

a Divine Saviour, a land where the pioneer missionary may have to labor years and years before his first convert is won. We can easily believe that it would have been a greater trial of faith and patience for Paul to have labored on from year to year under the conditions that some modern mission fields present than it was to endure the persecutions by which he was constantly beset on the mission fields of Asia Minor and Europe. It will be well if a study of Paul's life as a missionary, and a comparison of the conditions under which he labored with those which are incidental to the life of missionaries in India to-day, shall both give us a larger and truer conception of Paul and his most faithful and noble ministry, and shall also enable us to appreciate more highly the faith, the patience, the Christian heroism which are being manifested in those men and women who have gone from among us and who, as truly as martyrs ever did, are giving their lives to the service of Christ in India.

Editorial Notes.

—The present season has been characterized by unprecedented floods on the Mississippi, and some of its tributaries, inflicting immense discomfort and loss upon the inhabitants over large districts of country, and causing very considerable loss of life. The people along the course of the Red River at Morris and other points in Manitoba, are at present also, it is reported, suffering much inconvenience and some loss by her overflow of waters, the river having risen to a point higher than it has been known to reach within thirty years. People in the flooded districts have had to move to the upper stories of their houses, and the water in stores is up to the tops of the counters. The water is expected to subside in the course of a few days. It is believed the waters may rise in Winnipeg high enough to extinguish the fires in the electric stations and leave the city in darkness for a time, but otherwise the effect of the flood in the city is not expected to be serious.

—“In the faith of Jesus Christ,” says the New York Outlook, “death was simply the departure of the spirit from the body. When he came to the chamber of death, he called back the spirit of the maiden to arouse again the sleeping body; when he met the funeral procession, he called back the spirit of the young man to reanimate the lifeless body; when he came to the closed tomb, he called with a loud voice to the not far distant spirit of Lazarus to come back and bring the body forth into light and evident light again; when the penitent brigand asked to be remembered, his prayer was, ‘This day shalt thou be with me in paradise’; when his own body was being dissolved and his spirit was escaping from its prison-house, he felt himself departing not to the charnel-house of the dead, not to a long and dreary sleep, not to a shadowy Hades, not to an ante-room of immortality to await a future resurrection, but to the Father of immortal spirits, to him concerning whom he had said ‘God is not the God of the dead but of the living.’ This is the first truth writ large on this last word of the Son of God; death is also resurrection, earth to earth, dust to dust, ashes to ashes, is not all; Christ teaches us to add the words, the spirit to God who gave it.”

—Is there any law to prevent a hypnotist burying alive a person who consents to be put under hypnotic influence and then buried for a time? This is a question which it seems the officers of the law in Simcoe, Ont., had occasion to ask last week and to which it appeared difficult to obtain an answer. A certain “Professor” Ferris, having placed a subject in a trance had him buried six feet under ground, though in such a manner that air for breathing was supplied to him. The sheriff being appealed to by the friends of the “subject,” appeared on the scene with a posse of officers as the grave was being filled in, and ordered the “professor,” on pain of arrest, to take the man out. This he refused to do, stating that he had violated no law, and that to interfere with the regular programme would be dangerous to the subject. At last reports, the sheriff was looking for law that would authorize him to interfere and the prospect seemed to be that the three days, during which, according to arrangement, the man was to remain buried, might elapse before the required

legal authority could be found. If this strange story is to be credited, we must conclude that the people of Simcoe are an eminently law-abiding people, or they must have considered that the buried man's life was in no great danger or of no special value, else they would have found means to “resurrect” him without law.

—The bicycle has become a recognized institution of the time. No one who has any just conception of its capabilities can doubt that it has come to stay. It is as little likely to go out of fashion as the horse carriage, the trolley car or the railway train. Its value for practical use as well as its adaptability to the purposes of the seekers of pleasure and athletic exercise, insure its continuance. The bicycle certainly has its good features. In many respects its influence is wholesome, but, like many other good things, it is capable of being abused, and the very qualities that make it of so much value constitute a strong temptation to use it for purposes that are unwholesome if not positively immoral.

—Not to speak particularly of the abuses of the wheel through over-riding—a real enough danger, or in connection with the race course, in which it may be presumed the evils are, or will become, similar to those found in connection with other forms of professional athletics, the influence of the bicycle upon the observance or the non-observance of the Lord's Day is a serious consideration. It is unquestionable that the bicycle has become one of the most powerful and subtle temptations to a non-religious observance of the day that now exists. To a young man of the city, standing all day behind a counter or closely confined in an office, the run of an evening or of an early morning, which the bicycle makes possible, into the freshness and greenness of suburban places is a delightful and wholesome break in the monotony of his life. Then, when Sunday morning comes and the young man looks at his beautiful wheel which seems to invite him to mount and ride away to revel in the rural charms which lie beyond the limit of a morning or an evening excursion, it needs a more resolute kind of piety than many a well-meaning young man possesses to resist the temptation to join the army of pleasure-seekers and give the day to worship in the church and service in the Sunday School.

—But if any large proportion of young men who, under other circumstances, would be church-goers and workers in the Sunday School are enticed by the temptations which the bicycle presents to them to spend their Sundays on country roads and in pleasure resorts, it is easy to see how great an influence the wheeling habit is likely to have in breaking down the religious observance of the Lord's Day, which hitherto has been so important a bulwark of morality and wholesome national life on this continent. Dr. Edward Everett Hale is quoted as saying: “When a club of high-minded, moral and intelligent young men mount their bicycles on Sunday morning by public appointment, they say, far more distinctly than any words or voices could say, that, so far as they are concerned, they mean that the next generation shall have no Sunday.” Sabbath desecration through bicycling is an evil that has come more prominently into notice in the United States than it has yet done in this country, but with the immense increase in the number of riders that every succeeding season witnesses, the evil will become more and more apparent in Canada, and it is well that every Christian young man should ask and decide the question for himself, what stand he intends to take in regard to this matter.

—Affairs in South Africa have taken on so grave an aspect that Sir Alfred Milner, the recently appointed High Commissioner for the Colony, has hastened his departure from London for the scene of his official duties. A resolution has been introduced in the Cape Colony Legislature urging the adoption of a policy of moderation and conciliation in dealing with the Transvaal. It is rumored that President Kruger is disposed to make some concessions toward Uitlanders and that he has intimated his intention to extend the franchise to them after four years residence in the Transvaal and a partial franchise at the expiration of two years of residence. The Hon. Cecil Rhodes is expected to arrive in Cape Town the present week, and great preparations have been made for demonstrations of joy at his return. A British squadron of nine war vessels is in South African waters. It may be nothing more than a supposition that the squadron is bound to Delagoa to make a demonstration which shall give all concerned to understand that Great Britain means to maintain, by force if necessary, her supremacy in South Africa.

Boston Letter.

This is “Patriots'” day, and all over this state it is observed as a public holiday. Last night at 10 o'clock the lights were exhibited in the steeple of the Old South church, and Paul Revere's ride to arouse his compatriots was again brought to mind. Patriots' day has taken the place of the New England fast day, that old Puritan institution which has been more or less strictly observed all down through the years from the time of the fathers of this commonwealth. Are Boston and the surrounding country going to profit by the change? Another thing showing the trend of affairs, with the “fast day” may go the Christian Sabbath, in fact it is going. A certain foreign element aided and abetted by a certain native element, has laid unholy hands upon this Divine institution. Excursion trains, steamboats, etc., have been running right along without let or hindrance on the Sabbath, but it was all illegal. There was a law prohibiting it, but at its last session the Legislature of this old New England State of Massachusetts repealed the law, thereby legalizing “the breaking of God's command—‘Remember the Sabbath day to keep it holy.’” As you travel through the streets of old Boston you will come across large gangs of men at work, repairing buildings, streets, laying pipes, or, in fact doing anything and everything they please, stores, especially the so-called drug stores, open, and sale, especially of liquor and cigars, taking place as usual. In the towns where the liquor curse has been banished the old New England Sabbath is still enjoyed, riding and bicycling are engaged in to the greatest extent, sometimes you will see the thoughtless at work in their gardens, or in, or on their houses, but this is but seldom and the people who do business in the larger marts, and live in these cities, thoroughly enjoy the restfulness of these Sabbath days. In Canada the question of Sabbath observance is an important one, and it remains for every lover of peace and purity to stand firm, and resist the very beginning of them who would rob the day of its rest and sanctity.

But along with the evil there is the good. The churches of Boston are doing a noble work, in the van are our own Baptist churches, earnestly and heartily engaged in the Master's work. Easter Sunday crowds gathered at the church doors, but at some of the churches, such for example as Trinity, none but pew-holders could obtain entrance until the hour for service had arrived, and multitudes thronged the doors awaiting the moment, many of them to be disappointed in not being able to obtain even standing room. The papers, or some of them, poke considerable fun at those who are only religious upon such days as Easter, and who go rather to see the show than to worship God; but what a grand thing it would be, if only these church goers, who evidently have more or less regard for things religious, would exert their powers for good, how soon would Boston be made to feel it, and its soulless and Godless “corporations” and “business interests” be compelled to bow before the counsels of the godly. Away with party combinations and alliances when Christian integrity is at a discount on both sides of the line, and let the people who fear God and are awake to the importance of His name and His laws obeyed, exert themselves anywhere, everywhere, and not be, “like dumb driven cattle” marching to the music of any party leader.

It was the writer's privilege to attend Easter service at the 1st Baptist church, Back Bay. Rev. Dr. Wood, the pastor, preached an excellent sermon, after which the ordination of baptism was administered to six or eight candidates. A grandmother and her grandchildren and an aunt to these same grandchildren being among the number, a household baptism in fact, which things are not uncommon among the Baptists of today, nor were such instances uncommon in Apostolic days.

The 1st church edifice is a very fine building, and all the appointments are in keeping with the structure. A good many of the old Bowdoin Street church members having found a home here. The singing led by a quartette choir is very fine. Judging from what was seen and heard, the church is in a very flourishing condition. But why should Baptist ministers call out the given name of the candidate in the administration of the ordinance of baptism? Why give countenance to the erroneous idea that baptism and the naming of a person are things which go together? Yet this is the practice here, and some of our ministers in Canada do the same thing. Jesus Christ, our pattern and guide, was not named at his baptism, nor was one of his disciples, so far as the record is known. Why should Baptists then practice in connection with a scriptural rite anything which is so manifestly unscriptural?

Easter Sunday was a great day at Tremont Temple. There was the usual service at 10.30 and the baptism of thirty odd candidates. Two or three special services were held during the week. Several had come forward at the after meeting the Sunday evening before. Last Sunday evening the preacher's theme was the “Deathless dead.” For more than twenty years the writer has been hearing Dr. Lorimer at intervals, but never, it seemed, had he preached with greater power than upon this last occasion; in sympathy with his vast audience which filled every part of the new temple, crowding in and upon the platform itself. For nearly a full hour did that vast concourse of people listen to the good old gospel message. The Dr. does not speculate. He believes the Bible with all his great heart. He knows that the gospel and the gospel alone meets the needs of the people, and, regardless of anything else, he declares the great truths. A man rapid in his movements, of a somewhat nervous organization, genial and kind in his disposition, a heart brimful of love and fervor, a man, a companion, and a helper. No wonder that his people respect and love him, and are anxious to render their esteemed pastor all the help they can give him, in this great work he is doing under God, right in the very heart and business heat of Boston.

By invitation I met with the pastor and his helpers in the little room, just behind the platform, a few minutes before the service began. This is the place where prayer is wont to be made, especially for the pastor. The Temple is indeed the people's temple, and God is blessing its work.

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