

Our Contributors.

REFORM.

Reform is an old and good word, with a splendid history, and crowned with glorious memories. Liberty is a good word often upon our lips, the precious fruit of reform. Our freedom, which is life, was born of reform. Indeed, what good have we that is not the outgrowth, the result, of reform. And, reform is built upon sacrifice; in all its three stages of conception, continuation and consummation, there is sacrifice. It begins in sacrifice, is continued by sacrifice, is consummated through sacrifice. The cross is the philosophy of all good. Slow we are to understand it. Behind the cross is a power for us, always making for righteousness.

Right direction is half the battle, because the Supreme power is behind us. We rightly estimate the forces at the front, but "one with God is a majority." Must this not be so in a God-governed, God-controlled world? John the apostle saw the Lamb upon the throne, and we have a message of conquest, triumph and hope. The keys of the kingdom are in the hands of one who measured the forces of evil, and overcame. That kingdom has step by step grown and triumphed. The past is security for the future, and the present is but a stepping-stone to greater things.

Wrong may for a season be on the throne of human will, and right on the scaffold; but "God never is before His time, and never is behind."

Right and power are written deep and broad in the forces of the universe, in the word of grace and in the eternal laws of the kingdom.

"To doubt is disloyalty, to falter is to sin." Hope is our watchword, that knows no setting sun. "He lives, the great Redeemer lives."

Our danger is ever compromise. There is a prudence that cuts in twain the nerve of courage, and delays victory. It is—compromise. Radical is the principle of the New Testament, and right is the standard. Right principles are radical principles; orthodoxy is rightness, heterodoxy is wrongness. Sound principles are roots, and "a good tree bringeth forth good fruit." "Make the tree good."

If the liquor traffic is a good tree then let it grow. If it is a bad tree, then why should it grow? Where within the four corners of Christ's teaching can we find compromise with that productive of moral evil? Then what is all this heterodoxy about taking human nature as it is? New Testament orthodoxy asks is the tree good! "New creature," is radical; "cut off the right hand" is radical. If right and wrong are interchangeable, so are light and darkness. Is the liquor traffic—right? If not, then why not be orthodox, and shun compromise, and hold simply, solely, and persistently with the eternal light of "the kingdom."

Then as to moral reform in general: We must have laws. Laws to educate. "The kingdom" is for this world, now and here. We pray: "Thy will be done on earth as in heaven." How? Through bad laws or good laws? Reform means good laws, and good laws mean God's

will. The ballot-box is the opportunity to answer our own prayer. What kind of an answer is a bought ballot? The man tied up in a five dollar bill! From the inside of that bill talk reform! Then wonder why it is that the wheels of the King's chariot move so slowly! Esau was a gentleman in comparison to some "modern instances."

Then just now the incubus of the octopus trusts smites the "poor and the needy." You look at the lamp as it shines brightly, and you are reminded of trust and plunder; then you read: "Thou shalt not steal," and are comforted!

Pray for the poor and "him that hath no helper," who in his need cries out for simple justice, yet know that the mansion has been built by the plunder of the cottage.

Is it surprising that men, goaded by life's pressure, weary at the slow progress of reform? When, indeed, when will the broad church of God stand for the right? Stand by the right, and dare and do in His name, that His will may be done!

BENEFITS OF BRITISH RULE.

Says the *Canadian Baptist*: The work which is being done by Great Britain in its world girding possessions is even still but little appreciated or even known by the rest of the world, if it is even by Englishmen generally. A week or two ago it was noticed that an agent had gone from the Philippines to Borneo to investigate the British methods there, and that he was surprised at the great things which had been done for the savage islanders. In North Africa, Gordon College has just been opened at Khartoum, and railways, irrigation works and new roads are being built on an immense scale in South Africa. The world knows more of the benefits of British rule in Egypt and India, but in any number of islands and places of lesser note the most beneficent work is being done. Germany and France and most other nations are not bearing "the white man's burden," but, instead of seeking to make subject tribes prosperous and getting their reward in increased trade, as does Great Britain, they strive to grind out an immediate return, and defeat their own aim, in the long run.

A SLEEP OF DEATH.

"Sleeping sickness," said Dr. Louis Sambon interviewed in reference to the expert expedition to the Congo Free State, "is a disease both mysterious and deadly, and the elucidation of it has a large bearing upon the development and prosperity of Africa." An expedition of English scientists will shortly proceed to the Congo to study, among lesser problems of tropical disease, the relationship of trypanosomes—a species of parasite—to sleeping sickness. He has just written a brochure in which he deals with the whole subject of sleeping sickness and the newest lights upon its mysteries. It has, he points out, been known to Europeans for a century, as a malady of

Africa. It lurked in the back country of the West Coast, between the Senegal and the Quanza. Then it was believed to be confined to the negro race, and was regarded as a peculiar form of nostalgia. But quite recently, possibly in consequence of the great commercial stir which the advent of the white man has made amongst the native tribes of tropical Africa, it has begun to spread widely, and indeed has assumed a fearful importance in the pathology of the Dark Continent. The disease extended southward through Angola, spread up the Niger and the Congo, and, passing along the new trade routes opened up by Europeans, has appeared in East Central Africa, the Upper Nile, and on the shores of the equatorial lakes. In Northern Angola, on the Upper Congo, and in some districts of Uganda, its ravages have already been appalling. Entire villages have been depopulated. There is the dread that the disease may spread along the Nile and menace Egypt, or that, reaching the East Coast, it may find its way into India. Moreover, a number of cases have been reported in half-breeds and two or three doubtful cases in Europeans. We now know that there are no purely ethnic diseases, and Dr. Sambon has no doubt that Europeans, if placed exactly in the same conditions as the natives, are liable to attack by sleeping sickness. A peculiar feature of it is the occasional long duration of its incubation period, for it may not manifest itself until two, three, or five years after the patient has left the endemic centre. There was an instance in a Congo boy who had resided in England for three years without showing any sign of unhealthiness. As a rule, however, the disease lasts from three to four months, the drowsy stage creeping on slowly and insidiously. After a time this drowsiness becomes more marked, the patient appears to be always asleep, and it is difficult to rouse him. While the epidemiology of the malady is as yet very imperfectly known, it presents several remarkable peculiarities. It is strictly connected with water, prevailing along rivers and streams or on the shores of lakes. It is patchy in its distribution, clinging to particular villages without appearing in places near by. There have been irrelevant theories ascribing sleeping sickness to malaria, sun-stroke, sorcery, the immoderate drinking of palm-wine, and to the smoking of Indian hemp. Dr. Sambon thinks that much may be said in favor of the theory connecting the disease with the presence of trypanosomes—undoubtedly dangerous parasites—in the blood. A comparison between sleeping sickness and the various diseases of animals caused by trypanosomes is, he believes, in favor of this, the newest theory. Anyhow, the discovery of a trypanosome in sleeping-sickness suggests a definite line of research with regard to the problem. If that parasite is the cause of the malady, then the fly which carries it should be sought, and a study of the "its etse" might yield evidence in this connection. Numerous remedies have been tried, Dr. Sambon says, for sleeping-sickness, but they have all proved useless, and he is afraid that for the present the only physician is death. An awesome feature of the disease is its terrible, inexorable deadliness.

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