

MESSENGER AND VISITOR.

When paid within thirty days, \$1.00.
R. MCGILL, Editor.
J. H. SAUNDERS, Business Manager.

All correspondence intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

Messenger and Visitor

WEDNESDAY, DECEMBER 17, 1890.

Attention is being attracted to a new remedy for diphtheria, the discovery of a German peasant named Reiger, whose son is being permitted to experiment with the remedy in Berlin, under the supervision of Prof. Koch. It is said that the remedy has proved very effective in a great number of cases, and that physicians of high standing have given testimonials as to its great value. The man who shall invent a genuine remedy for diphtheria, will not deserve less at the hands of a suffering humanity than he who shall banish consumption. If these two fell destroyers shall be vanquished, the world's death rate will be vastly diminished.

The organization of Christian effort for religious culture and young people has become a notable feature of the present generation. The Baptist young people of the United States, and especially the western and north-western parts of the Union, have evidently felt strongly the influence of the Christian Endeavor movement, and have been busily organizing themselves for work. Large meetings have been held, or organizations formed in twelve of the Western and North-western States. A short time ago, a paper was started in Chicago, called the *Loyalist*, with the purpose of aiding the young people in their work, and at the same time, keeping them loyal to Baptist principles. This paper has now been transferred to the American Baptist Publication Society, and will be published in somewhat different form, and under the name of *Young People at Work*. It is announced that Revs. J. M. Con, III., O. P. Gifford, Mass., A. C. Dixon, N. Y., and Drs. Z. Grenell, Mich., and W. E. Hatcher, Va., have been engaged to act as associate editors; and over thirty of the ablest writers for young people selected from all sections of the country, are enrolled as contributors for ensuing year.

The Evangelical Alliance is announced to meet in Florence, Italy, in April next. The Protestants of Italy are hoping that much good may result therefrom, and arrangements are being made to continue a series of evangelical services for some weeks in Florence, the best preaching talent in Italy being engaged for the purpose. King Humbert is said to be very favorably disposed towards the Alliance. On being informed by a prominent evangelical minister of the proposed gathering at Florence, he said, "You are welcome, you are welcome; why do you not come to Rome?" The minister explained that the Alliance did not wish to appear to shake the red flag in the face of the Pope. The king responded immediately, "Well, as far as I am concerned, you are welcome at Rome or anywhere else in my kingdom." Recent political events in Italy would seem to indicate that the papal power is more and more losing its hold upon the people. The tremendous victory of M. Crispien and the Liberal party in the recent elections may be considered as an emphatic popular endorsement of the principles of the separation of church and state. The opportunity for preaching a purer gospel to Italy is evidently becoming greater.

There can be no doubt that the attitude of England in reference to the opium trade in the East has been, and is, a serious embarrassment to missionary work, both in India and China. Canon Wilberforce, we are told, has made a study of the subject, and has been lately lecturing upon it in England. The Canon says: "If the Indian government would acknowledge they were wrong, sweep away the poppy and prohibit its growth, there would be such a wave of missionary success that there would not be room to receive the souls that would come in." The subtle Brahmins are not slow, of course, to perceive and to point out the iniquitous character of the traffic which the "Christian" government of India fosters for its own advantage, and to hold it up as an example of the fruits of the Christian teaching which the missionaries are endeavoring to inculcate. It does certainly appear a most sorrowful commentary on the results of centuries of Christian teaching that the Indian government should be found promoting and perpetuating an industry which is destructive to the physical and moral well-being of millions, and an immense hindrance in the way of the Christian, missionaries in their endeavors to evangelize the world. At the same time the morality of the opium traffic may fairly be considered on a par with the morality of the rum traffic, and the attitude of the Indian government toward the one does not seem to be essentially different from that of our own government toward the other.

TEMPERANCE MATTERS IN HALIFAX.

In view of the constant violation of the license law by both licensed and unlicensed dealers in Halifax, there was organized some time ago a Law and Order League, with the purpose of securing a better enforcement of the law regulating the sale of intoxicating liquors in that city. In order to effect the purpose in hand, two men were employed, named Ross and McKay, to act as detectives, who also, in pursuance of this plan, have purchased and, where it was necessary in order to obtain the required evidence, have drunk liquor at places where it was suspected it was being sold contrary to law. They succeeded in this way in making it quite uncomfortable for the liquor men. The latter, however, schemed to checkmate the detectives, and succeeded in having a warrant issued charging Messrs. Ross and McKay with wickedly and designedly causing and procuring one Harry Gray to sell liquor contrary to law. By authority of this warrant these men were apprehended and lodged in jail.

Now there may be differences of opinion in regard to the ethical character of the methods pursued by the League in this matter. For ourselves we are not greatly in love with this manner of procedure. But, at all events, it seems to us fairly on a par with detective methods generally. We do not remember ever to have heard any great outcry raised when a detective, in order to secure the conviction of a law breaker, has personated a burglar or a horse thief. So far as our memory serves us, the man who has succeeded by these means in bringing an offender to justice has been quite invariably patting on the back as a clever fellow, and as one deserving particularly well of the community. We have not observed that the moral sensibilities of any of the secular papers have been wont to be outraged at such methods when employed against thieves or incendiaries, or other such violators of the law. But when the detective is sent to hunt up the rum seller, then, presto, he is "changed from a hero to a very mean fellow in the eyes of certain persons." Their tender sensibilities are sorely wounded. In horrified tones, they cry "conspirator," and when the detective is arrested and cast into prison they shout—"served him right." We may be unusually thick-headed, but we confess our inability to comprehend why methods which are considered lawful and legitimate when employed against other forms of lawlessness should become disreputable when employed against the illegal selling of intoxicating liquor, and why a detective should be thought a very fine fellow when he is after any other law breaker, but become a dastardly scoundrel as soon as he is put on the track of a rum-seller.

After the above was in type, the letter of our Halifax correspondent, which appears elsewhere in this issue, reached this office, giving a somewhat more detailed account of the campaign now in progress between the temperance people of Halifax and the liquor sellers. As we have already intimated, the morality of the methods employed by the temperance people to secure the conviction of the law breakers may not be wholly free from suspicion, though neither better nor worse, so far as we are able to see, than the detective methods usually employed to bring offenders to justice. In some other respects too, it would appear, the course of some of those active in the temperance cause has not been entirely that of wisdom and discretion. Those who antagonize evil in any form, will do well to avoid all doubtful methods and all compromises with the enemy. But the true men and women engaged in the work of temperance reform in Halifax will not fail to discern the things that are excellent both in matters of principle and of expediency. Any advantage gained by the liquor league will be but temporary, for they are fighting against God. Those whose aims are to serve their Maker, and do good to their fellow-men, will be quick to see their own mistakes, and avoiding them in the future, will go on and succeed in the good work they have in hand. The mistakes of the zealous are as nothing when compared with the grave omissions of the hundreds who stand aside and see the evils of intemperance without lifting either voice or hand to lessen or suppress them.

The laborers in this field have our sincerest sympathy and our prayers. We feel bound to help them to the full measure of our ability. All must take heart and banish all discouragement. Slavery in America lasted for a long time. Conflicts and complications not a few attended the prolonged efforts made to overthrow it. Hopes were often dashed to the ground. At last God made special interference and slavery was drowned in a sea of blood. The drink traffic is doomed. "If the vision tarry, wait for it; it will come, it will not tarry."

YOUNG MEN seem to be coming to the front in political and municipal affairs in Massachusetts. Governor Russell is but 35. Congressman Sherman Hoar was graduated a few years ago at Harvard, and is not over 30. Mayor Matthews, of Boston, is 35, and half a dozen of the new Board of Aldermen of that city are said to be 35 or under.

DR. PARKER AND THE PEOPLE'S BIBLE.

Those who may wish to make the acquaintance of Dr. Parker, of London, through his published works, cannot do so, perhaps, more pleasantly or profitably than by reading "The People's Bible," which appears as volume XII. in the series entitled "The People's Bible," now in course of publication by Funk & Wagnalls, of New York. The whole series represents an undertaking of no small dimensions, and we may almost infer from some expressions in the introduction to the volume before us that the author repents himself of having entered upon the work. In this feeling, no doubt, a great many of the purchasers of the work will strongly sympathize, and this not because that any of the volumes are, or are likely to be, without value or interest, but because the author's work would have possessed much greater permanent interest and value if he had concentrated his energies upon a few books of the Bible instead of attempting an exposition of them all. The method of presenting the teachings of the sacred Scriptures followed by Dr. Parker in this work is expository. Indeed the volumes are made up of a series of expository discourses, most of which, we presume, the famous preacher delivered to his congregation at the Temple before they appeared in printed form. It is not, of course, every passage that lends itself readily to such treatment, and many passages, and even whole chapters are accordingly passed over in silence. The omissions seem to have grown in extent and frequency as the work proceeded, probably because the author recognized the impossibility otherwise of completing his work within the compass of the twenty-five volumes assigned to it. An attempt, however, is made to bring out the leading idea and present the prominent features of each book.

It will not be necessary that the pastor or other Bible student should possess all the volumes of this extensive work, but we are sure that a few of these volumes, judiciously selected, will read a valuable addition to the library. Dr. Parker is not above criticism. We can all find spots upon the sun. But he is a man intellectually and spiritually much above the ordinary stature. He marches with the stride of a giant, and in his preaching rejoices as a strong man to run a race. There is freshness and vigor about his thought, and often a grandeur in his conceptions that makes it an inspiration to read him. He speaks as a man who believes profoundly and sincerely that the Bible is the Word of God. His introduction to Genesis, which forms the work so far as published, is a fresh and vigorous vindication of the Bible as being from God. But if the Bible comes from God, it is no less true that it comes through man and to man. It is not, therefore, something to be enshrined and worshipped, nor an esoteric revelation available only for some priestly class. It is God's Word to man, and to bring this Word home to men so that they shall feel it to be divine, whether it be presented in the form of history, law, psalmody or prophecy, whether it speak in command, rebuke and threatening, or in promises, invitations and consolations, is the grand aim of the preacher.

We have been informed by some who have heard Dr. Parker preach that there is something rather tremendous about his style, and that he seems to have the abiding conviction that he is the celebrated Dr. Parker, of London. But the reader of these discourses, we think, is not conscious of offensive egotism in the preacher. We seem face to face with a man who is filled with a sense of the grandeur and importance of the message he has to deliver, and who is gladly employing all his rare powers of thought and expression to make it known.

What strikes us most forcibly, and is most valuable in these discourses, is the constant aim of the preacher to exhibit the Bible as a Word of God, living and powerful to reach men's hearts and consciences under the conditions of this present age. Truth is presented in the concrete. We are invited to consider men and lives rather than principles and systems. The personages of the Old Testament are caused to pass before us, and we are made to feel that what was a Word of God to them is equally a Word of God to us.

But to return to the volume before us. Dr. Parker says in his introduction: "I must leave the Psalter almost untouched. This book alone would afford ample materials for the whole twenty-five volumes which I proposed to issue when I conceived the idea of the People's Bible, an abundant and so rich as its immortal songs." The volume contains some 450 pages, but not half the psalms we believe have been touched at all, while in the case of those that have been, what we find is not generally an exposition of the whole Psalms, but a discourse founded upon one or more representative verses.

These discourses, however, are so rich as to make us wish for more, and in themselves they are exceedingly valuable and suggestive.

We had intended to present some passages from the volume as illustrative of the author's style and method in this work; but this article has outgrown our intention and we must save the quota-

tions for another time. We believe our pastors, as well as others, would find themselves well repaid for the reading of a few of Dr. Parker's volumes on the Old Testament. There may be differences of opinion as to the respective value of the twelve volumes which have been published. For ourselves we should choose the volume on Genesis, that on Job, of which we understand Dr. Parker has made a special study, and the Psalter.

PHYSICAL TRAINING AT ACADIA.

Referring to the new gymnasium, the *Acadia Athenaeum* for November says: "A much felt want of Acadia has been at last supplied." The building stands about seventy feet to the south of Chipman Hall. Its dimensions are 82 by 42 feet, with 18 feet posts. "The general style of architecture, though not elaborate, and modeled more for utility than for show, is not unpleasing." The cost of the building has been about \$1,500, and for \$500 of this sum the classes of '90, '91, '92 and '93 have become responsible. Special credit is due to the class of '90, which took the initiative and presented to the Board of Governors, at its November session of 1889, proposals and plans for a building, which were favorably considered by that body and with some modifications adopted. The interest which the students have manifested in the subject of physical culture, and the generous and practical manner in which this interest has found expression, is exceedingly creditable to themselves and should be no less gratifying to all the friends of the institution.

It is perhaps possible, however, that some will be disposed to regard the building and equipment of a gymnasium in connection with the college as merely a matter of providing amusement for the students. Such an idea, if it should be entertained by any, we must regard as entirely erroneous and as arising from a lack of information in reference to the real conditions and requirements of a student's life. We are glad to know that this matter of physical training has been taken in hand in a serious and practical manner by the college authorities, and that it is no longer to be regarded as something merely accidental to education at Acadia. The gymnasium, as we understand the matter, now becomes a regular department of the college, in which instruction and the necessary means for physical culture are to be provided just as the necessary means are provided for intellectual, moral or religious culture in other departments. (This is as it should be.) The care of the physical man, during the period of school life, is something which cannot be wholly left to the intuitions, the good intentions or the wisdom of the average student. Many a student out of ignorance and indifference to the laws of health and for lack of proper direction from those who have his education in hand, passes through a slow process of suicide during his college course. It is cruel injustice to any young man to encourage, or even to permit him to sacrifice his physical health to what he ignorantly supposes to be the interests of intellectual culture. The ancient idea that a sound mind must be accompanied with a sound body is still worthy of all acceptance. The student should be religiously required to spend a certain number of hours a week in developing and maintaining his physical powers; and whatever part of the curriculum be made optional, the work of the gymnasium should never be placed among the electives, or at least only in very exceptional cases.

The action of the students who have given impulse and support to this work, we must, therefore, regard as in the highest degree commendable. Their enthusiasm in this direction is no less praiseworthy than it would have been if directed to the endowment of a chair in theology. We therefore hope that some one to whom Providence has entrusted the necessary means may feel moved to come to the front and lay down for this department an endowment sufficiently generous to enable the college hereafter to send forth her graduates, not only with well trained minds, but with physical habits so wisely formed and physical powers so developed and attuned that the sound mind shall go with a sound body, and make them men who will not easily succumb to the wear and tear of life.

Home Missions.

BOARD MEETING.

The regular monthly meeting of the H. M. Board was held on the 8th inst.

REPORTS.

were received from brethren I. Wallace and J. W. S. Young, general missionaries; S. Langille, of East Dalhousie; P. R. Knight, Nashua; A. H. Hayward, Florenceville; C. S. Sterns, Pennfield; L. A. Cooney, Rawdon and Maitland; J. H. Davis, New Ross and Waterville; H. H. Saunders, Crow Harbor church; W. A. Snelling, Crow Harbor and New Harbor.

GRANTS.

1. To the Baillie field, Charlotte Co., N. B., \$150, for one year, from October 1, 1890, F. C. Wright, missionary.

2. To the Cardigan church, York Co., N. B., \$100, for one year. Rev. P. O. Rees, pastor.

A. CONNOR,

Hebron, N. S., Dec. 11. Cor. Secy

A Glance at World Missions.

Societies for the promotion of good and of God's worship are active in almost every quarter of the globe. Each of the prominent divisions of the universal church has part of the missionary field under its cultivation. In many lands there is a disintegration of old faiths, and the question is, shall infidelity or Christianity take the place of these? In heathen lands there are three times as many souls as in Christendom, but mission work is active, and there are over 200 Protestant Foreign Missionary Societies operating in different parts of the heathen world, with a force of over 6,000 foreign workers and over 30,000 native helpers, occupying 500 separate fields, containing 20,000 mission stations. In these stations there are 500,000 Sunday-school scholars and 1,000,000 communicants. There are also 2,000,000 adherents who are friends of the Christian faith. There are now nearly 5,000 young men and women students preparing for the foreign field.

The purpose of this paper is to take a hasty glance at the larger divisions of the world, merely mentioning those which are occupied, and by whom, and also those which are unoccupied. It would be well to keep in mind that in almost every instance the population is reckoned in millions.

South America is nominally a Roman Catholic country; but religious toleration exists in every state except Peru. Work here is of two classes—that of the Episcopalians among the native Indian tribes, which are heathens, and that of the Methodist Episcopalians and Presbyterians of the United States among the civilized population, chiefly English and Spanish, which are Roman Catholic. The Presbyterians, and united with them the British and Foreign Bible Society, are especially active in Mexico, Guatemala, Brazil and Chili. Ignorance prevails in all the divisions except Chili, and in Brazil infidelity is taking the place of Romanism. The mass of the people in South America know nothing of the Bible, and many not even that such a book exists. In Brazil there are about six Protestant missionaries. There are American mission stations in the Argentine Republic, Paraguay and Uruguay, which has compulsory education and expulsion of the Roman Catholic orders. Peru has one Protestant missionary, Uruguay and Buenos Ayres Methodist missionaries. In Mexico the Baptists of the Southern States are at work, and in Terra del Fuego, Patagonia, Falkland Islands and the borders of the Amazon, the London South American Society. The Society for the Propagation of the Gospel has stations near the Caribbean sea, British Guiana, Trinidad, the Wesleyans in Guiana and Honduras. The earliest South American missions were those of the Moravians to the Indians of Nicaragua and Dutch Guiana.

Christian missionary enterprise, especially of English churches, is rescuing the West Indies from ruin. All of the more prominent denominations have missions in one or more of these islands. The Wesleyans are active in Antigua, St. Vincent, Jamaica, Bahamas and Hayti; the Presbyterians in Trinidad; Moravians in the Danish West Indies and Jamaica, where they have a theological seminary.

Looking toward Africa we find three Protestant societies, chiefly Presbyterian, at work along the valley of the Nile, one in Tripoli, two English missions among the Jews in Tunis, one Presbyterian missionary in Algeria, one Jewish mission in Morocco, the Paris Missionary Society acting in Senegal, seven Wesleyan stations on the Gambia. Sierra Leone is an English Protestant country. The colored Baptists of Virginia and South Carolina support two missionaries in Liberia, where the Methodist and Baptist churches are almost independent. On the Gold and Slave coasts we find one to whom Providence has entrusted the necessary means may feel moved to come to the front and lay down for this department an endowment sufficiently generous to enable the college hereafter to send forth her graduates, not only with well trained minds, but with physical habits so wisely formed and physical powers so developed and attuned that the sound mind shall go with a sound body, and make them men who will not easily succumb to the wear and tear of life.

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In Madagascar, whose queen is a Christian, evangelistic labor has been extraordinarily blessed under the auspices of the London Missionary Society. The Quak-

ers and the Norwegian Lutheran Society have stations here.

One writer says: "The annals of the gospel in the South Seas should be written in starlight." The majority of the inhabitants of these islands are Mahomedans, a third probably Pagans, over a million Protestant Christians and half a million Roman Catholics. Not many years ago many of these lands were the home of cannibals, but to-day Australia, New Zealand, Fiji, New Hebrides, the Friendly Islands, the Samoa Group, the Harvey Group are under Christian influence. The Philippine Islands are Buddhist; New Caledonia chiefly Roman Catholic. Buddhism holds sway over a large part of Java and Sumatra, but there are Rhenish and German missions on the latter, and a Dutch mission in the former. There are similar missions in Borneo, New Guinea, Tahiti, Wesleyan missions in the Tonga group; English missions in the Austral group. Under the American Board the Sandwich Islands have become entitled to the distinction of being a Christian country, and are the headquarters for a large proportion of all the mission work throughout Micronesia. The English Episcopal church has missions in the Banks, Santa Cruz and Solomon Islands.

We pass to the Northern hemisphere. Japan was closed to foreigners until 1853, but before that time there had been Roman Catholic missionaries there. In 1873, the edict against Christianity was removed, and to-day there are Episcopal, Methodist, and Presbyterian mission stations clustering around the eastern and western capitals, comparative freedom is allowed to evangelizing efforts and to the public profession of conversion. Old faiths are being broken down, and the increase of infidelity is one of the most alarming features of the nation. Three of the leading instructors in one university are materialists and atheists, and the daily and weekly papers indicate a strong popular tide in this direction. Christian teachers are needed as well as Christian missionaries.

China has missionaries scattered among its hundreds of millions from Canton to Peking, from Shanghai to Han Kow. Roman Catholicism, notwithstanding its errors, has done much towards the evangelization of China, but the aggregate of Protestant missions is much greater, although the number of missionaries employed by each is about the same. All the provinces are open for the reception of Christianity, and almost all missionary societies are represented, the most important being English, Scotch, American, and German. There is pioneer work in Western China. In China inland missions, many of the workers are college graduates. A decree lately issued protects the missionaries, and explains that the Christian religion teaches men to do right and should therefore be respected.

In Siam Buddhism has more complete sway than in any other country except Tibet, but the king is favorable to missionaries, and all restrictions have been removed. The Presbyterians labor chiefly among the Siamese themselves, and the Baptists among the Chinese population of Siam.

British Burmah is ruled by a chief commissioner, a Christian Scotchman. The missionaries are mainly from Germany and America, and include Baptists, Methodists, and those sent by the Society for the Propagation of the Gospel. No other five millions of population in all the world have been blessed with so many able Christian teachers, yet the work done, and comparatively speaking, has not been very successful.

The American Baptist Union has been quite successful in Assam.

Modern Christian missions have had their largest development in India. There is a large number of European and American missionaries, representing 35 Protestant societies, with 450 central stations. Baptist missions have been greatly increased in the last few years. Official opposition has been overcome, and India is occupied from Ceylon to the Himalayas, from the mouth of the Ganges to the Vale of Cashmere.

The circulation of the scriptures is one of the bright features of the work in Persia. The Presbyterian and American Bible Society carry on the work. The results have been small, but the outlook is good, and the influence of Christian teachers is spreading throughout the country.

The Afghans are treacherous and revengeful, but hospitable, generous, and brave. They have a good translation of the New Testament, and there are Episcopal mission stations among them.

Arabia is open only in the British Protectorate of Aden, where there are medical and Biblical missionaries.

The Church Mission Society operates in Constantinople and Palestine. At Jerusalem, a handsome Gothic building, Christ's church, built on Mount Zion, was dedicated in 1849, and services are conducted there in Hebrew, English, German and Spanish. In Northern Palestine there is a British Syrian school and Bible mission. The Edinburgh Society has a medical mission in Nazareth, Tiberias and Damascus.

In Asiatic Turkey there are Protestant colleges at Beirut, Smyrna and other places. In these Bible lands prominent denominations have missionaries, many of them being American citizens. In Chaldæa, Mesopotamia and Babylon

there are strong Roman Catholic physical distress, and are needed.

The religious situation in Catholic Europe is in a drift toward missionaries and missionaries are needed.

In Turkey all publication press except the ed. There are some churches, but they are missionaries and missionaries are needed. The religious situation in Turkey is in a drift toward missionaries and missionaries are needed.

A ministerial missionary work in great need of it, for only in every temple of the homes, and to be possessed of extraordinary power. But there is a mass of evangelizing for leaders. A doing what they Greek church is open it promotes the circle.

In Austria there are missionaries who are work they perform, tested by the authorities and assaults of mobs.

There are several in Bohemia, and American missions.

In Italy foundationally prosecuted American Baptists, Methodists and other Episcopal church on Christmas day, church near the There are ten many of the towns.

Evangelistic work great difficulty in Spanish Evangelical and connected with Presbyterian, and The American Board Union are much few Spanish stations.

Catholicism in France, but infidel churches are established, and church connections have been are 41 Protestant France.

In Switzerland Protestants than Catholic liberty of creed and The other countries Protestant, all have ties and supporting aries.

There are Moravian missions to the Esqu Labrador and the Behring's Straits.

In Canada the missions among the first founded and the tribes; the Methodist of Manitoba; the among the Indians Quebec to the Pacific the Arctic ocean; the French Canadian, the and the Grand.

We will notice unoccupied fields. In Alaska there three Presbyterian there seems to be Siberia is not a gion. There are try which have a barley and oats, villages and cities.

ing part of the Siberian exiles, of their descendants ary in Siberia.

Other unoccupied Africa, Congo River people are treacherous; the home of the negro, territories India, Independent large fields in climate and Thibet and is close upon account mines.

When we consider not see a glimpse the mission field and the harvest through God's few have done never all be voice—the increase to us is the response to these people.

Acknowledgment I wish to thank Rawdon church beautiful for our wishes to express for box. May God

—Did you ever have some might till they were full Ayer's Sarsaparilla it at the start, those who give trial.