

to hear our brother preach in St. John, he dwelt with power upon the fact of the eternal purpose of God in Christ Jesus and upon the connection of the people of God in all generations with that eternal purpose of grace. As Abraham received blessing, not for himself alone, but that through him all nations might be blessed, so it is today with every church and every individual. We are blessed, not merely that we may be happy in Christ, but that we may be a channel of blessing to other souls and other nations. This is the Divine Purpose, this is the Call of God. It is only as we are in line with this purpose—only as we are obedient to this call—that our individual lives and our churches will escape the withering blight of selfishness and share in the blessing of Abraham.

—Writing in 'The Standard' of the Church's use of the Christian Journal, Spenser B. Meeser says: I have sometimes thought that I should like to make the experiment of having my church, instead of giving me an assistant pastor, place a copy of such a journal in every family represented in the church and parish. It could be done by the Church for as small an amount annually as an assistant pastor would cost and would be an interesting experiment. I should expect that the church that tried it once would continue to do it. It could be managed as easily as many other problems of the Church's finance, and in addition to giving a valuable aid to the members would go a long way toward solving the problem of the adequate support of our high-class denominational journals. From such a journal, especially if it were sent to every home, no result would come which is more significant than this, that the journal would lift the members of the churches out of local, proscribed, we might almost say, colloquial environment and temper; and bring them into something of the broader, richer, cosmopolitan experience. . . . Christianity is too large to be fully or adequately interpreted by a single man. Many churches suffer from the unavoidable colloquialism of a single ministry. . . . Every thoughtful minister is oppressed with the sense that, do his utmost, there are fields of experience and aspects of truth which elude his heart and mind, which nevertheless the people ought to be acquainted with, and for which only the ministry of another preacher is competent. . . . No single or triple means within the reach of the church and the minister can compare with this single influence of the Christian Journal. It is a pulpit extension. . . . It puts the pulpit in the home. It does more than that, it erects many pulpits there and gives a wide sweep of Christian truth to the people.

Acadia Notes.

THE SPIRITUAL HARVESTING.

I wired you on Monday last that Pastor Hatch had baptized on Sunday evening, the 17th inst., on the confession of their faith in Christ, twenty young men from the College and the Academy. On Sunday evening next, the 23rd, fourteen young ladies will follow Christ in baptism, thirteen of these being students of the Seminary, and one a member of the College senior class.

Some of the students will go to their homes at Easter to be baptized in the home churches. The indications are that the work will prove deep and abiding. The regular meetings for social worship held during the present week have been full of inspiration and helpfulness.

THE FORWARD MOVEMENT.

It is gratifying to be able to announce that the collection of the third fifteen thousand dollars has been completed, and that the fact has already been certified to the American Baptist Education Society. This means that there has now been collected on the home field the sum of \$45,000. Add to this \$7,500 already received from the Education Society, and \$3,750 now due from the Society, and we have a grand total of \$56,250 already raised on account of the Forward Movement Fund. There now remains the raising of the last fifteen thousand at home, which, with the final instalment from Mr. Rockefeller, will crown the movement with complete success. The last stage of the journey will doubtless prove to be the hardest, but hard or easy nothing short of completeness is to be thought of for a moment. I shall desire, however, to write more fully on this matter a little later.

Wolville, March 21.

T. TROTTER.

Horton Academy.

DEAR MR. EDITOR:—Mr. Gale has come and gone. But the Academy will remember him for a long time; for, under God, his work among us was productive of one of the greatest revivals in the history of our school. About twenty young men took their stand for Christ for the first time. Eleven of these were baptized last Sunday, and others are to follow. As a result of the spiritual awakening there will also be additions from the ranks of the students to the local Methodist, Presbyterian and Episcopal churches. All our hearts were made glad by this remarkable manifestation of the power of God.

I marvel when I recall the disparaging remarks as to the usefulness of Horton Academy which continually came to my ears during the first year of my incumbency of the principalship. In what other kind of school would such a remarkable work of grace be possible? Is such a school not worthy of some sacrifice on the part of the denomination to whom it belongs?

The spirit of God was very manifestly working among us before Mr. Gale came. Two boys had already declared themselves on the Lord's side. The field was ready to the harvest and well was it gathered in.

Pleasant indeed to me will be the task of writing to the parents of my boys of the change in their lives which is to mean so much to them.

The ordinary work of the school is getting along well, but—how much we need proper class-rooms and sufficient dormitory accommodation. I comfort myself by the thought that these externals do not make a school, and that no principal could have a staff of teachers more truly devoted to their work and to the best interests of the school.

H. L. BRITTAIN, Prin. H. C. A.

Wolville, March 10th, 1901.

Kansas Letter.

So much has been said during the past three months about Mrs. Carrie Nation and her achievements with her celebrated hatchet, that you may not be averse to a few words on the subject from "the seat of war."

In connection with this entire matter several wrong impressions have gotten abroad. One is that the prohibitory law is a dead letter in Kansas. Nothing could be farther from the truth than this. There are, it is true, some places where the violation of the law is winked at by the authorities—at so much per wink. But in the main the law is well observed throughout the State. This makes the presence of "joints" all the more noticeable where they do exist. When the present (or rather, recent) agitation was at its height, F. M. Stahl, chief of police of Topeka, made the statement publicly that the total number of "joints" in our city was 37. Most of these places were restaurants and billiard halls where a little liquor was sold on the sly. I think it was about the same time that the MESSENGER AND VISITOR stated, presumably on the authority of some Eastern paper, that Topeka had 120 places where liquor was illegally sold. It should be remembered also that all the stock in trade of these 37 places would not be sufficient to fit out one legalized saloon in Chicago and St. Louis.

Considerable sympathy has been wasted on the "poor jointists" whose beer, whiskey and fixtures have been smashed. The value of the property destroyed has been most grossly exaggerated. Some papers have said millions of dollars—which is simply absurd. A very few thousands of dollars would cover it all. And the jointist is rarely the loser. The typical Kansas jointist does not own anything to lose, and does not want to. His poverty is the secret of his success. All bar fixtures and liquors are furnished him by brewers and wholesale houses in Kansas City, Mo., and he simply acts as their agent. He carries only a small stock, which is replenished by frequent shipments from headquarters. So when the police make a seizure, or the "smashers" make a raid, they find very little to seize or smash. When a jointist is fined, the fine is generally paid by the wealthy firm back of him. He has nothing to lose and everything to gain by the illegal traffic. Add to that the business is carried on in a back room or upstairs, where only the initiated are admitted, and it will readily be understood how difficult it is to entirely get rid of such places. In some cities, notably in Leavenworth and Wichita, a bolder course is pursued, but this is the exception and not the rule.

The impression has also gone abroad that Kansas prohibitionists in a spasm of frenzied despair have generally adopted Mrs. Nation's hatchet plan. Let us hasten to assure you that Mrs. Nation, like some other noted or notorious Kansas people, has been taken much more seriously abroad than here at home. Her following is by no means large, and there is no great faith in her methods. True, her raids have stirred people up on the subject of prohibition—that was inevitable. She has had her imitators in Kansas and in scores of other States. We can but pity so-called temperance people, whether in Kansas or elsewhere, who need such measures to rouse them from their lethargy. But the vast majority believe that the ballot is still more effective than the hatchet for securing permanent results. Mrs. Nation is a good woman, an earnest woman. Her piety and courage are unquestioned, her wisdom—but that is another story. That we have some municipal, county and state officials who are very lax as to the enforcement of our prohibitory law cannot be denied; and Mrs. Nation's campaign has attracted attention to these, and we believe will lead to the retirement of some of these from public life at the next elections.

Agitators like Mrs. Nation may come and go—and they both come and go in Kansas—but the sober, common-sense and vigilance of the people abide, and it is upon these qualities that the enforcement of prohibition and every other good law must depend. We are just now in the throes of a city election. The election of mayor and city council is an important matter for temperance people, since the enforcement of the law within the city rests with them. The mayor appoints the chief of police and the police judge. Our present mayor by a strange inconsistency appointed an excellent chief, but perhaps the worst judge the city ever had. He always lets jointists off easy, imposing in every case the minimum fine when they are found guilty. It makes a big difference to a jointist (or rather to his employer) whether he is fined \$100 or \$1500. In this city a nomination by the Republican party is practically equivalent to an election. At the primary held, March 9th we nominated for mayor by an overwhelming majority a man pledged to rid us of the joints. "Dry" candidates to the city council have been nominated in almost every ward. Mrs. Nation, who is now a resident of our city (under \$2000 bond not to do any more smashing), opposes this candidate for mayor because he is not radical enough as to methods to suit her. The "Home Defenders," as her special followers are called, will probably put a separate ticket in the field and fight the nominee of the vast majority of law-and-order citizens. This will scarcely affect the election on April 12, and no doubt Col. Hughes will be our next mayor. If he redeems his

pledges, and we do not well see how he can help himself, our city will be a very uncomfortable place for the jointists who still remain.

Our legislature which has just adjourned, enacted several laws which, it is believed, will greatly help in the enforcement of prohibition. Chief among these is the "Hurrell Law," which declares that the finding of liquor and the paraphernalia for the sale of the same shall be *prima facie* evidence of criminal guilt. One great difficulty in the past has been to obtain evidence against a jointist. The patrons of joints have never been noted for their ruthlessness nor the retentiveness of their memories. But under this new "search and seizure" law witnesses, other than the police officers, will in many cases be unnecessary: if liquor, bars, etc., are found, it will be proof that they were there for illegal purposes. We hope and believe that the enemies of the drink traffic will hear very encouraging news from Kansas soon. But do not take exaggerated newspaper reports of sensational occurrences as representing our best work for temperance reform.

W. B. HUTCHINSON.

Topeka, Kansas, March 13.

The Ontario Lord's Day Alliance.

TORONTO, March 23rd, 1901.

To the Editor of "THE MESSENGER AND VISITOR."

All the Societies in the United States having for their object the preservation of the Lord's Day, have united in a request to Ministers and Christian workers generally to observe the week, April 14th to 21st inclusive, as a week of prayer and instruction or exhortation in behalf of the Lord's Day, its preservation and better observance.

Would it not be a wise thing and worth while, for the Christian people of Canada to observe this Lord's Day Week, coming as it does just before the summer season opens with its round of pleasure and its more than ordinary temptations to Sabbath-breaking?

If Pastors generally would devote at least one service on either the 14th or 21st, to the consideration of the dangers threatening our Canadian Lord's Day, and what may be done to preserve it in its integrity and sanctity, adding an earnest exhortation to its right observance; and if Sunday School Superintendents, Christian Endeavor Workers, Y. M. C. A. Secretaries and the like were to give it some special place in their programmes for that week, undoubtedly much might be accomplished in promoting the great cause of the Sabbath in our country.

Earnestly hoping that these suggestions may be generally adopted and acted upon,

Sincerely yours,

J. G. SHEARER, Secretary.

New Books.

The Cobra's Den, and other stories of Missionary Work among the Telugus of India. By Jacob Chamberlain, M. D., D.D.

The author of this book has had an experience of forty years as a missionary among the Telugu people of India. He certainly possesses a rare faculty for presenting facts in an interesting garb, and in this book he has gathered stories of missionary life and adventure, many of which had been written on different occasions and published in periodicals at various times. Usually each chapter of the book deals with a particular incident and is complete in itself. The adventures which the author met with in his long missionary experiences are so well told that the reader will find it a hard book to lay down until he has finished it. At the same time the author's supreme interest in the work of missions is so evident on every page that the book cannot fail to stimulate the interest of the reader in the missionary cause. Published by Fleming H. Revell, Toronto. Price \$1.00.

The Sign of the Cross in Madagascar, By J. J. Kilpin Fletcher.

The book embodies the story of the planting of Christianity in Madagascar, the season of fierce persecution endured and outlived, and the wondrous growth which followed. In telling this story the author has allowed himself a free hand. His aim, as he informs us in a preface, has been so to tell the story as to awaken as deep an interest as if it were a work of fiction, while keeping in the realm of realities. The difficulty in writing a book on the subject which should be strictly historical, is the lack of reliable data, for such was the condition of affairs that, during a part at least of the period with which this book is concerned, no European was present to record the events as they transpired. While therefore the book traverses the realm of fact, and the author's purpose is to enable the reader to understand the process of the development of the seeds of Christianity in Madagascar, the conflict and final triumphs of the Christian faith over the ancient heathenism of the people, he has called in the aid of the imagination to some extent to supplement available historical data and to add the interest of the personal element to the narrative. The creations of the author in such a case are of course not merely fanciful but are based upon the facts as far as they are known. Whether or not the book serves the cause of history and of missions better than a more strict narration of facts would have done the reader may be left to judge, but certainly the story of the conflict between heathenism and Christianity which is here presented is a valuable and highly interesting one. Published by Fleming H. Revell Company. Price \$1.00.

Power for Witnessing. By Albion F. Ballenger.

The author of this book disclaims the purpose of setting forth any new thing. The book aims to be a teacher of diligent doing rather than a discussion of doubtful doctrine. "The message of the book is the Spirit's answer to the writer's heart-cries for power, for Christian living and labor. And from direct contact with people in evangelistic work in nearly every state and territory in the United States he has learned that his heart's cry was but one in a series of cries which will be heard from honest lips in every land by Him whose life and lips proclaim the answer." Published by Fleming H. Revell Company, Toronto. Price \$1.00.