

MESSENGER AND VISITOR.

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C. GOODPASTER, St. John, N. B.

Messenger and Visitor

WEDNESDAY, FEBRUARY 13, 1889.

And now concerning the collection. This is a matter of no little importance. Paul thought it of importance in his Epistle; for he mentions it in connection with his treatment of the grandest truths. He made it a part of his work while laying the foundations of Christianity around the shores of the Egean. But even as important as it was for the purpose Paul had in view—to assist the poor saints at Jerusalem—we believe that not less, but more momentous consequences are depending upon contributions to the funds of our great enterprises of to-day. The objects for which we want money more nearly touch the soul needs, which, after all, are of incomparably more moment than those of the body, as much as these appeal to sympathy and should not pass unheeded. Consider the extent of our work. It reaches around to the other side of the world, and touches the spiritual and eternal destiny of millions of Telugus. It aims to extend a helping hand to weak churches all over our provinces, as they seek to build up Christ's kingdom. It also aims to establish centres of light and power in destitute places, everywhere. The accumulating effects of this upon the soul life of the present and the future, can estimate? It also proposes to see to it that the education of our promising youth shall be where the inner life shall be cultivated and the men and women made most earnest and faithful in the work of God. These and other objects give our general denominational work a grand reach in its breadth and its grasp into and upon the future.

For the successful prosecution of all this we are depending, under God, upon the consecrated liberality of our people. We have but little vested funds from which to realize an income. There must be a generous response, month by month and year by year, or all this grand work will be hindered. We hope the day will never come, when our great enterprises shall not need to be laid continually upon the tender Christian sympathies of our people. The appeal and the response to it are necessary to the spiritual life of our churches. Churches and individual Christians thrive spiritually as they keep their inner warmth alive by generous response to the claims of the needy. There is only one class worse off than those who have no calls made upon them to help on God's work, and that is the class that hear the appeals and shut up their bowels and mercies. Let all our pastors remember these principles and see to it, as far as they are able, that all their people have the claims of the more general work of Christ's Kingdom placed before them, and that all be induced to make a more or less generous response.

Just half our Convention year has expired; have all our churches taken up this most important matter of raising funds for the great and far-reaching enterprises we have on our hands and hearts? Have all the localities as mapped out by the Associations at the request of Convention, organized for mutual helpfulness? Have all our pastors presented the needs and claims of the various works to their people, and adopted the plan they think best for securing the largest possible contribution? Finally, for each individual has his responsibility and privilege from which no one else's neglect can deprive him, have all our church members done their part? The time is passing; the burdens of the Boards are growing heavier; let each and all come up to the help of the Lord, and let them do so at once. We are sure this urgency is in the line of the Master's will and therefore speak earnestly. From many very creditable returns have come in. Let them come in from all our people.

THE WEEK.

There is very little news of any importance this week. A little more interest is developed in the Parnell Commission. The *Times* is now presenting its evidence that the Irish leaders sympathized with the League in America, knowing that the League favored dynamite and revolution in Ireland. The most important evidence is that of a government spy, named Beech, who assumes to have joined the League and to have become thoroughly acquainted with its inner workings. It is evident that Parnell and other leaders received money from the League; but no conclusive proof has been adduced that they sympathized with the violent measures of the organization.

Parnell's suit against the *Times* in the Scotch court has been dismissed on the ground that Walter, being one of a co-partnership owning the *Times*, arrested against him as an individual are invalid. Parnell has appealed. The

deliberation of British law processes is seen in the fact that the appeal will not be heard until next summer.

The sensation of the past few days is an article in the *Contemporary Review*, entitled "The Bismarck Dynasty," since found to be from the pen of Mr. Stead, editor of the *Pall Mall Gazette*. A more daring and savage personal attack has rarely seen the light. Count Herbert's scandalous entanglements in his youth, and his brutal exclamation on the death of the late Emperor, "We shall have no more petticoats meddling in politics now," are fearfully dwelt upon; together with the Chancellor's good reasons for wishing the death of Frederick. The present Emperor is shown to be "an apt pupil of his cynical master, who found no difficulty, moral or sentimental, in treating his mother-in-law as Count Herbert's own heart." The chief sting of the article, according to the *New York Sun*, "is the innuendo that Bismarck desires to force the hand of the nominal ruler, and bequeath to his descendants a species of prescriptive right to supreme executive authority." If such be really the dream of Bismarck, it must be galling to have it revealed; and if not, the imputation must be exasperating in the extreme.

An incident last week shows the bitterness existing between France and Germany. It seems that the German authorities at Straßburg refused a passport to a French army sergeant to see his dying mother. The sergeant's superior officer issued a general order of the day commenting on this action. This has raised quite a breeze.

Boulanger seems to be conducting himself with great moderation. He did not appear in the Chamber of Deputies, after his great victory. The ministry have been able to obtain a vote of confidence, and propose a measure to have a change in the franchise, which, it is supposed, will be unfavorable to Boulanger. Boulanger has just returned to Paris, supposing his presence to be needed there. It is said that on the night of the Boulanger election, Premier Floquet proposed to the cabinet that Gen. Boulanger be arrested as a conspirator against the Republic. The majority of the members agreed, but De Freycinet, minister of war, protested, exclaiming, "why do you want to drown yourselves in blood?" The matter then dropped. The Paris correspondent of the *Times* believes that the story is true, although it is certain it will be denied.

There are disturbances in China. Mobs have wrecked the houses of Europeans in several places. This may be partly due to the pressure of famine, which often inclines to violence. It is probable, however, that it is the fruit of the action of the United States in breaking their treaty obligations with the Chinese and enforcing their exclusion.

The Nicaragua Canal Bill has passed through Congress. At Ottawa little has yet been done, except to bring in reports, etc. The most interesting document is the estimates for the year. They foot up \$35,410,280, \$329,000 less than last year. The chief reduction is in the item of public works, amounting to about a million dollars.

The action of the government in increasing the freight charges on coal over the Intercolonial is a great blow to the coal mining industries of the Maritime Provinces. It will about annihilate the trade with the Upper Provinces. Springhill mines have shut down for a time. There will be great distress among miners, who will be thrown out of employment in great numbers. It is to be hoped that the government may not persist in this new rule. Even if the present rates are not paying, it must be remembered that our people paid the proportion of the cost of the C. P. Railway, which is no benefit to them.

Home Missions.

Money collected by Rev. P. S. McGregor, general missionary, from Sept. 15th to Oct. 18th, 1888:

Mr. Behit, Liscomb Mills, \$2.00; Col. at Liscomb's Mills, \$1.62; do. Marie Joseph, \$1.53; do. Moser's River, \$3.45; do. Herrigan Cove, 45c; Mr. William Moser, Moser's River, 90c; Miss Fulton, do, 50c; Master Robie McAnn, do, 25c; Mr. C. Woodin, do, 25c; Eneas G. Moser, do, \$1.00; Mrs. Eneas G. Moser, do, 50c; Mrs. R. McMann, do, \$1.00; Mrs. Geo. McDonald, do, \$1.00; Annie Moser, do, 25c; Mrs. McMann, do, \$1.00; Miss B. McMann, do, 25c; Mrs. Bessie McMann, do, 50c; Miss Letitia Romphay, do, 50c; Miss Maggie McMann, do, \$1.00; Robert McMann, do, \$1.00; Geo. McDonald, do, \$1.00; John Fraser, do, 50c; A. F. Smith, do, \$1.00; Edward Moser, do, 50c; A. Friend, do, \$1.00; M. McMann, do, \$1.00; J. W. White, do, \$1.00; J. A. Moser, do, 50c; W. Pye, do, 50c; Mrs. W. Pye, do, 50c; A. Friend, do, 50c; Mrs. McKennie, do, 25c; Mrs. Smith, do, 10c; Allan Moser, do, 50c; Miss Emily Moser, do, 50c; M. Jewers, do, \$1.00; Col. in St. Mary's, \$2.71; S. McKen, do, \$1.00; Dea. J. McKen, do, \$1.00; Dea. Adam McKen, do, 50c; G. T. Sibby, Colchester Co., \$1.00. Total, \$36.11.

Money received by Rev. J. Wallace, general missionary, for the four months ending Dec. 31st, 1888:

Col. New Tusk, per Bro. Palmer, Sept. 2, 1888, \$5.35
" Dartmouth, Sep. 3, less expense 1.30
" Port Greenville, Sept. 16, 1.39
" Apple River, Sept. 19, 4.15
" Advocate Harbor, Sept. 23, 3.12
" Apple River and Salem, Sept. 23, 7.03
" Farnboro church, per Rev. J. W. Porter, 5.00
" Port Elgin and Bay side, Sep. 30, 4.46
" Apple River, Oct. 14, 4.46
" " " " 21, 4.61
" " " " 28, 3.38
" Advocate Harbor, Oct. 31, 1.25
" " " Nov. 4, 2.00
" Spencer's Island, Nov. 4, 58
" South Musquash, Nov. 18, 1.75
" Hampton Village, Nov. 22, 2.64
" Dea. David Thompson, Chance Harbor, 1.00
" Col. Dupper Harbor, Nov. 25, 1.03
" Chance Harbor, Nov. 25, 1.00
" Alex. Dick, Macareen, Dec. 2, 1.00
" Col. Macareen, Dec. 2, 1.00
" Back Bay, Dec. 2, 39
" Upper St. George, Dec. 9, 4.35
" St. George, Dec. 9, 4.35
" Beaver Harbor, Dec. 16, 3.11
" " " " 23, 3.11
" Tobias Cross, Beaver Harbor, 4.65
" Col. Newcastle and Derby, Dec. 30, 4.65

These contributions are given not as regular donations to Home Missions, but as payment for work done on the fields where the general missionaries labor. Their instructions are to make their work as near self-sustaining as possible. Very few communities, however, pay in full for the time spent with them. Any one wishing to make a donation through them to the general fund should so instruct them when handing in the donation, so that they may report it to me as such, and they receive credit for the same.

A. C. GOSNOLD,
Cor. Sec'y H. M. Bd.
Hebron, Jan. 29.

Some Halifax and Dartmouth Notes.

The annual joint meeting in the latter part of January in the Dartmouth church (Pastor Williams directing) of the Women's Missionary Aid Societies of Halifax and Dartmouth (five Societies) should have been mentioned in your paper earlier than now. Some account of it may even now be profitable. Rev. W. H. Cline outlined in a ten minute address "our grand opportunities" especially for Foreign Mission work, so many fields opening so great a demand for the Gospel.

Rev. E. T. Miller told us "how to meet these opportunities" by renewed energy in the work, by sending more men and women, by supplying the means necessary for their equipment.

Rev. J. W. Manning spoke eloquently of "the encouragements and needs of our own field." First the command is "Go." Second that word is sanction, approval, direction. "Lo I am with you." It is an abiding source of encouragement. Then there is the success which has already attended our work. The \$40,000 or thereabouts already raised through the Aid Societies betoken that there has been much prayer, much real work, much light and knowledge gained. What are the urgent needs? More workers, more men and women on the field. The force now is not equal to that of five years ago. Fifteen all told constitute the Upper Province Baptist Foreign Mission force. We have only eight. We need three more ladies to go out at once. The demand is imperative. We need at home more information as to the work on the field (not a word, it was stated from the Foreign Mission Board in your paper since the Convention; how is that?). We need more consecration, more effective leadership, more money.

Rev. A. W. Jordan sketched the "needs of the home field." Chiefly we need a willingness to spend and be spent for our Master. The more active we are in Home Mission work, the more devoted we shall be to Foreign Missions.

"What the Women's Baptist Missionary Union is doing to meet the needs of Home and Foreign fields" was the subject of Mrs. Manning's excellent address. Their work is known to your readers. It is worthy of unrestricted praise. What the Aid Societies of Halifax and Dartmouth are doing to forward the good work was shown by the several Secretaries of those Societies. And then the question was to have been discussed by Miss A. E. Johnston, "Is this all we can do?" and would have been but for want of time. Let each one answer for himself and herself. It is a glorious work and calls for all we can do by money, men, women, advocacy, prayer and work.

Nearly all our churches of city and town are meeting for prayer and persuasion more frequently than is their custom. And many are being aroused to a sense of their need of salvation and some are accepting the offers of the Gospel. A number await baptism in Dartmouth. The North and Tabernacle churches are swelling their numbers continually, and the general outlook is hopeful. The First Church reports clear advance of 11 members for 1888, bringing their numerical strength up to 288, the highest point it has ever touched.

The removal of Prof. Alexander from Dalhousie to Toronto and larger enrolment shows how money tells. But our Presbyterian friends need not be discouraged. They are entitled certainly to the credit of being the means of graduating the Professor to higher honors. Meanwhile Dalhousie is doing a good work, and what with the Provincial revenues on

which it started and the large benefactions which it has since received, it may continue to hold in its faculty men of at least average ability and efficiency. The University is fairly meeting a felt (Presbyterian) want and the discouragement of occasionally losing an unusually brilliant man should be borne with a light heart.

Feb. 7. OBSERVER.

Dedication at Ohio.

The beautiful new meeting house at Ohio, Yarmouth, N. S., was opened for Divine worship on Sabbath, Jan. 27. The morning gave evidence of rain, which came on at noon, preventing many from attending who had calculated to be present. At the hour, the Rev. F. F. Adams, pastor of the First Baptist Church of Yarmouth, arrived and according to previous appointment, preached an admirable sermon from Revelations 1st chapter, 24th verse.

After the sermon, the preacher stated the sum due on the house and proposed that all who could contribute a dollar, and those who could not, fifty cents, himself heading the subscription with his dollar. A good collection was taken, after which Bro. A. Cogswell offered the dedicatory prayer. Brethren Corey and Caldwell were present and took part in the services.

In the afternoon, Rev. F. M. Young preached a very interesting sermon from Zach. 14: 20, 21. After the sermon, two brethren who had been chosen by the church to fill the deacons' office, were ordained. Bro. Caldwell offered the prayer and Bro. Corey addressed the newly made deacons on the duties of their office.

In the evening, Rev. D. K. Simpson came through the heavy rain and preached a good sermon from John 20: 21, "As my Father hath sent me, even so send I you."

Morning and afternoon we had this beautiful house filled, and all, with attentive hearers to the precious truths preached by the servants of God. We had good music. Mr. Kinney of Yarmouth, presided at the organ during all the services. Thus closed a very happy day for the Ohio church. May the Lord fill this house with His glory.

Brother Isaiah Crosby, of Ohio, the master builder of this house, and Bro. Goudy, of Maitland, the painter, have proved themselves workmen indeed who need not be ashamed.

J. A. STUBBART.

Rev. Henry Alline.

In the very able review of the Canadian Baptist Hymnal which appeared in last number of the *Messenger and Visitor*, the writer desires proof of the authorship of "Amazing sight! the Saviour stands," as attributed to Rev. Henry Alline. Two questions at once arise: Did Alline possess ability for poetical composition? and is this hymn to be included among his efforts in poetical production?

It is true Henry Alline was not a college bred man. But Nova Scotia has produced some remarkable men from a literary standpoint who were not privileged with university training, and Henry Alline is to be accorded a place in that number. He was from his childhood to the extent of his opportunities, a diligent and thoughtful student.

"When I was about nine years of age," he writes in his journal, "I began to read much in the books that I could understand. . . . When I was about ten, I had got something of a theory of religion, but it did not satisfy me. . . . I now began (from fifteen to seventeen), more earnestly than ever to seek this unknown God, praying every opportunity; I did read and study much, by which I soon attained to a great theory of religion for one of my age, and got a considerable Babel built up; but, oh, the temptations and trials that I now began to fall in, which almost drove me to despair. I first began to be puffed up with a conceit that I was endowed with uncommon gifts and powers of mind, which if improved, I should be able to find out and fathom that long hidden mystery, Eternity. I began to embrace the temptation, and to pursue the hidden mystery and dive for the bottomless ocean. Soon did the devil with all his wiles control.

The active powers of my deluded soul. Presumed to unfold the deep unknown, To all, but the eternal God alone.

O eternity, eternal, unfathomable eternity! The joy of the righteous, but the dread of the wicked! I now spend hours and hours pouring out this unknown mystery, not expecting to find any period to this never-ending duration; but that I might find the consistency of an endless duration and the nature of it; for I did not believe that eternity ever had any beginning or should ever have any end, but expected to get so far into the mystery as to see clearly how it was that eternity was in itself a duration without beginning or end.

These reflections are continued for several pages in the journal, and are evidence of his great intellectual activity. He was undoubtedly endowed with wonderful natural gifts for the pursuit of philosophy. But thought of a distinctly philosophical character ceased through a dreadful misconception.

"Thus I was hurried and driven by the devil and my own heart, almost to despair, and nothing but the mighty power of God kept me from laying violent hands on myself; and although I began, sometimes to be convinced that it was a mystery that never was nor never could be known or unfolded by man or angels; yet when the devil would come again with his infernal snares and tell me that I had almost

found out the mystery, and that if I would try once more I might unfold the whole, I would again summon up every faculty of my soul to follow the suggestion.

So like a fool, swift for destruction bent, Then re-inforced and to the battle went; Nor would retreat until a venom'd dart Turning with fury to my bleeding heart; Then would my tortur'd soul despairing cry,

Forgive me, Lord, and save me lest I die!"

This is the first published attempt of Mr. Alline in the way of poetical expression of his thought. There is certainly here to be found strength of utterance in the realm of poetry which, if developed, might lead to the production of a hymn of the character of the one in question. From the age of seventeen until he entered his twenty-fourth year, he continued to read, study and dispute much about religious themes. At the age of twenty-five he writes:

"Redeeming love broke into my soul with repeated scriptures with such power that my whole soul seemed to be melted down with love. . . . O how I now desired to be for God and Him only, and to live to His glory and the good of souls. O let my days and all my hours be Thine, And lead my hungry soul to truth divine."

He now desired to proceed to New England to acquire more learning. The vessel in which he intended to sail was seized, and his departure thus delayed. Meanwhile his brother-in-law persuaded him that if he were called to preach the gospel he ought not to wait for any more learning. Thus he was led to enter immediately upon the work of the ministry. From this time until shortly before his death, with but brief interruptions, he continued to travel and preach throughout the Maritime Provinces. But his pen was by no means idle. The first production was probably that of the "Two Mites," in which he presents his views of ordination. Twice he visited Halifax in regard to the publication of a work. When at the mouth of the river St. John he writes: "I preached on the Sabbath, remained there until the next Sabbath-day, and spent my time in a chamber by myself, chiefly at my pen, which may be a blessing to some when I am gone."

And on the next visit to the same place—now the city of St. John—he also says: "I preached among the people there, and spent all the time I could with my pen." It was on such occasions that he was enabled to prepare his manuscript. The opportunities for such work were certainly not of the best, but they were constantly improved.

The two books to which Henry Alline chiefly devoted his time for literary production are undoubtedly his "Life and Journal" (Boston, 1806) and his "Hymns and Spiritual Songs." The former throws much light upon the latter. The poetical quotation already made has been taken from the opening pages of this Journal. But from the beginning to the end of the book, upon page after page, the author gives expression to his religious thought in poetry. Indeed, it would seem, from the readiness with which poetry is employed throughout the entire work, that it was scarcely more difficult to the writer than prose. Delayed by a storm in Annapolis Basin, he writes:

"Blest be the hand that stills the swelling tide, That man with tottering barques securely ride; Or else for them provides some sheltering bay, Guarded from danger till the storms allay."

In Wilnot, while sitting in the door of a house, a large elm is struck by lightning, of which he says:

"O the great goodness of my Maker, God, To send the flaming sheets of fire abroad; Make rugged elms and stately trunks endure The blazing shock, while I am held secure."

The following is simply taken at random to fairly illustrate the average poetical production with which the pages of the Journal abound:

"Witness, O land, the goodness of my God, And every creature spread His name abroad. Witness, ye silent arbors, where I rove, How often there my soul has found His love."

And silent valleys, where lonely hours I trod, How often I enjoy'd the smiles of God. Witness, ye turfs of moss, where often I have knelt, and found my blest Redeemer by."

O the sweet wonders of that blood divine, That make all things, and life immortal, mine."

Or again—
"Ten thousand thanks I owe, but ought to pay To that kind hand, that guards my dangerous way."

These are simply the expressions to be found in a daily Journal. Such testimonies from his life certainly suffice to prove the possession of a poetical temperament and of constant hymnal production.

The visit to New England by Henry Alline preceding his active career was prevented, but it was on a journey to this land that he was destined to close his ministerial labor. He had set out for Boston after a severe sickness, from which he had not fully recovered, and was preaching in the various towns on his way when he was again prostrated by illness at the house of the Rev. David McClure in North Hampton, New Hampshire. It was here he died on 2nd Feb. 1784, and was buried. A most interesting and pathetic account of this last illness is contained in two letters of Mr. McClure to William Alline of Falmouth,

who was the father of Henry Alline. Mr. McClure here writes concerning Henry Alline that, "Growing weaker and expecting death approaching, he committed to my care his papers and effects: with directions to be careful of a number of hymns which he had prepared to publish, and to write his friends." In the second letter Mr. McClure says: "Your son gave me a particular charge with respect to a number of hymns, which it was his desire to be published, for the benefit more especially of his friends in Nova Scotia." These "Hymns and Spiritual Songs" by Henry Alline, late minister of the Gospel at Falmouth, in Nova Scotia, were printed at Dover, N. H., and had reached a third edition in 1797. Among these hymns is to be found:

"Amazing sight, the Saviour stands, And knocks at every door, Ten thousand blessings in his hands, For to supply the poor."

At the close of the work there is given "A short account of the death of Henry Alline, the author of the foregoing Hymns." They certainly constitute a wonderful production in hymnology. It contains five parts with an average of from ninety to a hundred hymns in each part. The first book is devoted to man's fallen state, the second to Gospel invitations, the third to the new birth, the fourth to the joys and trials of the soul, and the fifth to Christian triumphs. It is the third edition which is before us. In this it is true there are some enlargements; but as the hymn in question is No. 37, in Part 2, it could hardly have been added in such a place. The general character of the hymns is such, however, that this one might well have been produced by our author. In Hymn 23, Part 2, we find:

"Jesus we love Thy name, And Thee we will adore, And when we feel this heavenly flame, We long to love Thee more."

Again in Hymn 56, Part 2, on a call to sinners:

"Awake ye dying souls, awake, Behold the Saviour stands, Now at your door and off doth knock, With pardon in His hands."

The hymns scattered throughout the work on "non-essentials" could have no author except Henry Alline. The thoughts expressed in the Journal are, moreover, in entire harmony with those of the hymns. Such are some of the proofs that may be produced in favor of the authorship of "Amazing sight, the Saviour stands," by the Rev. Henry Alline, and it is our belief that an examination of these hymns by an expert in hymnology would but further confirm the evidence here adduced.

BENJAMIN RANK.

Cambridge, Mass., Jan. 31.

Missionary Correspondence.

DUNSMOUTH, N.B., Dec. 9, 1888.

Yours of October 20th came to hand a week ago, and I have been waiting till I should find leisure and feel in the mood to reply. This is Saturday evening. I have just come in from work in a village near, and before lying down for the night I will begin a letter at least. I might almost date it from "Nowhere," for I am midway between two villages, a mile apart. I do not like to be so far from the people, as they will not come to see me; but in this case there were no trees near the village where I intended to remain, and when we were through with our forenoon's work and came to the village at midday, I found no tent pitched, but my bandies away out here in a mango grove. Rather than hunt round for another place, I quickly set to work and got our tent up, and was soon inside of it. I have been out on the present tour 16 days. I had started on the same trip before, and had spent eight or ten days, when the rain drove me home for a week. Our objective point was Palkondah, where the young man lived who has lately been baptized and where he is anxious to settle and work. It was partly to see what prospect there was for him to do so that I was rather in a hurry to visit the place. His father has not yet come out, and from all I can gather he will join the London Mission. Mr. Giffin has helped him a little in a law-suit, and has got him to promise to be poured by him. I did not know this till after I arrived there. I had asked Bro. Archibald to meet me there partly to consult about our work and workers and partly in expectation of meeting Mr. Giffin. I had a card from B. Gurana, the young man's father, saying Mr. G. was to be there in two or three days. But, I am sorry to say, he did not make his appearance. After being at Palkondah four days a letter came, saying he would not be there till January. He commiserated B. Gurana on the division that had come into his family from his son having joined the Baptists. Bro. Archibald met me and we spent six days at Palkondah and in visiting the surrounding villages. Crowds of people came nearly every day, and many heard the Gospel. The Sunday we spent there was a very interesting day. I was about sick myself, but Bro. Archibald and the helpers did good work. In the afternoon I should think nearly 400 people gathered. Some Brahmins came to ask hard questions, but showed a better spirit than usual, and their questions opened the way to

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