

From the Great North West.

DEAR EDITOR.—Another word from me concerning the Lord's-work in this country will not be without interest to your readers. My last message was at the beginning of my work at Morden. Three week's work with Student Pastor Atwood on that field was richly blessed of God in the quickening of the spiritual life of the church, the removal of dead branches from the vine, the payment of old bills and the conversion and baptism of quite a number, (I forget how many.)

The work at Morden was followed by ten enjoyable days with Bro. Mellick at Emerson where he is doing a grand work for God and the denomination. These were not fruitless days.

The past four weeks were spent with Pastor Vincent in the Logan Avenue church in the city of Winnipeg. It was a great privilege to be permitted to co-operate with this dear brother in his God-given work. He has a magnificent field, and with a strong hand he holds it. He preaches at present to a congregation of about 1,200 people every Lord's day evening. In his ministry he is wise, industrious, strong, courageous and successful. His preaching is thoughtful, doctrinal, Scriptural, powerful. In the special meetings recently closed a very rich quickening came to the church and between eighty and a hundred souls professed to be converted. Pray that Bro. Vincent's hands may be kept strong by the arms of the mighty God of Jacob.

Pastor Hall is still at the "Emerson College of Oratory" in Boston seeking to increase his fitness for his life work. His people at Portage la Prairie love him and will not let him go permanently although he runs away frequently. I preached and baptized for his people on Wednesday evening last.

Dear brethren in the east, your prayers for the Lord's work in the Great West are being answered and your contributions to its support are bringing glory to God.

Yours in Him,

Gladstone, May 10
Permanent address Austin, Man.

D. G. M.

CONTRIBUTIONS RECEIVED FROM THE EAST TOWARD MY MISSION WORK IN MANITOBA AND THE NORTHWEST.

Sent direct to myself.—A Cape Breton friend, \$120; S A and W G Johnston, \$15; Robt H Barss, \$2; Reynolds Harrington, \$5; Sadie Harrington, \$5.

Sent through Bro. Mellick.—E M Sipprell, \$15; Mrs Knight, \$10; I E Robertson and wife, \$2; E A McPhee, 50c.; Alex Robertson, 50c.; Isa Wallace, \$5.

Received through Bro. Vincent, \$5.

Sent through Bro. Hall.—B Y P U of Zion Baptist church, Yarmouth, \$4; B Y P U of Chegoggin Baptist church, \$4; B Y P U of Prince Street Baptist church, Truro, \$4; a Cape Breton friend, \$30, this amount is included in the \$120 from a C. B. friend above noted.

Will all the above friends receive my heartiest thanks and be assured of my prayers for their material and spiritual good.

Gratefully your representative in the mission field.
D. G. M.

The Late Bundi Jogi Naidu of Kommanapalli.

GANJAM NEWS MARCH 1899.

Full many a gem of purest ray serene,
The Dark unfathomed caves of ocean bear;

These beautiful lines of Gray are recalled to our memory as we read the interesting sketch of the life of the late Bundi Jogi Naidu of Kommanapalli in this taluq, contributed to the MESSENGER AND VISITOR (America), by the Rev. H. Y. Corey, the local Baptist Missionary.

Born of ignorant villagers, heir to what in his own village would be considered "wealth and station" the late Jogi Naidu did not allow himself to be spoiled as only too often, young men in his circumstances, in this country, do. But with the aid of his native intelligence, assisted by what little learning he picked up in the village school, when still a boy, he fights a brave battle—none the less brave because no loud trumpet blare was heard—against ignorance and prejudice and custom. His school master, a convert to Christianity, was the first to awaken in him a craving for a higher religion than the creed of cold ceremonies in which he was being reared. Long years afterwards, he becomes convinced of the truth of the Christian religion and is baptized. He patiently meets all persecution and by the sheer force of his goodness lives down all opposition. And if in his interesting sketch Mr. Corey is able to proudly say that "at the present time one can find, in the village, scarcely a man who will acknowledge that he is an idolator," we can well realise how much of this is due to Bundi Jogi's brave example. The Naidu died bequeathing about Rs. 4,500, one-fourth of his property, for the purpose of educating and evangelising the people of his own and the neighboring villages; and this, Mr. Corey tells us, is the first bequest from a native which has been given their work.

As Mr. Corey says: "The Hindus are a people of splendid natural talents. Their powers have been misdirected all too long. The light of modern life is beginning to dawn upon them. The great sleeping giant is beginning to move, and when fully roused will be a

force to be reckoned with in the disposition of the affairs of this world."

Yes, 'the giant' is beginning to move, and no better proof of it can be had than the life of the late Naidu of Kommanapalli, a simple villager. But how many others are there among us who will honestly dare keep 'the giant' within them moving and not lull it to rest the moment it shows the least signs of rousing? To how many other young men with far greater advantages of wealth, station and education has not the question: Conviction or Convenience, occurred and how many have not basely decided in favor of the latter? The Naidu's life furnishes a brave example well worth laying to heart by many in this country who look upon themselves as of a superior order to the late Bundi Jogi Naidu.
P. V. K.

From Cocanada, India.

EDITOR MESSENGER AND VISITOR.—I am requested to furnish you with the enclosed resolution passed at the recent union conference of the two Canadian Baptist missions in the Telugu country for publication in the MESSENGER AND VISITOR.

"Resolved that we extend our hearty congratulations to the people of the home-land who have brought the prohibition plebiscite to such a triumphant issue in the election held last year, we would most earnestly urge them to vigorous and untiring effort to secure such legislation from the Dominion Parliament as will effectively accomplish the suppression and destruction of the liquor traffic. In answer to the objection frequently urged against the smallness of the majority in favor of prohibition as an indication that the public sentiment is not strong enough to make a prohibition legislation effective we would urge the following weighty consideration: that though the majority is small it is a decided majority upon the entire strength of the liquor interests which were all marshalled to protect themselves from extinction and that large sections of the people who did not go to the polls nor turn a hand to save the liquor traffic could be depended upon to stand by the party of law and order as good citizens in a vigorous effort to carry out any such prohibitory law as might be passed."

I am also enclosing a clipping from a little native paper published in English at Parlakimedi by the head master of the High School there in which a correspondent refers to Jogi Naidu the munsif of Kamanapilli. The letter is really a remarkable endorsement of your mission work. You have a grand mission up there and the men are laying foundations. The country is not nearly so well evangelized as these parts. But when it once gets as full of mission stations and workers as these parts there will be similar results.

Yours truly,

H. F. LAFLAMME.

N. B. There is an item I neglected in the body of my letter, but to which I wish to refer. We are hopeful of establishing a local Telugu weekly newspaper edited from a Christian standpoint. The project has the endorsement of our Union Conference. You know what a mighty power a newspaper is. We cannot hope to make this paper self-sustaining short of a circulation of 2,500. But the prospects are encouraging. I have laid the matter before the Lord and have said that if he would give me \$200 as a reserve against loss in floating it I should go ahead. 233 have been subscribed, without any solicitation. 100 subscribers have been promised just on the mention of the undertaking. It will be for the whole Telugu country and undenominational. I thought you might be interested in this plant and want to send a few metal or paper propellers in launching it. I am preparing a little appeal and want to send it to a few men in the newspaper business who are earnest Christians, irrespective of their denomination. I know so few that I am limited. Still we are not asking for much.

H. F. LAFLAMME.

From Morehead City, N. C.

Some of the friends here expressed a desire to know something about the work in our own church. If the editor can spare the space I will do my best to gratify them. When I came here in January, 1898, we had about 225 names on the roll. Since that time about six have died and about thirty have received letters to unite with other churches at a distance. Among these have been some of our best workers and contributors. Twice we have held special meetings with the aid of two of the best pastors in our association, but only five have thus far been received to take the places of those who have left us. The entire sanctification craze, with its abnormal excitement, has been in the town and may have had something to do with the spiritual indifference of the un saved. Possibly laxity in discipline and the irreligious conduct of those who are church members have had quite as much to do with it. Very few of our members were affected by the entire sanctification craze, but the Southern Methodists lost many of their less intelligent and active members. The Mormon missionaries have been in the county and in a neighboring town. I have not heard that any of their leaflets have been distributed in this town, and no meetings have thus far been held, but it will be wonderful if we escape. Considering the losses through deaths

and removals, and the consequent tendency to discourage ment, the church has done pretty well. As the sanctification craze appears to have spent its force, and since the church has been re-organized for work with a more aggressive spirit, we hope that under the blessing of our Master we shall see more fruit. I believe it is the intention of the officers of the church to labor patiently and tenderly to reclaim the erring and the indifferent in and outside of the church.

Our Sunday School has about 140 names on the roll and an average attendance of about 90. Our great lack is that of intelligent and consecrated teachers. Almost all are content with asking the questions found in "the quarterlies" and having the answers read to them from the same. We have made two attempts to keep up a weekly teachers' meeting, but have not been very successful. However we offered some prizes for the best answers on the Gospel of John. Eleven papers were presented at the end of March, on the first ten chapters, by some of the youngest as well as by some of the oldest scholars, which were very creditable. Three prizes were awarded. At the end of June we expect to award two more to those who will give the best answers on the whole Gospel.

On Sunday afternoons Mrs. Lewis has been in charge of a Mission Band with about fifty members. The children answer to their names. Those who do so with a verse of Scripture receive a mark of honor, and those who bring a written answer to a question on some topic, such as the Life of Paul just completed, receive an additional mark of honor. At Christmas they held a "dolls' fair," and realized twelve dollars for State Missions. They also made some scrap books and dolls' clothing for the Christmas tree at the Orphanage.

Some of our young people have read and studied Wallace's Life of Christ and Vedder's Short History of the Baptists. The chief reason for selecting the latter in preference to Vedder's Dawn of Christianity was its cheapness. With all our efforts at simplifying its contents most felt it was "very dry and very deep." We have just begun to read the Pilgrim's Progress. When the hot weather is over we expect to have a few coppers to buy some copies of "The Dawn of Christianity" for winter reading. Even a dollar for the "Baptist Union" is out of the reach of many of our young people.

Our prayer meetings are well attended, but the pastor has to do all the talking and sometimes all the praying.

The Ladies' Aid Society meets at some home every Monday evening, and at the parsonage on the first Monday in each month. It has raised considerable money for building and furnishing the parsonage, as well as for paying off some other debts. To my mind it has too much of the material and too little of the spiritual. I have playfully called it "the gossip and grab" society, but the sisters are slow to see the need of having missionary intelligence, Scriptural knowledge and prayer in this society. If the pastor is present he is generally allowed to read a chapter and pray, but if he is not there none of the sisters are asked to read or pray. When the pastor's wife appeared, with Bible in hand, to act as "deputy chaplain" there was a wise discussion as to whether it was proper or not since one of the young men had accompanied one of the young ladies to the meeting. The "deputy chaplain" officiated that night, but has never hinted at it since.

We have also a "Willing Workers Society," composed of about fifty young women, who are now raising money for a new organ. These are divided into companies. Mrs. Lewis is president of the Society, but each company has its own captain. They make pies, cakes, ice cream, sing, etc. As most of the people are poor they have to work hard to get even a little. The church ratifies the election of the chief officer of each society, so that in the diversity of operation we have some unity.

I should have mentioned that our Missionary Society, composed of male and female, young and old, meets on Sunday afternoon once a month, and takes the place of the Mission Band. As yet there is very little room given in that for the dissemination of missionary information. We are planning some improvements, but our people are afraid of innovations even if they be good.

In most of our churches the Lord's Supper is observed only once every three months, and it is the same with us. Our churches are as free from ritualistic tendencies as those of the Maritime Provinces, if not more so, and our services are about the same length. During the hottest weather and when it is extremely cold the service is seldom longer than an hour. When the weather is mild we often remain an hour and fifteen minutes. Some of our good Baptists can shout better than any Methodists I ever met. One of the sisters that was taken home some time ago broke out the very last time she was permitted to worship with us. "Aunt Sally" Willis is often ready to shout, but it is only now and then she completely fails to control herself. She then claps her hands and shouts and weeps for joy. I believe all have full confidence in her sincerity. She is known as "Aunt Sally" by all the inhabitants. "Even the 'niggers' call me Aunt Sally," she says, "but when THEY do I do not appreciate it."
JOHN LEWIS.

P. S.—I have just learned through "The Biblical Record" that Miss E. K. Patten, of Hebron, is to uphold the honor of Acadia Seminary on the staff of our new Female University. She is to be Professor of Greek and Moral Philosophy. I am glad to know that my letters to the MESSENGER AND VISITOR have been of some service.
J. L.