

A Trip to St. Peter's

Yo, ho! To St. Peter's and back. What measures of invigorating ozone, what hearty handclaps, what quickening of interest, what a new impetus to prayer, in those few words: "To St. Peter's and back." It well repays those whose hearts are so Indian-ward that to St. Peter's they must go, "as iron sharpeneth iron," etc.

After a bountiful dinner, by the friends in Selkirk, all hastened to the bank of the river, where Brethren Prince, Stevenson and Thomson were in waiting, with teams and cariole, to convey dishes, eatables and visitors to the anticipating friends farther down the noble Red. What with the yelping of dogs, the "kirstans" of the driver, the jingle of bells, and the happy repartee of one and all, it was truly a rejoicing company of saints, and as each lady in turn proved the warmth and comfort of cariole travelling, Mr. Thomson as runner, there was no room left for lamentation over the contemplated but postponed trip by ice-boat, the boat lying becalmed, not in southern seas, but on placid, solid, northern waters.

On reaching Mr. Prince's house, which, as usual on these occasions, was ours for the time being, all preparations for the tea were completed, and about seven in the evening, after brief devotional exercises in Cree and English, our brethren and friends showed due appreciation of the good things sent them by the friends in Winnipeg.

When all were satisfied and tea well-nigh exhausted, we settled ourselves for the intellectual and spiritual parts which proved most interesting and uplifting, Mr. Prince leading in prayer in Ojibway, Cree and English. The Sabbath school children, under the careful training of Mr. and Mrs. Stovel, showed themselves worthy in every way, and we believe our Indian work in the future will reap from this early seed sowing. They were to have a Christmas tree the following week, when through the kindly interest of the Indian Committee, the decorated and well-lighted tree was to be relieved of its bags of fruit and packages of candy, to the delight and enjoyment of all. Let us pray for the little folk on St. Peter's, and once in a while send them something to help along their Sabbath school. Some weeks ago Mr. Prince was invited by the Indians on Long Plains Reserve to visit and give them advice about starting a school, and taking other steps for their betterment. He went, and was accorded a hearty welcome and hearing by the people, notwithstanding the stolid ignorance and conservatism of their old chief, Short Bear, who has all along turned his back to the light. Mr. Prince, in years gone by, was refused a hearing in this reserve because he was a Christian and a Baptist, but now was invited, by virtue of his being chief. He gladly explained to them that when he received the gospel, he also received the white man's light for progress and civilization. Among his hearers was a visitor to that reserve, Old Yellow Quill, chief of Swan Lake Reserve, who determined to follow up what he had heard by personal observation, and we found him and three of his councillors sitting in the meeting at St. Peter's, and evidently enjoying and taking notes of the gladness and goodwill that follow where Jesus enters. His long, tangled locks did not detract from his stately, dignified manner as he rose, and in Ojibway told us that when he was partaking of the good things we gave him his heart went out after our God, who must be good to prompt us to deeds of love and kindness. Mr. Prince acted interpreter, having command of seven dialects. The friends from Winnipeg did their best in brief, but pithy remarks to make up for the absence of great guns, whose presence was required at the Board meeting, held the same evening in Winnipeg.

Parcels of candy to the children and a basket of candy among the older ones, with a hearty hand shake all round, brought to a close a most pleasant and profitable meeting.

There were in all from the reserve 179 present, who heartily enjoyed the programme so successfully carried out, under the leadership of Mr. Stovel, whose good tact in securing the co-operation of all cannot be over-estimated.

Mention should be made of the very needy condition of Bro. Williams and family. He, the father, is slowly but surely succumbing to that dread disease consumption. We were pleased to carry them a basket of provisions and a gift of \$5.50 from the committee. Their warm gratitude brought to mind our Saviour's words: "More blessed to give than to receive."—North West Baptist.

The Anglo-Boer Settlement.

Recent events in South Africa have brought this near, and have indicated in all probability what it must be. Lord Roberts' victories, culminating in the capture of the Orange Free State capital and resulting also in the relief of Kimberly and Ladysmith have destroyed the last hope of final Boer supremacy. The war may go on for a time, and the Boers declare that it will be prosecuted to the end. But despite the declaration on the part of President Kruger that the British will never reach Pretoria, in all probability the final terms of peace will be dictated therefrom. As matters now stand, the Boer presidents have been led to solicit terms from Eng-

land through the good offices of our Government, and to know at what price peace can be obtained. They have been assured in unmistakable language by Lord Salisbury that the "incontestable independence" which they demand as a basis for stopping the war cannot be conceded on England's part.

This answer by the British Prime Minister indicates the principle upon which the final settlement will be made. Boer independence will be a matter of history, for it will cease to exist. There may not be any incorporation of the Boer territory with that of the British, and there may be, and we trust will be, a form of autonomous government; but the Boer republics, as they existed prior to the war, will exist no longer. As the "Philadelphia Press" expresses it, "The possibility which has always existed that the Orange Free State and the Transvaal might yet play a part in organizing a South African dominion, at heart unfriendly to British power, and in sympathy with continental Europe, is now over." We may sympathize with these republics, but the end is inevitable.

There are many among us, both of people and journals, that will not only deplore the result indicated, but will emphatically blame England therefor. They will call it, as some have done, a crime of monarchy against a republic, and will declare that England has embarked on a war of conquest. There are some among us who we fear are incapable of judging England impartially. The prejudices of the past project themselves into the present. To them England is always tyrannical, seeking to repress freedom. She is always grasping, never missing an opportunity to steal from another weaker than herself. They forget, or conveniently ignore, that though a monarchy in name, England is really, today one of the freest nations on the face of the earth. They forget, or conveniently ignore, that the rights of man, individually, politically, and religious, are vastly more secure in her hands than in those of the Boer republics, as they are at present organized. They forget, or conveniently ignore, that instead of oppressing her dependencies now, she nourishes them; that she rules them for their own interests rather than exploits them for her good. That these things are true, cannot be denied, and it would be more creditable to the discussion of the question as a whole if they were recognized.

We are sorry for these Boer republics. They have made a brave fight and have lost. The contest should not have been entered upon. It would not have been had it not been for the ignorance of many and the ambition of a few. The former believed that England could be driven into the sea, and that the color of her flag was really white. The latter fancied that they could establish a Boer South African supremacy, and win the support, as well as sympathy, of continental Europe. This aspiration on the part of the Boer leaders has been denied, but there seems to be good reason for believing in its essential truth. The Congregational Union of Natal has recently sent a memorial to the Congregational Union of England and Wales. Therein it is claimed that the conflict now in progress "has long been premeditated and prepared for by the Boers, with a view to dominating the whole of South Africa, and that the plea of fighting for independence was but a blind to hide the real aim of the enormous military preparation of the republics, which preparation began years before the Jameson raid."

It should not be forgotten, in a fair view of this matter, that the internal independence of the Boers was not assailed at all by England. They could have instituted the reforms for which England asked on behalf of the Outlanders, and indeed offered to institute those reforms on condition of having their own external independence recognized. When England declined this, the offer of these reforms were withdrawn. The offensive ultimatum was issued, and the Boer forces marched upon British territory at once. As success began to come to their armies, territory in the northern part of Natal was formally annexed to that of the Transvaal. Of this fact, Lord Salisbury reminds President Kruger and adduces it as an evidence that he and those associated with him had really embarked upon a war of conquest rather than upon one for the preservation of national independence. We regret now, as we have from the beginning, this whole sad business. It seems to us that it might have been avoided; moreover, the blame of bringing it on, in our judgment, is not to be placed wholly upon Mr. Chamberlain. President Kruger, when the history is finally written, will have to bear his share. We believe that he was misled in this matter, and we have a hope that he will speedily yield to the inevitable, making such terms as can be secured, and thus prevent the further effusion of blood. Strife should cease when on one side there is no longer hope of success. It is well enough to talk about sacrificing the last man, and dying in the ditch, and it all sounds heroic, but in a case like this, it is not good sense. In the olden time it might have been, but now to surrender is not to be destroyed. All private property is now respected, and all rights are preserved. The one thing to be yielded on the part of these republics is the idea of absolute independence. That, as we have said, is really already gone, and further bloodshed will not change the ulti-

mate result. Our own thought is that those will serve the Boer interests best who aid in bringing this home to their thought; and moreover, our own thought is that in the final issue of it, the interests of South Africa will be best con served by the victory England now seems sure to win.—The Commonwealth.

The Problems of Modern Preaching.

BY JAMES K. McCLURE, D. D.

The problems of the modern pulpit are indeed perplexing. No one recognizes them more keenly than humble, devoted preachers. Thousands of preachers' hearts are burdened over them. The times seem so like the times when Isaiah, Amos, Malachi, called to people to make divine things supremé in affection and choice—but the multitude was absorbed in the material and the temporary and went on unheeding. "What am I to do?" the preacher asks himself. No one can answer for another excepting in most general terms. I venture these thoughts:

First. We are to live self-sacrificing. We exist to serve, not to be served. Our honor, our ease, our salary is secondary; our helpfulness to others is first. Burden bearers we are by the very choice of our life lot, burden bearers we must rejoice to be as fellows with Christ. We are here to carry others' sorrows and needs, and say nothing of our own.

Second. We are to translate God's revelation into our own heart experiences, and then deliver his message. Only thus will men understand our vernacular. The touch of the man's own experience must be on his message, else his brother will not perceive its force. Oriental language is not occidental language, nor is Paul-like language the language of the farm, the factory, the bank of today. Many a man talking to his comrades in the vernacular common to them now, has made the truth of God stand forth as light to their comprehension; then the message is not monotonous, but is variant and arousing.

Third. We are to state the truth so that the inner life we address realizes that it is truth. This Phillips Brooks could do and did do; he found a response to his utterances in his hearers' breasts. Mr. Moody did the same. God has made man for himself. Man's will may refuse obedience to the wishes of God—but the other elements of man's nature, made for God, recognize the rightfulness of God's wishes when they are wisely presented. We must establish a common ground before we expect to lead the soul to the heights of self-renunciation. There always is such a common ground.

Fourth. We are to let men know that we care for them; let rich men know that we seek them; not theirs. If city pastors could today go the round of offices and simply let men realize how much their true spiritual welfare means to them, not delaying business more than an instant, nor presenting a request for aid, one of the great problems of the modern pulpit would be met. The ordinary preacher will never find (for he never can find) a help toward making his ministry a real success that overbalances help of carrying a praying heart, a bright face, a warm hand and a friendly voice to individual men.

Fifth. We are to do our best to create in people a great, deep, arousing sense of responsibility for the spiritual estate of their fellows. The first heresy of our fallen race expresses itself in Cain's theory that he was not his brother's keeper. Nothing so cools the ardor of Christians as a feeling of irresponsibility for the spiritual welfare of others; it makes church attendance formal, ordinances wearisome, prayer listless. Happy that preacher who can cause his people to value aright the fulness of the blessing of the gospel, and can cause them to hunger and thirst that their neighbors and friends may have that fulness. Travail of soul for souls is sure to bring blessings to the church and to the world.

The immediate future gives evidence of being a most trying time for those whom we call preachers. Their lot is not to be an easy one—especially in those branches of the church whose ideals are the most spiritual. The yeasty condition of human society affects church attendance; the poor and the rich are not at ease with one another. Besides, the material and physical gratifications of the day are alluring—and the pride of intellectualism in deadening. The echo of the Christ's voice comes back from many a ministry: "We have piped unto you and you have not danced, we have mourned unto you and you have not lamented." Resources seem exhausted.

But never in the late centuries has man felt the need of true peace of heart as to-day, never has there been an open door for spiritual effort so inviting as to-day, never has the brave, upholding courage of the preacher been more of a boon than to-day, and never has there been such an appreciation of true manhood in the preacher as to-day.

Live thou near to God, my brother, and live thou equally near to man—and be thou one who never ceases to carry in thy heart the very love toward thy fellow that is in Christ's heart toward him, and God will teach thee what to preach, what to say what to suffer; and thy fellow shall be blessed.

Thus shalt thou help answer for thyself, and for us all, the problem of the pulpit of to-day.—Interior.