

THE PATHWAY TO PEACE.

(By L. M. Zimmerman, D.D.)

The greatest gift the Lord had for man was His peace. "My peace I give unto you" was among the last things he said before his death, and "Peace be unto you" was among the first things he said after his resurrection. The ground of true peace lies in the gift of God to man, and without that peace there will always be wanting the one thing needful. It would be a blessed thing for God, our homes, the Church and our Country and people at large rise up and wage battles of peace.

Battles of bloodshed should be a thing of the past, for such battles are brutal and inhuman. What we pray for is a universal brotherhood, when there shall be put into practical effect the song of the angels when they sang, "Peace on earth, good will toward men." There are many different kinds of fruit in the land, but there is a rare fruit of the lips of which the prophet Isaiah speaks when he says, "I create the fruit of the lips: surely it must be a sweet fruit. And so it is, for it is, according to the same prophet, "Peace, peace." On that the lips of more people today bore this kind of fruit, for then would there be a more blessed world in which to live.

Family differences, church quarrels, national estrangements, social embitterments, would all largely be avoided on more lips bear the fruit of peace. Unfortunately there are those in every department of life who cannot speak but that they cause trouble. To where they will, they are serpents in the garden of Eden.

There is a ministry of obligation which all need to consider. No one lives unto himself alone. The unit of value is not money, but man; character and not commerce must be recognized as the basic principle of national prosperity. When once a nation is to be governed and ruled by money rather than by manly men, then will follow inevitably the downfall of that nation. Any man who does not help bear the burdens of the weak, rather than merely peace themselves, and the more the people at large get within themselves the peace of the blessed Master, the more speedily will the great nation of ours become the envy of the world and the glory of God, for we will be then a nation wherein every man becomes his brother's keeper, a nation where the will of God will be done on earth as it is in heaven. May God's peace be in every man's heart, that thereby there may be from every man's life a pathway to peace.—*Lutheran Observer.*

DISTRUSTING GOD IN PRAYER.

Why should there ever be an "unexpected" answer to prayer? A man who knew of a friend's great need, and who had been vainly trying to discover some way to help his friend, "happened" while in prayer to think of the need, and asked God, more as a matter of form than with any expectation of an answer, for guidance out of the difficulty. A few hours later he was annoyed at being "interrupted" by a caller. Before the call was over, the visitor had, without being asked, volunteered the fact that certain resources were available that would exactly meet the difficulty out of which no way had hitherto appeared. The unexpected answer to prayer was a rebuke to the half-hearted petitioner who had so distrusted God that he had looked for no answer. If God, in His love and mercy, so often answers our half-hearted prayers, what would he do if we would only trust him fully!

It is the peace God has himself that he gives us when we trust him enough.

AMONG THE SUGAR PLANTATIONS.*

John Gibson was born in Markham, nearby Toronto, in 1856. He took his A.B. course in the Toronto University, where he was a favorite and a leader on the campus and in college societies, and carried off high honors in his class. He graduated from Knox theological college, and took a year of post graduate work at Princeton, and another at Union Seminary, New York. He was thus thoroughly equipped, and ready for any good work, when the call of the East Indians of British Guiana reached him.

While in the earlier part of the last century, British Guiana was one of the most civilized and successful fields of missionary enterprise, in Mr. Gibson's time it was a most neglected land. The negroes have been largely replaced in agricultural labor by East Indians, who now constitute nearly one half the population, and in rural districts an overwhelming majority. They were rapidly gaining on the Christian population. The life, speech and customs of India are everywhere in evidence, and Hindu and Mohammedan temples are rising among the Christian churches.

The Presbyterian Church in the colony viewed this eclipse of heathenism with dismay, but were powerless to cope with the situation and receiving no hope of assistance from Scotland, appealed to Canada for a missionary.

This request came before the Assembly of 1885, and was favorably received. Another request for a missionary soon followed. Mr. Alexander Crum Ewing asked for a man to labor on Better Hope estate, on the East Coast of Demerara, and promised full support. The Foreign Mission Committee therefore advertised for two men, but no one adapted to the work volunteered, and they were compelled to report their failure to the Assembly of 1884.

When this humiliating report came before the Assembly, Mr. Gibson's heart burned within him and he was not disobedient to the heavenly call. He offered his services, which were gladly accepted and he was designated and sailed with little delay. After spending six months in Trinidad with our East Indian Mission studying the work and language, he landed in British Guiana in May 1885, and at once opened work on the West Coast of Demerara.

The last report we have from Mr. Gibson is of the year 1887. He then reported 31 communicants and 66 baptisms, 46 adults and 10 children. He had brought a catechist with him from Trinidad, and secured another in his own field. These labored under his supervision. He had four schools, enrolling over 500 pupils, who received daily religious instruction. His regular Sunday services were held in three central places, but his work extended over eleven sugar estates, where he visited the hospitals, held open air meetings wherever practicable and did personal work in the homes. But in November, 1888, while absorbed in this expanding work, sickness suddenly stayed his hand, and in eight days more he had passed from his abundant labors to his rest and reward.

We have now three missionaries in British Guiana, Messrs. Cropper, Fisher and McKenzie, and the work has extended from the county of Demerara to Berbice and Essequibo, and some twenty native workers are engaged and under training.

This mission, for which Gibson laid down his life must appeal to every young Canadian. Can we allow this gem of our Empire, near our gates as dis-

*Y.P. monthly topic Aug 30. A Missionary among the sugar plantations: Rev. John Gibson, B.D.. Luke 11: 37-42.

tances are counted today, which many think will some day be a part of our great commonwealth, to pass over to heathenism?

THE RELIGIOUS PRESS AND THE HOME.

In a ministry of more than forty years in revival work in all parts of the country, I have found that the homes where our religious journals are found are the most spiritual in life and consecrated in labor for Christ. And more—I have always noticed that the pastors who have given special attention in the pulpits and home to get religious paper into the families of their churches have excelled in their work of saving men, promoting missions, and all the financial departments of their churches.

Now I wish to speak of one feature of the special influence of a religious paper in the home life. It is that of providing the children, at the time of their marriage and making new homes, with a religious paper. Often have I noticed that when sons and daughters are married and settled in life, their pious parents, in whose homes they have been reared under the hallowed influence of the weekly religious paper, have benefitted them of this continued influence and power, simply because when they gave them the parting kiss, and perhaps supplies to set up housekeeping in their new home, they have failed to subscribe for them the religious paper which had shed light in the pathway of their childhood days. One of the first blessings which parents should confer upon their children in the new home is the religious paper. And when that is done, who can tell the hallowed character-building which will be effected thereby. And not only this upon their personal lives, but the far-reaching influence for Christ upon the Church and the world. *Zion's Herald.*

DAILY BIBLE READINGS.

Monday—Seeking the lost, Luke 15:1-8.
Tuesday—Bright prospects, Isa. 40:3-11.
Wednesday—Hastening the work, Psalm 110.

Thursday—Losing yet saving, Mark 8:35-38.

Friday—Why a missionary? John 12: 23-26.

Saturday—An unfading crown, 1 Pet. 5:24.

Sunday—A Missionary among the sugar plantations: Rev. J. Gibson. Luke 11:37-42.

LIGHT FROM THE EAST.

Arrow—The bow was the most common of all the offensive weapons of antiquity. Originally the branch of a tree of convenient size, it came in time to be made of various substances, of wood backed with horn, of horn entirely, of brass, and even of ivory. Some were shaped like the English bow, and some were like buffaloes' horns. The strings were usually of deer's sinews carefully prepared, and well protected by a bow case, when the weapon was not in use. The arrows for hunting were usually of reed, tipped with flint, and often without feathers; but war arrows were of wood, about 30 inches long, tipped with metal and winged with three lines of feathers.

Sworn—An oath is a solemn promise made with a definite appeal to God to witness and avenge any falsehood or breach of the contract. When the Hebrews made a compact, they sacrificed certain animals, divided their bodies lengthwise into two equal parts, and the contracting parties passed between the pieces, in imprecation of a like fate upon themselves, if they broke the vow. Sometimes they swore by placing the hand under the thigh. Orientals were more emotional and impulsive than we are, and appealed more frequently to the oath.