

some of these prophets belonged to the medical priesthood, members of which in popular parlance are styled medicine men, we do not therefore conclude that the Jewish prophets belonged to the school of Apokina, the Blackfoot medicine man, and that the Ojibwas and Crees, the Micmacs and Blackfeet as prehistoric tribes were the people mentioned in the Old Testament, and Abraham and Isaiah and the other heroes of the olden time were Algonquin chiefs and medicine men. And yet we can make out as good a claim for the Indians as Professor Voelter for the Egyptians, and show as beautiful legends and sun-myths from the native tribes of Canada, as anything that Egyptian mythology can bring forth. The German professor had better try again for his claim is not worth very much."

Editorial Notes.

—The 'Watchman' of Boston is misinformed in reference to the church relations of the late Senator Wark, of whom it says that he was a Baptist, a member of the Fredericton Baptist Church. Senator Wark was not a Baptist, but a Presbyterian, and was of course a very highly esteemed member of that denomination.

—Much destruction of valuable timber has been caused in different parts of the Maritime Provinces within the past fortnight. In some places the fires have encroached on the settlements and villages. At Belmont, eight miles west of Truro on the I. C. R., a fire which originated in the woods, last week destroyed a number of valuable buildings. The Baptist church, a building valued at three thousand dollars, is, we regret to see, among those burned.

—Rev. Dr. Mabie of the A. B. M. Union has been in England attending the Baptist World Congress. The 'Baptist Times' quotes Dr. Mabie as saying that he is carrying away with him delightful impressions of Baptist hospitality and church life in England. What has struck him most is the growth in numbers and influence in the denomination in recent years. There had been advance all along the line and a spirit of unity manifests itself everywhere, which is full of promise for the future.

—The Convention at its late meeting in Charlotte-town received a letter conveying fraternal greetings from the International Order of the Sons of Temperance, through Mr. W. J. Gates, of Halifax. The secretary of the Convention was instructed to acknowledge Mr. Gates' communication with thanks, and to express the Convention's hearty concurrence in the substance of the letter and also its purpose to further the subject so dear to the heart of our esteemed Brother Gates and to which he has given many years of devoted service.

—The New York Examiner says of Rev. E. B. Cross, D. D., of Toungoo, Burma, who died August 14, after a short illness: "He was appointed by the General Convention November 28, 1842, and has resided in Burma since February 24, 1845, being on the Toungoo field since 1861. His last visit to America was on account of the illness of the first Mrs. Cross; but he has not visited his native land for fifty-three years. His second wife, whom he married in 1876, survives him, with his son, Rev. B. P. Cross, who is a missionary of the Union at Maubin, and has recently arrived in America.

—We print elsewhere a communication from Mr. P. W. Maskell of West Jeddore, N. S. We know nothing of the Mr. Gamble to whom reference is made, but if he is really an accredited agent of the Lord's Day Alliance, we should think that Mr. Maskell's letter must contain some mis-information in regard to Mr. Gamble's statements. It is hardly conceivable that the Alliance would give its endorsement to a man who would make the assertions said to have been made by him at West Jeddore. As to the Baptists, we think Mr. Maskell may rest assured that they have not departed from their well known principle as to the separation of church and state, and they do not wish to see anyone put to death for not keeping the Lord's Day. Baptists regard the Seventh Day people as sadly wrong headed and lacking in true spiritual discernment in regard to the observance of the day of rest, but they are probably sufficiently punished in being given over to such a delusion.

—Some learned Frenchmen are turning their attention to reforming the calendar. Much was attempt-

ed in that line in the days of the Revolution, but the spirit of custom and of religion was too strong for the reformers, and their attempt to rename the months and to divide them into ten-day periods did not succeed. It is not proposed now to revive these attempts, but M. Camille Flammarion, the astronomer, recommends the adoption of a new calendar in which a month of 31 days would follow every two months of 30 days each. The extra 365th day, and in leap year the 366th, would not be called by the name of any of the days of the week, but would be given special names. M. Leon Bollack has another scheme of a more revolutionary character. Instead of the sacred week of seven days or the Revolutionary week of ten, he would institute a week of five days. The ordinary year would thus be divided into seventy-three five-day periods. Both of these would-be reformers would have the year begin with the spring equinox. The religious sentiment of France would of course be powerfully opposed to any attempt to do away with the sacred week. There is indeed a large and influential proportion of the population which would be all the more ready to adopt such a change because of its being opposed to the traditional religious teachings. But the influence of religious sentiment, backed by the conservatism of custom and the common sense disinclination to adopt a calendar which would be out of harmony with that generally observed by civilized nations, will doubtless be strong enough to carry the day against those who are proposing reform.

Awheel in England.

If this letter has little or nothing to say of journeys by wheel the fact that my former letters bore this caption may be sufficient excuse for retaining it. The account of the Congress has already been published. The day following the close of the Congress saw some five hundred of us making a pilgrimage to Bedford and thence to Cambridge. The address delivered that day on Elstow Green by Dr. John Clifford, has already been published in the Messenger and Visitor. At Cambridge luncheon was served in Trinity and St. John's Colleges, and then under the guidance of Cambridge graduates we visited the different colleges and points of interest, returning again to Trinity and St. John's for tea. After a short farewell service in the Baptist chapel we returned to London, and reached our homes, somewhere near midnight.

After this excursion to Cambridge, Rev. W. J. Rutledge of Port Maitland and the writer joined forces, secured lodgings, and proceeded to "do" London. Nearly a week was spent at the task and though we lived the strenuous life we were compelled sorrowfully to admit that we had only just begun London and its sights is too large a subject for a letter such as this. Let me mention only the services we attended on Sunday. In the morning we went to the City Temple to hear Rev. R. J. Campbell. It is still an open question with me as to whether we heard him or not. He was there and preached, but except by those in the front pews he was heard only partially. But from what we were able to hear it was evident that the sermon was one of unusual strength. It seemed the more to be regretted that the voice was not equal to the demands of the house.

In the afternoon we attended Sunday School at the Bloomsbury Baptist Chapel, and accepted an invitation to join a large young men's class. We were somewhat surprised to find that the subject of the afternoon was Tennyson's In Memoriam, this being the third of a series of lectures on the poem. The lecture was an excellent one, but we could not help wondering if as interesting and important a subject could not have been found in the Bible. After the close of the school a light tea was served in the vestry, for which a nominal charge of four pence was made. No secret was made of the fact that one of the chief objects in doing this is to provide a safe and pleasant place for the young men and young women to meet and become acquainted with each other. For hundreds of thousands of young people in London the only opportunity of intercourse with persons of the opposite sex is on the streets or in the public parks, or even more questionable places. This is one of the problems with which the churches of London and its suburbs are confronted. One of their methods of grappling with the problem is this serving tea, and sometimes supper, also at the close of the evening service.

In the evening we attended the Whitefield Memorial Church, where Rev. C. Sylvester Horne is pastor. He is one of the best known and most famous of the Congregational preachers, and we expected a rare treat. Frankly we were disappointed. His subject was the temptation of Jesus, as recorded by Mark. In the first place he did not deal fairly with his text. Then he spoke in a high-pitched ministerial tone, which always produces, rightly or wrongly, an impression of insincerity. There was no trouble in hearing this time. The preacher warned to his subject, but the heat seemed to be applied from without rather than from within. This he remembered,

is only the writer's impression. The crowded house spoke of the interest which is generally taken in his preaching.

While in London side trips were made to Windsor and Oxford, but interesting as these were they must be passed over. A short visit to Paris was full of interest, but time permitted only a superficial view of the city and its life. Consequently any report would be of little interest or little value. Returning once more to London, a fresh start was made, this time for Liverpool. A stop over of a day afforded an opportunity of visiting Stratford-on-Avon with its memories and memorials of Shakespeare. Warwick with its castle, with its wealth of historical associations was also visited.

From Liverpool a short trip was made into North Wales. This was one of the most interesting parts visited in all my travels. Unfortunately this was the wrong time of year to see anything of the revival. South Wales also has been the centre of the movement though North Wales has shared in it to some extent. Evan Roberts is now resting at his home near Swansea, and is not seen by visitors. But even apart from this a visit to North Wales well repays the tourist. Sunday was spent in Bangor, with attendance at the English Baptist chapel, in the morning, and at a Welsh Calvinistic Methodist in the evening. On Monday a visit was paid to Carnarvon, where are the ruins of what is said to be the finest medieval castle in Europe. A few miles farther on it Llanberis, with immense slate quarries. From here a mountain railway ascends to the top of Snowdon, the highest peak in England and Wales. A dense fog obscured the view from the top, and we caught only aggravating glimpses of the beautiful scenery which lay stretched beneath Carnarvon was again reached in time for the last session of a district Eisteddfod, or musical festival a distinctive feature of Welsh life. The most interesting number to me was the male voice chorus, of about fifty voices, most of the singers being evidently workmen in the quarries at Llanberis.

On Tuesday morning I returned to Liverpool and on Thursday embarked on the Allan liner Tunisian. The voyage over was as delightful as a sea voyage can be to one who is subject to sea sickness. The presence of a party of Baptist delegates from Ontario added much to the pleasantness of the trip. On Sunday morning we enjoyed(?) the rare experience of hearing Episcopal service read by a Baptist clergyman, Rev. J. B. Warnicker, of Winnipeg officiated, and mastered the intricacies of the service with apparent ease. However he neglected to grant us the customary absolution. But this the Nonconformists present did not feel in need of, while the Episcopalians might doubt its validity coming from one lacking priestly ordination.

On Thursday night, Aug. 17, we reached Rimouski, and with thanksgiving to God for His mercy we landed once more on Canadian soil. After a few hours delay in sorting mails, we commenced the last stage of the homeward journey. The holiday is over and now comes work, in that place to which the Master may point the way.

R. J. Colpitta.

Petitcodiac, N. B.

Maritime Baptist Historical Society.

The Maritime Historical Society met at Charlottetown Saturday Aug. 19, at 9 a. m.

The minutes of the last annual meeting were read and approved.

The Society's second annual report to the Convention was presented as follows: The work of the Society has been kept before our Denomination as we have had opportunity. This has been done through the Messenger and Visitor, through addresses at our representative Denominational gatherings, by correspondence, and by personal influence, we believe that our efforts along this line have not been in vain. Inasmuch as the letters of our churches to the Associations, generally are a faithful record of the year's work, and as no adequate means are being taken to preserve this valuable material, therefore we recommend that the clerks of the Associations be asked to forward these letters to Dr. E. M. Saunders, the chairman of our Central Committee that they may be preserved for future use.

2. We recommend that in addition to the names of members already secured to us by the Convention, these names being representatives of the different associations, we receive others interested in our work who desire to become members, upon the payment of the nominal sum of twenty-five cents per year. Life membership to be based upon the payment of \$5.00, at one time into the treasury. It is not to be required of the members named by the Convention to pay annual dues.

3. We recommend that hereafter the Convention grant us one-half hour at each yearly meeting to listen to an address upon some subject in connection with our work; such address to be given by some speaker chosen by this society.

Officers chosen as follows: President, Prof. E. W. Sawyer; Vice-presidents, Dr. B. H. Eaton and Rev. J. G. A. Belyea; Secretary-Treasurer, Rev. J. W. Brown.

This report was presented to the Convention and adopted.

(Continued on page 8.)