

MISSIONARY INTELLIGENCE.

The following extracts from letters in the *Missionary Link* will be read with interest:—

BIMPATAM.—From Mrs. Churchill.—At the present time we are, I hope, just on the eve of removing to Bobbilly, to our field of labor. Mr. Churchill has been there for nearly the last two months, putting forth every exertion, and working against almost every hindrance, except ill-health, building our temporary house, in hope that we can remove to it before the hot season, and, as it is almost completed, I am expecting him to return next week for me and the children.

It may seem strange to many, as it does to ourselves, that we should be in the east more than five years before getting to our own field; but many circumstances have conspired to keep us thus unsettled, for none of which do we feel ourselves responsible. If earnestly desiring it, and using every means we could command to bring it about would have settled us, it would have been done long ago.

It is a great source of joy to me, now that Miss Hammond has arrived and is getting on nicely in the language, that she is willing to take up the few things that I must drop in removing from Bimpatam. I suppose no one likes to see things that one has started, and in which one's heart, as well as hands, have been engaged, fall through and cease altogether when one leaves them; and of none is this more true than of missionaries, on account of the necessity for continuous labor to accomplish any thing among heathen people.

Our Eurasian Bible Class and Sabbath school, Hindu day school and Sabbath school, are all doing well; the charge of these Miss H. gladly consents to assume on my departure. With the assistance of two young sisters in the church, and a competent, I hope, Christian Telugu teacher, she will get along very well till she is at home in the language.

Last month, I had 36 pupils in attendance at my caste girls' school; a few new ones entered about the middle of the month, after I moved my school to another part of the town. One of the new pupils is a little widow, nine or ten years old; her husband died of fever a few months ago, and her mother said, on bringing her to school, that she was beaten about by every body at home. The life of one so early widowed is indeed a hard, sad one, and death alone relieves her from her slavery.

CHICACOLE.—From Mrs. A. M. Armstrong.—*The heat in India.*—I wonder if it is not commonly thought among you that any one coming to India must feel the heat very intense at first, but after awhile, getting used to it, it becomes less intolerable. We usually feel it least at first; we find it uncomfortably warm often; but apart from that, many suffer little or nothing from the heat, and are apt to think for the first few years that India is not half so bad as people said it was. How tired newcomers sometimes grow of hearing the older missionaries' constantly reiterate "Beware of the sun, beware of the heat!" and how apt we all are to think "O, it won't hurt me." But after a few years, we find the heat troubles us more and more. It affects us whenever we are weak, and our energy and strength seem slowly but surely to be evaporating in spite of us. At last the heat comes in like a flood and assumes some form of disease which completely prostrates us, and the doctor says, "Constitution broken, must go home." This is the history, almost without exception, of foreigners in India. Governments find it pays to give their officials leave to go home every six years. Missionaries often stay longer, yet very few remain ten years, and scarce any longer. Those who bear the climate fairly well usually stay eight or nine years, but the "going home," as we call it, is only a question of time with all of us. We must go to a cooler climate, or go where the "everlasting mansions" are.

For seven years I suffered comparatively little from the heat, but ever since I have felt that the heat was too much for me. I have dreaded this hot season very much, and its first approach so prostrated me that it seemed imperative that I should go home at once. The

doctor said I "had not the shadow of a chance with the hot season coming on."

The fear that I must go soon spread among the native Christians. I wrote you a few months ago of our church in Chicacole; half of the members, however, of whom you have not yet heard, live in a village some miles away, and Bhagavon Bhara, our native preacher, is their pastor. He was in town when it seemed certain that I must leave the country. He came in one evening and asked if he might see me. He told me he was to leave for his village in the early morning, and had come to say "Good-bye;" and then he added, "we (i.e., the Christians in town,) are going to have a meeting before I go to pray for you, and when I go to my village, we will meet to pray every day." He did not say what he expected, but he evidently thought he would get what he wanted if he did his work properly.

When he left I thought to myself, "So I am not going home after all!" for I have reason to know something of these people's prayers. Once I was taken suddenly ill with dengue fever, a sort of rheumatic fever, an epidemic at that time in India. I was in Bassein, Burmah, at the time, and the only missionary in the station who could speak Karen. All day on Saturday and Sunday I suffered severely, and was unable to rise from my bed without assistance. Sunday evening I felt so much better I thought I would sit up awhile, and then that I would try to walk a little. I slept well that night, and the next morning went and opened school as usual. Then I learned that, that Sunday evening the Karens had given to special prayer for my recovery, and I began to grow better while they were praying. So when I heard Bhagavon Bhara speak in this business-like way, about praying for me, I was pretty sure what the result would be. And I have given up going home for another year. The weather grew cooler for awhile, my strength came back a little, and though I know my time is short, yet I hope to do a little more work in India before I take my vacation.

THE WORK AT ONGOLE.—Extracts from a letter from Mr. Boggs to the A. M. B. Union dated March, 18th.—"It was very gratifying to hear the preachers report, with scarcely an exception, that the Christians in their fields of labor were walking uprightly; that they gave joy and not grief to those who have the oversight of them. This is all the more to be wondered at and rejoiced over when we consider the circumstances of the case,—that the most of these people have but recently emerged from the dense darkness and moral corruption of the gross ignorance and superstition, of heathenism, and that they are surrounded by those who are still in the same condition.

The preachers also reported an aggregate of over fifteen hundred persons throughout this field who have declared their faith in Christ, and their desire to be baptized as His disciples. There was not one of the preachers, I think, who had failed to gather some sheaves since the last meeting. Thus the powerful work of grace, so remarkably displayed last year, still goes on.

On Sunday, March 16th, we went to the baptistry in Brother Clough's garden, and there, beneath a spreading tamarind tree, as the shades of evening were gathering around, in the presence of a large company of disciples, baptized forty-three persons just received."

We copy the following from the London *Missionary Herald* written by Rev. J. T. Coomber who has lately gone out to Central Africa under the auspices of the English Baptist Missionary Society:

Africa for Christ.

Many parts of the great Congo river teem with hippopotami and alligators, both of which are legitimate objects for a sportsman's rifle—the former, for its flesh as an article of food; and the latter because it is destructive to human life. Many stories are told in Africa of people being seized upon while walking along the banks of rivers, or even torn out of small, low canoes, and devoured by these horrible creatures; and it is considered a duty, whenever possible, to kill an alligator as it would be to kill a snake.

Alligators are often seen crossing the river, their scaly backs protruding above the water. At night they frequently lie

in wait for prey in the sedge near the water's edge, and woe to the poor woman who heedlessly goes to the river then to draw water. With due care, however, there is little danger from them. Hippopotami never trouble us, or cause alarm. They are sometimes known, with careless clumsiness, to knock up against canoe or boat, but they are generally good-natured, harmless creatures, very different from alligators. When wounded they will deliberately attack a boat, and "small blame to them." Herr Luidner, a German gentleman connected with the Dutch factory at Ponto da Lenha, was very successful in shooting hippopotami. He would go in his little "dinghey," with four boys paddling, steering himself with his feet (the yoke lines fastened to them), and thus having his hands free for his rifle. With only a "Snider," he has been known to "bag" four in a morning. The carcasses are towed to the factory, cut into strips and dried, and provide meat for many days. The head only of one of these creatures (of which I saw a photograph) weighed 450 lbs. Hippopotamus flesh is said to taste like insipid pork. Fishing to procure meat for our company, and also, if possible, to win laurels as sportsmen, we went out on two occasions from Mussuca to hunt hippopotami. We started at about 6.30 a. m., in a large, strong, roomy canoe, paddled by eight or ten men. Crossing and ascending the river, we found along the banks, for perhaps a mile or more, footprints everywhere of the great beasts; and soon, in a little sheltered bay, formed by rocks, we descried the herd, having their morning bath and gambol after a good night's feed. Generally keeping close to and protected by the nearness of the rocks, we fired at them. When they stopped above water for a few seconds, of course it was fairly easy to hit them, although I only twice made a hit; for they became very wary, and quickly disappeared, sinking slowly into the depths of the river. But the difficulty is to reach a vital part, which can only be done by aiming close behind the ear. Sometimes they would come up with a rush, and spout and blow the water with their nostrils, and sometimes they would rise quite noiselessly, and we would just see the face above the level of the water, looking very much, in this view, like the face of a huge cat. Our Congo "capatas," or head men over the carriers, will never travel without their guns—for one reason, because a gun is a sign of position amongst them.

I need scarcely say that we did not carry any weapons for purposes of defence, as it is so well known that, as a rule, in Africa a man unarmed is best protected.

We generally have to ford the rivers, wading across, and, where possible, have a "flying angel" on the shoulders of our men; but sometimes have had to swim across.

Such is the way in which we have to travel in interior Africa. Across mountain and broad valley, through high grass far above our heads, and over rivers and the roads generally of so very primitive a style, that, with their rocky stony roughness, we are unable to go very fast. Our donkeys however will be of great assistance to us, and I am very grateful for the ready response to the appeal.

NEW MISSION PREMISES IN NAPLES.—We are glad to report that, after considerable difficulty, the Rev. William K. Landels has succeeded in securing a most admirable site, in one of the most central parts of Naples, for the erection of the greatly needed mission-hall and dwelling house.

The land will cost about £1,020, and must be paid for at once, in accordance with the terms of the contract of purchase.—*English Miss. Herald.*

The earnest men are so few in the world that their very earnestness becomes at once the badge of their nobility; and as men in a crowd instinctively make room for one who seems eager to force his way through it, so mankind everywhere open their ranks to one who rushes zealously toward some object lying beyond them.—*President Dwight.*

"Who was the first man?" asked a Sunday-school teacher of her prodigy, "Adam!" "And who was the first woman?" He hesitated but a moment, and then shouted: "Madam!"

Correspondence.

We regret that the following paper did not come to hand before our space was appropriated last week. The writer will accept our thanks and not suppose that we do not highly appreciate it from the circumstance of its not appearing earlier.

For the Christian Messenger.

The Encoenia of King's College.

The closing exercises of King's College, were held on Wednesday and Thursday of last week. On Wednesday

THE CRICKET MATCH

took place between the officers of the Garrison and the "Three Elms" or College Club. The pleasure of the occasion was enhanced by the presence of the band of the 101st Regiment, which discoursed excellent music during the day to the delight of admiring spectators. On the same day the

ASSOCIATED ALUMNI

commenced its session. Henry Pryor, Esq., of Halifax, the President was in the chair. One of the principal items of business was the election of Governors to fill the vacancies made by the death of Dr. McCawley, Mr. F. Allison and others. The following gentlemen were elected: Hon. Senator Almon, M. Wiggins, of Windsor, Rev. D. Jarvis, of N. B., and Rev. M. Hodgson of P. E. I. Kindly references were made to the great loss sustained by the College in the death by the two Governors above named. On Wednesday evening took place the customary

CONVERSATION

which consisted of piano solos, songs and readings by the students. A select company was present, in response to special invitations from the College students, consisting of the Faculty and their wives and the dignity, wealth and beauty of Windsor and Halifax.

The literary exercises above mentioned were interspersed with promenading, conversation, partaking of ice-cream, cake and coffee. The exercises were presided over by President Dart, after their close religious exercises were conducted in the College Chapel.

Thursday was the great day of the feast. At 7 a. m., devotions were held in the chapel and the Holy Communion was celebrated. At 10 a. m., a sermon was delivered in the Episcopal Church by Rev. M. Partridge of N. B., a candidate for the degree of Bachelor of Divinity. At 12 a. m. began the regular proceedings of the

ENCOENIA.

The Alumni, Governors of the College, members of the Faculty, and distinguished guests took their seats on the platform. Among these were His Lordship the Bishop, Sir William Young, and His Excellency Sir E. A. Inglefield, Rev. Chancellor Hill, Hon. Dr. Almon, P. C. Hill, Esq., Col. Laurie, Dr. Akins.

The audience consisted of about 250 persons. The exercises began by an address by President Dart, on the subject of Education, which has been published in the daily papers. At the close of this address several prizes were distributed. Then followed the reading of a Latin poem of about two minutes length by Mr. Vroom, after which Mr. Watson read the Valedictory. The conferring of Degrees followed. The honorary degree of D. C. L. was bestowed on Sir E. A. Inglefield, and the Rev. Heber Bullock. Rev. Mr. Partridge received the degree of B. D. Mr. P. had just passed a highly creditable examination for that degree, which was given this year for the first time in the history of the college. Hereafter any member of the Episcopal ministry can obtain this honor by successfully passing an examination on certain prescribed courses of study. The graduating class consisting of three gentlemen, Messrs. Draper, Brown and Forbes were then introduced and received the degree of B. A. The degree of Bachelor of Engineering was conferred on Mr. R. F. Uniacke. Then followed an address by His Excellency Dr. Inglefield, which was loudly applauded at various points. He strongly urged upon young men to abstain from the use of tobacco. Sir Wm. Young was the next speaker. He called attention to the large number of Colleges in Nova Scotia, and advocated merging them into one teaching University. He admitted that public opinion was against him on this subject. He

also alluded to the fact that the Government grants to the colleges would cease in two years. He doubted if they would be renewed. Dr. Hill next spoke, and made a strong appeal on behalf of the University of Halifax. His remarks on this subject did not arouse much enthusiasm.

His Lordship Bishop Binney made the concluding speech. He thought the facilities for higher female education were singularly inadequate in these provinces. He advocated opening the doors of the colleges to women, as the best means of meeting the pressing need in this respect. He believed in the existence of denominational colleges as best adapted to meet the educational wants of the country. He did not approve of State Universities, or of those not controlled by some religious denomination. He thought the religious opinions of young men should be definitely settled in College. He would prefer dogmatic religious instruction to none at all. The Bishop's remarks were well received.

The proceedings were then brought to a close by singing the National Anthem. After the Encoenia members of Convention and friends sat down to their annual dinner in the College Dining Hall. The occasion was very enjoyable, and passed off in a very gratifying manner.

King's is the oldest College in the Province. It has had a good record. It follows in the line of Oxford in its modus operandi. During the past year it has had 28 students enrolled. These come chiefly from the Collegiate School. The testimony from King's is in accord with that of the other Colleges, to the effect that the County Academies are doing little or nothing towards the higher education. They do not bridge the chasm between the common school and the college. They are an unnecessary expense to the Province.

VISITOR.

For the Christian Messenger.

Religious Pleasure-seeking.

Are we not inclined to think and talk too much of the enjoyment of religion?

A brother arises in the Conference meeting. He has had enjoyment. Christ has been his hourly companion. He tells of his joyous emotions; of his peace, comfort; of the infinite sweetness of religious happiness when compared with that which is found in the world. He is thankful to God for opening his eyes to behold these glories. All this is natural. Out of the abundance of his heart his mouth has spoken. He has obeyed the law which causes the birds to fill the air with melody. His soul is singing and his tongue must rejoice.

Another brother stands. His face is sad. Tears trickle down his cheeks. He has not enjoyed his mind. He has not found the old pleasure in religion. He sighs for a return of the former feelings. He remembers when he was filled with ecstasy. He does not know why things are different now. He supposes he has neglected duty. All this is natural. Out of the abundance of his heart has he spoken.

Now, if an unconverted person heard these two men, and received his impression of religion from their words, he would probably conclude that the first man valued religion, not because it enabled him to be a better citizen, a kinder neighbor, and lead an unselfish life; but because it gave him greater pleasure than could be found elsewhere. He would think that the second man grieved, not because he had been sinful, worldly, and had reproached the cause of Christ; but was oppressed because he was losing enjoyment.

What if the mournful brother, instead of bemoaning the barrenness of his soul, should deplore the sin and neglect. Which dried up the springs? Would it not sound more proper if he said, "I have not been earnest in prayer. I have not urged a sinner to be reconciled to God. I have come to meetings mechanically. I have given money to Christ unwillingly. I have been selfish?" Then he might tell that, as a natural result, the voice of singing was heard in his soul no longer.

So also the joyous brother might slightly change his speech. He might tell that he had been fighting Satan, and through the grace of God, had conquered. He might recount conflicts with self in which, by the mercy of heaven, he had