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Thessalonians he writes in a similar glass for days together was above 90 ° strain, . We give thanks to Godalways for you all, remembering without ceasing your work of faith, and labor of love.' Happy the church that is worthy of such commendation. To the latter he said, 'your faith groweth exceedingly.' The former were commended because their fellowship had continued from the first day until now.' Would that every church had such a pure record! Our christian activity is too much like the pool of Bethesda, waiting, as it was said, for the angel to descend, and disturb its waters. When quiet they lost their healing virtue. Inactive, we lose our power. Stirred up to constant endeavor, fired ever with holy enthusiasm, we shall grow exceedingly in faith and usefulness. Let not our zeal be like the intermittent spring, let it flow on forever, 'still blessing all mankind.' The time is short—the judgment seat is near-soon our term of probation will close, soon you who hear me now will be amongst the redeemed in glory, or with the lost spirits in the world of woe. How impressive is the admonition, 'Whatsoever thy hand findeth to do, do it with thy might.' Let us awake from slumber, let us work while the day lasts. Hasten O sinner to obey the gospel summons. Escape for thy life to Jesus with the Father and with His Son Jesus Christ."

Correspondence.

Missionary Letter.

TO THE SECRETARY OF THE BOARD. Вімпіратам, Мау 30, 1882.

Dear Brother March,-When last I wrote I decided that would not write again until I could say that the business concerning the compound at Bobbili had been settled and the repairs on the bungalow finished. Had I anticipated that it was going to take so much time to accomplish either, I should not have made such a resolu-

With regard to the first, I lost a month by the rajah slipping away to Vizagapatam without my knowing it a few days beforehand. On his return I commenced to press the matter, and I am glad to say that the day I came away from Bobbili, the lease was signed and witnessed, and left at the office for registration. The land is now the Board's for forty years, beyond any

doubt. As to the second matter, I wish to report finished-the bungalow. thought when I began it would be a short job. I hoped to have it all done in a month at most, instead of which it took more than two months, and there is still a little work to be done in finishing the floors. I could only get two carpenters and they were boys. This put a great deal of hard work upon me. I had to work in the sun day after day when it was like a furnace. Some may blame me for this, but it was a work of necessity laid upon me. The rainy season was at hand when there was danger of the walls being injured if the roof was not on. And even as it was we did not get the work along any too soon. The rains commenced the last of April, a month earlier than usual, and gave me a great deal of We had one tremendous shower when the roof was only half on, but fortunately not much damage was

In leveling up around the Mission House property, it became necessary to raise the bungalow a foot, and this necessitated the raising of all the door and window frames. This cost a good deal of labor as well as new material. We have now a good building. Could I have procured the material to build it right in the first place I should have left the building of the mission house proper to the next missionary, and have managed to get along with and so in disappointment he returns to

But you may want to know what brought me to Bimli. Well, the het season was rather trying and what with but it seems the Brahmins are trying that and our work, we felt the need of to make out that it is not so, and that a little rest and change of scene and since he did not eat with the Christians which had been broken by the such a way that he may not make it revenue built on such a precarious

fellowship in the gospel,' and to the rains became trying again. some days going above 100°. The highest was 106°. We left Thursday and got here on Saturday him to go away before doing it. That morning. We were favored with two good days and nights for travelling. We find the weather cooler, and hope

the change will do us good. our coming has been the case of a whenever we met.

Telugu teacher and he was also to duced bim to go back to his house. Here they kept him for several days, whether against his will or not is hard to say, although he now says not.

On arriving here I learned that he had come to Bimli, and I determined to see him and know for myself whether he was free or not. So on Sunday evening I went to the street in front of the house and asked if I might see him. A crowd soon gathered. At first I was told they would not let him come out to speak to me. I told them if I were not allowed to see him and speak to him I should go to the sub-magistrate next day, and if he refused to do anything I should go at once to the Collector, and if need be to the Governor General.

After a while they said he may come out, but subsequently they told me he would see me if I came at ten o'clock next morning. I did not believe them but said I would go. So next morning I went down and found a lot of people there very much excited. In a few moments a brother came out and demanded what I wanted. I told him I had come to see his brother. In reply to something else he repeatedly called me a liar and otherwise insulted me. It was not pleasant to hear you may be sure. He demanded that I should first ask him the questions I wished to ask his brother. This I cooly declined. My business, I told him, was with his brother, whom I must see or know the reason why. So finding they could not get me away, they at length let the man come out I offered to shake hands with him, but he did not respond to the offer, and the brother stepped forward and said I was not to touch him to pollute him again. I quietly asked him a few questions as to why he had left Mr. Hutchinson in such a way-whether he had done so freely-whether he was now free or not to do as he wished. He said be had acted freely-was free now-that he had taken leave of Mr. H. before he came away from Chicacole, and that he thought it best to come home to Bimlipatam. He evidently wished to keep in the good graces of the Brahmins. His brother accused us of deceiving him, but when I put the question to him he said it was not so, we had never tried to deceive him, but we had not explained Christianity so fully as to dispel all his doubts. I said, if that was the case why did he not wait, why did he take such an important step until he was satisfied. He could not answer clearly, but his idea seems to have been that he would be baptized in hope that by so doing he would get more light and have his mind set at rest. This experience he did not get

his own people. I had supposed that being baptized would be sufficient to break his caste,

right again. Under these circumstances I am very sorry they did not insist on his eating with them before he was baptized, and that they allowed would have settled matters, I think.

The man was doubtless honest and but felt much fatigued by the journey. In earnest, and as long as he was among us believed, but the Brahmins got him away, and so confused and bullied him The principal matter of interest since that he hardly knew what to do. The Lord only knows whether he is a con-Brahmin baptized a short time since by verted man or not, but if the root of Bro. Hutchinson. I presume he has the matter is in him he will come out written about it already. He was for- into the light some time, although he merly my teacher here at Bimli, and has a hard, dark experience before him you will remember my writing of his in any case. We shall not be able to coming to me at Bobilli three years see him for a long time now, he will ago to be baptized. I was not satisfied probably be sent away somewhere with his firness then, and did not see beyond our reach and God's grace alone my way clear to baptize him, so I ad- can help him. In the end good will vised him to wait. Since that he has came out of it. The Brahmins may been teaching school and seemed to be think they have gained the victory going back rather than forward, though but they will lose more than they gain. he was still enquiring by letter and I understand that there was very great excitement at Chicacole, and there is a When Bro. Hutchinson came he sent good deal here also. The Brahmins for this man and engaged him as his challenged me to meet them at the Clock Tower in town for a discussion spend some time in the school. His in- on Monday afternoon. In the morning terest in the truth seemed to revive and we had a two hours discussion, and not long since he applied for baptism. again in the evening two hours, though His friends learned his intention and very unsatisfactory. They came up assembled to witness the ceremony if again this afternoon and we had another they could not prevent it. Atter taking | two hours talk, and they wish to come who only can save from the devouring off the sacred thread and cutting off the again to-morrow. These are the Eng-Rames. Those and those only are sale long lock of hair he was baptized lish speaking men among the Brahmins, who can truly say "Our fellowship is Immediately after the Brahmins in- and some of the questions they ask are such that I cannot answer very readily in Telugu, and they will not listen to our nativa teachers who are not qualified to answer them. Whether any real good will come of it I cannot say, but I know they are getting some gospel preaching as well as preaching of the law. I sometimes feel like giving them only the latter, for the former they despise. I fear that it is "ca-ting pearls before swine" truly, and yet some of them may be reached. I am more and more convinced that we do not want the Brahmin first. Were it not that the command is to preach the gospel to every creature I should feel like passing them by. Though the power is slipping from their grasp gradually but surely, they still have a mighty hold upon the other classes. They understand the work we are doing and hate us and our work. They will never willingly relinquish their power, and it is only as the lower castes are instructed and enlightened that they will break away from their slavery. The work is a great one and we must not be impatient or discouraged if to our vision the progress be slow.

> I remain, Yours in the Lord, G. CHURCHILL.

For the Christian Messenger. Letter from India.

Mr. Editor,-

The telegraph keeps you informed of all important events in this wellstocked quarter of the globe, but it does not even hint at the great changes in political and social life which take years for their development. The telegraph has done the present generation this injury, at least; it has taught it to look at events per se. rather than at the great revolutions which these events indicate.

The India Treasury is replete this year. But a revenue of £72,913,000, with a surplus of £1,577,000 leaves a new problem to be solved: "How shall we spend the surplus?" And it has been decided to pay off some of the little bills owed; to sink a few million rupees in public works; and to show their solicitude for the welfare of the people by the removal of duties on all imports except salt, opium, liquors &c., while the duty on salt itself has been reduced some 30 per cent.

The removal of duties, necessitates, of course, a large reduction in the Customs' department, and has given rise to

the usual amount of dissatisfaction. A large part-some £7,250,000-of the enormous revenue is derived directly from the tax on opium. What wonder that India is a land full of moral corruption and spiritual darkness when her government-composed largely of enlightened and Christian men-derives its main strength from the production of one of mankind's greatest curses when England looks languidly on, or only interferes to thunder forth her sanction of the horrid traffic from the cannon's mouth. But the powers of darkness are not to have it all their own way. Petition after petition goes pour ing in to both Home and Indian government for the suppression of the opium industry and trade. Official eyes are air. Just before we left, the heat he has not properly broken caste in beginning to open to the fact that a

foundation may at any time tumble into ruin-and drag the country with it. Two successive failures of the opium crop would deprive India of a large proportion of her revenue.

India has a magnificent school system; and with her common and high schools, colleges and universities is turning out every year thousands of "matriculates" and hundreds of graduates. So many of these have been let loose upon the land that the problem now is "What shall we do with them?" Schoole, colleges, and public offices are jammed full, and yet there are thousands of these | vi. 12. brainey Indian youths saying to us: "See here, you have educated us; now, aren't you going to get us situations?" The educated lower castes say "I cannot dig:" while the Brahmin, unlike his more unrefined ancestors, cries, "To beg I am ashamed."

To provide for these importunate ones the government passes an order that hereafter certain government offices, cannot be filled by Englishmenonly by native-born Indians and Eurasians; thus, by the way, providing for two distinct classes, both wholly-although in different senses-products of British rule in India.

In a religious point of view quiet reigns here. True, there is some whispering of "disestablishment" for the Indian Episcopal Church. But then, so long as the government remains neutral in religious matters-a neutrality which cannot be described by "Missionaries and such "-who is to urge the matter? Who, indeed, but these same "Missionaries and such" who are unused to that kind of neutrality which finds its subjects all without the Episcopal Church.

But still-waters run deep. The stream of missionary zeal and the abrading powers of missionary toil, are exerting a mighty influence on the rough hewn systems of the land. Every year Christianity gains in numbers and influence; and in that gain Baptists can claim no small share.

Brahmo Somoj movement, after creating a momentary sensation and attracting quite a numerous following, is losing ground and retreating to northeastern India. The more enlightened portion of the people are in belief drifting; and, as they drift, if they only cast out the useless lumber of old systems and their household gods, it will be well. The trend is certainly towards a purer belief; and in time pure belief must produce pure practice. But it seems impossible for a people who have so long been sitting in the darkness of death to get their eyes at once fully open to the rays of the Sun of Righteousness.

Joseph Cook has, as you know, been in India. His principal lectures were "Does death end all?" "Certainties in religion," and "Conscience." They created a protound impression; and as they were largely attended, must exert great power for good. But considering that his audiences were composed almost wholly of educated Hindus he did himself an injury at the outset by his voracious attack on Col. Alcott, his mistress, Madam Blatavasky, and Mr. D. M. Bennet-the notorious leaders of the notorious "Theosophical Society." This society-which professes a sort of spiritualised Spiritualism-was transplanted some months ago from the sterile shores of America to the more genial ones of India. The reputation of Col. Alcott, the leader, is rather "loud"; while Madam Blatavasky's creed may be guesed from her declaration that it is contrary to her principles to allow her self to be united to Col. A. in the bonds of legal wedlock. D. M. Bennet is a jailbird. He is, by the way, an author of some note, having spent three years in a United States state prison for sending obscene matter through the mails. He has also had the singular honor of being knighted; that king of American journals, Scribner's, having dubbed him "The Apotheosis of Dirt."

June 1st, 1882.

A Deaf Soldier.

INDIA.

A soldier, wishing to get his discharge, shammed deafness so successfully, that all the medical men who examined his case were deceived by him. No noise however sudden or unexpected, had any power to disturb his equanimity, and he had acquired such perfect control over his nerves that a pistol fired over his head when he was asleep did not apparently awake him Grave suspicions as to the genuineness of his malady were entertained, notwithstanding. Like most deceivers, he was a little too clever and complete. Still, it seemed impossible to catch him tripping. A final examination was made; The doctors expressed themselves satisfied; and the sordier was presented with his certificate of discharge. Outside the door he met a comrade, who whispered : "Have you got it?" with an appearance of eager interest. "Yes; here it is;" was the ungarded reply. But the certificate, though filled in, was not signed, and the deceiver was a sold man, - Chamiler's

The Christian Thesornger.

Bible Lessons for 1882. THIRD QUARTER.

Lesson VII.-AUGUST 13, 1882

PRAYER AND FORGIVENESS. Mark xi. 24-33. Сэмміт то Мемоку: Vss. 24-26.

GOLDEN TEXT .- "Forgive us our debts,

as we forgive our debtors."-Matthew

DAILY HOME READINGS.

- Mark xi. 24-33. T. Parable of the Two Sons, Matt. xxi. 23-32. W. Prayer for Forgiveness,
- Matt. xviii. 19-35. T. A Prayer Denied, Cor. xii. 1-10. F. Character of the Jews.
- John xii. 34-43. S. The Rulers and John, Luke vii. 24-35. 5. The Rulers against Christ,

CONFLICT WITH THE RULERS BEGUN.

Acts iv. 23-31.

LESSON OUTLINE -I. Faith and For giveness, Vs. 24-26. II. The Demand of the Rulers, Vs. 27, 28. III. Answered by a Question, Vs. 29-33.

Questions .- In what character was Jesus now openly acting? How did the rulers feel toward him

Vss. 24-26. - Of what conversation were these verses a part? Where held? Who can claim the promise in vs. 24?

Vss. 27, 28 - What did Jesus do on entering the temple? What demand With what purpose? Of what had they ample evidence? What was their duty as the rulers of Israel? What was the cause of their blindness?

Vss. 29-33.-How did Jesus reply? How had the rulers treated John? What effect on their hearts? If John was a true prophet, what followed as to Jesus? Why were the rulers afraid to answer either way? What had the The latest Indian religious exotic, the Saviour's question accomplished? How did he then reprove them?

Special Subjects .- The extent and limitations of the promise in vs. 24. The prayer of faith. God not subject to man's ignorance. Man able, in doing God's will, to draw on omnipotence. Dishonesty of unbelievers. Jesus in dealing with them.

Notes -I. Conditions of Prayer (Vs. 24-26.)

Vs. 24 .- Therefore. Because of the great promise of verse 23. How cheer ing to have Jesus argue with us the power and importance of prayer. How wonderful, that he should be urging upon us to ask large things of him. Verse 23 presents an amazing fact. This verse gives its logical, but equally amazing inference. The I say unto you, makes it the more impressive. What things soever ye desire, when ye pray More correctly, as in New Version : All things whatsoever ye pray and ask for. Many desires may be unworthy; but expressed prayer is self-corrective. Our Lord sets no limits to the scope of prayer. Believe that ye receive them. Rather, have received them. Faith brings the blessing at once, though eye may not see it. And ye shall have them. With this assurance, we may wait in patience God's time for bestowing to sight, a blessing already granted to faith. See Dan. ix. 3, 23; Isa. lxv. 24.

Vs. 25 -Stand. One's posture in prayer, is a matter of little importance. truth, than to be caring for our own Daniel knelt, (Dan. vi. 10). So did Solomon, (2 Chron. vi. 13), and Jesus, (Luke xxii. 41), and Paul, (Act xx 36). Abraham stood, (Gen. xviii. 22); also, the publican, (Luke xviii. 13), and others. Forgive, if ye have aught against any. The same sentiment as in the Mountain Sermon, (Matt. vi. 14, 15). The absurdity of asking God for forgiveness while, at the same time, cherishing an unforgiving spirit towards our fellowmen, is illustrated in the parable of the Unmerciful Servant, (Matt. xviii. 23-35). The unforgiving spirit is a hard spirit, unlike the Spirit of God, and not fitted to receive a blessing. It may be that our Lord here would warn us against endeavoring to use prayer as an instrument of revenge, or to gratify personal resentments. Verse 26 is omit ed in New Version. It is simply an amplification of the last cause of the preceding verse, and seems to have been inserted from Matt. vi. 15, by some copyist. II. A Question of Authority, (Vs.

27-33.)

Vs. 27, 28 .- They come to Jerusalem. The preceding conversation was on the way from Bethany to the Holy City, on Tuesday morning. At this point begins | Prayer. When you think that you must a series of parables and discourses, more fully recorded by Matthew, which are remarkable for their plainness of speech to his enemies, and which stirred them | 23-35. Jesus spoke these words when up to hasten his death. Walking in he was going back to Jerusalem from the temple. Alexander suggests, as one Bethany. It was just after they had at home in his Father's house. Chief passed the withered fig-tree. priests, scribes, elders. Members of the official Sanhedrim, who came to seek them. occasion for accusing and condemning -Abridged from the Baptist Teachers

him. By what authority. They refused to receive his wonderful works and words as his credentials, but demanded that he show his license to teach from the recognized ecclesiastical authorities. They accuse him of entering the ranks of the rabbis in an irregular way. Doest thou these things. Such radical acts as cleansing the temple, as well as teaching; the works of both priest and rabbi. As seeking information, a proper enough question by the keepers of the temple; but behind it was a malignant temper, and a spiritual blindness, which refused to see that his authority was from God. They thirsted, nor for information, but for his blood.

Vs. 29-32 .- I will also ask of you one question. We are struck with the matchless wisdom with which he avoids their snare, refutes their implied argument against him, and so turns the tables upon them that they are silenced. His method was both legitimate, logical, and one in vogue among the rabbis The baptism of John, was it from heaven, or of men? This question contains an invincible argument; and the sharp Answer me, shows Christ as pressing his advantage. If John was commissioned from heaven, then one could have authority to teach without receiving it from the Sanhedrim; moreover John came, by his own confession, expressly to testify of Jesus, and bore witness that he was the Christ, and that he saw the Holy Spirit descending upon bim. They correctly reasoned with themselves, when they said: If we shall say, from heaven, he will say, Why then did ye not believe him? If they said, of men, then they denied the facts, and had a did the rulers make? In what spirit? great problem to explain. But, what troubled them more, they feared the people; for all men counted John that he was a prophet indeed. Their fears took a practical shape; for Luke gives as their expression: All the people will stone us. It is evident that these men were not seekers for the truth. Pandering to the people's prejudices, they must be careful not to cross those prejudices. Thus, between two dangers, they took refuge in silence.

Vs. 33 .- We cannot tell. New Version, we know not. These religious teachers do not hesitate at a falsehood when it serves their purpose; and false hood is always cowardly. Neither do 1 tell you. These members of the Sanhe drim knew, and would not tell; and Jesus, in return, knew and would not tell. He does not say: "I cannot tell," or "I do not know." But their dishonesty merited no disclosure upon his part. To those humbly and meekly seeking knowledge, Jesus was always communicative; but in the case of the proud and captious, he "answers the fool according to his folly."

SUGGESTED LESSONS.

Our Lord makes no distinction between temporal and spiritual blessings, in his sweeping promise concerning prayer. How our unbelief pares down these grand declarations, until we begin to fear to ask anything!

Blotting out is a part of forgiveness. The forgiveness that does not forget, is suspicious.

Though the ordination by churches and councils is important, it is empty

unless one has received his commission and authority from heaven. It is infinitely wiser to fear God than to fear the people; and to care for the

Help for Parents, or for the Teacher of the Primary Class.

It is a very sad thing to have an un forgiving spirit.

Jesus said we MUST FORGIVE the one who has troubled us. You must not ask God to forgive you for your sins, unless you have first forgiven those who

have sinned against you? It does not make any difference how unkind or wicked they have been; you must forgive them.

Remember what Jesus said when those cruel men nailed him to the cross. He said: "Father, forgive them." He not only forgave those wicked men, but he prayed for them too. That is a good way to help us forgive our enemies. Many repeat the Lord's Prayer every morning. Now think of this prayer. Repeat it slowly. You tell God that you do forgive your debtors, every time you repeat this part of the Lord's not pray to be forgiven unless you forgive, you will quickly learn to be forgiving. Tell the story in Matt. xviii

Read Eph. iv. 31, 32. Question upon