bimili, he settled down for awhile amongst his relatives in Bizagapatam.

During the first half of '96 the teacher in our mission school was a Brahmin. He became so lazy and worthless, that we were obliged to dismiss him. Veeracharyulu was engaged in his place, and from the first it was evident that the Lord's hand was in the change. To begin with he was a good teacher. I have met very few Telugu teachers indeed, who could be compared to him. Better still from the time that he came, he began to turn again to the Lord. God blessed the word to his soul abundantly. Somalingam also, now came in contact with him often, and they had frequent and sweet converse. The coming of the new missionaries and their addresses were used by the Holy Spirit to lift him nearer to God. Day after day when school was out, whenever I was home, he would come to my study and we would spend an hour or perhaps hours over the open Bible. One day he broke down and wept like a child, because he had not strength to do what he knew was the only right and the only safe thing to do. We often prayed together, too, and the fervency of his prayer always melted my heart.

When Misses Newcombe and Harrison were going to the hills to study Telugu during the hot season, they asked me to get them a good munshi. As Veeracharyulu was the most reliable man I could find amongst my native friends at Bimili, we gave him up to them for a time, and the Lord sent us a man to take his place in the school. During his daily association with these two missionaries in the study of the language, there was a marked increase in his faith and courage. Since their return from the hills, he has entered upon his work in the school, with renewed energy, and last Friday was baptized.

Last evening, at the Clock Tower, he stood up before a large crowd of Hindus, of all castes and gave his first public testimony for Christ. His words brought tears to our eyes and held the breathless attention of the people. After all the rest of us had spoken, he sprang to his feet and poured forth such an earnest and powerful testimony as only the Holy Spirit could inspire. God has given us no ordinary fellow-laborer in this new brother. Tell everybody to cheer up. The story of the other two must be kept for another letter. "Praise God from whom all blessings flow." Yours truly, L. D. MORSE.

Bimilipatam India, July 19th.

Scripture Interpretations.

"Any interpretation of scripture that meets all the requirements of the case without forcing is apt to be the right one."

A capital illustration of this safe rule for Bible study has recently appeared in the MESSENGER AND VISITOR in the three articles on the burial and resurrection of our Lord. Brother Cosman in his exposition is undoubtedly wide of the mark, but his article has one merit, it does honor to the Lord in accepting his statement in Matt. 12: 40, at its face value. His mistake lies in his disregard of the Greek word *opse*. It is inconceivable

that, if the Holy Spirit meant to describe in Matt. 28: 1, a period of time just before sun rises, he would not have prompted the use of the word *proe*, which means exactly that, and not *opse*, which could not be applied to that period of time without forcing. Bro. C. has evidently not carefully considered the other two passages referred to by me in the former article, which cannot be reconciled, unless we see that Jesus lay in the grave during Thursday, the Passover Sabbath, and Saturday, the weekly Sabbath; Mark 16: 1, "And when the Sabbath was past Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices, that they might come and anoint him." Luke 23: 55, 56, "And the women also, which came with him from Galilee, followed after and beheld the sepulchre, and how the body was laid, and they returned, and prepared spices and ointments: and rested the Sabbath day according to the commandment."

Brother Davis also—in his quotations from the authorities—passes over these passages in silence. He does not notice the singular fact that Jesus partook of the Pascal feast at least 19 hours before the Pharisees, and the intimate bearing this has on the whole case. He neglects to refer to Luke 24: 21, where the disciples state explicitly, if we give the passage a literal rendering, that the first day of the week, our Sunday, "leads away" the third day since the crucifixion, thus adding, the weight of their testimony to the other scriptures to establish the fact, that 3 days and 3 nights. "3 x 24 hours," did actually intervene between the hour of burial and the hour of crucifixion. For these reasons the interpretation as supplied by Bro. Davis is manifestly very imperfect.

Why not accept an interpretation of these scriptures, that meets all the requirements of the case with mathematical exactness, forces no word out of its natural setting, and honours our Lord, and the Holy Spirit!

Fallbrook, Cal., Aug. 25, 1897. M. B. SHAW.

The Transfiguration

Or Christ's Coming Kingdom in Miniature. See Matt. 16: 27, 28; 17: 1-8, 14-16; 2 Peter 1: 16-18.

BY W. H. PORTER.

Beneath the Mount demons of darkness reign,
Exulting in their brief destructive hour;
Loving and loved ones writhe in grief and pain,
Helpless alike against their torturing power.

Upon the Mount far other scenes befall:
The lowly Friend of men outshines the sun;
Hades and death have yielded to His call,
And God from heaven has owned Him as His Son.

O Mount sublime, aglow with radiance rare,
Glimpse of the land where all is bright and fair;
Where Jesus is the cloudless sun and soul,
And reigns with love's unlimited control.

Here shines that promised day's transcendent light,
While yet below prevail the shades of night;
Here reigns earth's King with undisputed sway,
While all beneath in Satan's empire lay.

Here Jesus shows his God-head, ere concealed,
And stands in glorious majesty revealed;
Fulfills His promise to His followers spoken,
And of His coming kingdom gives a token.

Here Moses from his grave on Nebo stands,
Pledge of the dead arising in all lands,
That when Christ comes in glory from the skies—
Those who have slept in Him shall wake and rise.

Elijah, too, who without dying rose,
Eclipsing all his mortal fears and foes,
Appears in glory with the Lord, to show
That when He comes His people thus shall go.

O favored heralds of that rapturous day,
For which the saints with longing watch and pray;
O foreflash blest, thou bright prophetic gleam,
The King shall yet fulfil that glorious dream.

From Halifax.

The District Committee of Halifax held its monthly meeting on Tuesday 7th at 3 o'clock in the Book Room. The \$1650.00 apportioned to the churches of Halifax county last year, for the Convention fund, was raised, and a little surplus. The churches will be asked to raise the same amount this year. The Rev. A. E. Ingram from St. Margarets Bay, and Mr. Hermann, licentiate, of Dartmouth church, were present. The committee continues to look for work in and about Halifax, and it finds much to do. One of the members of the north church reported that the Rev. Zenas L. Fash, M. A., of Liverpool, had accepted the call extended to him by the North church, and would enter upon his labors early in October. Mr. Fash will find a grand opening for usefulness in the field occupied by this church. He will also find a staff of pastors in Halifax who will give him a hearty welcome. They will be glad to receive him as a co-laborer.

The Rev. Mr. Jackson who for a year past has been pastor of the Cornwallis street Colored Baptist church, has resigned and returned to his home in Yarmouth. A good preacher and pastor is needed for that church. REPORTER.