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C. BLACKETT ROBINSON, Manager and Editor

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The following paragraph appears in a local exchange: "The Presbyterians and Methodists of North Derby are conducting a union prayer-meeting on Wednesday evenings. The meetings are held week about in each of the churches." This at any rate is a step in the practical direction.

There is a great deal to inspirit the Chris- tian and temperance people of Canada, in the almost surprising awakening to the awful evils of intemperance which is taking place, not only in Great Britain, but also in Germany. France and Russia, and to a lesser extent in other European countries. Different methods of dealing with the evil are being adopted in different countries, but the motive which seems to animate the reformers, whether among the people or among their rulers, is that unless they "down" the liquor traffic it will "down" all that is noblest and best in their national life.

The "Los Von Rom" movement in Aus- tria is steadily growing. It began in the closing weeks of 1898, and up to the end of 1902, 24,304 persons have been registered in that country as having passed over from the Roman Catholic church to one or other of the two Protestant churches recognized by the state. These figures do not include those who connected themselves with the Moravian, Methodist or other smaller Pro- testant bodies; nor does it include the 9000 who have joined the old Catholic church. In the city and neighborhood of Vienna alone there have been 4,704 conver- sions to Protestantism. These figures may seem small when the large Roman Catholic population of the Austro-Hungarian empire is taken into account, but the development of the exodus from Rome is fully equal to the capacity of the evangelical leaders to or- ganize congregations, provide them with pas- tors and find the funds for the erection and equipment of churches. The movement is growing steadily.

## A RESTLESS WORLD.

A restless world! Turn to any continent, and we see it seething in restlessness. In Asia, it is new wine in old bottles. Japan it is true has taken on western civilization in a quite wonderful way. China is slower to move, the mental machinery of the China- men being clogged by the ideas natural to ancestor worship. Think of the intellectual chains of those who deem it religion not to think otherwise on any question than as thought their forefathers!

Africa has good reason to be restless. Centuries of slavery, ignorance, oppression and fanaticism cannot be wiped out in a day. Civilization may well thank God that so much of the map of Africa is now painted red—that British red which stands for law and order, liberty and justice.

Europe is restless; but after all, restles- ness is the opposite of stagnation; and stagnation is the prelude to decay and death. Europe may be restless as never before, but its restlessness is full of interest and of hope. Russia, the huge national mystery, is experimenting with tentative measures of self government. Turkey is being permitted to indulge in oppressions which will some day result in the downfall of Turk- ish power in Europe. France is struggling to establish a really national system of edu- cation; the Republic itself seems pretty well established. Germany, restless with desire to be a world power, casts covetous eyes on Holland, with its access to the ocean, and its flock of colonies. Crossing the silver streak of sea, Britain is as restless as her sister nations of the continent; restless under educational controversies; restless with at- tempts to conquer Ireland, this time with kindness and restoration of the land.

American restlessness is the restlessness of expanding ambition and expanding des- tiny, requiring bigger fleets, and new recita- tions of the Monroe Doctrine.

Canada is restless; but fortunately rest- less only with excitements of development and prosperity unexampled in the history of the Dominion.

In all this restlessness of the world there is nothing to be worried over. "All things are wrought by change;" but nothing is wrought by chance. Perhaps if we look deeply enough, nothing is going very far wrong in the long run. What if everything is divinely ordained? Or, if not directly ordained, permitted? Or, at the least, al- ways over-ruled to high and good purposes?

Optimism may sometimes be shallow, but pessimism from its very nature can never be anything else. In looking at the restlessness of the world, the creature of three-score-and- ten is apt to be impatient. Not long enough are his thoughts, nor large enough. Robert Browning, when he sang, "God's in His heaven, All's right with the world," was no optimist of the shallow type, but essentially a sound Presbyterian.

## HALF YEARLY ANNUITIES.

Rev. Dr. Warden, Toronto, asks us to state that: The annuities in connection with the Aged and Infirm Ministers' Fund and the Widows and Orphans' Fund are payable on the 31st March. The cheques for these are prepared, but quite a number of the annuitants have not yet returned the slips containing their addresses. It is necessary that these be received before cheques can be mailed.

## AN EVERLASTING PROBLEM.

At the synagogue at Hampstead, says The London Star, the Chief Rabbi startled the assembled Jews by reading Mr Street's essay on "The Paradox of the Jew."

Here are some of the Gentile's sentences that smote the astonished ears of Israel:—

"The poor Jew fasts or eats dry bread when he cannot get meat which has been duly killed; the rich Jew eats meat unclean to his fathers, because the other is not served at the Savoy Hotel. The poor Jew binds his phylacteries round his arm in the sight of the heathen; the rich Jew is ashamed of the Day of Atonement. The poor Jew glories in his race when it is most despised and rejected; the rich Jew—now, that no one but a fool in this country despises his race—changes his name and hopes to be taken for a Scotchman. (Rustling laughter in the synagogue.) The poor Jew clings to his heritage, though the world would batter him; the rich Jew gives it up to win a contemptu- ous smile. The poor Jew is a strenuous man, worthy in the main, despite his faults, of a glorious past; the rich Jew is a sham, barely worthy of an ignoble present. That is the paradox of the Jew."

"My brethren," the Chief Rabbi said, "the indictment is severe, but is it not true?" He denounced the flaccidity, the laxity, the limpness of Judaism.

This extract shows how very much the practical problems of the religious life remain the same. The ancient prophets denounce the rich in Israel for their oppression of the poor. So much has God's care for the poor to be insisted upon—for this care for the poor was the vindication of justice—that in later times poor came to mean almost the same as pious, and rich to be nearly synony- mous with wicked. One version of our Lord's beatitudes says "Blessed are ye poor." Yet we must not think that poverty in itself, is a virtue, and that our possession of grace is in proportion to our lack of wealth. But the truth remains spoken with such pathetic sadness by our Lord, "How hardly shall they that have riches enter into the Kingdom of God." Yet many of us think that the real problem of life is how to get wealth. If that is the problem, many of the Jews have solved it to perfection, but unless the statement made above is quite false, when they have solved that problem they are in a real sense, still very poor and mean. But Christians cannot, in this matter, afford to despise the Jews. The same problem confronts us: with too many the supreme effort is how to get wealth, not how to get it honestly and use it well. The man who in a legitimate way acquires wealth and uses it nobly, has performed a hard task. Those of us whose means are very limited need not envy those who have purchased wealth at the expense of character. They have made a poor bargain. What is a man profited if he gain the whole world and lose his highest life? That is still a pertinent question for Jew and Christian?

The London correspondent of the Belfast Ire. Witness speaks of the extraordinary strides which are being made in home mis- sionary work by Wesleyans, Presbyterians and Congregationalists in their efforts to reach the unchurched masses in the great