

# The Dominion Presbyterian

IS PUBLISHED

AT 232 St. JAMES STREET, MONTREAL

## TERMS

\$1.50 per Year, in Advance

The Mount Royal Publishing Co.,

C. BLACKETT ROBINSON, Manager

TORONTO OFFICE: 5 JORDAN STREET.

Saturday, March 11th, 1899.

The Dominion Presbyterian is seeking a reliable agent in every town and township in Canada. Persons having a little leisure will find it worth while to communicate with the Manager of The Dominion Presbyterian Subscription Department. Address: 232 St. James St., Montreal.

## In a Business Man's Office.

He was a man whose swift rise from comparative obscurity to a position of affluence had often been remarked. Those who did not know him classed him as hard and cold. They could not tell why, except that he had grown suddenly wealthy. We called upon him one morning, at an hour when he usually was at his office, but he had been detained, and we had half an hour to wait. We glanced curiously about the office, then more carefully, then with a momentarily increasing interest. So keen was our interest that we carry to-day a well defined mental negative of that room.

In the central pigeon-hole of the open roll-top desk, lies a well-used Bible. Upon the wall, directly facing the worker, as he raises his eyes from his work, is a white card, on which is clearly printed, "God Knows, and God Cares." To the right hand, on a line with this card is a neatly framed scripture text, "Then shall we know, if we follow on to know the Lord." To the left, two scripture texts, also carefully framed, hung, "If ye abide in me, and my words abide in you, ask what ye will and it shall be done unto you," and as a companion text, "God is faithful, by whom ye are called into the fellowship of His Son, Jesus Christ our Lord."

We knew this man as one of the busiest men of the city, the head of a business that had grown by gigantic strides, till its branches were in every place of vantage. The outside world had drawn its hasty conclusion, to which the life of the man had often given the lie. Had we discovered the secret of its success? Had we here a life built up on the splendid foundation so significantly indicated in the message of the little white card? Was this rapidly growing business so conducted that every part of it was con-

sciously under the eye of a God who knew and who cared for its success and the success of the man who directed it? Was God somehow concerned in the success of this enterprise?

Just then the door opened, and we grasped the hand of the man upon whose shoulders rested the burden of a business that would have crushed many other men. He smiled as he greeted us, as happily as a care-free child. There was no need to ask the history of the white card's message. It was no warning finger post, it was a beckoning hand. This man had learned that God knows and that God cares. It was to him a matter of knowledge that God was interested in the success of his business, and he had come to care that God should know each minutest detail of it.

Is not this man a preacher of righteousness we so sorely need in the business life, both of the great city, and the quiet farm home! Were there more of such men, with business life God-regulated, the social problem would seem less perplexing. We can dispense with oratory, we can spare theory; but a life-record such as this is beyond price.

## A Presbyterian College for Boys.

Some years ago Principal King, of Manitoba College, advocated a Presbyterian College for Boys. The proposal was not warmly espoused, and, perhaps from pressure of other duties, was not pressed to an issue by its proposer. In a recent conversation with a prominent educationalist it was learned that in Upper Canada College, and in other institutions, that have a distinctively denominational management, a large percentage are the sons of Presbyterian parents. It is evident that many Presbyterian families desire for their children an education somewhat different from that afforded by our Public and High Schools. This is no disparagement to that system, which is so admirably arranged as to meet the need of the vast majority of our Canadian families. It could not be expected to meet the desire of all. For those who seek a more elastic, perhaps a more specifically directive course of preliminary study for their boys, there are no schools directly under the patronage of our own Church. We believe that were such a school instituted it would supply a place in education which many wish to see filled. We would not advocate the support of such an institution by the Church, it should be a private enterprise, but receiving the approval of the Church. The time is ripe, and the establishment of such a school would, we believe, meet with the cordial approval and support of many influential members of the Presbyterian Church.

Total abstinence ought to be allowed a much wider application than to cases of "intemperance." It is the only decisive method of dealing with any sin of the flesh.—Professor Drummond.

## Robert E. Speer's Message.

The visit to Toronto of Mr. Robert E. Speer, the energetic young Secretary of the Foreign Mission Board of the Presbyterian Church in the United States, had been eagerly anticipated. Two elements entered into the general expectation—the fame of the visitor as a public speaker, and the prevalent lack of information about the Association under whose auspices he was coming. What was the Canadian Presbyterian Volunteer movement anyway? When did it originate, and where? What was its strength? What was its purpose? Such questions, spoken and unspoken, were heard and seen on lip and in eye as the people gathered in Knox College Convocation Hall on Tuesday afternoon of last week. It was a good gathering. The hall was comfortably filled. There were many ladies present, though the announcement had been somewhat suggestively made, that the meeting was for students. Presumably these were also students, for the days are gone when "student" was a noun, masculine.

With commendable brevity, the President of the Association, Rev. J. McP. Scott, outlined the origin and present strength and the purpose of the Canadian movement. It began not quite a year ago, its purpose being to enroll all those willing to go to the Foreign Field, should the call come for workers there. Already upwards of one hundred volunteers are enrolled.

Mr. Speer had been one of the travelling Secretaries of the Student Volunteer movement in the United States, which originated some years ago. He still keeps as warm a place in his heart as the onerous duties of his present work will permit. He gladly responded to the appeal of the Toronto Association to come and speak for them. His coming is an epoch, not alone in the history of this movement, but in the thinking of many upon the claim of the great mission movement within the Church.

The two addresses delivered by Mr. Speer were admirable in spirit, evangelistic in tone, broad in conception, intensely personal in their application. In diction they were models of terse, virile English, with here and there a phrase that for adhesiveness was worthy of Kipling. In delivery they gained immensely by the strong personal magnetism of the speaker, which, at times, held the listener with painful intentness.

The afternoon address, though not so elaborate an effort, will possibly effect more than the second more carefully developed one. It was intended for those who are, or ought to be, or may yet be volunteers for Foreign Mission work.

Two great thoughts penetrated it. The first told them that all Foreign missionaries were not in the Foreign Field. Many of them could not go, many of them had no right to go, but their part was to work for Foreign Missions in the Home Field. Beneath this lay the great