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Ottawa, Wednesday, 22nd May, 1901.

How to obtain the best results from our Sabbath School teaching is one of the current church questions to-day. All agree that our teaching staff must be improved, and all sorts of propositions, from paid teachers on the one hand to every one a teacher on the other have been made. One reasonable proposition, and one capable of application, is to re duce the number of teachers, giving each one from twelve to thirty pupils. In every congregation there are a few who are "apt to teach," and in a few congrega tions there are more than a few. Use these to the best advantage, give them charge of the greater part of the school, with authority corresponding, and our teaching would improve.

The splendid meetings held in London, England, recently, in which the Baptist and Congregational bodies took part, demonstrate the nearness with which reli gious bodies have approached each other within recent years. The meetings were memorable because of the meeting on the same platform of the three great leaders of the Free Churches, as the Non-conformist churches have come to be called in England. Dr. Rainy, represent ing the Presbyterian, Dr. Parker represent ing the Congregationalist, and Dr. MacLaren representing the Baptist, are the acknowledged leaders, not only in their several denominations, but in the churches of Britain. In the course of the opening sermon Dr Parker openly referred to the possible union of the two great bodies that are congregational in polity—the Baptist and the Congrega tional bodies. It will be some time, how ever, before even the British Baptists allow the mode of baptism to take a secondary place.

The interesting article, on "Highland Psalmody," is from our esteemed contem porary, the Scottish American Journal.

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A WORTHY AMBITION.

It is well to have a definite aim in life. Some drift aimlessly through life, and if the currents about them are kindly, may be carried across into safety on the other shore. Some follow their leader, and if that one chooses a safe course, they too reach safety. Many are wrecked because they do not choose a course carefully. Many others do not reach the best that is possible for them because they gave little thought to the course by which they have come.

Life is given for a purpose. The Creator bestowed upon each more than the vital spark. He put into the life cell, somehow, the endowments that, develop ed with the opening life, should make of this life the best possible. In doing this He had an end in view. This life thus given was intended to accomplish a dis tinct work, and to fill one distinctive place in His universe. It was surrounded with such things as were favorable for the de velopment of such a life with such endow ments. The one into whose care this life had been given was left perfectly free to choose his own course, but one can imagine the hope being cherished that he would choose a course that would not work havoc with his rich endowments.

That ambition is a worthy one that seeks to meet the expectation God enter tains toward the man or woman He has created. Such a thought does not enter into our calculations when we are map ping out the life that shall realize our ambi tions. We want to be rich, or hono red, or famous, or learned, or many other things; but we do not often make it our highest aim to be of the greatest ser vice to our Lord.

Paul desired above all things to "ap prehend that for which he had been ap prehended of Christ Jesus." The desire to meet His approbation and not to fall short in any particular became at length a consuming passion in the breast of the great Apostle. It has moved many since his day. Some of them have told us of their great ambition; but many of them have given no sign other than that we stumbly read in their lives. Yet how much greater is one who fills the place assigned by God in this world than the one who forces himself into prominence only to have it written upon his life when he renders it up, that it has not met the purpose for which it was created. A world-wide reputation is only a span long, and then it drops into oblivion. A simple life, nay, a single act, that fits into its place in the Divine plan, lives for ever.

The following appears in a contemporary: "Rev. J. C. Macdill, of P.P.A. notoriety, formerly pastor of Hope Congregational Church, Toronto, has applied for readmission to the ministry of the Presbyterian Church. It is understood that the Stratford Presbytery will enter a protest." If our memory serves us, Mr. Macdill left the Presbyterian Church in great haste and with little ceremony; and we trust that there may be no undue haste shown in taking him back.

THE SABBATH PROBLEM.

Dr. Hillis, pastor of Plymouth Church, Brooklyn, in a recent sermon, gave emphasis to the importance of maintain ing the observance of the Christian Sab bath, by saying: "Henry Ward Beecher never said a truer or wiser thing when he said that, if the American Sunday goes, America's liberty will not live 200 years."

In the course of his sermon, containing this quotation from Beecher, Dr. Hillis said: "the first problem now is the Sunday question. A large proportion of the people who work are overworked owing to the rapid pace we live. Then, too, the sons of foreigners do not under stand what Sunday is for. It is really a day for brooding, for rest, for reflection, for going apart and becoming great. The reason for the country boys coming to the city and climbing to the top, is that they took time in youth to become whole and sane in mind and body. To properly observe Sunday is not merely an arbitrary law; it is the law of spiritual and mental health in every department of life. You cannot tamper with that law any more than you can tamper with fire. These are serious words on a serious subject. The American people have to a large extent—notably in their large cities and newer states—lost their Christian Sab bath, for Dr. Hillis pertinently remarks: "It's recovery is important." Canada has not yet lost her Christian Sabbath, but she will if her Christian people do not maintain that eternal vigilance which is the price of liberty. Corporate greed has been the principal fact at work in robbing millions of the American people of the Sabbath. Corporate greed is shaping the same kind of an anti Sabbath cam paign in Canada. In many directions it has made startling progress. What are Christian people of Canada going to do about it?"

The Herald and Presbyter of Cincin nati, in an article on the Sabbath question, under the caption of "The Sabbath for Man," reproduces the following clear and forcible statement from Dr. Joseph Par ker's "Notes on Exodus":

God condescends to take notice of our work ing ways. The voice of mercy is in this injunction regarding labor. God says, in effect, to us: "You must not always toil; your heads must not be bent down in continual proneness to the earth. You may labor six days, but the seventh part of your time should be devoted to spiritual communion, to the culture of the upper and better nature, to the promotion of your higher and nobler education." . . . The sub-line infinite purpose is this: that man is more than a laborer; he is a worshipper; he is a kinsman of God; he has belongings in the sky. A religion that thus comes to me, and takes me away from my toil, and bids me rest a while, and think of the larger quantities, and the more ample time and the heavenly kingdoms, is a religion I can not afford to do without. It is a religion of grace. It is a religion which knows my necessities, pities my infirmities, spares my wasting strength. The Sabbath in its spiritual aspects and meaning is one of the strongest defenses of the inspiration of the Bible and of the divinity of the religion which it reveals. It is a man's day and God's day—more thoroughly man's day because completely God's day. It is their united time—time of fellowship, hour of com munion, opportunity for deeper reading, larger prayer and diviner consecration.

It is scarcely necessary to emphasize so important a deliverance. It speaks for itself. The religious aspects of Sabbath observance are of overwhelming importance to man's work and spiritual nature—to his highest welfare in time and in eternity.