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upon the great Independent for not being sufficiently dignified and solema in his dress. 'Instead,' says Anthony Wood, 'of being a grave example to the university, be scorned all formality, undervalued his office by going in quirpo' (whatever that may be) 'like a young scholar with powdered hair, snake-bone band-stringes '-that is, band-strings with very large tassels-'lawn bands, a very large set of ribhis hat mostly cocked; 'all of which means that John Owen was too much of a dandy for Anthony Wood, who hateed the Puritans and all their doings. John Milton taught that there was a time to laugh as well as to weep.

There are, no doubt, times when joy is impossible. When the heart is broken it cannot be 'merry.' But it is necessary for some people to remember that cheerfulness, good spirits, lightheartedness, merriment, are not unchristian nor unsaintly.

We do not please God more by eating bitter aloes than by eating honey. A cloudy, foggy, rainy day is not more heavenly than a day of sunshine. A funeral march is not so much like the music of angels as the songs of birds on a May morning. There is no more religion in the gaunt naked forest in winter, than in the laughing blossom autumn. It was not the pleasant things in the world that came from the Devil, and the dreary things from God; 'sin brought death into the and all our woe; ' as the sin vanishes, the woe will vanish too. God Himself is the ever-blessed God. dwells in the light of joy as well as of purity, and instead of becoming more like Him as we become more miserable. and as all the brightness and glory of life are extinguished, we become more like God as our blessedness becomes more complete. The great Christian graces are radiant with happiness. Faith, hope, charity-there is no sadness in them: -and if penitence make the heart sad, penitence belongs to the sinner, not to the saint; as we become more saintly, we have less sin to sorrow

No, the religion of Christ is not a religion of sorrow. It consoles wretchedness and brightens with a divine glory the lustre of every inferior joy. It attracts to itself the broken-hearted, the lonely, the weary, the despairing, but it is to give them rest, comfort, and peace. It rekindles hope; it inspires strength, courage, and joy. It checks the merriment of the thoughtless who have never considered the graver and more awful realities of man's life and destiny, but it is to lead them through transient sorrow to deeper and more perfect blessedness, even in this world than they had ever felt before the sor

Take the representations of the Christian faith which are given in the New Testament, and you will see that, though it may be a religion for the sowrowful, it is not a sorrowful religion. To hearts oppressed with guilt, it offers the pardon of God; to those who dread the Divine displeasure, it reveals God's inflinite love; to those who are tormented with the consciousness of moral evil. and penetrated with shame and selfcontempt by the habitual failure of every purpose and endeavour to live a pure and perfect life, it offers the inspiration of the Holy Ghost. If, at the commencement of the Christian life, it relies on the purifying power of penitence, and if to the very end it encourages devout and reverential fear it also teaches that the joy of God is our strength; and it is an apostolic precept that we should rejoice evermore. As for the chief troubles which annoy and distress mankind, it possesses the only secret which can make them felt less keenly, and borne without that bitterness of spirtit which poisons grief and transforms a calamity, morally harmless, into a curse and a sin. It tells the anxious to cast all their care upon God, and to 'take no thought for the morrow; the poor, that they may be heirs of a divine glory; those who

University of Oxford is very severe judgment seat; it reveals to the sick a hope I did not discourage him by some is a grand opportunity of reaching with wisely planned, and well calculated to among them. So far as we know the life of immortal health; and to those of the questions I asked. I will tell the gospel the people of a large extent secure to their occupants health and whose hopes are wrecked in this world, you a tew: I said, "Munshi. what of territory. a world beyond death, in which they would you do if your wife eventually may have a career brighter and more became a Christian through my visits tion by the sea. It has a fine location triumphant than their happiest imagi- to your home? You know that if I go on the lower slope of a hill three or nations can conceive. Nor is it silent it will be with this desire in my heart, four hundred feet in height. Because and helpless when those we love pass and with this object and purpose in of the lay of the land it has been comfrom us and are laid in the dust. It view. Now, what would you do if paratively easy to secure excellent was not Christ who brought death into after a while she tells you that she loves drainage, which is a matter of no small Hammond possess a large measure of the world; nor by rejecting Christ can Jesus and wishes to be baptized, would importance to an Eastern town. It is bons pointed at his knees, and Spanish The brain burned with the fires of "Mamma asks such questions. He did Calcutta, and so is about midway beleather boots, with large lawn tops, and lever, the limbs were struck with not like to give me a direct answer, tween these two great cities. Its popthe heart were troubled with fatal disevils would continue in the world if all memory of the Christian faith perished. may do so, but I will leave her and aldermen, and the privilege of being for the dead, Christ reveals glory and pointed when he said this, as I had for has been for three years a member of immortality as the certain destiny of all some time hoped that were it not for who love and fear God. It does not become a Christi in to be 'melancholy.

## Correspondence.

For the Christian Messenger. From Rochester, New York.

Rochester, the " Flower City," which is considered by many to be the most beautiful city in America, is now looking its prettiest.

of the spring, and the rich ripe fruits of the halls, deserted for a few months, heat to-day made me feel quite sick, and interested.

The work at the Seminary commenced on the 6th inst., and the outlook for the year is very encouraging. The professors are all at their posts, looking well and ready for work. Prot. Stevens has returned from his year's tour in Palestine and the far East, and reports gratifying results in his explorations, that will be of great service in New Testament investigations.

Dr. Pattison, the ubiquitous professor of Homiletics, has been spending his vacation in various localities, lecturing and preaching. His lecture on " Free Thought in Politics," delivered at Saratoga last week before the Social Science Convention, was warmly received and highly commended.

A goodly number of students were present at the opening, and received their assignments of work in the different departments. The Senior class is large, numbering twenty-two, nearly all of whom are college graduates.

Some new features appear this year in the curriculum, which indicate an advance in the Seminary training, especially as regards the practical aspect of the ministry. On every alternate Monday evening a Senior student will conduct a regular preaching service in the Seminary chapel, and the public are invited to be present.

The Judson Society will hold its missionary meeting one Monday evening in each month. The remaining Monday evenings will be devoted to discussions on topics of practical moment to the minister of the gospel. The nature of this exercise is explained by the following extract taken from the President's bulletin: "The remaining Monday evenings during the Seminary year will be devoted to a conference, upon some topic of immediate interest, between the faculty, the students, and invited guests who may be present. This exercise will, under ordinary circumstances, be conducted by the members of the faculty in rotation, and will be under the direction of the President and the Professor of Homiletics. In accordance with this rule Monday evening, Sept. 10, will be devoted to a conference upon the subject of "The Library and the Use of Books."

But I forbear to occupy more of your space at present.

TREVOR. Rochester, N. Y., Sept. 8th, 1883.

Foreign Mission Correspondence.

Miss Frith, of the Canadian Mission, writes from Cocanada to the Canadian Missionary Link:

This evening Miss Cowling and I are going to visit my Munshi's zenana. When I told him this morning that I have had heavy losses, of riches which | would go, he seemed delighted, and said never take to themselves wings, and he would have women in from other our Mission Stations, I may as well treasures of which they can never be zenanas to see us. He asked me to robbed; it tells those who have suffer- send him a chair and my table cloth. I ed from injustice and calumny of a expect he will have quite a time this have, I think, been wisely chosen.

come a Christian and be baptized she his home ties he would soon be a Christian. Oh, how long it takes to understand these Hindus!

Luter.- It is now almost bed time; I have brought a little table and a lamp out on the veranda, it is so warm inside, but Mrs. Timpany has been looking at the thermometers, and she finds that mine on the veranda is 98° while the one in the study is but 96°. This evening at half past five in was 102 ° on the veranda. The hot winds are Students are daily arriving to attend really dreadful; I never could have of rain, which is gladdening the hearts the prospects of harvest seemed brighter the University and the Seminary, and formed any idea of them at home. The of our missionaries there, and of all than now. For two weeks lately he has now resound with the babel of many for a time I scarcely knew where to put myself. I shut my room up tight to keep it out; then I was left in the dark. Mrs. Timpany was busy teaching the girls to sew, and she found the heat sickening. Miss Cowling was so we had a very nice time.

> women, among whom were three widows. gladness and was most entertaining. The little table with my cloth on it, was covered with flowers; a bottle containing Florida water was also there, which was showered upon us most protusely during our visit.

Munshi's wife is a very pretty woman, about sixteen; she has a bright, intelligent face, as indeed had all the others. She had jewels in her hair, ears, noseand on her wrists. Several chains were round her neck, and she wore a gold belt. The belt and the bangles be had brought in the morning to show me. He said the belt cost Rs. 160. Sometimes I feel as though I never want to see a jewel again, the natives make so much of them. At first I entertained the women by making use of what Telugu I knew. They were greatly amused and Munshi was pleased, for he is so anxious and is such an indefatigable teacher. Then he asked them to sing for me, promising to go out while they did so, as they were teo shy to sing before him. After a great deal of talk, one persuading the other, they began. The singing was very nice, but the songs were heathen. When Munshi came in again we talked, he interpreting for me when I could not use the Telugu. was my first visit to a Brahmin's house. true of the Bimli compound.

Oh, Miss Muir, I can see abundance of work, and even now it is coming to me without my seeking for it, and I am aching to get at it.

From Rev. I. C. Archibald.

The following deeply inteaesting letter from Rev. I. C. Archibald to Mrs. J. W. Manning was intended by him to have been read at the annual meeting of the Wemen's Missionary Aid Societies, held during the late Convention, but it did not arrive in time:-

> BIMLIPATAM, INDIA, July, 10, 1883.

My dear Sisters,-

Although I am personally acquainted with but few of you, yet I know of your hearty interest in the salvation of the perishing millions of India. In this object I too have, I trust, a growing interest, and so feel sure that I will find pleasure in talking to you a few minutes.

Having spent a few weeks at each of speak to you first about them.

Bimlipatam, or Bimli, is the only stawe or our friends become immortal. you let her?' He smiled and said, 465 miles from Madras, and 474 from paralysis, the harmonious movements of fearing that I would be offended if he ulation is about 9000, while that of told me the truth; but as I pressed for Bobbili is 14,700, and that of Chicacole ease, before Christ came; and these a reply, he said, "If she wishes to be- 16,700. Bimli and Chicacole are corporate towns, and so have a mayor and But to the dying, and those who mourn marry another." I felt rather disap- pretty heavily taxed. Bro. Sanford seed of the kingdom. In no year since the town council.

Chicacole is 42 miles nearcr Calcutta than Bimli, and is situated on the north bank of a river of the same name, four miles from its mouth. It is here crossed by a fine stone bridge of more than twenty arches. During the last forty tracts have been sold and given away on the Chicacole field, so that a much earlier harvest may be expected here than on either of aur other fields. Already there is the sound of abundance

Bobbili is about forty miles from the Bay of Bengal, i. e., in a direct line. It is 68 miles from Chicacole by carriage road, and 53 from Bimli. It is the largest town within a radius of 37 miles, and is also one of the cleanest prostrated that she was unable to go to and most healthful of the inland the zenana, but Mary and I went and towns of this Vizagapatam district, which, as you may know has more than Munshi had gathered seven or eight | two and a-half millions of people. It it is probably not so healthful as either Munshi seemed to be overcome with Chicacole or Bimli. Dr. Kinsley, a very intelligent physician here, says that Chicacole is the healthiest town between Madras and Calcutta.

> The Government is doing much for the education of the youth of India. Bobbili has in her schools 450 pupils, Bimli 600, and Chicacole 1,000.

> These stations have a daily mail. Letters are sent to any part of India for a cent and a-quarter, (Canada currency), and post cards for one-half this amount. The postage on letters to America is seven and a half cents, which is just one-half of what you have had to pay until recently on letters to India. At neither of our stations is the missiouary entirely without the society of English people. Bobbili has no English-residents, but Government officials call frequently. From some of these I have gained valuable information in reference to India and its people

The highways between our stations are as good, at all seasons of the year, as the best country roads at home, and, in the dry season, are for the most parent as passable as the streets of Halifax or St. John.

II. Mission Compounds. These appear to be in the healthiest parts of their respective towns, and are, at the same When we got up to leave we received time, favorably situated for reaching the a fresh shower of Florida water. This pesple. This is, I think, especially

> The Bobbili compound has the most land-about two acres-is by far the most productive, and is the only one of the three which has or can have wells of water. Bro. Churchill has an excellent vegetable garden, which produces abundance of beets, carrots, parsnips, tomatoes, cucumbers, lettuce, tonguegrass, celery, radishes, onions and pineapples, and some other vegetables not grown at home. His flower garden is a delightful spot. All along through your cold winter we were cheered as we gathered about the table at meals by boquets of roses, geraniums, carnanion pinks, balsams, calladiums, and other flowers of pleasing tragrance and great beauty.

The Bobbili orchard, too, is a flourishing one. It comprises upwards of twenty-five varieties of fruit trees, among which are the cocoanut, tamarind, mango, plantain, pomegranate, guava, custard apple, fig, lime, and

III. Mission Houses. These are all very durable structures, being of stone. which is much cheaper here than wood. I. Our Mission Stations. These The Bobbili and Bimli houses were built under the direction of our missionrighteous Judge and an equitable afternoon making everything pretty. I From each of them, as a centre, there aries, and appear to be, in the main,

happiness. The same may be said, with some modification, of the house at Chicacole, which was bought and re-

IV. Missionaries. I believe them all to be intelligent and faithful Christian workers. Mrs. Churchill and Miss the true missionary spirit, and God is blessing them in their work. Mrs Hutchinson is getting hold of the language nicely, overseeing the school work, and leading the woman's prayer meeting with profit, I have no doubt, to all who attend.

Bro. Churchill is a man of good ability, and is faithfully sowing the good he came to the country has he had better health than during the last. The Bobbili Mission House is likely long to remain as a monument of his laborious exertions, which were shared in various ways by his devoted wife.

I have had a good opportunity of knowing that Bro. Sanford stands high years Bibles and other good books and in the esteem of the Hindu people, and of knowing, too, that he has the full confidence of all who labor under his direction. Never has more mission work been done on the Bimli field than during the past year, and never have had six helpers out "touring." They went two and two, and preached in more than ninety different villages. They have much that is really cheering to tell us of the good hearing that the people gave to their message.

I enclose a copy of a letter written by the young man whom Miss Hammond is now supporting at the Samulcotta Seminary. He is a gift of Bro. Timpany to Miss Hammond, and was under her influence and training for about three years before going to the Seminary. The letter is his own composition entirely, and will give you some idea of the work he has been doing during his two months' vacation.

Bro. Hutchinson is making excellent progress with the Telugu. He preaches and converses in it with much apparent ease. The work on the Chicacole field is prospering under his direction, and his whole soul is becoming absorbed in it.

V. Native Helpers. The greater part of them lack that measure of love to Jesus and hearty interest in the advancement of His kingdom which we all long to see them manifesting. Won't you ask the sisters to pray very earnestly that they and we, may all become more thoroughly alive to the danger to which these sindarkened millions about us are exposed and the claims of our dear Lord upon upon to do our utmost for their salvation.

The number of native helpers at each station now are as follows:

Chicacole, Bimli. Bobbili. Total Preachers.... Colporteurs Students at

VI. Occasions for gratitude to God. 1. We have seven missionaries on the field, all of whom have fairly good health, and are working hopefully on.

2. We have twenty one native men and women, who, either as preachers, colporteurs, teachers, or Bible women, with many, many kisses to your self. are devoting themselves to the work of spreading the knowledge of Christ.

3. You have nine young men on the way to the Theological Seminary at Samulcotta-five of whom upon their arrival will enter upon their second year. In a very few years these and others will have completed their course there, and entered upon a life, shall we not hope, of very effective service on our fields.

4. Our mission churches have in all ninety-one members, a number of whom are good illustrations to the heathen about them of the transforming power of simple faith in Jeaus.

5. The work of building being completed, the missionaries are in a position to do more real mission work than ever before. As much "touring" has been done the past year as during all the preceding years of our mission.

6. The number of those who listen to the gospel is increasing, as is also the number of sincere seekers for the truth.

7. The prospect is brightening for reaching the Guddapas on the Bobbili field, and the Savaras on the Chicacole field, and Miss Hammond has much reason to hope that ere long the Lord will break down the opposition to the truth in the hearts of the shepherd peo ple. Both the Guddapas and Savaras are simple in their habits, and are less shrewd and deceitful than the Telugus, Neither have any caste distinction

Guddapas do not worship idols. Mrs. Churchill is seeking to reach them through the boys whom she has gathered into the school. Already their mothers have come to hear. Two Savara young men have been converted. They are brothers. One continues at his farm work, and the other is on his way as I write to the Seminary.

7. The greatest of all our occasions for gratitude is found in the cheering conviction that God is with us. The mighty God of Jacob will not fail nor forsake us. He is with you, dear sisters, prompting you to labor and to pray for the unsaved on the home field, and to aid us here by your prayers, your sympathies, and your generous contributions. "Be not weary in well doing, for in due season we shall reap if we faint not."

Your loving brother,

I. C. ARCHIBALD.

24 JUNE, 1883. My dear Missima,-

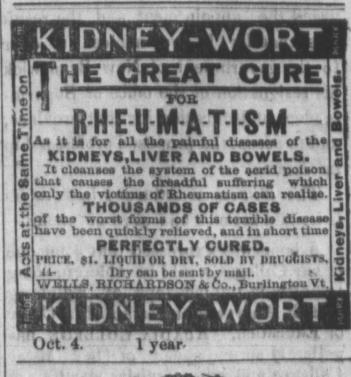
Up to this moment we are all quite well and are hoping that you are the same. Madam, by God's favour I saw some new villages and new people. Those people whom we visited were very good people. They listened the gospel well. Two times we met with Brahmins. In one village while we are preaching to a number of Kapoo people a Brahmin came and made them go from us without listening our words. They all went away as soon as he said; after we went to another small street where the poor farmers live, and began to sing. While we are singing near by 15 males and females were gathered around

Then I took the Testament to read. Before I opened my book my intention is to read about Jesus' birth. But when I opened the book I found the 3rd of John. While I am reading those verses to the people, the same Brahmin came and made trouble among them again and said us to go away from that village. Then I said to him Sir, I am not speaking with you now. If you want to speak with me please wait until my work is finished. Then we can talk as much as you wish. I said again it is not proper for you to trouble while the people listening about the true Gode Then the Brahmin went away with laughing. As soon as he went away Bro. Chitteah talked to them for a few minutes. Then we came away from that

One night we went to sleep near shepherd people where they are watching their flocks. That night we sang some hymns and told them about Jesus. They listened us very quietly until midnight. Then we prayed before them, while we are praying they kept quiet. As soon as I opened my eyes I explaind them the prayer, and why must we pray. Early in the morning we went to that village and talked to the females. They also listened very well. Madam believe God'will help us while we are in the field. I forgot to tell one thingthose females never heard about Jesus -they are ignorant people. I told them to learn the name of our Lord. But they could not pronounce the name. One of the women pronounced Jesus Christ very clearly. Then I told her to teach the name to others. Madam I am sorry for not knowing about Gorahutty. Please pray for us. I hope we will be there at Saturday. Chittiah gives his compliments to you all. My best compliments to Mr. Sanford and to Mr. Archibald.

Madam please excuse my bad writing, My pen is bad. I close my few lines I am your most obedient servant,

B. SUBBARAYUDOO. P. S.-We visited nearly 20 villages.





NOTICE is hereby given that no claims to Fishing Bounty for 1882 will be received after 1st September, and all claims

for the current year must be filed with this Department on or before 31st Decem-The necessary blank forms and instruc-ions can be had from Customs or Fishery

Officers who will supply them to applicants free of charge. A. W. McLELAN, Minister of Marine and Fisheries. Department of Marine and Fisheries,

Ottawa, 24th August, 1883.