

Sober Living.

BY CHARLES FREDERIC GOSS, D. D.

Come into my Sunday School class for one minute. I have five little men here whom I want to ask a question about temperance, and have you hear their answers. "William [Shakespeare], what's a drunken man like?" "Like a drowned man, a fool, and a madman: one draught above heat makes him a fool; the second maddens him, and the third drowns him." "Sydney [Smith], does a man need liquor to help him do his work?" "It is all nonsense talk about not being able to work without ale and cider and fermented liquors. Do lions and cart-horses drink ale?" "Theodore [Parker], what is temperance, any way?" "Temperance is corporeal piety." "Benjamin [Franklin], what does temperance do for a man?" "Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back, and vigor in the body." "John [B. Gough], what do you know about intemperance?" "Every moderate drinker could abandon the intoxicating cup, if he would; every inebriate would, if he could."

Denying ungodliness and worldly lusts (v. 12). Do as the little children used to in the Indian days, when their parents locked them in, and told them not to open the door on the peril of their lives. Put your back against the door every time Ungodliness and Worldly Lust knock. Of course, the highest kind of life does not consist in denial alone. You remember about the half-witted Scotchman who wanted to be a preacher? They asked him if he could preach, and he said, "No." "Can you marry people?" "No." "Can you bury them?" "No." "Can you baptize them?" "No." "What can you do?" "Well, if anybody proposed anything at the meeting of presbytery which I did not like, I could object." And even I can do that. There may not be all of the best of life in mere denial, but the best of life can never be attained without it. There is one thing that any one of you can do. If anybody asks you to doubt God or to give way to any evil lust, you can set your teeth and deny.

Live soberly. This does not mean that you are never to smile or laugh. Next to a good conscience a hearty laugh is the world's best medicine. But every true man, while he is all smiles and laughter on top, is as serious as the blue sky or the ocean at bottom. Life is tremendously real. It is desperately earnest. A man who is always on a broad grin is more tiresome than a hurdy-gurdy. There is nothing so awful as an eternal smirk. There is something wrong with a boy into whose eyes a solemn look of earnestness never comes. I like to see a smile fade away sometimes, while the jaw of the boy "sets" like a bullet in a mold. A world full of sorrow and suffering and injustice and death can't be laughed at all the time.

Live . . . righteously. There is never an experience through which any one has to pass in life, where, between different courses to choose from, one is not better and truer than the others. What a mystery it is, that we are never permitted to act as if it were a matter of indifference what we did! Who made life so? Why can't a boy do just as he pleases? What makes one course rather than another so imperative? You cannot resolve everything into a matter of expediency, or of profit, or of personal preference. These are things which you must do. To do that which you ought to do is to live righteously. "Rightness expresses of actions what straightness does of lines, and there can no more be two kinds of right actions than there can be two kinds of straight lines." What a beautiful and wonderful thing it is that any one in the world, the most timid little girl even, need have no fear in doing right! Never doubt, never hesitate, never tremble. Do it, that is all. Do it with a perfect serenity, and it will all come out well.

Live godly. Live as if God were always by your side. You cannot see him, you cannot hear him, but you can do exactly as Moses did,—endure as [if] seeing him who is invisible." You can live as if your mother were always with you. It is possible for every little child to carry an abiding sense of her presence. Suppose that you should set apart a whole day, and determine that whatever you did, you would perform it exactly as if Jesus Christ were walking by your side. It would be a pretty hard, slow day, at first. You would have to stop and pull yourself together, and rack your brain, and make great efforts to form this conception of what he would have you do, before every one of those thousands of acts which a busy child performs; but by and by you would think it without so much effort, and at last, perhaps, feel it without thinking. You could no more forget God than a mother could forget her little babe.—Sunday School Times.

Collections for the Ministers' Fund

A short circular has been sent to the churches through their pastors, requesting them to take collections for the ministers, widows and young children who draw from the Annuity fund. Enclosed with this appeal are the reports of the two funds which were submitted to

the Covention and which will appear in the Year Book. By consulting these reports, it may be seen how many ministers, widows and children were aided last year and also the amount which was appropriated to them.

The tide is rising. People are beginning to feel more and more the claims of the disabled of the pastoral staff. The demands on the funds this year will be even greater than last year. Will the pastors kindly bring the matter of the collections before their churches at once. The brethren who have fallen out of the ranks depend upon those now at work to raise funds to meet their just and pressing claims. The Board hopes that not one of the many pastors will neglect to urge the churches to give liberally and to give at once. The last Sunday in November is named as the day for taking the collections. If it is not convenient to ask any of the churches for help on that day, then please appoint another day. The collections may be sent to the Treasurer, E. M. Saunders, Halifax.

On behalf of the Board,
E. M. SAUNDERS, Treas.

New Books.

How to Pray. By R. A. Torrey, is published by Fleming H. Revell Company at 50 cents for the cloth bound edition and 15 cents, paper.

The author emphasises the importance of Prayer: that prayer should be a conscious approach of the worshipper to God and not a mere form of words: that obedience should accompany prayer: that prayer should be in the name of Christ, according to the will of God and through the Divine Spirit; that prayer should be persevering and accompanied with thanksgiving. The earnest reader will doubtless find this volume helpful as an aid to the cultivation of the spiritual life.

The Business Man's Religion, by Amos R. Wells; published by the F. H. Revell Company at 50 cents, is a brief discussion of the life and activities of the local church from a business man's standpoint and with a view to increasing the mutual helpfulness of the church and the business man. No doubt the church needs the practical man of affairs, his hard common sense, his direct and practical way of thinking and acting. And still more the business man needs the church. The suggestions contained in the book are such as pastors and others will do well to consider. Some of these suggestions are doubtless more valuable than others and some are more appropriate for certain communities than for others. The general idea that runs through the book—that is to make the aims of the church in the prayer and Conference meeting, the Sunday School and elsewhere practical so as to encourage the interest and co-operation of practical men is good and applicable everywhere.

Lessons From the Desk contains five series of lessons on the Bible suitable for normal classes or supplemented lessons with illustration diagrams; by Harold Kennedy, published by the American Baptist Publication Society, Philadelphia, 160 pages 12 mo. The author of these series of lessons recognizes two things as of prime importance to the religious teacher—Conviction of truth and precise information. Conviction is of course of first importance, but multitudes of zealous teachers are weak and faltering because their ideas are hazy. For this latter cause of inefficiency this work aims so far as it goes to furnish the remedy by presenting in a true and simple form, with suggestions for black board illustrations, the leading facts about the Bible and its teachings, which every scholar as well as every teacher ought to know so thoroughly as to have them instantly at command. There are fifteen lessons on the Books of the Bible and their contents; ten lessons on the authority and history of the Canon; five lessons on the Cardinal Doctrines of Redemption; ten lessons on the Historical Geography; ten lessons on a Palestine Pilgrimage, and ten lessons in Semitic History. They represent, we are told many years of practical experience in this sort of work by a pastor who has always felt that it was his place to see that his Bible school should know the Bible, and they will doubtless be of much value to other pastors who are engaged in the same very important work.

The Wrongs of Indian Womanhood. By Mrs. Marcus B. Fuller. Introduction by Ramabal. The Fleming H. Revell Company, Toronto. 302 pages; \$1.25.

This book is one of profound though melancholy interest. It is a sad though graphic account that Mrs. Fuller gives of the wrongs of Indian womanhood. She writes as one who testifies of what she has seen and who has taken much pains to verify the truth of what she affirms. She has written with womanly reserve and modesty, and yet the outlines of the picture are so clearly drawn that no reader can fail to perceive how terrible it is. The suffering and degradation which attaches to the lives of so many of the women of India are the natural fruit of the Hindu and Mohammedan systems and to a great degree connected with the custom of child-marriage and the hopeless position assigned to Hindu widows. Something has already been done through British rule, the influences of education, and especially the Christian teaching of the missionaries to ameliorate the condition of the women of India. But what has been done is but little in comparison with what remains to be done in the breaking down of old heathen beliefs and customs in order to the full emancipation of Indian

womanhood from the misery, degradation and vice into which millions of women in India are hopelessly enslaved. Christian readers who peruse Mrs. Fuller's book cannot but feel a strong desire to lend their aid to bring about an emancipation which is so greatly to be desired and which Christianity only can effect.

New Canadian Poems.—Three new volumes of Canadian Poetry, each of more than ordinary merit, are in course of publication by William Briggs. Mr. J. Stuart Thomson, who has "Estabelle and Other Poems," published last year, was generously praised by the English and American as well as the Canadian reviewers, has got together another volume which he entitles, "A Day's Song." Mr. Thomson is one of the brilliant quintette of Canadian singers (Roberts, Bliss Carman, Arthur J. Lockhart, and Arthur J. Stringer being fellow-exiles) who have gone to reside in the United States. Mrs. T. Sterry Hunt, widow of the eminent Canadian geologist, who has from time to time contributed charming verse to the current periodicals over the name of "Candienne," has gathered her verse into a volume entitled "In Bohemia and Other Studies for Poems." The book is a contribution to the growing body of high-class Canadian verse, and will find many appreciative readers. Some time previous to his death the late Dr. Theodore H. Rand had prepared the material for a new volume of poems. This, we are glad to learn, is now in the press. A fine continued poem of some eighty stanzas gives its title "Song-Waves," to the book; besides which are a number of shorter poems written subsequent to the publication of Dr. Rand's previous volume "At Minas Basin and Other Poems." A portrait from an oil painting by J. W. L. Forster will form a frontispiece to the new volume.

Important Announcement.

The Directors of the Maritime Baptist Publishing Company have engaged for a time the services of Mr. J. F. Black, of Fairville, as travelling agent for the MESSENGER AND VISITOR. For some years past Mr. Black has been engaged in teaching, and is very favorably known in this and other parts of the Maritime Provinces. He will enter upon his work at once, directing his efforts especially to the securing of new subscribers for the paper. By a vigorous and general canvass of the country, it is hoped that the subscription list of the MESSENGER AND VISITOR will be very materially enlarged. Mr. Black has full authority to collect subscriptions now due the paper, to arrange any matters in dispute between subscribers and this office and to give receipts for moneys paid. We would bespeak for our agent a kindly reception and co-operation on the part of the friends of the paper in the places which he shall visit. We are sure that our pastors generally will be ready to lend a helping hand. Every new MESSENGER AND VISITOR taken in a community means a helper for the pastor and help for every good cause which he is seeking to promote. Mr. Black expects to enter upon a canvass of the Havelock field during the present week, and we shall hope for very good results from the work in that community.

—The MESSENGER AND VISITOR will be sent from date to January 1st, 1902, for one year's subscription, \$1.50.

If any present subscriber to the MESSENGER AND VISITOR will send us one new name and \$2.50, it will be accepted as payment for a year's subscription to the paper both for himself and for the new subscriber.

Pastors and other friends of the paper may help much just at this time by commending it to those who are not upon our subscription list and urging the importance of their taking the denominational paper.

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that all money orders sent to this office for subscriptions to the paper should be made payable to

THE MESSENGER AND VISITOR.