

The Halifax Exhibition has been favored with beautiful weather for the most part also with distinguished visitors in the persons of the Earl and Countess of Aberdeen, Sir Wilfrid Laurier and others. In number and quality of exhibits, the number of visitors and in other respects the Exhibition appears to have been very much of a success. "There is one point in connection with the agricultural exhibits," says the Halifax Chronicle, "besides their variety and excellence, that deserves attention. When asked to make Halifax their terminal port on this side the Atlantic the Allan and Dominion steamship lines say that freight cannot be provided for them at this port. The agricultural Exhibition grounds shows that in a few years the farmers of Nova Scotia, if they will, can produce surplus agricultural products—with the possible exception of wheat—which will go along way towards providing freight for Atlantic steamers. Nova Scotia can produce horses, cattle, sheep, poultry, butter, cheese, beef and mutton (for cold storage), apples and other fruits, oats, barley, peas, etc., all of which are required in large quantities in the British markets. These surplus products, reinforced by the similar surplus products of New Brunswick and P. E. Island, and by western traffic which the I. C. R. will be able to provide, in competition with the G. T. R. and C. P. R., when it secures access to Montreal, will in a year or two furnish ample freight resources for a weekly line of fast steamers sailing between Halifax and Liverpool or other British port."

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#### Personal.

The many friends of Rev. H. E. Morrow will be glad to learn of his safe arrival in Boston on Sunday last. He is now living in West Newton. Mrs. A. R. Crawley accompanied him to London.

Pastor Adams of Truro made us a pleasant call the other day. He was enjoying a short vacation, during which he visited Frederickton and other places. We were glad to see Bro. Adams looking well and to learn from him that since the trouble he had with one of his ears last winter his hearing has materially improved.

Rev. J. Harry King, for sometime pastor at Lawrence town and more lately engaged in the work of an evangelist and lecturer, has moved to Toronto with the intention of taking a course in theology in McMaster University. Mr. King informs us that a second edition of 3,000 copies of "The Hero of the Drama of Genesis" is rapidly being sold.

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The Treasury of Religious Thought for October, 1897, opens with a study in Practical Applied Christianity as illustrated in a manufacturing establishment in Dayton, O. The wise and philanthropic work there carried on is described with graphic illustrations, and must have an influence for good. The leading discourse on the Generosity of True Religion, is by Rev. Charles C. Hall, D. D., the new president of the Union Theological Seminary in New York. His portrait is the frontispiece of the number, and a sketch of his career is given, with an account and picture of the Seminary. Among the other preachers of this number are Pres. M. W. Stryker, Bishop A. W. Wilson, Pres. W. J. Tucker, and Rev. J. McNeill. An interesting article, in the series of denominational papers, is entitled Why I am a Friend, by F. C. Cartland. There are also able selections from Dr. Josiah Strong, Rev. D. Sutherland, Principal A. M. Fairbairn, Prof. G. F. Moore, and others; Dr. G. B. F. Hallock gives his spiritual suggestions for the prayer-meeting; and all the minor departments are maintained with strength and fulness.

Annual subscription, \$2.50. Clergymen, \$2. Single copies 25 cents.  
E. D. TRUAT & Co., Publishers,  
241-243 West 23rd St., New York.

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#### The Mad Mullah of Haddah.

The present border war in India is not another mutiny, nor will it be. It has few points of resemblance to that tragic struggle of forty years ago. It has no such

provocation, as that had. No such inexplicable unreadiness is shown in dealing with it. There is no concert of action between Hindoos and Moslems. Indeed, in most respects there is sharp contrast, not comparison, between the two. In one particular, however, there is resemblance. The chief public fomentor of each was a fanatic priest. The Moulvie of Fyzabad was the local harbinger of the great mutiny. In the present trouble a comparable part has been played by the Moulvie of Haddah, commonly known as the Mad Mullah; to whom some passing attention may profitably be paid.

Corruption of the former—are forces that make for good. They are men who can read and write, have studied the Koran and belong to the Ulema—or "learned ones"—and devote their lives to religious and socially benevolent work. They serve as trustees of property, guardians of children, protectors of women, mediators between individuals, families and tribes that have quarrelled; they rebuke immorality and idle strife, exhort to purity, sobriety and truth; and, above all, unceasingly contend against the too common practice of barter and sale of women. Usually they are bigoted and fanatical, sometimes covetous, seditious and ominous of evil. Yet when the balance is justly struck they are seen to be the one native leavening and redeeming element amid an exceptionally darkened and degraded people.

The present specimen is named Najam-ud-Din, and calls himself an Akhoond, he having been a pupil of the famous spiritual and temporal autocrat of Swat. His home is at Haddah, near Jellalabad. Years ago he fell under the malign influence of the notorious Mullah Khalil, who gave the British much trouble during the last Afghan war, and since that time has been either openly or clandestinely hostile to the British. Ten years ago Khalil fomented an uprising of the Ghilzais against the ameer, and tried to persuade Najam-ud-Din to do likewise among the Mohmuds and Bajuris. Najam-ud-Din declined to do so, parted company with Khalil and gave his services to the ameer. The latter did not trust him, however, but locked him up at Cabul and thought of putting him to death. The Mullah was after a time released, in response to the petitions of his disciples, who are said to number over a hundred thousand.

Since his release Najam-ud-Din has devoted himself to political agitation, hostile to both the ameer and the British, and has displayed so much fanaticism and fury as to win for himself the popular title of the "Mad Mullah." He encouraged the Shinwari revolt against the ameer, and was chosen by the rebels to be their bad-shah, or king; an honor which he prudently declined. Then he went to Swat and found shelter there from the wrath of the ameer. The latter tried to lure him to Cabul, offering him honors and the rulership of a district; but the Mad Mullah was too wary to be thus trapped. He fomented the disturbances in Chitral which led to the British occupation of that country a couple of years ago. Beaten in his plans there, he returned to his old friends, the Mohmuds and roused them to begin the present insurrection.

The Mohmuds occupy the rugged hill region just north of the Khyber Pass, and between it and Banjur, which in turn lies just south of Swat. Immediately west of Mohmuds are the Shinwaris, who occupy the country all the way on to Jallalabad. All these are north of the great road from Peshawar to Jallalabad and Cabul. South of that road, between the Khyber Pass and Jallalabad, are the Afridis, and west of them are the Ghilzais. Among all these the "Mad Mullah" wields enormous influence. As yet the Ghilzais do not appear to have been drawn into the strife. Should they be, the ameer would surely have to take a hand in it, on one side or the other, for they are unmistakably his subjects and their country is close to Cabul itself. The record of the "Mad Mullah," however, is a further indication that the ameer speaks truth and is not responsible for or in sympathy with the frontier outbreak.

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As the days pass, the careless and indifferent find themselves deeper in the mire of suffering, and they experience all the countless twinges and agonies of the disease. They have chills, pain in the back, quickened pulse, constipation, loss of

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## An Important Letter

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