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Messenger and Visitor.

WEDNESDAY, MARCH 16, 1892.

THE ANNUAL BUSINESS MEETING.

In theory the members of the church have equal privileges and duties. We boast of our freedom from all tyranny of the few and that our government and management of church work is in the hands of the entire membership. Our writers point out the advantage of this polity as making provision for securing the services of all our members, and their deepest interest in the prosperity of the church. And this is all well enough.

But if we ask how our churches are practically managed we shall perhaps find that in many cases our practice has but little connection with our theory. At the recent annual business meeting of a church numbering over four hundred members, there was an attendance of about a dozen, and so common has this way of doing things become, that no one remarked upon the small attendance. Due notice from the pulpit had been given to congregations numbering some hundreds. At this meeting the work for the year past was reviewed and arrangements made for the year to come. Yet brethren by the score were absent, though living near the place of meeting. And this case, we believe, could be taken as one of a very large number. And the way the meeting was conducted showed little feeling of the importance of the meeting. A chairman was appointed. No prayer was offered. Evidently the brethren did not think they needed help from above for the trifling work they had on hand. And while the reports were regarded as satisfactory, there was no enthusiasm aroused, no broadening of plans for the future, no lessons from the failures and successes of the past. The meeting was purely formal. The result of such a custom as this is that about a dozen brethren manage the entire business of the church. That is the theory we hold as practically worked out. And it is a miserable failure of our professions and claims. If it were proposed in that church that a dozen brethren should be appointed to do the business and that the 390 other members should not have the right to any control of affairs, these 390 members would be greatly offended. We should hear much about Baptist polity. But this large proportion, the great majority of the church, will shut themselves away from all connection with the business, and some of them then be ready enough with their complaints at the way the business is transacted.

Brethren, these things ought not so to be. Our congregational polity should be worked and not kept in printed form on our shelves or embalmed in Association speeches. The work for which the church stands is so large as to make the best wisdom of all its members necessary in order that its responsibilities may be met. And each member needs the training and stimulus that can be obtained only by taking his place with his brethren, sharing their burdens and using his own opportunities for service. The young people should be present, and should be represented on the various committees. Thus the meaning of our principles would have an opportunity for appearing in the enlistment of the best efforts of the greatest number.

THE RIGHT WILL TRIUMPH.

The Louisiana Lottery is not yet dead, nor has it met with a change of heart. Those who have been fighting it have about as much confidence in its good intentions as they would have in those of a wounded serpent. But the serpent is badly scotched, and though it may be expected to lash about a good deal in its death struggles and employ all its resources of subtlety and force before it finally succumbs, there seems happily to be good reasons to believe that the day of its diabolical supremacy in Louisiana is drawing to a close.

What has been accomplished in the fight against this gigantic iniquity gladdens the hearts of all those who hold truth and honesty above fraud and sordid self-interest, and should bring new courage and confidence to those who are battling against what may seem great odds in the cause of any moral reform. There is a prevailing power in truth, for God is in it, and God is also in the hearts of men. When the appeal to righteous principle is made with earnestness and sincerity it is not made in vain. In reference to the fight against the lottery, the *Christian Union* says: "When this campaign commenced it was by a forlorn hope. The very voices which should have appealed to the public conscience were seemingly paralyzed. The political leaders were frightened or bought. The churches were silent, the press would not even advertise an anti-lottery meeting, much less advocate the anti-lottery cause. Then it was that a few brave men, undeliberately co-operating, began a call to arms. Dr. Palmer aroused the churches. Colonel Parker, having a good position on the *Picayune*, started the *New Delta*, against what obstacles our readers already know. Governor Nichols rallied the best political elements of the state. General Johnston, coming North asked, not in vain, for Northern sympathy. The Federal administration responded to the appeal of honesty, and refused to allow the mails to be used as an instrument for a great fraud. The Louisiana anti-lottery leaders had the courage of their convictions; and when convictions and courage combine, they make a foe dangerous to any iniquity. The lottery forces captured the Democratic machine, only to find themselves confronted with a bolt too considerable in size and too determined in spirit to be despised. They imported arms and found that their opponents dared to fight. They proposed a compromise of future surrender for a present vantage ground, and were met with a prompt refusal; and now the surrender is absolute. Let the primary elections turn which way they may, it is hardly conceivable that a Louisiana legislature will sanction, or that a Louisiana convention will charter a Louisiana lottery." It is evidently within the power of the federal government of the United States to make and enforce laws which will make the repetition of the Louisiana lottery within the bounds of the Union an impossibility. It can also be made equally impossible for a lottery to locate itself in any other portion of America and draw its gains in any large measure from the United States. And now that Louisiana has made so brave, and it would appear so successful, a fight to throw off this tyrannous iniquity, and the moral sentiment of the whole country has been so strongly aroused on the question, it is scarcely to be doubted that whatever legislation is needed to stamp out the lottery will be forthcoming.

FROM THE BUSINESS MANAGER.

Will our agents and subscribers kindly take notice of the fact that in our extra efforts to improve the Messenger and Visitor, as to its appearance and added ability for usefulness, we have increased our expenses. In our office during the last month we have been made to feel very seriously the pressure of the hard times which is upon our country just now.

By the prompt remittance of the many small sums due us a great favor will be conferred, and our ability to serve our churches and the Lord of our churches will be greatly increased. Will our pastors and people prayerfully remember us? A special door and an effectual is now opening for us in our missionary enterprises. We purpose shortly to issue a four-page supplement, devoted entirely to the proper celebration of our one hundred years work in the foreign fields. Our own missionaries are very properly calling for more of our space for the fuller reports of their plans and work in our own Telugu mission. We are fully equal to this, as well as to meet all the demands of our home mission and educational enterprises, if our Baptists of these Maritime Provinces but unite with us in this work. That we may do our best we need at once an increase of one thousand new subscribers. This addition to our list, or even a greater addition, is also the felt necessity of our churches—felt by all our pastors and working members—that as a redeemed and sanctified people we may arise and more intelligently and zealously do the bidding of our Lord. May we not expect a favorable response to this appeal during this month? We shall be happy to furnish all new subscribers with the Messenger and Visitor from this date to the end of this year for $1.00. We hope many may be found earnestly canvassing for an increase of the circulation of the Messenger and Visitor.

CONVENTION FUNDS RECEIVED.

Rev. Calvin Currie	$ 85 00
Rev. S. D. Ervin, Keswick	3 00
Thomas Jewett, for H. and F. Ms.	2 00
G. H. Dobson, North Sydney, for F. M.	25 00
North Sydney church S. S.	12 50
Lower Economy	1 00
" for F. M.	7 90
" for G. L. M.	1 10
Hampton Village	4 43
Beaver River church	12 00

G. E. Day.

Upper Sheffield, N. B., March 4.

— Since I began to ask God's blessing on my studies, I have done more in one week than I have done in a whole year before.—*Dr. Payson.*

The Bible in our Denominational Gatherings.

The question is frequently asked, Are the spiritual results of our denominational gatherings commensurate with the energy expended? This indicates a lack somewhere. Just what this lack is might be difficult to determine. A careful examination of the Year Book shows that the Bible has very little place in these gatherings. Possibly this is an element of the lack. How few of the sessions are opened with Scripture reading; and excepting the formal annual sermon, a Scripture exposition seems a stranger there. Is it right, is it consistent that the Bible should be thus treated in the denominational gatherings of that body which above all others professes to draw its entire creed and commission from the pages of the sacred book?

True, there are the early morning prayer meetings which are seasons of spiritual refreshing. But these are looked upon more as an "annex" than as an integral part of the gatherings, and too often the spiritual refreshing seems to be left in them.

Is it therefore out of place to ask that more attention be given to the Bible in these gatherings? The Bible has been, and still is, the great visible reservoir of spiritual power. Let us draw largely therefrom.

But with the great press of business already on hand, how can we find room for more? May it not be possible that a forcible and loving exposition of some Scripture passage, during the first fifteen minutes of each session, would help along the other business?

In reference to time, there is, however, not the slightest difficulty with the three evening platform meetings, which are usually given, one each, to education, home and foreign missions. At each of these meetings there are usually three or four speakers. Instead of the first formal address, which may have very little bearing on scripture, a fifteen minute exposition of scripture bearing directly upon the subject of the evening, and forming a scriptural basis for its claims, might be substituted, possibly to great advantage. Thus no more time would be required, and may not greater spiritual results be attained, and perhaps financial as well? At these three meetings, the three great enterprises of our denominational work will be covered *with scripture.*

In addition, might it not be possible, and even expedient, to open other sessions with such expositions, bearing either upon other branches of our work or upon general religious topics? Surely the time would be well spent thus, and God's Word appropriately honored.

A valuable incidental advantage resulting from this would be that those giving the expositions would bring to the gatherings a specific element to contribute to their interest.

This suggestion is offered hoping that it may prove of some value toward attaining the desired end—*deeper and more permanent spiritual benefits of our denominational gatherings.*

The Bible has lost no element of its power over mind and heart and life, and such expositions as are here suggested have frequently proved rich in spiritual results, and, accompanied by prayer and strong faith in God, may greatly increase the spiritual power of our denominational gatherings.

R. Osgood Morse.

Rochester Theo. Seminary.

The Light of God's Countenance.

The Psalmist made frequent use of such an expression. In Ps. 4: 6, we have this prayer: "Lord, lift Thou up the light of Thy countenance upon us." Perhaps we have often read these words without any definite thought or clear idea as to what they mean. What are we to understand by the light of God's countenance? Is not His countenance always light? Or do the words properly suggest that sometimes it is dark and at other times light? I think that it will not do to adopt such a suggestion. God's countenance is always light, for in Him there is no darkness at all.

The meaning seems to be this: When one's countenance is "lighted up," it indicates that he is favorably disposed towards the one whom he is addressing. The smile on the face denotes an attitude of good-will, of gracious consideration, of a willingness to render kindly assistance.

We see this fact illustrated in daily life, among all classes of men. If a man frowns upon you, you do not expect any desired favor from him, so long as he wears such a countenance; but let his countenance begin to shine upon you,—let it once light up, and it expresses to you a willingness to render you a favor—the thing for which you have asked. We are drawn to people by the light of their countenance, while we are kept back or repelled by their frowns, their darkness of face. Now when we pray God to lift up the light of His countenance upon us, we mean, if we understand the phrase or petition, that we want Him to look favorably upon us and grant us the things that we desire. We do not see God's countenance. The expression is simply a figure of speech, yet it refers to and illustrates a precious truth. We do not need to actually see God's countenance, as we would a man's, in order to get comfort and help from the thought and fact suggested by the illustration. We want the light of God's face to shine upon us; that is, we want Him to be favorable to us and bless us. And we, too, should have a shining face for Him, so that others may see the reflected light of God in and upon us, and be led to Him.

C. H. Wetherbe.

The Appeal.

"All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, the Son, and the Holy Spirit; teaching them to observe all things whatsoever I commanded you. And lo! I am with you alway, even unto the end of the world."—Matt. 28: 18-20.

At the sixteenth annual conference of the Canadian Baptist missionaries, assembled at Bimlipatam, January, 1892, after most earnest and prayerful consideration of the appeal sent forth three years ago calling for fifty additional men and other laborers for the speedy evangelization of the Telugus upon our foreign mission field, it was resolved:

1. That we express our gratitude to God for the response made to the appeal, as manifested in a more widespread interest in the work, in larger contributions, and in the equipping and sending forth of ten families and three single lady missionaries; yet we sincerely believe that the Baptists of Canada have not yet fully and conscientiously considered the great spiritual destitution set forth in our appeal and that they have not yet in any adequate measure acknowledged their indebtedness to these perishing Telugus, to give unto them the Bread of Life.

2. That as faithful to our trust,—to the Baptists of Canada, whom we represent; to the Telugus, whose evangelization we have before God undertaken; and to Christ for the fulfilment of whose commission we are responsible—we do solemnly reaffirm our belief that in the great work of world evangelization, these three million Telugus are a share only proportionate to our ability; and that we shall betray our trust, prove disloyal to our Leader, and barter this people's opportunity for attaining eternal life, if we do not promptly, to the full extent of our numbers and ability, put into the field a force adequate to meet this unutterable need.

3. That we do again most earnestly beseech our Baptist brethren in Canada to reconsider our appeal sent forth and to respond to it in a measure more nearly proportionate to their means, and more worthy of Him whose cause we represent.

4. That inasmuch as our own and other societies throughout Christendom are resolved to celebrate this centennial year of missions by greatly increasing their efforts as well as by devising new measures for meeting the great world need, we add our entreaty to our brethren, the pastors, deacons, Sunday-school teachers, and other leaders in the churches, to interest themselves in spreading this need before their people, so thoroughly, so perseveringly, so earnestly, that every member in the Baptist churches of Canada will have placed before him full information of the awful destitution prevailing on our foreign mission field; and therefore, the priceless privilege of contributing to the relief of this pressing and distressing need.

5. That *during this whole centennial year* we do engage ourselves, and do request our Baptist brethren in Canada to unite with us in unceasing and importunate prayer to God, that He pour out His Spirit upon His people in such measure as to revive His work, reach these people with the gospel and hasten the coming of His kingdom.

"And it shall be in the last days, saith God, I will pour forth of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my servants and on my handmaidens in those days will I pour forth of My Spirit; and they shall prophesy." "Ask Me of the things that are to come; concerning My sons and concerning the work of My hands, command ye Me."

By order of Conference,

L. D. Morse, Secy.

The Second Recital of the year was given in College Hall by the pupils of Acadia Seminary, Feb. 22nd. The following programme speaks for itself of the excellent character of the entertainment:

1. Piano Duet—Gypsy Rondo.....Haydn
Misses Allen and Patten.
2. Reading—The Last of the Light Brigade..Kipling
Lillian Shaw.
3. Vocal Solo, with Violin—Tell me, Beautiful Maiden.....Gounod
E. Tupper Knowles.
4. Reading—Romola's Flight.....George Eliot
Annie M. Freeze.
5. Piano Solo—Impromptu 90, No. 2.....Schubert
Ethel Griffin.
6. Vocal Duette { (a) Homesickness.....Abt / (b) The Gypsy Girl.....Gade
Misses Saunders and Stewart
7. The American Senator in Italy.....DeMille
Gertrude Rich.
8. Piano Solo { (a) Impromptu op. 142, No 3.Schubert / (b. Etude in F sharp.....
Edith Keirstead.
9. Reading—Rhyme of the Duchess May.....
.....Elizabeth Barrett Browning
Waittie G. MacKeen.
10. Vocal Solo—One Morn the Maiden Sought the Mill (Old English Ditty).....Macfarren
Florence M. Shand.
11. Reading—The Spinning Wheel Song.....Waller
Mary A. White.
12. Vocal Trio—Golden Years Ago.....Adams
Misses Saunders, White and Stewart.
God Save the Queen.

Foreign Missions.

A special meeting of the Foreign Mission Board was held on Wednesday last, for the purpose of considering some very important correspondence from the field. The missionaries stated that, at their conference, it was decided to build a permanent mission house at Kimedy, and, owing to the lack of funds, provide temporary accommodation at Palconda. The Board thought it would be better to build permanently at both stations, and instructed the secretary to write accordingly to the missionaries. The estimated cost of mission houses at these two stations, as given by the missionaries, is about $5,000. The Board thought that as the denomination had been asked to provide a memorial fund of $6,000, they were safe in instructing the missionaries to go on with buildings at both places; but, brethren of the home churches, your Board has taken this step with a treasury overdrawn to the amount of $6,000. So you will easily see that the Board is not without anxiety at the present time. It is to be hoped that the Memorial Fund will begin to come in soon, as well as contributions for current expenses.

W. J. Stewart.

The New Tune Book.

I am recently informed that we are to expect a new tune book, to be used with the Baptist Hymnal, and to be published in the course of this or the next year. I do not know what progress has been made in the compilation, or whether it be now complete, but would hope that a word of caution is not yet too late. This caution is given for the reason that a report is out that extensive selections from a collection called *The Bristol Tune Book*, have been made for the new work. If this be true, I believe that every one acquainted with "The Bristol" will agree with me that a grave mistake is being made. "The Bristol" appears to have been largely constructed on the machine plan; most of the tunes have a sameness which is painful, are especially lacking in harmony, and void of soul-stirring melody. There are, it is true, a few good old tunes from other works, which have not been tampered with, these form the only redeeming features of the book. On the other hand again, there are some of our finest old tunes—tunes the people love to sing, which have been made over and spoiled to suit the extraordinary taste of the compiler. In these latter the amusing, but not edifying, effect is afforded of the good people in the congregation singing the good old tune in the old way, with all their hearts carrying with it their joyful worship to the blessed Lord, while at the same time the well-trained choir is faithfully rendering the parody of the same from "The Bristol." Choirs are in place as leaders, but for worship "*Let all the people sing,*" while for harmony, melody and true music don't give us selections from "The Bristol Tune Book." Selections of this kind are fast destroying the music of the churches and true worship.

Chorister.

The Baptist Annuity Association.

A letter from Rev. W. E. McIntyre, published in the Messenger and Visitor of March 2nd, calls for a reply from some one acquainted with the facts.

Bro. McIntyre refers to the public notice which has been given for three weeks past, relative to proposed legislation in the interest of our Ministers' Annuity Funds, and calls in question the statement that our Board was seeking such legislation in pursuance of a resolution passed at Moncton. What are the facts?

I have before me the minutes of the joint meeting of the Baptist Annuity Association and the Board of the Annuity Fund of the Baptist Convention, held at Moncton on the 22nd of August last, previous to the opening of Convention. Due notice of the meeting and its object had been given through the Messenger and Visitor. The meeting was open to all who chose to attend. After a recital of the action already taken looking towards the proposed union, the following resolution was moved, seconded and passed:

Resolved, That the Baptist Annuity Association in N. B. be requested to procure legislation empowering them to hand over their funds and work to the Board of the Annuity Fund of the Baptist Convention (incorporated by the Legislature of Nova Scotia in 1891), and in the meantime to pass over to them the proceeds of the Bradshaw Fund, so that the whole business may be carried on by the Convention Board.

Next week I shall, with your permission, give your readers a brief review of the history of this business, which will tend to remove the impression that there is a disposition somewhere to "hurry up legislative action and close this matter without its being properly understood." One or two things, however, should be said just now:

When this resolution came under the consideration of our board, in November last, a committee was appointed to make certain inquiries relative to carrying out the first request, and a resolution was adopted as follows:

Resolved, That this board do not deem it advisable to hand over the proceeds of the trust funds in their charge to be administered by any other board, until proper legislative authority shall be obtained.

Since the issuing of the notices referred to, unexpected opposition has been raised to the desired union of the funds, which would perhaps influence the legislature to decline taking action. In consequence it has been thought best not to press the matter this winter. This is much to be regretted, as it is clearly in the interest of the Baptist ministers of New Brunswick that such a union of funds and work should take place. Bro. McIntyre thinks it very doubtful whether they desire it, and says, "Many expect to join the present society at Fredericton, and prefer that it should remain as it is." This association is nine years old, yet only four of our ministers have joined it in the regular way, two of whom dropped out after three years, the third afterwards became an annuitant, and the fourth is our brother who has just been enrolled. Four other ministers, who had passed the limit of age, became beneficiary members two or three years ago by paying the required amount in a lump sum. Thus we have now five annuitants and one other beneficiary member. At the same time about twenty New Brunswick ministers are making their annual payments to the Convention Board, and five or six ministers, or their families, are receiving benefits therefrom.

While matters remain as they are, there is no probability that any addition will be made to the "Bradshaw Fund," whereas it is known that, so soon as we have one strong board, with a capital of respectable magnitude, with a clear field for work in all the Maritime Provinces alike, persons stand ready to make donations and legacies in considerable amount.

Herbert C. Creed.

Fredericton, March 12.

Home Mission Notes.

Thirty-six mission fields are at present supplied with continuous ministerial labor. Revival blessings have been enjoyed on several of these fields during the last few weeks.

Rev. I. Wallace, general missionary, is spending a few weeks at Sydney, endeavoring to strengthen the things that remain. An energetic pastor is needed for that church.

Pastor Mutch has left his Hawksbury flock in the care of a young brother for a few weeks, and has gone to the assistance of the brethren on the Gabarouse field. We are expecting to hear that his visit has resulted in great blessing to that field.

General Missionary Young is spending several weeks in Shelburne County, which has for some time been destitute of pastoral labor. The Lord is with him and many are confessing Jesus.

Rev. I. W. Carpenter has received a very hearty call to the Sable River group, Shelburne County, which he will accept.

Bro. A. F. Newcomb, of the graduating class of Acadia College takes charge of the Shelburne-Jordan River group in June.

Bro. W. T. Stackhouse, of the same class, goes to New Glasgow.

The Board at present needs fifteen men to settle as pastors on home mission fields. Diligent search is being made for them.

Several pastors are asking for the help of our general missionaries. Brethren, we would like to help you all, but how can we when we have so many pastorless churches on our hands to care for? Read 2 Chron. 14: 11, and go forward: "Expect great things from God and attempt great things for Him."

A Good Example.— Pastor M. L. Fields, of Brookfield, writes: "I have been faithfully and ably supported by the church in Brookfield, who not only come out in bands to help me at long distances, and hold special conferences, but exercise self-denial in giving up their Sunday services for the good of others." May God bless them according to the word of Jesus.

Worthy of imitation. What? The prompt way some of our mission fields pay the amount they promise to their pastors. The quarterly reports from Lunenburg, Springhill, Lower Stewiacke and several others show that the pastor has received the full amount for the quarter. We hope the time is not far distant when we may be able to say this of all.

A. Cohoon, Cor. Secy.

Hebron, N. S. March 9.

— Mr. John A. Campbell, St. Sixte, Que., writes: "My wife was unwell for four years from irregularities, brought about by a severe cold. She tried many remedies, but without relief. Seeing Dr. Williams' Pink Pills advertised, I procured two boxes and the result is a permanent cure. They are the best medicine in the world for the disease you represent them for." Sold by all dealers.

— The monthly concerts at the School for the Blind have been resumed. The first of these took place on Wednesday afternoon, in the assembly hall of the institution. The visitors were conducted to different parts of the buildings, and were loud in their praises of the arrangement of the music room. Through the plate glass doors of each of these rooms a pupil could be seen practicing upon one of the new Evans Bros. or Karn pianos, recently put in by Miller Bros. of this city, who are the sole agents. These piano-fortes are particularly fine in tone and are giving every satisfaction.—*Halifax paper.*

Sights and Sounds in I

For Boys and Girls in Ca

Dear Girls and Boys,—It is b
early in the morning. The sk
as glory. The sea is nearly a
as new-fallen snow. In a littl
harbor our ship has stoppe
anchor. In our cabin I am jus
my last sleep in a berth, whe
slept so well for twenty-nin
rocked on the unsleeping bos
sea. My knees are on the
my head is thrust out of the
the big, square port-hole. Her
—up and dressed for all day.
nose bobbing against the la
runs down the side of the ship
boat. The men in it beckon
ter at everybody and beg for
to row ashore. There is an
and another! All around us
led face of the water is alive
and ships.

On the shore is activity. I
houses and crows and people.
city. More people live in it th
Halifax or St. John; yes, mor
in all Nova Scotia or New B
It is the capital of a part of
led the Madras Presidency.
city, sitting in a boat, with
met on his head, with a white
spread over the helmet, and s
smiling beneath it, comes a y
to meet us. We are well a
for we went to school to
Newton. He came to India
under the Baptist Foreign Miss
of the United States. His
Charles Hadley.

Now we are in his house,
ing the dark men who rowe
us ashore, the narrow streets,
corners we turned, the mud
the mud puddles we passed,
glad we are to be on solid gr
more. The hot sun is gone do
West. "You will have to lo
scorpions to-night. Tois sl
bring them out. Keep your l
ing and don't walk round wit
slippers on." So Mr. Hadley
lent me a pair of his old slipp
laid a long old iron rail near
floor and said, "Come along,
sting and all." In the mid
night, sure enough! Up th
window lattice, with eyes
feet scrambling, tail wriggli
that thing? Slippers are on,
in the air—victory or dea
crash, rattle; down on the
shutters comes the rod. Ou
retreats the wriggling foe and
blood!

"Good morning, Hadley. I
slaying a scorpion last night.
did it look like?" asked Mrs.
told her. "O," said she lau
am glad you did not hurt
little lizard. They are fine
catch the flies."

We should like to stay lon
city with our friends, but t
Bimlipatam leaves at noon
covered carriage, down the stre
corners, down along the wha
boat, over the waves, up the s
ship, beneath the pelting sun
am so busy looking after ou
that has been brought over
other ship, that I hardly no
the captain unties his fiery h
sets our big carry-all rolling a
more "over the deep blue sea.
Wednesday noon. What is th
the city we have left? We ar
along toward the north-east.
the name of this watery p
which our steeds are stepping
seen feet?

Four hundred and sixty-
along this shore to Bimlipatam
darkness and light, plough
ploughing along. Now we a
shore, only a mile or two
see trees with top-knots and q
ings. We have come two hu
seventy-four miles. The s
Thump, thud, rattle goes the
plunge, splash, gurgle goes t
Out of the chain hole in the
to the water, the great iron
one another like squirrels, and
ning. Down out of sight, d
goes the anchor to the bot
his giant claw into the bed
and holds us fast. As when in
ing you go out to feed the he
on the ground a dishful of
all directions they come flap
wings, cackling, flying over on
heads, crowding one anot
lighting on the edge of th
diving into their breakfast
so as our ship stopped and sa
sea, out, after us, singing, ra
oars, racing, rocking; pitchi
dozens of boats. This one is
Like a squirrel with a nut in
running up a tree, a man wit
rope hugged tight between h
crawling up the side of the s
he is safe aboard and is tyin
to the rigging. Close on his
up another boat, and close on
with another rope in his mo
up another muddy looking
on both sides the boats ha
around us, crowding, scraping
splashing against one anothe
chattering, ordering, scolding
trying to get into the best pl

Their boats are full of rice
things which they have brou