

but when one begins to attempt to speak it seems far worse, as he is often puzzled to know how to place the words: to put them together in order of an English sentence would generally make nonsense in Telugu.

Another difficulty is found in the fact that the words and modes of expression in general use among the common people and the low classes, differ very much from those used by the higher castes and the educated. The former is called the colloquial or low Telugu while the latter is known as high Telugu. In speaking with an educated Brahmin you must choose learned and high-sounding phraseology or be regarded by him as a low, uneducated person; but such language would be quite out of place in addressing the common people, as they could not understand it. This makes it necessary to have two or three sets of words and phrases for almost everything of which you have to speak. This renders the task of learning the language much more tedious and difficult than it would otherwise be. It is almost like learning two languages in one.

It is a very copious language, its vocabulary containing a vast number of words; and its grammar is elaborate and finely developed, reminding one of the Greek, especially in the voices, moods and tenses of the verb. It contains also many literary refinements and peculiarities of style, but the learner will not be troubled with them for some time; they belong rather to the advanced stages of Telugu study.

The great object is to speak the language intelligibly and fluently, and nothing but months of constant study, patient endeavour, and continuous practice will overcome the difficulties, and give the missionary access to the people.

W. B. BOGES.

Truro, N. S., April, 19th 1878.

For the Christian Messenger.

Jubilee of the Repeal of the Test and Corporation Acts.

The Kings of England, of the Stuart dynasty, were very discreditable specimens of royalty. James I. was a weak-minded, doltish person, insufferably vain, afflicted with an incurable notion of his own cleverness. Charles I., whom it is fashionable to call the "Martyr," did not practise political honesty. Strafford governed him. Laud tutored Strafford. Charles II. had neither morals nor religion. He lived a profligate, and abjured Protestantism on his death-bed. James II. was a despot and a persecutor. It was a good day for England when he left her shores.

Charles II. essayed an impossibility. He sought the death of evangelical religion. He would have quashed all forms of religious profession except that of the Church of England. Among the nefarious measures of his reign were the Corporation and the Test Acts. The Corporation Act was passed in 1661. It provided "that all Mayors, Aldermen, Recorders, Bailiffs, Town Clerks, Common Council-men, and other persons, bearing any office or offices of magistracy, or places or trusts, or other employments, relating to or concerning the government of cities, corporations, and boroughs, shall take the oaths of allegiance and supremacy, and this oath following, viz., 'I, A. B. do declare and believe that it is not lawful, upon any pretence whatsoever, to take arms against the king, and that I do abhor that traitorous position of taking arms by his authority against his person, or against those that are commissioned by him: further, 'that no person shall hereafter be elected or chosen into any of the offices aforesaid that shall not have within one year next before such election, or choice, taken the sacrament of the Lord's Supper according to the rites of the Church of England.'"

The Test Act was passed in 1673. It required all persons holding any office of trust or profit to take the oaths of supremacy and allegiance in public and open court, and to receive the sacrament of the Lord's Supper according to the usage of the Church of England in some parish church; and further to subscribe the Declaration against transubstantiation. Penalty—five hundred pounds.

This Act was intended in the first instance to operate against Roman Catholics; but it was so constructed that Protestant Dissenters were brought under its lash. Hopes were entertained that they would be exempted from its operation, but no relief was afforded them.

It will be useful to give a summary of the enactments under the pressure of which the Nonconformists groaned in

the times of the Stuarts. 1. The severe laws of Queen Elizabeth's reign, which inflicted heavy fines and other punishments on those who refused to attend the parish churches. These were all confirmed, and continued in operation. 2. The Act of Uniformity, Aug. 24, 1662; which silenced Nonconformist ministers all over England. 3. The Corporation Act, 1661. 4. The Conventicle Acts, 1663 and 1670 forbidding all persons to attend meetings for religious worship where more than five besides the family were present, under heavy fines, to be levied by distress on their goods. 5. The Oxford Act, banishing Nonconformist ministers five miles from any corporate town or any parish where they had formerly exercised their ministry. Penalty, six months' imprisonment. 6. The Test Act, 1673, now under consideration: penalty, five hundred pounds.

"By the rigorous execution of these laws," says Neele, in his History of the Puritans, "the Nonconformist ministers were separated from their congregations, from their maintenance, from their houses and families, and their people reduced to misery and want, and obliged to worship God in a manner contrary to the dictates of their consciences, on penalty of the forfeiture of their goods and chattels, or of being shut up in a prison among thieves and robbers. Great numbers retired to the Plantations (as the Colonies were then called.)"

It was computed that property to the amount of two millions of pounds was filched from Nonconformists, and that eight thousand of their number died in prison, during the reigns of the Stuarts.

As the number of Nonconformists was considerable in London, it became customary to choose sheriffs and other officers from among them, and on their refusal to serve, because they could not qualify by taking the Lord's Supper in a Parish Church, to exact the fine (£500). A large amount of the fund which was applied to the erection of the Mansion House (the official residence of the Lord Mayor of London) was provided from this source.

The Corporation and Test Acts remained in operation above 150 years, during all which time dissenters were unable to serve their king and country. They were a despised and down-trodden class, and many churchmen took delight in kicking at them. Better thoughts and feelings were quietly working their way, and a general conviction of the injustice which had so long prevailed began to be felt. Several attempts had been made to procure the repeal of the obnoxious Acts, but without success, till 1828, when Lord John Russell (now Earl Russell) introduced a Bill for the Repeal, and the Royal Assent was given to it May 9.

A public dinner is a very common mode of celebrating important events. There was a dinner on this occasion, in the Freemason's Hall, London, June 18, 1828, at which the Duke of Sussex presided, supported by the liberal statesmen of the time. Upwards of four hundred persons sat down to the feast. It was a season of joy and triumph. I was there and joined heartily in cheering the eloquent orators whose speeches thrilled the assembly. Referring to the battle of Waterloo, of which that day was the anniversary, Viscount Althorpe observed, "That was a great triumph; but he would appeal to every man of a philosophic and sensible mind, whether the triumph they were now commemorating did not involve blessings far more important. The former was a triumph over the enemies of our country; the latter was a conquest of our own prejudices."

I have lived to witness great and beneficial changes. When I entered into active life, a tenth part of our grain was filched out of the fields in the tithe-owners wagons: that is now commuted for a money payment, based on fair valuations. Church rates were then levied on all classes, and Dissenters were taxed for the Church of England; that tax is now abolished. The Clergy of the Established Church had the monopoly of marriage celebrations: in 1836 that was altered. In the first marriage at which I officiated, the bridegroom was a Quaker; the bride a member of the Church of England; the place of marriage, a Baptist Chapel; the Registrar of marriages (who was required to be present), a Congregationalist!

Then, there is the Reform Bill; Free Trade; General Education; Railroads; the Telegraph; and a number of other useful measures, tending to the improvement of society, and the establishment of equal rights and privileges.

We are reminded of Cowper's patriotic verses, which, with a slight alteration in the last line, may be appropriately adopted in these times:—

"O place me in some heaven-protected Isle. Where Peace, and Equity, and Freedom smile; Where no volcano pours his fiery flood, No crested warrior dips his plume in blood; Where Power secures what Industry has won, Where to succeed is not to be undone— A land, that distant tyrants hate in vain, In Britain's Isle—beneath Victoria's reign!"

Connected as we are with the heaven protected Isle, we share the blessings and privileges which its immediate inhabitants enjoy. Let us be thankful.

The jubilee of the Repeal of the Test and Corporation Acts is to be celebrated in England, as we learn from English papers, by an address to Earl Russell, and probably some fitting memorial. The veteran statesman, now in his 86th year, has deserved well of his country.

J. M. CRAMP.

Wolfville April 23rd, 1878.

For the Christian Messenger.

Notes from Yarmouth.

We have had more than the usual amount of sickness in our town during the past two months. The open weather of March and April, with the accompanying cold and dampness, tended to promote febrile and pulmonary diseases. Diphtheria and scarlet fever have been widely prevalent, and the former has in many cases been fatal. Five children out of one family recently died of this terrible disease. The rate of mortality among us has been so great that for several weeks past funeral processions are seen almost daily in our streets. The appearance of clear weather and sunny days has, however, already contributed not a little to the restoration of health and vigor to invalids.

The religious aspect of affairs in our community is by no means disheartening. Although the town churches have been visited by no special revival during the present season, there has nevertheless been much life and activity among our people. The congregations are usually large, and our Sunday Schools are in a flourishing condition.

A very pleasant semi-annual gathering of our County Sabbath School Convention was held at Hebron on the 16th inst. From the reports and letters presented it is evident that there has been considerable growth in the Sunday Schools of this County during the past year. It is much to be regretted that several of the schools were represented neither by delegates nor by letters. Some of the officials in our schools are, we fear, culpably careless in matters of this kind. We shall expect better things in future.

The approaching meetings of our denomination at Pine Grove, Canard, etc., awaken increasing interest in the minds of our people. All seem with confidence to anticipate a season of refreshing and enjoyment at these gatherings.

HOPEFUL.

Yarmouth, April 26, 1878.

The Christian Messenger.

Halifax, N. S., May 1, 1878.

The following letter from Nau-Nau the Karen Teacher who came from Burmah to India with Mrs. Armstrong, and still lives with her, is published in compliance with a request of the Granville street Women's Missionary Aid Society. It will be read with interest by the members of other W. M. A. Societies. All must admire the high-toned Christian spirit by which it is pervaded.

NAU-NAU'S LETTER TO MRS. SELDEN.

Mrs. Armstrong says "it has been waiting several weeks for a time to translate it."

KEMEDY, 1877.

My dear Sister in Christ—

I rejoiced greatly when I received the letter written by dear Mamma, and her words made me very glad. I received also safely the little pictures sent by Mamma—Receive my respects. I praise Mamma's goodness in sending the pictures so that I might shew them to the school-children and tell them about them. Afterwards I received also the coloured cloths and think them very pretty. The other things also sent by my sisters I received safely and they made me very glad. O, how greatly I remember you all for your love in Christ Jesus. You have sent me these tokens of Christian love from a far distant land beyond the ocean, how strange your

hearts are! O, my dear sister Mamma in Christ who live in Halifax I remember you about all the time. How earnestly you labor for our dear Lord, I surely believe that God will hear when you pray, therefore this is the help you can give that will please me best of all, dear Mamma. For I am a Karen, a child of the East, my strength is small and my knowledge scant, but my heart is very zealous for the Kingdom of God. I look around me on every side, and the work that I ought to do for Christ's Kingdom is very various and very great. But when I look at myself and compare myself with the work it is unequal. Surely I am the weakest of all, weak even as a little mite. I beseech of you remember me when you pray; so that what "talent" God has given I may be able to use, and according to my earnest desire, that I may be able to expend all my strength and accomplish my work.

Will you not ask also for me that I may find favor with God and among the people also. I am one alone among a strange people and I often think of and recall those that I love and who love me on the earth, my parents and grandparents, my brothers and sisters. I feel bereaved and lonely for them often, when I remember them I think in my heart "O, for all these, it does not matter, if I am lonely, it is only a little while here on earth; but to work for my dear Lord is happiness that will last forever. I think thus and am happy in my dear Lord, although I am alone and far from my own people. At present I am teaching some little girls and am very happy in my work. They are already able to sew a little and to read a little also. Each week I go twice to the Oriya school in town and teach sewing to a few little girls there also. It is two miles distant from our home.

Pray for me so that I may keep at my dear Lord's work, till my eyes close, my feet step beyond.

Dear Mamma, tell the Christians where you are to remember me in their prayers. I have written a few words from the depths of my heart for Mamma.

I am your sister in Christ, NAU-NAU, written in much love to you.

I beseech you out of my weakness, help me with your earnest prayers, the thing that greatly pleases me.

P. S.—Nau-Nau's grandmother is very aged and frequently writes for her to come and see her, many others make her good offers if she will return, but she says these people have no one to care for them while there are many Christians in Burmah, and she cannot go back.

H. M. N. ARMSTRONG.

The Baptist Church edifice in Wolfville is having a large addition made to it at the back of the platform to be occupied in the centre by the fine pipe organ, presented by Mr. Pineo. In front of this will be a new baptistery which has long been quite a desideratum, seeing that on occasions of administering baptism, they have to go a distance of two or three miles to the Gaspereaux River.

At the sides of the organ will be retiring rooms and parlors for ladies meetings. These alterations will we understand be completed in the course of next month.

The Acadia College Anniversary in June will doubtless bring together a large number of her friends at Wolfville to cheer the Faculty and Students in their deprivations, occasioned by the fire, and to see what is being done, and to be done in erecting the new edifice for their Alma Mater.

This enlargement of the Church edifice will afford accommodation for the enlarged company that may be expected there to participate in the Anniversary exercises.

We are glad to learn that there have of late been some very interesting meetings of the Church at Wolfville—more than usually in connection with the people of the village. Six were baptized on Sunday last and it is expected there will be others shortly to follow in the same way in the steps of the Master.

Dalhousie College closed its winter session on Wednesday last in the Assembly Room. We learn from the Witness:—"The room was filled with deeply interested spectators. The Principal, Dr. Ross, presided. His numerous friends will be glad to learn that his health has enabled him to discharge efficiently the duties of his office. Professor Macdonald, Secretary of the Faculty, stated that Graham Creelman of Stewiacke (now from Pictou Academy), and James Emmerson, St. John Grammar School had won the Professor's Scholarships. The Students for the year numbered about 100. A fair proportion were undergraduates and had passed their examinations. A considerable number had passed with distinction.

The prizes were presented by the Professors in each department.

The degree of B. A. was conferred on John A. Cairns, P. E. I.; John H. Cameron, Antigonish; John L. George, Pictou; Jas. A. McKenzie, Green Hill; Geo. W. Munro, New York; Edmund L. Newcombe, Cornwallis; Anderson Rogers, Pictou; Alfd Whitman, Annapolis.

The degree of M. A. was conferred on the following, Wm. P. Archibald, Jas. C. Herdman, Louis H. Jordan, Alexander W. McLeod, Arthur J. Trueman.

It was very interesting to see prizes won by bright lads like Graham Creelman, John L. George, James A. Sedgewick and Isaac McLean. The performances in elocution were very excellent. Mr. Trueman, who won his M. A. degree delivered a brief address. Hon. P. C. Hill spoke of the great value of a liberal education and congratulated Dalhousie Students on the fact that one of the graduates of Dalhousie, Hon. D. C. Fraser, is now a member of the Cabinet. Sir Wm. Young spoke hopefully of the progress of the College. The Halifax High School would henceforth be a feeder. The Presbyterians had established their Theological College in Halifax and had recently purchased a magnificent new property for its uses. For their Arts course they would look mainly to Dalhousie College, and thus the two institutions would work in harmony. He spoke of the importance of retaining Greek in the matriculating examination.

The Senate of Dalhousie presented Sir William Young, Chairman of the Board of Governors, with a Portrait of himself in oil, executed by Mr. Barratt, a young artist of much promise. The portrait will be placed in the Library of the College. This is a well merited compliment.

We do not see that any reference was made to the University of Halifax during this anniversary!

Our St. John contemporary the Christian Visitor is making a new departure. by the editor taking the Rev. J. E. Hopper, late of Burlington, Iowa, into partnership with him in the proprietorship and management of the paper. He is also fitting up a printing office for the paper instead of getting it done as hitherto by Mr. George E. Day.

Brother Armstrong says: "Over two years ago we entered on editorial work in connection with the Christian Visitor, and in that short period have learned some of the difficulties that beset an editor's life, and have been compelled to bear a burden of responsibility and care previously unknown to us: In the publication of a religious weekly journal an essential requisite is money,—which must in some way be provided, or the work will cease."

We heartily congratulate our brother on having found so worthy an associate. Long life to them and blessings upon them both. They have a fine field of operation.

The Editor of the Alliance Journal in an article on the operations of the Temperance Lecturing Agency gives the following very practical suggestion respecting the liberal collection that should be the result of the Agents Lectures:

"If the Agent would give his Lecture in two parts—take up the collection in the middle of the evening, and announce the amount on resuming his discourse, those who are liberal supporters would be gratified, and others made to feel ashamed. The best people in a place would encourage this mode of procedure, and we suggest it as worthy of consideration."

On the death of Hon. John Young, the Montreal Harbor Commissioners elected Mr. Thomas Cramp, of that city, to succeed him as their Chairman. The salary attached to this office is we believe \$2000, per annum.

The Alliance Journal speaking of the liquor traffic in Halifax says:—

"Among the numerous laws made from time to time, are two which the Mayor and Aldermen treat with indifference. One of these requires that liquors and groceries shall not be sold on the same premises, and the other that all places for retail of liquors shall be closed each night at ten o'clock. The people of the City and Province are dishonored by their servants who bear rule as Mayor and Aldermen. The welfare of the citizens is not always sought to be promoted as it should be by those elected for this very purpose."

Asia Minor, under the protection of Great Britain would doubtless soon become a most flourishing country. With security and industry its fertility and productiveness might soon be greatly increased.