

fellowship in the gospel; and to the Thessalonians he writes in a similar strain, "We give thanks to God always for you all, remembering without ceasing your work of faith, and labor of love."

rains became trying again. The glass for days together was above 90° some days going above 100°. The highest was 106°. We left last Thursday and got here on Saturday morning.

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 him to go away before doing it.

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.

The Christian Messenger.

Bible Lessons for 1882. THIRD QUARTER. Lesson VII.—AUGUST 13, 1882.

PRAYER AND FORGIVENESS. Mark xi. 24-33.

COMMIT TO MEMORY: Vss. 24-26.

GOLDEN TEXT.—"Forgive us our debts, as we forgive our debtors."—Matthew vi. 12.

- DAILY HOME READINGS. M. The Lesson, Mark xi. 24-33. T. Parable of the Two Sons, Matt. xxi. 23-32. W. Prayer for Forgiveness, Matt. xviii. 19-35.

CONFLICT WITH THE RULERS BEGUN.

LESSON OUTLINE.—I. Faith and Forgiveness, 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? Was 24-26.—Of what conversation were these verses part? Where held? Who can claim the promise in vs. 24?

NOTES.—I. Conditions of Prayer, (vs. 24-26).

Vs. 24.—Therefore. Because of the great promise of verse 23. How cheering 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.

Vs. 25.—Stand. One's posture in prayer, is a matter of little importance.

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 ought against any. The same sentiment as in the Mountain Sermon, (Matt. vi. 14, 15).

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 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 up to hasten his death.

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.

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.

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 falsehood is always cowardly.

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!

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

It is a very sad thing to have an unforgiving 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?

Correspondence.

Missionary Letter.

TO THE SECRETARY OF THE BOARD. BIMPATAM, May 30, 1882.

Dear Brother March,— When last I wrote I decided that I 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.

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.

As to the second matter, I wish to report finished—the bungalow. I 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.

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.

But you may want to know what brought me to Bimili. Well, the heat season was rather trying and what with that and our work, we felt the need of a little rest and change of scene and air.

On arriving here I learned that he had come to Bimili, 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.

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.

This I coolly 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.

I had supposed that being baptized would be sufficient to break his caste, but it seems the Brahmins are trying to make out that it is not so, and that since he did not eat with the Christians he has not properly broken caste in such a way that he may not make it

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 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.

A Deaf Soldier.

A soldier, wishing to get his discharge, shamed 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.

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 profound impression; and as they were largely attended, must exert great power for good.

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.