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—President Henry G. Weston, of Croger Theological Seminary, passed the eightieth anniversary of his birth on Sept. 11th. Of Dr. Weston the Watchman says: "There are few men in our denomination, or for that matter in the country, who have shown such mastery of different situations. As a home missionary among the rough conditions of the primitive West, as the leader of a struggling frontier church, as pastor of the leading Baptist church in New York city, and as President of a Theological Seminary, he has always been equal to the demands made upon him. As preacher and pastor, New Testament scholar and practical administrator, he has shown such eminent qualities that it is difficult to say in which department of service he has been most distinguished. We have a good many men who could teach theological students who could not hold a metropolitan pulpit, and a good many home missionaries who could not hold the presidency of a theological seminary for thirty-two years."

—The following facts which the British Weekly gives in reference to the increasing consumption of alcoholic liquors in Great Britain do not make pleasant reading, and fairly justify the question whether a nation which is squandering so much of its wealth and destroying so much of its manhood in drink, can hope to maintain permanently a foremost place among the nations of the world. "At the beginning of the century," we are told, "the country spent £3 5s. per head on drink. By 1850 this had risen to £3. It is now £4. Our liquor bill last year was twice as much as our liquor bill forty years ago. Of old the public-house in the great cities was the poor man's club. Now there are everywhere gin palaces, where men can do nothing but drink. Drunkenness among women, once exceptional, is now very common. Among young factory girls the evil has attained terrific proportions. The certified deaths from alcoholism among women have gone up 120 per cent during the last twenty years. Cases of lunacy have also doubled, and one half of them are traceable to drink. The Briton drinks twice as much as the American, and for every five gallons of beer the German drinks, the Englishman swallows six. Those are only a few out of many appalling facts."

—We hope that the very small number of reports from the churches, which we have had for our Church News page for the past few weeks, does not indicate a corresponding lack of effort and results on the part of the churches. Now that the summer is closing, and the pastor has enjoyed his summer vacation, there will come, with the cooler weather and the longer evenings, a renewed activity in religious work. Now is the time for laying plans and entering upon the work of the year that lies before us. More of our churches could doubtless send us reports of blessings received, and others could tell of their plans and expectations. When one church sends a report it encourages others to do likewise, and it is a good thing to encourage one another in this way. Some pastors shrink from reporting their own work. This is perhaps a false modesty. But in many cases it would be well for the church to appoint some competent person to send us notes of its work from time to time. Make the notes brief and send them frequently. The Church News page is not for sermons or moral essays, but for facts concerning the churches, and as many facts as it is necessary to send at one time can generally be put upon a post card.

—As appeared by the MESSENGER AND VISITOR'S report of the proceedings of the recent Convention in Halifax, there was adopted at a special meeting of the Baptist Institute, a resolution having reference to the licensing of "members of certain Romish religious orders" to teach in the public schools of Nova Scotia and New Brunswick, "without attendance at the Normal Schools of these provinces, such as is required of all other candidates for the teaching profession." The Casket, of Antigonish, we observe, denies the correctness of the statement that attendance at the Normal Schools is required of all teachers in the public schools, except the members of the orders alluded to, and states that, in addition to these Roman Catholic teachers, there are scores of duly licensed teachers in Nova Scotia who have never attended the Normal School. How carefully the facts of the matter had been enquired into by those who prepared and those who voted for the resolution in question we do not know, but it seems only right to say that the Convention did not feel prepared to give the resolution the endorsement that was asked for it, without some further investigation of the subject. The Convention accordingly, on recommendation of the Committee on Resolutions, appointed a special committee to enquire more closely into the matter and report next year. This committee may be expected to make careful enquiry into the facts and their bearing upon the contention of the resolution referred to, to the effect that certain things are being done in contravention of the spirit, if not the letter of our common school laws, amounting to "a subtle trampling upon" the principle of the complete separation of church and State. The Casket also objects to the use of the term "Romish" in the resolution, as "offensive to good taste." So far as we are concerned, we are quite ready to concede this point. The application to any religious body of a title which it regards as opprobrious should be avoided. It would be doubly edifying, however, if, in this matter of good taste, the Casket would more generally practice what it preaches.

Some Notes of Travel, Quarantine Experiences, Etc.

BY W. B. BOGGS.

Five years having passed since we returned to India from our last furlough it was decided that Mrs. Boggs would visit Nova Scotia this summer, and take with her our daughter Evangeline to be placed in school there. And as the hot season vacation in the Telugu Theol. Seminary at Ramapatam permitted me to be absent three months I arranged to go with them as far as Italy, and after seeing them off for America, go overland to England for a few weeks and then return to India. The object of my visit to England was to raise money, if possible,

for a new mission chapel at Secuaderabad, my former station.

We sailed from Bombay, March 29, by an Italian steamer of the "Rubattino" Line for Genoa. But after we had been out a few days a case of suspected plague was discovered among the native firemen. It was kept very quiet, so that we had almost reached Suez before it began to be whispered round among the passengers that we had a case of sickness on board that was probably plague. We had to come to anchor at Suez with the yellow flag flying. That was April 9. The medical officer of the port came on board and examined us all, and the ship was kept in strict quarantine. Then followed some hours of uncertainty, while telegrams were passing to and fro between Suez and Cairo as to our fate. At length an order came that we were to move over to the east side of Suez Bay, opposite the quarantine station, near Moses' Wells, and anchor there. So, thither we went, and there we lay at anchor about a mile from the shore for forty-eight hours. During this time we were visited several times by the quarantine doctor and other Egyptian officials; and all our officers and crew, from the captain down to the fireman, engineers, stewards, and all, were taken on shore and disinfected. And while they were undergoing this process a gang of Arab coolies from the quarantine station were brought on board with sacks of lime and great jars of carbolic acid and corrosive sublimate and brooms and scrubbing brushes, etc., and they gave those parts of the ship occupied by the crew a thorough scouring.

After being examined several times, and no further case of sickness being found among us, the sick man having been put on shore at the lazaretto, we were allowed by the Egyptian authorities to continue our voyage. We passed through the Suez Canal and after coaling at Port Said, proceeded to Alexandria. But here we were met by a fresh difficulty. The Egyptian Government had given us free pratique, but what would the Italian Government do? The ports at which we were to have called after leaving Egypt were Messina, Naples, and Genoa, our destination. While we lay at anchor in Alexandria harbor an order came from Italy that we must proceed direct to Asinara, a quarantine station on a small island off the Northwest coast of Sardinia. Accordingly we went, and having passed through the Strait of Messina and the Strait of Bonifacio we anchored at Asinara on the night of April 18th. Here we lay for fifty-two hours, and the same disinfecting processes were repeated as those in Egypt. At last an order came from Rome, at midnight, permitting us to depart for Genoa, and at 2 a. m. we steamed away from this dismal port, and passing up the west coast of Corsica, we reached Genoa "the Superb" that evening, just as the setting sun was spreading a halo over its magnificent features. Next morning the medical officer of the port made an examination of us all, the hateful yellow flag that we had been flying for about nineteen days was hauled down, and we were allowed to land.

After two days at Genoa we secured passage for Mrs. Boggs and daughter by a steamer bound to New York. I saw them on board and then started overland for England. They had a tedious voyage, for they went from Genoa to Palermo, from there to Naples, from there to Gibraltar, and then across to New York, landing May 15th. Going via Turin and Paris I arrived in London April 26th, the weather was bitterly cold in England all the time I was there, from April 26th to May 19th.

During this time many of the so-called "May meetings" were held in London. There are so many missionary and benevolent institutions and societies of all denominations and Christian and philanthropic bodies that their anniversaries occupy months. Exeter Hall in the Strand is the great central place for such meetings, where several are held every day, but halls and churches in various parts of the city are utilized for the same purpose. The English people make a great deal of these meetings: the enthusiasm is genuine and widespread: many of the ablest speakers in the kingdom may be heard on these occasions. I had the privilege of attending a number of large and interesting anniversaries of this kind, among them that of the church Missionary Society; the Zenana Bible and Medical Mission; the West London Mission; the Evangelical Alliance; the Soldiers' Christian Association, etc. I also heard some of the good preachers such as: F. B. Meyer, Dr. Clifford, G. Campbell Morgan, Mark Guy Pearce, and Dr. Jowett of Birmingham.

A few days were spent in the South of Wales, at Newport and Cardiff, trying to secure the money for the new chapel, but the thought and benevolent effort of Christian people in England were so fully absorbed by the claims of the Indian famine, the Transvaal war, etc., that I found it impossible at present to accomplish the object for which I had come. I therefore decided to go on to America, though I had no thought of doing so when I arrived in England. I took passage at Liverpool May 19th, by the Canard steamer "Lucania," and within a week landed in New York. After a few very pleasant days there in the home of my daughter and her husband, I went on to Nova Scotia via Boston and Yarmouth, and while in Nova Scotia Kentville was our home. The day after my arrival I had the sad satisfaction of attending the memorial service in College Hall, Wolfville, in memory of the late Theodore H. Rand, and I recalled the fact that I saw him graduate at Acadia just forty years ago. What an honorable career of true de-

tion to the service of God and man! A noble life full of fruitfulness! "The memory of the just is blessed."

Anniversary week at Acadia followed, and was a most enjoyable season. The weather was delightful, the country was in the fulness of its summer glory; the view from College Hill had still its indescribable charm; and I had the opportunity of meeting hosts of friends. I was much pleased with the evidences of steady substantial progress in the College and its kindred institutions. Every time I visit Acadia I see much to rejoice over, and I feel thankful that its interests have been committed to the noble men who have served those interests so faithfully in the past, and to those who at present are bearing the burdens of responsibility and direction. I am heartily glad that my steps were ever led to that hill.

I had the privilege of preaching twice at Kentville and once in the old First Cornwallis church at Canard. The ministry of Brethren Nobles and Martell, the pastors of these churches is attended with blessing.

On the 13th of June taking leave of wife and children and relatives and friends at Kentville, I hastened back to New York, having a very gratifying interview en route with the brethren at the Mission Rooms in Boston. I sailed from New York by the Canard steamer "Campania" on Saturday, 16th, just three weeks from the day I landed there, and the next Saturday morning we landed at Liverpool. We had an immense crowd of passengers, about 1400 or 1500 all told. Two long special trains were waiting in the Riverside station to convey the "Campania's" London-bound passengers. We started almost immediately, and from Edgehill, in the suburbs of Liverpool, we never halted a moment till we reached London; 200 miles, and this was accomplished in just three hours and three quarters.

Three days in London, and then off via Paris to Marseilles, to catch the mail steamer for India. In Paris one evening was given to the great Exposition, but I need not dwell on it, others can do that. Rushing on next day we made the run from Paris to Marseilles, 535 miles, in just 15 hours. We left Marseilles on the afternoon of June 28th, by the P. and O. steamer "Caledonia," and after touching at Port Said and Aden, landed at Bombay July 14th. The S. W. monsoon, as we expected, was blowing hard in the Indian Ocean, and the sea was very high. From the day we sailed from Bombay until I landed there again was three and a half months, and besides the travelling which I did in that time, I spent 26 days in England and 21 in America.

From Bombay a railway journey of 832 miles brings me back to Ramapatam. And now I am at the old place again, and the loved work, harnessed again for another Seminary year. But, oh, the dearth, the barrenness, the parched, verdureless country, the famished cattle, and the multitudes of pitiable, pleading, helpless beggars. Saturday is the special day each week when we try to relieve their distress. The Saturday after I arrived there were 2300 persons here in one great crowd. We got them all seated in long lines and then, having preached to them of eternal life through Christ, we distributed to them American corn, part of the 100,000 bags sent out by the Christian Herald of New York. How eagerly they seize every grain of it! Many of them are emaciated and exceedingly wretched. The multitude increases each Saturday. On the last occasion there must have been about 4,000. But out of all this distress and misery I believe that much good will come. Already there are signs of a coming harvest of souls. I believe that large numbers are going to turn to the living and true God before long. The Lord's people have been for some years past praying especially for "the awakening of India," and now it looks as if the answer to their cries is coming through severe judgments. "By terrible things thou wilt answer us in righteousness, O God of our salvation." Ps. 65: 5.

We rejoice greatly in the fact that good rains have fallen in many parts of India. Agricultural operations have been started again, hope begins to revive, and there is ground to believe that this unutterable famine agony is drawing near to a close. But the suffering and the sorrow and the deaths that have resulted from it can never be reckoned. Oh for the new heavens and the new earth, wherein dwelleth righteousness, where they shall hunger no more neither thirst any more! Ramapatam, August 15th, 1900. W. B. BOGGS.

Do Something for the Truth.

You cannot see the world right, or the times, but you can do something for the truth; and all you can do will certainly tell if the work you do is for the Master, who gives you your share, and so the burden of responsibility is lifted off. Go to the man who is carving a stone for a building; ask him where that stone is going, to what part of the temple, and how he is going to get it into place, and what does he do? He points you to the builder's plan. This is one stone of many. So when men shall ask where and how is your little achievement going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—Phillips Brooks.

If you don't love to go to church, go till you learn to love it. If you dislike to give to the church, give until you enjoy it. If you are not interested in reading the Bible, make a study of it until it becomes pleasant. If you do not enjoy praying, talk with God confidently until you love to commune with him.—Golden Rule.

Minister Wu Ting Fang will present in the October Century "A Plea for Fair Treatment" in behalf of his fellow-countrymen. This is one of half a dozen articles in the same magazine, in which the Chinese question will be treated, directly or indirectly. Bishop Potter writes on "Chinese Traits and Western Blunders"—the first of a series of travel sketches and studies.