

frain from offering intoxicating drinks to the soldiers returning from the war in South Africa, is one which will be appreciated by the best people all over the Empire, and is as timely for this country as it is for the motherland. The dangers which some of these men will have to meet at the hands of their friends, may be greater than those they have faced on the battlefield. It is sad to think of our boys who have fought so bravely, going to their homes debauched and disgraced, as victims of an enthusiastic patriotism which could only find expression through the medium of the intoxicating cup.

—Reports published from time to time during the past year have indicated a very encouraging condition of Protestant mission work in France. In many places there has been manifest on the part of the people an eager desire for evangelical teaching, and the requests for missionary labor have been more than could be supplied. It is of interest in this connection to note that Rev. Charles Merle d'Aubigne, a son of the distinguished historian, is just now coming to the United States where he will spend some months advocating the interest of evangelization work in France. As M. d'Aubigne is said to have a thorough acquaintance with the work which he is to present, and also an excellent command of the English language, it may be expected that he will be heard with deep interest and that there will be a general and generous response to his appeals.

—A New York paper tells a story of an author not unknown to fame, who once wrote a work of fiction which he was unable to complete to his satisfaction. Try as he would, he could make no satisfactory ending to his story. After many attempts and some years of writing, he concluded to let his story end several chapters back of the point at which he had ceased to write. In such shape the book was published, and, to the author's surprise, achieved remarkable popularity. Its unconventional ending, which he had thought a defect, was praised by the critics as one of its most excellent features. It was just explicit enough, they said, to satisfy the reader without going into inartistic detail. Possibly there is a hint in this worth something to preachers as well as to writers. A good many sermons would gain in impressiveness if the preacher could persuade himself to stop several minutes before he has reached the conclusion to which he thinks he is in duty bound to advance.

—A despatch cabled to the New York Times, states that the International Peace Congress now being held in Paris, has adopted resolutions as to policy in China to the effect, "that the action of missionaries was often intolerant; that their religious propaganda should not be backed up by diplomatic or military force; that they should go into China at their own risks and perils; that Europe should abandon any religious protectorate in China; that forcible annexation of territory, especially that held sacred by the Chinese, should cease; that the powers should attempt to establish a stable native government capable of undertaking international reforms, and an open door for the honest commerce of the world equal with the only policy which gave any guarantee for the country's future peace and stability." Whatever may be true of Roman Catholic missionaries, there is probably no ground for the charge of intolerance in the case of Protestant missionaries, except in the sense that they preach against, and require their converts to renounce, the things which are inimical to the teachings of Christ. In that sense Christianity itself is intolerant. As to going into the country at their own risks and perils, without diplomatic or other protection by the nations from which they come, Christian missionaries are doubtless quite ready to do that in China as they have done in other lands. But whether the nations can rightfully permit the Chinese with impunity to massacre the citizens of those nations—though they be missionaries—is another question.

—Referring to the terrible famine through which India has been passing, "The Outlook" calls attention to the contrast between the activity of relief work proceeding from Christian sympathy, and the neglect or refusal of succor by Hindus well able to contribute it to their perishing countrymen. The people of the United States have contributed a million dollars to the sufferers. British charity, though heavily taxed by the war in South Africa, has given \$1,700,000. This probably does not include the contributions from Canada and Australia which amount to very considerable sums. Germany has also rendered generous assistance, and the Government of India has spent \$65,000,000 in relief work. The Viceroy and other British officials have given freely, and a few of the native princes and rulers have given large sums. But the educated English-speaking Hindus have stood aloof. They have neither given of their means nor has it been found practicable to employ them in administration work. Appeals to the sympathies of these educated and cultured natives, though many of them are very wealthy, have been in vain. They are conspicuous in conventions in denouncing British tyranny over a poverty-stricken country, but have not contributed at all to the relief of the sufferers and have made themselves conspicuous by their absence from the work of charity. The rescue of sacred crocodiles from a pond which was in danger of drying up, was to them a matter of far greater importance than the relief of their perishing countrymen. Qualified natives uniformly refused to risk their lives in attendance upon cholera patients, while English physicians and missionaries were working themselves to death in the effort to save those smitten with the disease. Thus famine and plague have had the effect of making manifest the spirit and the work of Christianity and of Hinduism, and the object lesson afforded can hardly fail of salutary effect upon the eastern mind.

A New Grip on the Forward Movement.

It was a matter of great gratification when two years ago we were able to report that \$75,000 had been obtained in subscriptions in behalf of Acadia College and the affiliated schools. We know, of course, that something more difficult than the getting of subscriptions remained to be done, and that the work of collection would be a big undertaking. We had, however, faith in the people, and believed that the subscriptions would be honored in

true Christian fashion and that the amount pledged would be very nearly realized in actual collections. The outcome has been very encouraging.

A year ago last January the Governors were able to report the collection of one-quarter of the \$60,000 promised on the home field, and in consideration of this the Education Society paid over to them one-quarter of Mr. Rockefeller's conditional pledge of \$15,000. Last January, when the second year closed, they were able to report a second quarter raised at home, and in view of this, received the second quarter of Mr. Rockefeller's pledge from the society—making a total of \$37,500 cash received on account of the \$75,000 contemplated by the movement.

We are now in the third year of the collecting process, and within three months of the end of the year. Naturally the friends of the college are anxious to know what the prospects are up to date. Will the third year yield a third quarter of the \$60,000 and entitle us to a third quarter of Mr. Rockefeller's pledge? Possibly not. The success of the first two years was due in part to the fact that several large subscribers paid their subscriptions in full during those years. Nothing will come from these subscribers to swell the collections this year. Then a great many subscribers have died, and in the case of not a few of them there is no one to assume their obligations. Some also have met with reverses and have asked for release from their pledges. It would hardly be a matter of surprise if, from these combined causes, the collections should not quite level up this year to the results of former years. For every reason, however, it is most earnestly to be hoped that when the year is closed the results will be well in sight of the \$15,000 aimed at.

To accomplish this means that a new grip must be taken on the situation. The devotion and persistency of the collector, Bro. Hall, must be supplemented by the co-operation of the pastors, and all who have the cause at heart, and can exert an influence in its behalf. The sense of obligation must be quickened, and enthusiasm revived. The amount received since January last is about six thousand dollars. This leaves very much yet to be done. The comparative smallness of this sum is not wholly attributable to the causes already indicated. Quite a number are in arrears with their payments. To all these we would make a special appeal. Without the fulfilment of their pledges the movement cannot be carried to complete success. With a view to providing against inevitable shrinkage, it is also hoped that many new subscriptions will yet come in. Shall there not be an upspringing of help during the remaining months of the year, and such enthusiasm and unity of effort as shall make possible a report, when January next comes around, which shall fill us with thankfulness and joy?

The Institutions sorely need the means; upon the success of the collections on the home field depends the fulfilment of Mr. Rockefeller's pledge; the success of this movement will strengthen confidence in respect to all our other denominational enterprise; these, and many other motives, not to mention the supreme motive of obligation to our Lord to do our utmost in all the enterprises of His Kingdom, might be urged as reasons why a new grip of resolve and effort is called for just now. We shall look with large confidence for a widespread and generous response.

Wolfville, Oct. 5th, 1900.

From Halifax.

The exhibition left a deficit of \$8,000, which must be met by the city and province. This raised a discussion in the papers about the frequency of these shows—shall they be yearly, or once in two or once in three years? Whatever the result of these enquiries may be, one thing is certain that some of the devices to attract people should in the future be omitted. Dogs performing amuses the boys and perhaps men and women; follies of deception allowed on the grounds may not do any special harm; but to put before the country an exhibition, low enough for the lowest theatre, and that by a commission made up of representative men of the country, is disgraceful in the extreme, and as demoralizing as it is disgraceful. These commissions seem to believe that the industries of Nova Scotia cannot be duly encouraged and stimulated unless girls are imported to appear in "tights" and perform wonderful acrobatic feats in mid air before crowds of the citizens of town and country. It would puzzle an ordinary mind to trace the connection between such a reprehensible exhibition and the raising of a potato, an ox or a horse. Entertainment, don't you see! says a grave commissioner! No entertainment; poor attendance. Poor attendance, money loss. Yes, that is true. The end justifies the means! Choirs, soloists and other combinations of the singing fraternity are advertised to attract sinners—saints too for that matter—to the house of God to hear the gospel. The gravest churches, yes, the gravest Baptist churches, resort to advertising star singers. What for? Think of Paul posting bills around Athens that Priscilla Damaris would sing at the Areopagus, and that after Miss Damaris had finished her fascinating, thrilling solos, he would speak to them o

another God and the secret of life! The world at present, from the Provincial Exhibition up to the most serious of churches, is under whip and spur of greed for amusement. If entertainment would give earthly and spiritual prosperity—the best of this life and the best of the life to come—then the salvation of mankind is already secured. "Be not filled with wine wherein is excess; but be filled with the Spirit." When so filled it is not sensuous delights that are sought, that are gratifying, but fellowship with things high and holy; not carnal pleasures, but spiritual joy—joy of faith, joy of labor with God. "Seek out the old paths," and may not the new are better.

At Fall River, a place distant from the city about twelve miles, the little church seemed about extinct. Steps were taken to sell the meeting house, but some persons favorable to the Baptist cause have moved into the neighborhood and signs of life appear. It now looks as if the little church would be revived and re-established.

The plant at Bedford, now young and tender, has suffered because of the sickness and removal of members, but those on the ground are resolute and have faith in God. The city churches and pastors continue to render help to Mr. Snelling at Bedford. The churches around St. Margarets Bay are in an awkward condition. A Mr. Padley from England, Australia, California, Texas, has moved into the parsonage at French Village, and supplies the church at that point, but the forty miles or more around the Bay are not looked after. Here is work for the Secretary of the Home Mission Board,—work that requires immediate attention.

The Cornwallis Street church has engaged the Rev. Abraham Clements as pastor. He has entered upon his labors. Mr. Clements is a Nova Scotian. He was pastor at Truro, and since that has been engaged in the United States. Having a longing for the home-land he has returned, and is now the successor of Rev. Dr. Robinson. The two last pastorates of this church have been exceedingly unfortunate. It is now hoped that under the care of Mr. Clements the church will arise and overcome its erstwhile troubles. The Rev. Joseph Murray, after a long series of years in the pastorate, finds himself suffering poor health. As he has suffered the irreparable loss of his dear wife, he now finds a sweet home in the bosom of the family of his son-in-law, Rev. G. W. Schurman. When the Convention was over Mr. Schurman was exhausted by his manifold labors, but is now at his post again. Dr. Kempton too suffered for the same cause, but is now at work. Judge Johnston is still confined to his bed, but is cheerful as every Christian ought to be in all circumstances. Rev. F. O. Weeks is at Sydney visiting his friends. Rev. Messrs Chute and Fash together with the other ministers are girding themselves for the year's work. But the temperature of the churches is low. "O Lord revive they work," is a suitable prayer for this day.

REPORTER.

Oh, do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers; pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—Phillips Brooks.

In a sermon preached fourteen years before his death, in days like these, Mr. Spurgeon said:—"There is always a War party in England. I fear the Jingo is no foreigner, but the genuine offspring of the British bulldog. An unconverted Britisher is all for blood, and fire, and glory; and as the unconverted are the majority among us, we remain a fighting nation. Fighting, how we delight in it! Down with the Afghans! Down with the Zulus! The Boers—destroy them. We cannot get our full of glory and honor unless we get knee-deep in blood. The policy of peace is voted dishonorable, and so we go from land to land till there is hardly a nation which has not been stained with blood by British hands. How freely these English talk. May the Lord teach us the language of Peace. Be you at Peace, whereunto also you were called."—London Baptist.

The International Peace Congress at Paris epitomized its work in an appeal to the nations, adopted on Friday afternoon, in which it says the Congress condemned the refusal of the British government to agree to arbitration or mediation in South Africa and expresses keen regret that the majority of the governments who might have offered mediation, abstained from doing so in spite of their specific declarations at the Hague. Regarding China the Peace Congress urged that the solution of the conflict be just and equitable and in conformity with the right of the populations to freely dispose of themselves. The congress also characterizes the Armenian massacres as the most odious deed of recent times and expressed the hope that the universal indignation of the civilized world would force the governments to find a radical solution.