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## WILL IS DESTINY.

EDWIN MARKHAM

*(Written when the poet was eighteen years of age, and now published for the first time.)*

Awake from your dreaming,—up,—on to the fray  
That is waged in the front of the hurrying to day!  
Up, on to the battle of honor and truth,  
With a spirit that will not be quelled, and forsooth  
You never can fail of a victory glorious,  
For the vanquished may be the most truly victorious.

On, fear not, nor falter, but give of your best;  
It is all that an angel can do; leave the rest  
Unto God: He is sure, and He loves more your flags  
When the Powers of darkness have rent them to rags.  
The law of the soul is eternal endeavor,  
And bears the man onward and upward forever.

So rise with a faith in yourself, with a vow;  
Set your face in the stars and press on in the Now;  
Reck not of the Future; reckon not of the Past;  
They are Gods. Doing right in the present will cast  
A horseshoe fair for all time—Who does his best  
Bears the stars of his destiny in his own breast.

And all may be done in To-day that we wait  
For To-morrow to do. Ah, the future is fate  
If we stand idle-anded and wishing and dumb  
And wait for to-morrow with fortune to come.  
So awake from your dreaming,—up,—on the fray  
That is waged in the front of the hurrying to day;  
And truth will be laureled and Right wear her crown  
On the field where the phalanx of wrong was trod down  
—success.

**MARRIED.**

At Pembroke, Feb. 10th., by Rev. Dr. Bayne, Mr. Geo. Henry to Miss Mary St. Jacques, both of Pembroke.

At Pembroke, Feb. 9 1911, by Rev. Dr. Bayne, Wm. E. Foster, of Pembroke, to Miss Catherine Dickson, of Stafford.

At Toronto Junction on Wednesday, Feb. 24th, by the Rev. J. W. Rae, Mr. N. H. Morrison to Miss Susie A. the daughter of Mr. Andrew Irvine, West Dundas Street.

At the residence of the bride's father, Feb. 26th, by Rev. W. S. Smith, Mr. Robert B. Harper, of Chesterville, Dundas Co., and Miss Jennie McKay, daughter of Mr. Jas. McKay, Lanark township.

At the residence of the bride's brother, Beckwith, on Feb. 24th, 1911, by Rev. J. H. Conn, M. A., Mr. Hugh Conn, of Lander, Man., to Miss Gertrude Beatrice McDiarmid, of Beckwith.

**DIED.**

At New Glasgow, N. S., Feb. 26th, 1911, Mrs. John McDonald, aged 81 years. The deceased had been confined to her bed for 2 years.

At 57 Wood street, Toronto, on Friday, 22nd of February 1911, Elizabeth, widow of the late Douglas Ludlow, aged 77 years.

In Woodstock, Ont., on Feb. 27, 1911 Christian Sutherland, aged 29 years and 4 months.

At Levi, Que., on Feb. 25, 1911, Jane Curtis, wife of Rev. C. E. Gordon-Smith, formerly of Lancaster.

At Beauharnois, on Feb. 19th, Rev. John McDonald, former Presbyterian minister of Beachburg, Chateauguay county, Que., aged 91 years.

On Feb. 27, Joseph Barclay Mickleborough, son of Jos. Mickleborough of St. Thomas, aged 16 years.

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## Note and Comment.

Queen Victoria was for a long period the only royal lady living who could write as well with her left hand as with her right.

Throughout France suicide seems to have been increasing for some time. In the five years ended January 1st 1901, the number of suicides was no less than 27,000.

Edward VII seems determined to work overtime as hard as if he were paid extra. This sort of King will make the republican idea more tottery than ever in the old country.

At a meeting of the ladies held recently at the Cape of Good Hope, it was decided to found a scholarship for girls as a South African memorial to the late Queen Victoria.

In view of the recent war activity in various directions, the Government have decided to reinforce Lord Kitchener by 30,000 mounted troops beyond those already landed in Cape Colony.

It is reported that Ira D. Sankey is about to establish a training school for Gospel singers in America, and if it succeeds, he may return to Britain to found one there if his idea is favorably received.

Glasgow is the second city now in the United Kingdom. In the matter of the city municipal improvement it is in the lead. It is expected that the census of 1901 will show "greater Glasgow" with a population above 1,000,000.

Following closely on the retreat of Principal Rainy comes the resignation in Edinburgh of Prof. Wardrop from the Chair of Dogmatics. Prof. Wardrop is an exceedingly old man, but in the opinion of his Church holds a deservedly high place.

It is reported that the malady from which the Empress Frederick is suffering is dropsy combined with an incurable disease of the kidneys. Although Her Majesty's medical advisers are doing all they can to reduce the pain, they regard a fatal issue as unavoidable.

The Empress Dowager of China has at last consented to the various executions demanded by the Powers, and these are being carried out this week. Beyond that the solution of the Chinese problem is by no means bright. Nothing has been agreed upon regarding the indemnity to be paid.

The Presbyterian Committee which has been considering the revision of the Westminster Confession of Faith has unanimously agreed that some change is advisable, but cannot agree as to its exact nature or extent. Two reports, a majority and a minority, will therefore be presented to the General Assembly when that body meets in Philadelphia in May.

On the part of the Directors of the Pan-American Exposition, to be held at Buffalo this year, there is as yet the lack of any assurance that it shall not be open on the Sabbath. It is well that such an assurance should be given speedily, that God-fearing manufacturers and exhibitors may decide what relation they will bear to it.

The "father" of the English Bar, Mr. Valentine Woodhouse, died at Aldbury, near Guildford on 4th ult. He was ninety-four years of age, and was called at the Inner Temple in 1829. He was an apostle of the Catholic Apostolic Church founded by Edward Irving about seventy years ago, and was the sole survivor of the original twelve apostles.

How many people know that Queen Victoria once conducted a Bible class? Long ago when the Queen was staying in London, she would call together the little children of her married servants in one of the private rooms of Buckingham Palace and read the Bible to them. At the close of the reading Her Majesty would explain the chapter, and children's hymns were sung.

It is learned from an official source, that the visit to Ottawa of His Royal Highness, the Duke of Cornwall and York, will take place in the middle of September, says the Montreal Herald's correspondent. An intimation of this effect has, it is understood, been received at the Vice Regal residence here. After touring the Dominion he will go to Newfoundland, sailing from there for England about the middle of October. About one month, therefore, will be spent in Canada and Newfoundland.

The attempt last week of the Irish M. P. to introduce Erse or Irish Gaelic into the British Parliament was more picturesque and amusing than practical; but really it was only intended as an annoyance. If Irish secession were permitted, and a Parliament were established in Dublin, no rational man supposes that Erse would be the language used therein. The outbreak of Erse at Westminster is, therefore, obviously intended as an irritant and nothing more.

It is not generally known, says the Free Lance, that our late Queen, in her own private chapel, never used a hymn-book. All the hymns for the Sunday services had to be written out for her by an old and trusted servant who had done this duty for years. The gentleman in question had been attached to the late Queen's household for more than half a century, and wrote a hand like copper-plate. So used had Queen Victoria become to his writing that she would not let any other servant undertake the duty, even when this writer became old and the writing more onerous than it was years before.

Queen Victoria, a few months since, had a conversation at Osborne House with one of the clergy of the Isle of Wight. She said to him, "I hope you get on well with the Nonconformists, Mr. ———. You will have to get on with them in Heaven, you know."

An experiment is being tried in twenty army corps of the Russian Army to wean the soldiers from the use of alcoholic drinks. From October 20 the sale of spirits, beer, and all such-like drinks has been forbidden in the canteens. On the days when the soldiers are allowed grog they are asked whether they would not rather have better rations instead of their grog. The recruits entering the Army are warned of the dangers of drinking alcohol, and are recommended to become total abstainers.

The Rev. Dr. John Lee, principal of Edinburgh University, was often in the habit of complaining of his bad health. In fact, he seemed to take a delight in talking about his illness, with a slight touch of a grumble. One of the professors met him one morning, and asked how he was, hoping that he felt better. "Far from it," said the principal; "I haven't slept for a fortnight." "Come now, principal," was the answer, "You're certainly getting better." The last time we met you hadn't slept for six weeks."

The death of the Queen of England has been a boon to France. In one place alone 5,000,000 francs' worth of orders for mourning goods were received in the week following her demise. Nearly all the stocks of ribbons on hand in France have been sent out, and an immense amount of dead stock of other colors has been changed to black by a process of rapid, dry dyeing. Meanwhile extensive orders are coming in for fabrics appropriate for the coronation of Edward VII. Strikes have been composed because of the revival of business, and in other sections new strikes are threatened unless wages are raised.

It is too early, writes a London correspondent of the Manchester Guardian, to begin to estimate the measure of success which is likely to attend the great Simultaneous Mission of the Evangelical Free Churches. But at least this can be said — it has begun well. So far as can be judged, the denominational sentiment has been nowhere, and the common good has been sought everywhere. The plans have been prepared with great care, and everything has been done which human organization can do to ensure success. Throughout the kingdom about 2,000 missionaries will apparently be employed, in addition to those who in their own localities prefer to do their own work and to be their own missionaries. They believe, as the late John White, the noted evangelist in Belfast once put it, to have the revival in their churches on fifty two Sundays in the year rather than at special seasons, and yet if Mr. White had been here to-day, with what energy he would have sought the success of the Simultaneous Mission.

## The Quiet Hour.

### Jesus and Pilate.

S. S. Lesson—March 17th, 1901. Luke 23: 13-26.

**GOLDEN TEXT**—Luke 23: 4. I find no fault in this man.

As one that perverteth the people, v. 14. The accusation of bad citizenship is one that has been often repeated against Christ's followers. It has been a common ground for persecution both by precept and example Christ inculcated the duties of good citizenship. (Matt. 17: 27; 22: 21.) Christian people should remember this to-day and should consider it as their duty not to separate themselves from the political affairs of the country, but to use their influence for the purification of politics and the elevation of the national life.

I, having examined him, v. 14. The Jews hoped that Pilate would be satisfied to ratify the sentence they had passed upon Jesus without further investigation. Pilate, however, insists on looking into the matter for himself. So far, Pilate is right, and acts the part of a just judge, and his conduct furnishes a wholesome example. For there are those who, when they hear that the Christian religion is attacked in any way are ready to believe that which is alleged against it without investigation. When the claims of Jesus are presented to them, they will not even consider them, but reject them promptly and utterly. This is most unwise and unfair. Christ and His religion should have a fair hearing.

I have found no fault in this man, v. 14. Such must be the verdict of those who regard Jesus Christ and His claims with an honest mind. That matchless life forbids the thought that His claims may not be just. He is the Son of God. He is the Saviour. He is the King of men.

I will therefore chastise him, v. 22. If a man is too weak to do what he knows he ought to do, the chances are that he will be weak enough to do what he knows he ought not to do. Pilate knew his duty, which was to set Jesus, as an innocent man, free. But he was not brave enough to do so. He was tempted to crucify Him; but he will not do that either—not yet! He will compromise. He will not do the crowning injustice, but he will do a little injustice. He will have Christ scourged, and perhaps that will satisfy the people. Now this was most illogical. The charge which was made against Jesus was one that deserved death. If He was not guilty of that charge, He did not deserve any punishment and should have been liberated. Men still find themselves in a similar dilemma and act as illogically. Christ is either worthy of our whole trust and services, or He is worthy of none. But there are those who try neither to reject Him utterly nor believe in Him utterly. They will not wholly serve Christ, nor will they wholly serve the world. They will not do all that a Christian ought to do, but they will do some things that a Christian ought not to do. They do not yet entirely forsake Christ, and they try to compromise with the devil. But he who compromises with the devil is lost.

Pilate gave sentence that it should be as they required, v. 24. John tells us why. It was because Pilate was afraid. The Jews threatened to make his sympathy with Jesus the ground of an attack upon his loyalty to the emperor, and Pilate had a wholesome

dread of having his administration presented to the imperial notice in an unfavorable light. Actuated by this selfish fear, he crushed down the feeling of respect which Jesus had awakened in him, as well as his sense of justice and pity, and gave Jesus into the hands of His enemies to work their wicked will. It is cowardice that destroys many a man. He knows the right, he feels that Christ is worthy of his trust and service and that he ought to stand for Him against the world—but he is afraid; afraid of what his old companions may say if he should make a Christian profession; afraid of the self-denial that may be involved in the Christian life; afraid of losing the pleasure or the profit that are to be obtained in ways of which Christ would not approve. But so far at least as his name and influence are concerned, such a one leaves Christ in the hands of His enemies. "The coward stands aside, doubting in his abject spirit, till His Lord is crucified." The temptation under which Pilate gave way is ever strong upon us. Let us beware and let us be steadfast.

Let us choose the nobler part. Though many should forsake Christ, though many should oppose Him, let us be true. In the great day of decision, let us stand for Christ at whatever peril or sacrifice. He who does so can make no mistake, for "Though the cause of evil prosper, yet 'tis Truth alone 'tis strong."

### The Word of God.

"The Bible is not an iron safe to be opened by those who are keen enough to discover the combination; it is rather a rare and delicate flower, that must have a certain atmosphere before it can be induced to unfold its petals and disclose its honey cup, and share with you its sweet perfume. The atmosphere of the book is the atmosphere of prayer. When you have entered your closet and opened the window toward Jerusalem and felt the heavenly breeze fan your cheeks—then the dull pages are transformed into a living voice and the book becomes indeed the Word of God."—Lutheran.

### A Prayer.

CHARLOTTE FISKE BATES IN S. S. TIMES.

Duties are pressing on me,  
And the time for work is brief;  
What it with purblind vision  
I neglect the very chief?

What if I do with ardor  
What a thousand could, maybe,  
And leave undone forever  
What was meant for only me?

From that, O Master save me!  
Move on my hand, thought, voice, and pen,  
To their peculiar service  
In this world of needy men!

And oh! whatever labors  
Are not finished with my day,  
Let them be for self—for others  
Grant the doing, Lord, I pray!

As we say "for Jesus' sake" here, He says "for my sake" there.—Rev. G. H. C. Macgregor.

Temperance is a proper control of all appetites and passions.

For Dominion Presbyterian.

### A Most Important Question.

BY D. C.

How are fallen, condemned and helpless sinners to become just in the sight of God? By the grace of God, and living faith in Christ Jesus. Paul says "By the grace of God I am what I am. The life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me. Being justified freely by his grace, through the redemption that is in Christ Jesus." That is, being justified by the sovereign will, love, mercy, counsel and purpose of the Godhead, through Christ Jesus "who gave himself a ransom for all, to be testified in due time. (R. V.) "The testimony to be borne in its own time" as people become partakers of the merits of Christ's death and resurrection, which is the source and meritorious cause of being justified. The death and resurrection of Christ having fully met all the demands of God's law and justice. Law and justice have no further claim against the believing sinner, and no further provision is required or even necessary, on the part of the Godhead.

The source is, however, so deep, that no one unaided, in his natural state can reach it. That is the reason, why any one should perish. The ransom is for all, and sufficient for all, if one could reach it, and receive it as his own. What is to be done that sinners may reach it, and receive its benefits? The merits of Christ's death must be imputed and received by faith. Hence we read of being justified by faith. Faith receiving what Jesus Christ so freely provided and so freely bestows upon all believers. When the believing sinner is justified, all his sins are forgiven, as fully as if they had never existed, and a clean sheet is given him as far as all past sins are concerned. "Whom God hath set forth to be a propitiation, thro' faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, Rom. 3: 25. "The Lord laid on him the iniquities of us all." All sins committed before regeneration are forgiven, in the mass—in their entirety.

This may be seen from many of Christ's sayings. It seems that the two thieves reviled Christ, as they hung on the cross one on each side of him. One of them however became penitent, and prayed unto Jesus to remember him when he would come to his kingdom. Christ answered him, saying, "Verily I say unto thee, to day thou shalt be with me in Paradise" Luke 23: 43. The thief was a great sinner when nailed to the cross. All his sins must have been forgiven him while on the cross for no sin or any unclean thing shall ever enter heaven. When ever any one believes in Christ all his sins are forgiven, up to that event. Jesus said to Simon regarding the woman that was a great sinner, "her sins which are many are forgiven her." Jesus said also to the man who was sick of the palsy "thy sins are forgiven thee," The Psalmist says "Blessed are they whose iniquities are forgiven and whose sins are covered." John writing to the little children says, "I write unto you little children, because your sins are forgiven you, for his name's sake," 1 John 2: 12.

Forgiveness of sin is, however, conditioned upon living, individual faith in Jesus Christ, conviction of sin, repentance, hatred, forsaking and confessing of sin. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Wherever these conditions exist and practiced sins are forgiven—both

can't exist together. If such is true, why do so many seem to be carrying the burden of their forgiven sins and live in fear and dread of death all their lifetime? The apostle, Heb. 2: 14, 15 says, He (Christ) "also himself likewise took part of the same that through death he might destroy him that had the power of death, that is the devil and deliver them, who thro' fear of death, were all their lifetime subject to bondage. Why such fear and dread of death continue in believers to the cloud of their earthly existence?

1st. Because they have a certain kind of subtle lurking within their minds, that while Jesus Christ is available and willing to forgive all their sins, they have their doubts, whether he hath done so, or will do so till the end comes.

2d. Because their faith is not sufficiently strong, bright and appropriating.

3rd. Because they have not right scriptural views when sins are forgiven. That they are forgiven when repented of, confessed and forsaken by the help of the Holy Spirit.

From what has been said I do not wish to convey the idea that when past sins are forgiven, that there shall be no more sins committed.

Sins of thoughts, words and deeds shall be more or less committed, as long as we have human nature and a carnal heart.

Oakville, Ont.

Only Believe.

Jesus said unto him, "If thou canst believe, all things are possible to him that believeth."—Mark ix 2, 3.

Only believe that thy Father  
Is guiding thy lonely way,  
Guiding thee out of the darkness  
To the light of eternal day.

Only believe it is needful  
Thy daily cross to bear,  
Needful to endure the suffering  
If thou wouldst the glory share.

How Our Children Take Care of Us.

We are slow to learn what we owe to our children. It was for the sake of the multitude of little ones, who "knew not their right hand from their left," that vengeance passed by Nineveh even after it had been denounced. And for their sake men are still spared evil and given good by their Father in heaven. Many a man has had his first evidence of God's care for himself after God has given him children to care for, and what he had feared would be a burden has brought the lightening of his burdens. In some cases this comes through breaking down his self confidence, and driving him to ask God's help in providing for these now dependent upon his exertions. In other cases, where this sense of dependence on God is not previously wanting, it seems as if God takes an especial care of the little ones and their parents for the children's sakes. "We old sinners," says Luther, "are the children's guests. For the children's sake God gives the parents all they need"—Sunday School Times.

The Greek or Roman advocate helped his client in two different ways. Sometimes he spoke for the client before the tribunal, as our advocates do, and it is in this sense that Christ is called our Advocate, pleading for us before the throne. But in other cases the ancient advocate merely prepared a speech which the client might speak for himself. It is in this sense that the Holy Spirit is our Advocate. He teaches us what to pray for.—John A. Broadus, D. D.

Our Young People

For Dominion Presbyt. Clin.

CHRIST OUR HIGH PRIEST.

Heb 7: 24-28.

BY WM. A. STEWART, M. A.

New centuries afford favorable opportunities for review. Accordingly of late there has been much of this, and perhaps more especially to the material and intellectual worlds than hitherto of all the ages have been heartily congratulating each other upon the rich result of recent years. This is well, and could there be a better time for young Christians making a careful review of the "inheritance of the saints in Christ Jesus" At the beginning of a new century, and more especially, when Criticism and Scepticism are becoming so aggressive, could "our young people" be better employed than in making a more extensive and accurate survey of that unfathomed and unfathomable wealth, deposited to the Christian Church and for the personal benefit and enjoyment of every believer, and stored away in the Types of the Old and the Parables of the New Testament.

Among the greatest of these treasures is that type of the Lord Jesus Christ—the High Priest. Of grace and truth this type is full.

And first of all let us not think that The High Priest has outlived his usefulness. On the contrary, he belongs to the Christian Church more than he ever did to the Jewish. The flowers of spring bloom not merely to laden the passing breeze with perfume and brighten our wayside walks. They bloom for the future. They bloom to garnish the fruit basket in the fall and to provide the ample seed for the next year's sowing. And so may we not say, that, in the Providence of God, the High Priest offered at altar and ark in order that we might enjoy a more profound and impressive relation of Sin, Salvation and the Saviour. Let us make him ours; and from this great type try to draw forth its strength and sweetness.

We are instructed by this type in two ways—by its contrasts and by its resemblances.

The High Priest's majesty and authority was hereditary and official. Christ's glory to power was native and intrinsic.

The High Priest was conscious of infirmities—this, indeed, has one qualification for his office. Christ "knew no sin"—although he qualified himself in the school of human suffering and sorrow He remained "holy, harmless and undefiled and separate from sinners." Aaron was made Priest after the law of a carnal commandment, whereas Christ became our High Priest after the power of an endless life.—His glorious resurrection life.

On the other hand the magnificence and sovereignty of the High Priest speaks to us eloquently of the Saviour's glory. When Israel was at its best the High Priest was supreme. Although scepter and sword were lacking, his spiritual dignity made him head of theocracy and responsible representative of the community. Have we yielded yet to the Saviour's absolute sovereignty? Do we always render honor to whom honor is due?

And not to suggest other points of resemblance; as the High Priest identified himself with the offering by laying his hands heavily upon its head, so Christ identified

Himself with the Sinner suffering in the likeness of sinful flesh and for sin.

On the whole the difficulty is not in distinguishing between what is typical and what is not. Everything is typical.

The real difficulty is in assigning the proper interpretation to the various parts. In all such efforts let us remember that the Bible is the only text book, and the Holy Spirit the only teacher.

L'Amable, Ont.

For Daily Reading.

- Mon., Mar. 11.—The Type. Gen. 14: 17-20; Heb. 7: 17
- Tues., Mar. 12.—Man's need. Lev. 1: 1-4; Heb. 4: 14-16
- Wed., Mar. 13.—Christ's sufferings. Isa. 53: 1-10
- Thurs., Mar. 14.—What Christ accomplished. Rom. 5: 1-11
- Fri., Mar. 15.—Our offering. Ps. 40: 6: 51: 14-19
- Sat., Mar. 16.—The sign of acceptance. Acts 10: 35-43
- Sun., Mar. 17.—Topic. Christ our High Priest. Heb. 7: 24-28

A Gospel to Live By or to Die By.

Man welcomes the assurance that he is not an orphan in the universe. The power to bring comfort in life and in death is a large part of the attraction of the gospel. This has been pointed out even by those who did not themselves share this comfort. Mr. Lecky hardly can be classed as a Christian believer, but in his account of the Methodist movement he lays just stress on this element in the teaching which in the hour of death "diverts the wandering mind from all painful and perplexing retrospect, concentrates the imagination on one Sacred Figure, and has enabled thousands to encounter death with perfect calm, and has consoled innumerable mourners at a time when all the commonplaces of philosophy would appear the idlest of sounds." And George Eliot bears the same testimony in her "Janet's Repentance" and her "Adam Bede," although she for herself rejected such comfort as a "spiritual opiate." Colonel Higginson points to each hymn as "How firm a foundation, ye saints of the Lord," as a bulwark against the spread of infidelity more potent than argument. In truth man feels himself a child in the presence of the great mysteries of life and death, and needs all that the gospel thus offers him.—S. S. Times.

It is significant, says Dr. Alexander MacLaren, that the one talented servant is the "slotful" one, and that it is he who has dark thoughts as to his Lord's character. The inexorable demands of duty look more formidable to him, because he feels less power to discharge them. "I can do so little, and God demands so much! Surely I live under a hard taskmaster. If I only had five talents, like my neighbour, how diligent I should be!" The consciousness of small gifts leads to misconceptions of God, and these lead to paralyzed energy. The joyful recognition of God as the giving God, who bestows by sowing, and never asks for a harvest where He has not scattered the seed, is the true spring of abundant service. Fear arrests, but love stimulates. Slave labour is lazy.

## Our Contributors.

For Dominion Presbyterian.

### A Notable Interview.

By ROBERT MCCONNELL, OTTAWA.

The interview of our Saviour with the Samaritan woman at Jacob's well is one of the most wonderful of the many wonderful stories recorded in the New Testament. Viewed simply as a narrative it cannot fail to attract attention; but we have perhaps read it so often, without taking time to prayerfully study it, that it has become interesting to us simply as a pleasing Bible story. It is the study of the passage in detail that reveals to us its wondrous beauty, its searching doctrine, its marvellous teaching.

The interview of our Saviour with Nicodemus was with a man of character and standing in the highest Jewish circles, evidently anxious to receive light on some of the problems connected with the Messiahship of Jesus of Nazareth which were causing him serious perplexity. The interview with the woman of Samaria was of a different cast. She was a fallen woman, comparatively ignorant, armed with strong prejudices against the Jews, and not seeking for light until the Saviour's searching presentation of the truth aroused, first, her curiosity and then her interest.

The Saviour was on his way from Jerusalem to Galilee, some eight months after his notable meeting with Nicodemus; and we are told in the tenth verse of the chapter (John iv.) that "he must needs go through Samaria." Why the "must needs?" Some would say off-hand that it was the shortest and most direct route, which probably is correct. Here it may be noted that in going from Jerusalem to Galilee the Jews, and particularly the Pharisees, would make a detour through the valley of the Jordan, so that they might avoid ceremonial defilement which would be involved in their coming into contact with the Samaritans, whose religion was a mixture of Judaism and heathenism, and between whom and the Jews a feud had existed from the time Ezra refused their aid in the building of the second temple. But does not the narrative itself fully explain the "must needs" to go through Samaria? He who came to seek and to save the lost, and who never so much "rejoiced in spirit" as when bestowing blessings upon weary sinners, had a mission to Samaria. There was a lost sinner to be saved; a wandering sheep to be gathered into the fold; a jewel to be prepared for a setting in the Redeemer's diadem; a light to be kindled in Samaria that would attract and guide many into the Kingdom. And in all this there was to be taught the Jews the lesson that Jesus will gather his elect out of all nations and save sinners from all classes and conditions of suffering humanity.

Where the interview took place was a historic spot—the story of Jacob's well dating back some 1760 years from the time of our Saviour—the Samaritans, as the woman's language clearly indicated, claiming the right to share in its historical associations. The well is situated on the plot of ground that Jacob gave to his son Joseph in the vicinity of Shechem, as indicated in Genesis 33:19.

Now look at the picture as it is presented in the sacred narrative. Jesus, weary with his journey, sat by the well. Though he was the Son of God and equal with the Father, in taking our nature upon Him he subjected Himself to the vicissitudes of human life. He suffered hunger, thirst and weariness; was dependent upon earthly friends for the bare comforts and necessities

of his earthly existence; was exposed to temptation and danger; endured sorrow and pain and sadness, and wept at the ever-present reminders of human mortality he saw all around him—all this that he might be our Elder Brother, with all that the term "brother" implies in its highest and noblest sense. As a well-known hymn beautifully expresses the sentiment:

"In every pang that rends the heart  
The man of sorrows had a part;  
He sympathizes with our grief,  
And to the sufferer sends relief.

And the other side of the picture was the fallen, sinful woman of Samaria who had come out to the well to draw water. Perchance, because of her sin, she was ostracized and tabooed by her own sex in Samaria, while those whose lustful passions had dragged her down from her virgin purity and made her a fallen woman, it may be, still had the *entre* to the best social circles in that city—as too often happens in our day and in the highest circles in this land of Bibles, Sabbaths, and churches. And yet this semi-heathen woman had a clearer conception of the character and mission of the Messiah than many of those who despised the Samaritans. The Jews expected the Messiah to come as a temporal prince and restore the Kingdom to Israel. She thought of the Messiah as coming in the character of a teacher—"I know that Messiah cometh which is called Christ; when he is come he will tell us all things."

Jesus was alone by the well when the woman came to draw water. Her reply to his request for a drink of water was not a refusal—that would have been altogether out of keeping with eastern ideas of hospitality. It was rather an expression of surprise that He, a Jew, should ask such a favor from a Samaritan whom the Jews despised and with whom they would have no dealings. The surprise thus expressed indicated that her curiosity had been aroused, but she little thought she was then talking to the Messiah whose coming was expected by the Samaritans as well as by the Jews.

The Saviour's conciliatory rejoinder and his references to the "living water" he was able to supply to thirsty, sin-sick souls, gained her attention and awakened her interest, but the tone of her request for the living water showed that she had no conception of its spiritual meaning. More light dawned on her when the Saviour revealed to her His knowledge of her sinful life, drawing from her the confession: "Sir, I perceive that thou art a prophet." The subject was evidently an unwelcome one to her, for she sought to parry the Saviour's thrust and divert attention from her sinful life by raising an issue as to the respective merits of the Samaritan and Jewish places of worship. This in turn afforded the Saviour the opportunity of demonstrating to her that under His Kingdom acceptable worship of Jehovah would not be confined to any time or place, the essential point being that it must be spiritual in its nature. Again she sought escape from the logical conclusions of his presentation of sacred truth by saying: "I know that Messiah cometh, which is called Christ; when he is come he will tell us all things." Jesus met this by saying: "I that speak unto thee am He." This revelation of himself to the woman as the long-promised Messiah closed the interview. Strange that his first definite avowal of his Messiahship should have been made to this woman of Samaria; and that His first appearance after the resurrection should have been to Mary Magdalen.

It is in the sequel of the interview that the lessons of the narrative are beautifully and

instructively focussed. How striking is the action of the woman. In her new-found joy she forgot her errand to the well, left her water-pot and hastened back to the city to tell her friends and neighbors how she had found the Messiah. The people accepted her testimony, invited Jesus into the city that they might hear the Gospel from Himself, with the result that old Samaria had a genuine revival of religion. How many of those who professed to have found the Saviour during the recent evangelistic services in Ottawa, will have the courage and faithfulness and love to imitate the example set by the Samaritan woman, and go and tell others of the blessedness they have found in making a full surrender of their hearts, and earnest consecration of their lives to "Him who loved them and gave Himself for them?" It is in finding others and leading them to the Saviour that those who have accepted the gift of a free salvation will find one of their chief joys, as many a faithful Christian worker can testify.

And what of Him who spake as never man spake? The disciples came back from the city with food, but to their invitation to partake of it, he replied: "I have meat to eat that ye know not of." Leading a lost sinner out of darkness into light has so filled his heart with joy that he forgot his hunger, thirst and weariness, and in earnest loving words drew the attention of his disciples to the spiritual fields already whitened for the harvest of Christian work.

What an inspiration should this story of the Samaritan woman prove to Christian workers—and every Christian should be a worker in the sphere in which God has placed him or her, no matter how humble that sphere may be. How many earnest Christian workers can testify of the joy that has come to them when privileged to lead even one soul to the Saviour. What must be the joy of those who by God's grace are privileged to "turn many to righteousness!"

"Let none hear you idly saying,  
"There is nothing I can do,"  
While the souls of men are dying,  
And the Master calls for you,  
Take the task he gives you gladly,  
Let his work your pleasure be;  
Answer quickly when he calleth,  
"Here am I, send me, send me."

The Ethical Record is a bi-monthly published by the Society for Ethical Culture, New York. It deals with a great variety of interesting and important subjects from the ethical point of view. An important feature is the address of the Chinese ambassador, Wu Ting Fang, on "Confucius." A favourable review of the late Principal Caird's book on the Fundamental Ideas of Christianity closes with the following striking passage: "One concluding point: the reading of the book has given rise to the thought of our need of caution lest in our rejection of Christian dogma we reject also the permanently valuable psychological, spiritual insights of the Christian religion. Repentance, atonement, conversion—these terms indicate certain great permanent facts of human nature and experience; and they must be recognized and provided for in our scheme of life, in an ethical no less than in a dogmatic and theological discipline and religion." From this source the admission is well worth noting; it shows that spirit of open-mindedness and fairness which is essential to the truth-seeker.

Arguments are never lacking when they are backed up by self-interest.—A. B. Walkley

For Dominion Presbyterian.

### The Significance of Doing Something Unusual.

BY REV. M. H. SCOTT, M. A., HULL.

"He climbed up into a syc more tree." Luke 16:4. Zacchaeus was the wealthy man of the town. Everybody knew him. He was a level-headed business fellow whom the Roman government could trust with the care of their finances. None of the boys of Jericho had ever seen Zacchaeus up in a tree before. There was not any money in climbing sycamore trees, especially to level-headed publicans. The fact that he did a thing so unusual and unexpected was proof positive of deep interest on his part. So significant was it to Jesus that he gave himself an invitation to the house of Zacchaeus over the head of it. This was a presumption based upon the strength of a new born friendship. Other startling events followed in the house, heaven born charity and abundant restitution. I wish we could see all our cool, calculating, successful men and women blossoming out into flowers and fruit of this kind.

A few years ago there were great revival services held in the City of Ottawa. Canada's greatest son and statesman used to leave his important duties, night after night, and attend those meetings, asking the prayers of God's people for himself. Nobody ever dreamed that it was done for show or popularity, but the sincerity of it placed Sir John MacDonald in the highest place in many hearts.

It was a very unusual thing that Naaman, the great Syrian general, should come knocking at the door of a humble prophet of Israel, sent thither by a little captive maid; but it meant his healing.

It generally looks suspicious for a man to be followed and tracked by others. Jesus was followed by two men until he turned and said, "What seek ye?" It meant the Master's first two disciples. Would that a great multitude had done the unusual thing and followed Jesus.

John Newton one day quit his profanity, and left his slaveship. He had seen visions and dreamed dreams that hurried him on like Paul to the preaching of the faith he had despised. Lord Jochab has lately given \$1,250,000.00 to build better homes for the poor. Very unusual, but very significant. When cool calculating men get out of the rut of selfishness, and get interested in Christ it means, as in the case of Zacchaeus, that salvation has come to that house.

### Survivors of the Disruption.

In an interesting article, entitled "Historical Scenes—Signing the Deed of Demission," which Mr. Charles J. Guthrie, advocate—a son of the great Dr. Thomas Guthrie—contributes to the February number of *The Guide*, the legal adviser of the United Free Church says:—

"Of all the throng depicted by Mr. Hill, crowding floor and gallery, and looking in through the roof windows of Tanfield Hall, only eight, so far as I know survive. They form an interesting group:—Rev. Dr. Walter Smith, whose poetry has made the name of the Free Church known for the first time to many in other lands; (2) Rev. Dr. Andrew Melville, the little boy sitting beside Sir James Forrest to the right of Dr. Chalmers, now one of our Principal Clerks of Assembly, without whose cultured head of Puritanic mould the United Free Church Assembly would not seem a home to its Free Church constituents; (3) Miss Agnes Abercrom-

bie, fit representative to two names dear to the Free Church and to Scotland—Rev. Dr. John Bruce, of Free St. Andrews, her brother in law, and Dr. Abercrombie, in his time the acknowledged head of the medical profession in Scotland, her father; (4) Mrs. D. O. Hill, the artist's accomplished wife; (5) Rev. Robert Gordon, son of Dr. Gordon; (6) Patrick Heron Watson, M. D., L. L. D., Surgeon-in-Ordinary to the Queen, whose kindness to Free Church ministers and their families will never be forgotten; (7) Professor Campbell Fraser, D. C. L.; and (8) Rev. John McPhail, now of Benbecula, whose noble head and stately figure we hope long to see adorning our assemblies. Dr. Rainy is not in the picture, but there is an excellent likeness of his father, Professor Harry Rainy, of the University of Glasgow. Nor, as it happens, are there likenesses of any of the five venerable men—Prof. Thomas Smith, Dr. Murray Mitchell, Mr. Paton, Mr. Yuill, and Mr. Ferrie—who are now the only survivors of the ordained Disruption ministers.

### Her Majesty's Last Attendance at Church in Scotland.

In St. Cuthbert's, Edinburgh, the Rev. Dr. James McGregor said:—"After divine service on the 4th of June, 1871, I was introduced to the Queen by Professor Taylor, then minister of Crathie. A sentence in the sermon had evidently appealed to her well-known love of nature, and led her to ask where I was born. My answer was—"In the most beautiful part of your Majesty's dominions." "And where may that be?" she asked, with a smile. "In Perthshire, your Majesty." With a still warmer smile, she said, "I quite agree with you." On 4th November last I conducted service in the chapel at Balmoral. It was the last time she joined in the public worship of God as a member of the Church of Scotland. She left Balmoral on the 6th, the following Tuesday. Late that evening she sent for me and talked to me till the servant came and told her it was time to dress for dinner. She was sadder than I had ever seen her before. The war, the serious illness of the Empress Frederick, the death of her grandson, lay heavy on her heart. My words as I left her were a warm "God bless you and keep you. He only can." I thought she looked remarkably well at table, and talked as kindly as ever in the drawing-room afterwards. But as she left the room leaning heavily on her stick and on the arm of her Indian servant, and bowing graciously to her guests as she passed us, the thought went like a knife through my heart, "Is this the last?" And by God's will the last it was! It was a beautiful end of a beautiful life."

Alfred Harmsworth, editor of "The London Daily Mail," declares that no emblem could bind the scattered empire of 400,000,000 people so effectively as the personality of a noble woman. Nevertheless, he declares that a man of greater tact, sounder common sense, and ampler capacity for the eighteen-hour working day than Edward, the Clear-Headed, could not be found. He affirms that he is a fine speaker, an able correspondent, a diplomatist in four languages, a proved organizer, and every inch a business king.

### Sparks From Other Anvils.

**Christian Observer:**—It is a strange thing that in Spain, where the whole have been educated in Romanism, where they have known no other religion, when the populace became excited, that vengeance was directed against the Jesuits.

**Christian Guardian:**—In answering the question, "What has been accomplished in the Queen's reign?" Dr. Parker is reported as saying, "Canada and Australia federated; all other colonies loyal; India made secure; Egypt saved from ruin." On the other hand, we find that Ireland is still discontented, and South Africa is ablaze. Thus has the new century opened. Could anything be more dramatic.

**Christian Leader:**—All regulations against religion are offensive to right-thinking people, and the sooner the necessity for them is over the better it will be for religion. But the real injury lies with the party that brings any form of religion into conflict with public duty and charity. The centre of loyalty for "a good Catholic" lies at the Vatican, and it is exclusive, it permits of no other.

**Presbyterian Banner:**—What are the things we see when we look up to where Christ sitteth at the right hand of God, and which we are urged to seek? Wealth and worldly wisdom, position and power? No, but just these things that make up the character of Jesus. These are the most splendid stars in our sky, and these are the things we should seek that they may lift us up to their level and clothe us in their light.

**Presbyterian Standard:**—There ought to be a revival of the study of Calvin. The church that believes in Calvinism cannot afford to adopt an apologetic tone concerning the life and character of the man whose name is most frequently connected with her faith. Princeton tried to change the name from Calvinism to Augustinism but the idea was a foolish one and has fallen into "innocuous desuetude." Calvinism it is and Calvinism it will be.

**Lutheran Observer:**—Some preachers mature early. Others never mature. They are students neither of books, nor of men, nor of events. They were on the far side of the dead-line when they entered the ministry, and have been living a galvanized existence ever since. But a growing preacher is just coming to his best possibilities of usefulness at the time when many congregations are deprecating that he has reached the limit of his effectiveness. The younger preachers themselves, at least the more thoughtful and serious of them, deplore this judgment, both because it is essentially perverse, and because a few brief years will make them personally acquainted with its injustice and hardship.

**Belfast Witness:**—It seems to us that Presbyterians have too long been acting on the defensive, too long and too often defending Presbyterian polity. The right course would be to enunciate it, and carry, as Paul did, the war of aggression into the camp of those who affected an order and a superiority which had no foundation in Scripture or in fact. We write thus, not as opposed to Christian unity, but as utterly opposed to a unity that is based upon the plain and direct teachings of Holy Scripture. The unity for which our great Intercessor prayed was a unity not in the Pope, nor in the Historic Episcopate, but that they all "may be one in us," that the world may believe that Jesus is the Christ.

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C. BLACKETT ROBINSON, Manager and Editor.  
REV. D. A. MACLEAN, B.D., Assistant Editor.

Ottawa, Wednesday, 6th March, 1901.

A committee of the Presbytery of Toronto, on Tuesday, reported in favor of offering Rev. Dr. F. R. Beattie, of Louisville, Ky., the vacant professorship of Apologetics in Knox College. This is a distinctly good nomination. Dr Beattie is a Canadian by birth and a distinguished graduate of Toronto University and Knox College. If he is offered the position and accepts, the College and Church may be congratulated on securing so able a man for this important chair.

Blackwood's Edinburgh Magazine for February comes to hand with its usual varied table of contents. "The Captivity of the Professor" is an amusing, though impossible, story of an eminent authority on entomology, while "A Double Buggy at Lahey's Creek" is an interesting tale of Australian life. "Cricketer Reform," "Maladministration of Messes," "Foreign Undesirables," are among the subjects under consideration. In Musings Without Method is discussed the danger of the classics being crowded out of the university curriculum by the increasing importance of modern languages. Leonard Scott Publishing Company, New York.

How is it that the majority of men are less careful of interests committed to them than they are of their own! The Church Treasurer tells us that between three and four hundred congregational treasurers are delinquent, and that nothing has been received from them or the church funds. But he also tells us that immediately after the date for closing the books the money pours in by the thousands of dollars. The natural inference is that the money was lying idle, but that the congregational treasurer had simply neglected to forward it. We wonder if these gentlemen would have run so close, would in fact have run over the time limit had they been handling their own funds. The answer is obvious. Now no one accuses them of dishonesty, but the golden rule has been sadly shown upon somewhere.

## THE DOMINION PRESBYTERIAN A CERTAINTY OF KNOWLEDGE.

It is a curious fact that the more intelligent a man is, the greater respect will he shew for the opinions of his fellows. The ignorant man is invariably the more positive in his assertions. The church member who has never been within the walls of a Methodist church will condemn Methodists in unmeasured terms. We are all familiar with the untravelled American whose boasting has made his nation ridiculous. No man holds what he calls the truth, but which is just as likely to be a perversion of it, more tenaciously than the man who has found an infinitesimal part of it. The less a man knows the more certain is he that there is little beyond his ken worth knowing.

We have to meet such men every day, and the ever-recurring problem is how best to deal with them. Were it not that we are in the world to do the best we can for our neighbor, we could easily pass these men by with an indulgent smile. But as Christians we cannot do that. We are bound to make an effort to enlighten them. We do not know a more discouraging problem. You enter a man's life with a carefully prepared bit of light. You know he needs just what you are bringing him. He shuts the door in your face, and makes you feel, not that you are a meddler, but presumptuous. He believes that he knows more about this matter than you do.

Something is wrong. Perhaps it is your method of carrying or shading the light. Don't give it up, however. Try again. It is your business, if you have obtained light to bring the same into the lives of others. Live for that, and some day he will not shut the door upon you.

We have often commended the management of the North American Life Assurance Company, whose twentieth annual statement appears on page 159 of this issue. It is a record of steady progress, wise management and constant prosperity. Numbered by years the North American Life is not an old institution; but judged by its achievements and standing, it is one of the most solid insurance corporations on the continent. This proud position is due to the experience and ability brought to bear on every department of its business. The Company has been exceedingly fortunate in its directorate and officials. Men of the character and business grasp of J. L. Blaikie, President, Hon. Senator (Illa.), and Sir Wm R. Meredith, K. C., Vice presidents; E. Gurney, D. McRae, J. K. Osborne and Senator Gowan could not fail to make a distinct success of any enterprise with which they connected themselves; while Mr. Wm. McCabe, F. I. A., as Managing Director, L. Goldman, A. I. A., as Secretary, and Dr. J. Thorburn as Medical Director, each in his own sphere are the right men in the right place as leading officials of a great Insurance Company. Read the Statement.

## HUXLEY AND RELIGION.

CONTRIBUTED BY E. W. M.

It was Sir W. Flower who wrote, "If the term 'religious' be limited to acceptance of the formularies of one of the current creeds of the world, it cannot be applied to Huxley; but no one could be intimate with him without feeling that he possessed a deep reverence for 'whatsoever things are true etc.' and an abhorrence of all that is the reverse of these; and that although he found difficulty in expressing it in definite words he had a pervading sense of adoration of the infinite very much akin to the highest religion." We are also told of the retiring and incoming Presidents of the Royal Society, by way of climax to their eulogies, dwelling on the religious side of Huxley's character, "If religion means strenuousness in doing right, and trying to do right, who, asked Lord Kelvin, 'has carried the title of a religious man better than Huxley?' In the same strain spoke Sir J. Lister, in emphasizing Huxley's intellectual honesty, his perfect truthfulness, his whole-hearted benevolence.

Of him his friend Lord Avebury writes that he was not only a great man, but a good and a brave one, whose two great objects in life were the progress of scientific thought, and the bettering of the condition of the masses of the people. His wish was to be remembered as "a man who did his best to help the people" rather than by any other title. Quite in line with this is the obituary notice of 'The Christian World'

"It in Huxley's earlier years the average opinion of the churches had been as ready as it is now to accept the evolution of the Bible, it would not have been so startled by Darwin's theory of the condition of man; and Darwin's greatest disciple would have enjoyed thirty years ago the respect and confidence and affection with which we came to regard him before we lost him."

Not a few of his immediate friends thought Huxley carried his scepticism too far, and held that certain conclusions which he doubted, if not indeed proved, stand on a securer basis than he supposed. To them however his scepticism was modified by the reverent spirit in which he approached these problems, and his earnest desire to arrive at the truth. They accordingly regarded him as no opponent of religion from his own point of view, however fundamentally he might differ from the majority of clergymen.

Of one regarding whom all this good has been spoken and written it cannot surely be said that he only pulled down and destroyed. On some person or persons it necessarily devolves to clear away the cobwebs which the early and medieval ecclesiastics, unavoidably ignorant of science, and with ideas of the world now known to be fundamentally erroneous, spun around the teachings of Christ. And since this fact remains that where Science is most advanced religion is there purest, the conclusion follows that to such as Huxley we owe not a little. When therefore Dr. Wace and Mr. Gladstone propounded views on a certain question, showing deplorable ignorance of medical science, it is to be lamented that such an



one as Huxley essayed to break a lance with them?

Not a little light is thrown on the mental attitude of Huxley in his telling of how he chose the name agnostic. In becoming a member of the Metaphysical Society, composed of men of every variety of philosophical and theological opinions, he says:

"They were quite sure they had attained a certain gnosis, had more or less successfully solved the problem of existence, while I was sure I had not, and had a pretty strong conviction that the problem was insoluble. So I took thought and invented what I conceived to be the appropriate title of agnostic. It came into my head as suggestively antithetic to the gnostic of Church history, who proposed to know so very much about the very things of which I was ignorant."

Having taken this position he refused to be ranked as a fatalist, inasmuch as he took the conception of necessity to have a logical and not a physical basis, nor as a materialist "for I am utterly incapable of conceiving the existence of matter if there is no mind in which to picture that existence," nor an atheist "for the problem of the ultimate cause of existence is hopelessly out of reach of my poor powers." The true position he believed, as regards many matters, to be neither belief or disbelief, but suspense of judgment, or the Scotch verdict, Not Proven.

To Huxley the real conflict was not between Science and Religion but between Science and Superstition. But there may be superstition or some thing akin to it in Science as would appear from the statement where we have the scientist saying he is "no optimist; but I have the firmest belief that the Divine Government (if we may use such a phrase to express the sum of the customs of matter) is wholly just. The more I know intimately the lives of other men (to say nothing of my own) the more obvious it is to me that the wicked does not flourish, nor is the righteous punished." We should say this is not a conclusion to draw for one who looks merely on the things that are seen. The key however to the situation in Huxley's case is to be found in what he says of himself in his professional course as being only interested in physiology "which is the mechanical engineering of living machines. . . . What I cared for was the architectural and engineering part of the business." Such a view may do for the valley of dry bones but assuredly is not adequate in the case of living men. Only from such premises can the Divine Government be made to be equivalent to "the sum of the customs of matter." There certainly is more than one thing lacking in the philosophy of pure physiologists or metaphysicians would not have the places they claim and hold. It is just as much superstition on the part of the physicist to ignore metaphysics as it is on the part of the theologian to ignore science. It needs more than a mere anatomist or physicist or scientist to apprehend the Man of Sorrows.

There is still another factor to be taken into account in trying to form an estimate of the greatest disciple of Darwin. Those who have read Walsh's "Secret History of the Oxford Movement" will be lenient with a man who did not hesitate

to question some of the articles of the creeds according to which the Judicial conduct of members of "The Society of the Holy Cross" of "The Order of Corporate Reunion" etc., could be justified. Newman and Pusey and Faber are honoured names, but no one has ever tried to accuse Huxley of such conduct as was that of these men—coquetting with the Church of Rome while, at the same time, they kept their livings as officers of a pronounced Protestant church.

Had there been less anxiety on the part of many English ecclesiastics about postures, and vestments and elaborate ritual, the wistful appeal of Huxley to Mr John Morley in 1883 might have been better heard.

"It is a curious thing that I find my dislike of the thought of extinction increasing as I get older, and nearer the goal. It flashes across me at all sorts of times with a sort of horror, that in 1900 I shall probably know more of what is going on than I did in 1860. I had sooner be in hell a good deal—at any rate in one of the upper circles where the climate and company are not too trying. I wonder if you are plagued in this way?" Doubt of Heaven there certainly was in his case but not the disbelief of some who profess to believe in Heaven, and yet act as if it was to be "tolerated" indeed rather than the flames of Hell, but not to be desired before the felicity of earth.

Huxley did deny the fact of a revelation. No more certainly, by his writings and by the bounds he set to knowledge, proved the need of revelation. In many ways there was the cry in his life of Job—for a daysman. It would be unwarrantable to say that only the ecclesiasticism of those who say they are called by Christ to be His witnesses was altogether to blame for his lack of knowledge. Still at this late day the power of the gospel ought to be so felt that one, noted for his honesty, should not at the last feel only in the maze. It must be that non-essentials are being over-emphasized when at present such telling use can be made of such arguments as Huxley brought forward. Less Jesuitism less Ritualism, more doing justice, more religion ought to have made it impossible that this epitaph, written by Mrs Huxley, should have been deemed satisfactory for the tombstone of one who by general consent was regarded as a great and a good man:

Be not afraid ye willing hearts that weep,  
For still He giveth His beloved sleep  
And if an endless sleep He wills—so best.

We are glad to note the interest our readers are taking in the question of Synod Reform. It is a fruitful subject, and we shall be more than willing to receive the opinions of men in the active ministry upon it, either for publication, or as private comment. It is acknowledged by all that the Synod is not serving a useful purpose. It has been kept alive for years by transfusion. There is a limit to that process, and the indications are that the limit has been about reached in the present instance. The subject from whom good blood has been drawn is itself growing anæmic. We surely will not shoot the old servant. Let us give it an opportunity to exercise its life.

### Literary Notes.

The opening article in Harper's Magazine for March is by Arthur Symonds on "Seville". His description of this beautiful old city is written with exquisite literary feeling. "Seville", he says, "more than any other city I have ever seen is the city of pleasure. It is not languid with pleasure, like Venice, nor flushed with hurrying after pleasure, like Buda-Pesth; but it has the constant brightness, blitheness and animation of a city in which pleasure is the chief end of existence, and an end easily attained, by simple means within every one's reach. It has sunshine, flowers, an expressive river, orange-groves, palm trees, broad walks leading straight into the country, beautiful ancient buildings in its midst, shiny white houses, patios and flat roofs and vast windows—everything that calls one into the open air, and brings light and air to one, and this gives men the main part of their chances of natural felicity." The opening chapters of Mary Wilkins' serial, "The Portion of Labor," are very welcome. Short stories by Frederick Remington, Bret Harte, Edith Wharton and other well known writers, help to make up an excellent number. Wm. Dean Howells, in the Editor's Easy Chair, discusses Mme. Bernhardt as Hamlet in a most interesting manner.—Harper & Brothers, New York.

In the Ladies' Home Journal for March appears "The Gibson Pay" by Marguerite Merington, based on Charles Dane Gibson's series of pictures of "A Widow and Her Friends." The fashions in this month's number are specially interesting, being those for Easter. Mrs. Phelps' story is to be concluded next month, and Kate Douglas Wiggin has a short story entitled "The Author's Reading at Bixby Centre"—The Curtis Publishing Company, Philadelphia.

We are requested to ask the annuitants on both the Aged and Infirm Ministers and the Widows and Orphans Fund to send their present address to Rev. Dr. Warden so that cheques for the current half year may be sent out without delay.

Some old customs are better dropped. They have served their purpose, or their observance is now an empty form. But in discarding others we have suffered a distinct loss. One of these is the custom, still observed in the North of Ireland, of introducing the new minister to the congregation on the first Sabbath morning after his induction. After the induction service is on Thursday, and the minister is not in either mental or spiritual condition to preach two sermons on the following Sunday. Why should not the Presbytery appoint one of its number to preach on the morning of the first Sabbath, and at the close of the sermon, introduce the new minister, who might then speak briefly, but who would deliver his first sermon to them in the evening. The advantages of such a practice are many and obvious.

# THE WINSTALLS A TALE OF LOVE AND MONEY

OF  
NEW YORK

BY  
REV. JOSEPH HAMILTON.

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Author of "The Starry Hosts: a prize book of the Science and Art Education Council of England."

## CHAPTER XVI., Continued.

When he gained the street he began to question whether he was not allowing himself to be controlled by impulse rather than by reason. What his intentions were towards Miss Winstall he had not as yet clearly defined; yet had he not almost committed himself? Still he felt an unusual happiness and elation of spirits; and this feeling was not mitigated when he reflected that Miss Winstall did not seem by any means offended by the liberty he had taken. So he walked all the way home, though it was a long way, absorbed in his own pleasant thoughts, and if the whole truth were told, building some very fine castles in the air.

## CHAPTER XVII.

### A MUCH NEEDED REFORM.

On the following evening the whole of the Winstall family, together with Miss Pearce, had been invited to dine with Mr. and Mrs. Erwin. Mr. Stuart had also been invited, as also two young friends of the Erwin's, a Mr. Rivers and his sister. The event was intended to do honor to Miss Pearce who was to leave the city two days later.

The company duly arrived. The two friends proved a pleasant addition to the party. The dinner was an unpretentious affair, but it was comfortable, and seasoned with friendship and goodwill. Mr. and Mrs. Erwin cared little for mere display.

After dinner, on retiring to the drawing room, Mr. Erwin gravely lifted a Bible, and prepared to read. What an expressive and solemn hush it is that sometimes, as we have seen it, falls on a company, when the simple lifting of the Book gives the signal for family devotion.

Mr. Erwin read that inimitable Psalm the twenty third—the Psalm of the child and of the patriarch—that has been read and sung so often through ages past, but that ever keeps as fresh as its own green pastures. After the reading Mr. Erwin asked Miss Grace to lead the company in a verse or two of the evening hymn—

"Abide with me; fast falls the eventide." Then Mr. Erwin prayed. The spirit and tone of the prayer, together with Mr. Erwin's expressive and sympathetic manner of dearing confirmed Mr. Stuart in the conviction that this man might have been, and might yet be, a rare power in the ministry. He longed to hear how he had fared with the bishop, but he must wait for a more private opportunity. Meantime Mr. Erwin seemed to have grown in serenity and strength, and to be unconsciously adapting himself to the sacred duties to which he had so earnestly devoted himself.

The company now drifted into little groups, and the three gentlemen being thrown together, Mr. Erwin started a topic which he said had been occupying his mind for some days past.

"I have been more interested in certain social topics," he said, "since that evening when Mr. Stuart discussed the claims of the Golden Rule. The rule seems to have many applications which I had not thought of before. In speaking with a friend the other day along this line he pointed out to me

what he called the gross inequalities in the emoluments of our clergy. Now it may strike you as a very strange thing, but the fact is I had hardly given that matter a thought, and I found myself unable to answer my friend's tirade. Nor do I see my way yet to answer it. I suppose there ought to be inequalities in the emoluments, as there are inequalities in position, in talent, in influence; but I fear my friend has too much ground for his onslaught. He spoke, of course, only of the clergy of the Episcopal Church."

"I would take it very much as a matter of course," said Mr. Winstall, "that there should be as great differences in the emoluments of the clergy as in other professions. We find as much difference of ability and character there as anywhere, and why shouldn't there be as much difference in the emoluments?" "I am afraid," said Mr. Stuart, "that Mr. Erwin has touched a sore spot in all our denominations. And we of the Presbyterian Church have less excuse, and are more inconsistent in the matter, than you of the Episcopal Church. For you recognize different orders of clergy, and naturally favor different degrees of remuneration. But we believe in what we call the parity of the ministry, and have less excuse for the disparity of remuneration that prevails."

"But surely," said Mr. Winstall, "you would not advocate anything like parity or equality of remuneration of our ministers. Parity of office is all right, no doubt; but that is a theory that does not much harm or good to anybody. When you come down to actual practice, we don't want parity. Wouldn't it be a gross injustice?"

"Well," said Mr. Stuart, "I could not just say how far I would go towards absolute equality of remuneration. But I feel certain we ought to get much nearer to it than we are at present. If our principle of parity is right it ought to be worked out in practice. But apart from that, there is one great principle that no one will gainsay, and that is, that the strong should help the weak. Now in our church the strong do help the weak. If it were not so we could not occupy or hold any of the vast domain to the west of us in our own country, and of course we could undertake no mission work abroad. So the strong help the weak. But we do this, I am convinced, in far too limited a degree. And there is far too much disparity in the incomes of our ministers."

"Yes," said Mr. Erwin, "but in your church the people call their own ministers, and the people pay them. Now as long as there are rich congregations and poor ones, won't there be great differences in salaries? The people hold the key of the situation; and can you ever get the people to subscribe to the support of other ministers as they subscribe to the support of their own?"

"Now you've struck it, friend Erwin," said Mr. Winstall. "That's the point. If people like their own minister, and are able to pay him, won't they pay him as liberally as they please? Will you get them to take the money from him and give it to other clergymen who are not worthy of it, and who have no claim upon them? Do you think,

now, Erwin, you could persuade us to pay our minister the half less, and give that half away indiscriminately to other less worthy men?"

"Oh, I think that would be a rather tough experiment to try on you," said Mr. Erwin. "Still, if Mr. Stuart made it very plain to you that he wished you to do that, wouldn't you do it? And if all the well paid ministers were of the same mind, wouldn't all the people fall in with the plan? I think, as Mr. Stuart says, that if the principle is right, there is some way of working it out. And it seems to me that if any such idea can be worked out, the first thing is to get the ministers, especially the well paid ones, to be in favor of it. Then the people might gradually adopt the plan, and the thing in time might be done. But I have no right to suggest ways and means to you, since far worse abuses prevail in my own church."

"Well, but you are not responsible for those abuses," said Mr. Stuart. "There are abuses, I presume, in all churches. It is this particular abuse is not so gross in our body, isn't that a very good reason why the reform should begin with us, where it might have a better chance to succeed? I think Mr. Erwin strikes the point exactly when he says that our ministers have first to be educated up to the principle. Then the people will soon be imbued with it. Some of them are already ahead of the ministers in this matter. But I know a few ministers, highly paid ones too, who are quite ripe for this movement. A great many things can be said, which if fairly presented to the people might bring them to the point more quickly than you think."

The discussion was becoming animated, so much so that other persons in the room began to be attracted to this centre of heat and light, as planets are attracted to the sun. Mrs. Erwin, but for her duties as hostess, would have cast in her lot with the triumvirate of reformers, and perhaps might have thrown as much light on the problem as any of them. She called to mind, however, how Milton makes Eve so well pleased to remain in the back ground while the Angel talked with Adam, that she might have the greater pleasure of hearing Adam retail the whole matter privately. To most women of this age such a proceeding must appear ridiculous; the woman is the proper person now to talk to the angel; and if the angel missed any point she could supply it. Whatever Mrs. Erwin may have thought about that, she was glad that Mr. Erwin could give her privately the points of the discussion she had missed. In different positions and at different angles, most of the company had gathered near enough to follow the discussion, and all seemed highly interested.

When Mr. Stuart spoke of the claims of the movement, and how strongly the case might be presented to the people, Mr. Erwin asked—

"What would be the main point now, in a few words, that you would like to present?"

"Well," said Mr. Stuart, "I think the parity of the ministry would count for something in certain cases. If parity is to be recognized at all, why ought there not be something like parity of income? But Mr. Winstall thinks parity is only a theory, so we may let that point go. Then there is the Golden Rule. If all ministers lived up to that rule, they could not endure that any of their brethren should be kept all their days on the ragged edge of poverty, while others roll in luxury. That certainly does seem contrary to the Spirit of the Gospel."

"Well, in that case," interposed Mr.

Winstall, "couldn't the ministers settle the whole difficulty by dividing up among themselves, without making any appeal to the people?"

"But I am afraid, Mr. Winstall," said Mr. Stuart, "that would not suit you at all. You disapproved just now of subscribing to support the duffers, as you are pleased to call them. Now if you would not help the duffers directly, would you help them indirectly? If you found that I gave the half of my salary to the duffers, wouldn't you very soon reduce my salary by half, and then I couldn't help the duffers? So the result would be that I would be worse off and the duffers would be no better."

There was a laugh against Mr. Winstall, in which he himself heartily joined. He admitted he was defeated, and requested Mr. Stuart to go to the next point.

"The next point is," said Mr. Stuart, "that there are no duffers in our ministry, or ought to be none. We do the best we can to have first class men. We do not always succeed, of course; in a church so large as ours I suppose we must get a duffer now and then, if not something worse. But taking them as a whole, our ministers do stand high as men of learning, ability, and character. I think no one will question that. Now when such men take up the ministry as their life work, ought they not to be decently maintained?"

"May I ask a question?" said Mrs. Erwin.

"Surely," said Mr. Stuart. "I wish you had been with us from the start. I have a suspicion that you can see deeper into many things than we can."

"Oh, certainly not," said Mrs. Erwin, "and this question is entirely new to me. But it occurred to me to ask this. Since you say that ministers ought to be decently maintained, and since there are poor fields as well as rich ones, is it your idea that the ministers ought to be maintained by the church at large instead of by the congregations to which they minister?"

"That is my idea exactly," said Mr. Stuart. "Thank you for putting it so clearly. The whole spirit of the New Testament is in favor of the strong helping the weak. Besides that, the church is a unit, it is one body; and if one member suffers all the members suffer with it. Moreover, as the world is not to be expected to support the church, it is the more incumbent on Christians to do so. Therefore I think the whole church ought to support her own ministry. To be sure, that is done now to some extent. The principle is acknowledged to be right. But the principle is not applied to the extent that it ought to be."

"And when Mr. Winstall spoke of ministers dividing up to support their poorer brethren," said Mrs. Erwin, "it struck me that the poorer brethren might not like that. Wouldn't it seem too much like charity? Whereas, if the whole church supported them it would seem more a matter of right."

"A good point indeed," said Mr. Stuart. "No, I don't see that such a plan would work, even if all ministers were willing to adopt it. The people themselves would need to provide the funds directly for that purpose. Then no one could feel any humiliation."

"Still," said Mr. Winstall, "wouldn't there be great inequality in such a scheme? For the best to receive no more than the worst would seem very like injustice. And shouldn't there be more justice in the divine institution of the church than in any other institution in the world?"

"Perhaps," said Mr. Stuart, "there would

not really be so much inequality as you suppose. I think there is not so much inequality in ministers themselves as is often imagined. There are men working in obscure places who are not a whit behind those in the larger churches. I think we judge them too much by their surroundings and good fortune. Besides, in the smaller churches the ministers usually need more tact, judgment, and patience than those in the larger churches. When the whole truth comes to be known, as it never will be in this world, I believe many of the real heroes will be found to be the men who worked in obscure fields, under heavy discouragements. And ought not the wealth and sympathy of the church sustain such men as well as those in more prominent positions?"

But Mr. Winstall had still another arrow in his quiver. "Think of the work your city ministers have to do," he said, "in comparison with some country ministers, even suppose you were alike in capacity. You have more cultured people to preach to, and more of them, so you need to preach better sermons. Then you have a great deal more outside or extraneous work. How could it be counted fair to pay you and them alike?"

"Well, I am not so sure that we have more work," said Mr. Stuart, "if everything were counted. We have different kinds of work—I mean especially the extras. But if we have more cultured people, or more of them to preach to, we have more inspiration, and doesn't that count for something? As to preaching better, I doubt if we need to preach any better. It is my experience that on the great themes of our sermons, country people are quite as well informed as city people—present company of course excepted. And then think of the toils and hardships of so many country ministers who have to drive long distances in all weathers to keep their appointments. And when they do get through the mud, or rain, or snow, quite often there are but a few people to hear them. Then when the service is over they turn and go through the mud, or rain, or snow again. I wish Mr. Winstall was a country minister for a while. Then we might hope to have his aid in advancing this needed reform."

"Oh, I venture to think," said Mr. Erwin, "you will have his aid. I feel indebted to him for putting you on your mettle in unfolding this subject. And it is a serious subject. I wish it could receive some attention in my church where the evil is much greater than in yours."

"Well, the churches act and react on each other," said Mr. Stuart. "If we are able to do anything in such a reform the benefit will not be confined to ourselves. The sentiment will grow, and at length be crystallized in action. If we do right we help each other, whether we will or no."

"Oh, I suppose," said Mr. Winstall, "as the reform gets ripe, if it ever does, we shall get ripe for it. I feel the force of many things you have said. And I do think I would rather help the country minister a little more than take his place as you suggest. It is hard work and no mistake."

"Yes," said Mr. Stuart, "and there is one other point I did not mention, though perhaps it is the most important of any. We have to remember that no minister is actually paid for his work. Spiritual work can not be paid for in money. It can be paid for only in Spiritual results. Hence a congregation does not undertake to pay a minister for his services. He undertakes on his part, apart from all remuneration, to do the best work he can; and the congregation, on their part, undertake to keep him above

worldly care in providing for his wants. Now I think that is the right principle. And you see how it glorifies the minister's work. He does not do so much work for so much pay. No man should go into the work for pay. But the people to whom he ministers should keep him in a fair condition of comfort. That principle, it seems to me, obliges us as a church to look after all our ministers in the same way. None should be in want, and none should be in affluence. But I must ask you all to forgive me for talking so much. You must blame Mr. Winstall for starting me and keeping me at it."

"All right," said Mr. Winstall, "blame me all you like. We have had a good lecture, free, gratis, for nothing. I begin to doubt whether we should let it go at that. Ought we not take up a collection?"

"Oh, you will have a chance the Sunday after next," said Mr. Stuart, "we have our Home Mission collection then, and that is just the beginning of this larger scheme."

*Continued.*

### If They Could.

If potatoes could see with all their eyes,  
And if corn could hear with its ears,  
They'd grow in one season so wondrously wise  
They'd never be eaten, my dears!

One of the most delicate replies ever made was that of a Frenchman who had not found "a life on the ocean wave" all that could be expected. He was sinking pale and disheveled, into the steamer chair, when a passenger asked cheerily: "Ah! Good morning, monsieur! Have you breakfasted?" "No, monsieur," answered the pallid Frenchman. "I have not breakfasted. On the contrary!"

### Decadence of Great Britain.

Apropos of Great Britain's decadence, there is a most thoughtful and statesmanlike article in the present number of *The Fortnightly Review*, whose title, "Will England, Last the Century?" would be more characteristic if it read "Will England's Predominance Last the Century?" The author, who signs himself "Calchas," evidently believes that she will last the century, though not in her present commanding position. Although it is not distinctly so stated, the author is evidently of the opinion that the struggle of the century will be a scientific, industrial and commercial one. Starting out with the assumption that the decadence of France is inevitable, attention is turned to three countries which are as certainly upon the ascent, namely, the United States, Germany and Russia. Leaving out the third, whose full development cannot be reached in one century, if, indeed, in two, it is asked, as compared with the assured progressiveness of these three expansive powers and the settled decline of France, at what point between decided decadence and spontaneous development does England stand? The British are judged to be a nation in jeopardy, but not in decadence. The efficiency of the nation has been vitiated by the sense of ease that has followed an unexampled prosperity; but in the opinion of the author the drowsiness will disappear when the comfortable cause is gone, and the pressure of American and German competition becomes more constant and pinching. The exact want of the nation is deeper and more scientific cultivation. The material is not exhausted and it exists to be developed; since there is a stronger smack of the vigorous barbarian than any suggestion of morbid exhaustion in the English character.

# Ministers and Churches.

## Our Toronto Letter.

Rev. J. A. McConnell was not sure of his own mind when the call was presented at the special meeting of the Orangeville Presbytery, and he asked the good people of Lanskey and West King to give him another fortnight. Meantime the Toronto Presbytery will have held its meeting, and nothing further can be done till April.

Commissioners to the General Assembly will be chosen by the Presbytery at its meeting on Tuesday. Thirty in all will be sent, fifteen ministers, and an equal number of elders. In this Presbytery it is the custom to allow seven sessions annually to nominate each commissioner, the sessions being enrolled for this purpose in the order of their organization. Ten of the ministers are chosen by rotation from a commissioners' Roll, specially prepared for the purpose. In this way each minister will go by rotation every six years, and allowing for changes, most of those that remain go every five years. The plan works well, but some radical members would send an even greater proportion by rotation.

Toronto ministers are in considerable demand to conduct special services outside the city, and to assist brethren within its limits. Dr. McTavish, the earnest-souled pastor of Central Church, is often called upon, and would respond far beyond his strength, were he not restrained. Mr. Murray, of Erskine Church, Mr. Carruthers, of Dovercourt, Mr. Scott, of St. John's, and Mr. Davey, of Chadners, have been many times called upon for these special services. During the past week at least three of these have given their service to this kind of work.

Perhaps no mission work has shown such good results in the time as that among the Chinese in Toronto. The annual social to this class was given last week in Cooke's Church. Upwards of seventy Chinamen were present. The programme was entirely Chinese. They read from the Bible, they sang simple hymns, they played on Chinese instruments, and succeeded in keeping a large audience thoroughly interested for over an hour. One could not help speculating on the amount of good these men might do were they to return to their own land, and just live among their brethren there. The Christian life and example must have a powerful influence upon a people so imitative as the men of their nation is. Of course all these gathered there are not Christians; but they are under Christian influences, and are yielding rapidly to them. One of the number a graduate of the medical College, is returning to his own people next June.

Within the Presbytery there are at least five charges for whom the Presbytery should provide suitable pastors. They are not able to support a minister alone, nor are they able to agree upon the man whom they shall invite to minister to them. For more than a year they have sustained an existence, but have made no progress. There is work that ought to be done in each charge. It is not being done. Why should not the Presbytery assume its Presbyterial powers, and settle five well tried men over these charges for at least two years? If these men are men of experience, and there are such at hand, they will soon overcome any irritation that may be provoked at first, and will bring the congregation into harmonious co-operation in the great work with which it should be identified. It is unfair to an untrained student to put him in charge of one of these congregations. In most instances he will not get his feet before the greater part of the summer has slipped away. For it needs more than energy to manage such a charge. It needs an experience that is often dearly bought.

Very quietly the Forward Movement is making progress. Such movements are best unorganized, and we are glad to hear so little of organization in connection with this one. An elaborate array of committees, in which an advertising committee figures prominently, takes away the spontaneity from the meetings, either for prayer or for evangelistic work. In this there is a disposition to recognize the leadership of the Divine Spirit, and to honor Him at every point. Every man stands ready but none assume control. That is left to Him. Meantime earnest men are meeting regularly for prayer, and evidences of the power of the Spirit are seen in individual congregations. So the movement is deepening and widening. It may, some day, give greater outward evidence, it may not.

The Rev. James McCaul, the minister of the Church of the Covenant, has been forced to rest

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again; indeed he has not recovered from his illness of last summer. The strain of work there is great, and a much stronger man might well have felt it. It has told upon one who has been in the thick of the fight for many years, and we fear his strength will not sustain him long under the pressure. It is hoped that he will soon be back again at his post, as he is recovering. It will be some time, however, before he is fully recovered.

### Eastern Ontario.

Rev. D. McVicar, Victoria church, Montreil, has been preaching in St. John's church, Aumont.

The induction of Rev. W. S. Wright as pastor of Newcastle and Newtenville takes place on the 14th inst.

Rev. D. D. Millar, recently inducted as minister of St. Paul's, Hawkesbury, is removing his family to that town.

Rev. A. K. McLeod, Brighton, on Sabbath next will commence a series of special sermons on "The Love of God."

Rev. P. Currie, who had been spending several months in the work at St. Paul, Ont., has returned to his home at Beverton.

Rev. Robert Laird, M. A., Brockville, has commenced a series of sermons to young men. The first was on "Character Building."

Rev. James Bennett, L'Orignal, has been seriously ill. He is now in a Montreal hospital without any marked improvement in his health.

The Kempsville Presbyterian church is to be enlarged. The pastor, Rev. John Chisholm, is working hard, and his people heartily co-operate with him.

At the recent meeting of Brockville Presbytery Rev. Dr. Warden was nominated for Moderator of General Assembly; and Rev. Dr. Herridge for Moderator of Synod of Montreal and Ottawa.

On a recent Sunday evening, when Rev. R. Young, Pakenham, was near the end of his sermon the light suddenly went out. The gentleman finished his sermon in the dark, pronounced the benediction, and the congregation filed out of church.

The Recorder of Saturday says:—Rev. Geo. MacArthur, of Cardinal, conducted the preparatory service in the First Church last night and gave an excellent discourse, peculiarly appropriate to the occasion. Mr. MacArthur is always a welcome visitor to Brockville.

The following commissioners to the General Assembly to be held at Ottawa next June, were appointed by Brockville Presbytery: Ministers—John McDougall, Wm. M. Fee, Ed. S. Logie, Robt. Laird, John Chisholm. Elders—John M. Gill, W. H. Fredenburg, James Lindsay, James Dickey, Alexander Ross.

At the Presbytery of Brockville, Mr. J. M. Gill presented an excellent report from the Sabbath School Committee, which provoked an useful discussion; Mr. McGill was thanked for his report. The recommendation to appoint a paid Sabbath School syndical field secretary was approved.

Conveners of standing committees in Brockville Presbytery are as follows: Augmentation, Rev. R. Laird; Home missions, Dr. Stuart; Church life and work, Rev. H. Cameron; Sabbath schools, Mr. John M. McGill; Statistics, Rev. John Chisholm; Examination of Students, Rev. Jos. H. Higgins; Remits, Rev. Edward Logie; Young People's Societies, Rev. C. H. Daly; Foreign missions, John McDougall.

The social given by the Ladies of the Presbyterian church, Balderson, was quite a success, the proceeds amounting to \$30. Recitations were given by Miss Maggie Wilson, Miss Mabel Robertson, Miss M. King and Mr. J. D. McIntyre; and a musical programme of much merit was furnished by Mr. J. V. Watson, Perth, Mr. J. A. MacDonald, Balderson and Miss Isabel Ross, Hamilton. The pastor, Rev. J. S. McHraith, contributed not a little to the pleasure of the evening by his presence and pointed remarks.

The sudden death of Levis, of Mrs. Gordon-Smith, wife of Rev. C. E. Gordon-Smith, of Montreal, was announced in last week's DOMINION PRESBYTERIAN. The funeral took place on Wednesday. A service was held in the church there, conducted by the Rev. A. T. Love, of Quebec. There was a large attendance of friends and the church was draped in mourning. The remains were taken to Pakenham where a service was held in the Presbyterian church.

The Rev. Mr. Young, of Pakenham, and the Rev. Mr. Quarterman, Episcopal clergyman of Reuver, took part. Interment took place at the Pakenham cemetery, the particularly sad circumstance of the death bringing a large number of sympathetic friends from a distance.

At the last meeting of Brockville Presbytery the Treasurer was authorized to borrow enough money to wipe off all Presbyterial indebtedness. It was agreed not to nominate a professor for Knox. Rev. D. A. MacKenzie reported that Oxford was making preparation for the building of a new church, for which they were commended by the Presbytery. A proposition from Glangary Presbytery for a re-arrangement of field in eastern portion of the Presbytery was not sustained.

The twenty-third anniversary of the induction of Rev. A. A. Scott, M. A., to the pastorate of Zion church, Carlton Place, was observed last Sunday, when suitable services were conducted by Rev. Prof. Jordan, D. D., of Queens, who is correctly described by the local press as "a scholar of high degree, whose language is simple and correct, and whose ideas are lofty and pure. His sermons on Sabbath were devoid of excitement, yet so impressive as to be etched and ingrained upon the memory." On the Monday evening the ladies gave a Soiree in the town hall, which proved a very happy reunion of the members and friends of the congregation. This meeting was addressed, among others, by Rev. Mr. Milne, of the Globe church, Ottawa, whose "humorous talk was a very interesting and fairly bristled with points of rare merit."

### Western Ontario.

The Presbyterians of Waterview are about building a new church. Brick will be the material.

The new Presbyterian church at Rotary, Koot, Ont., was formally opened on Sunday, the 23rd ult.

Rev. Dr. Dickson, Galt, has commenced a series of discourses on "The ruling principle of Christ's character."

Rev. P. Scott, having resigned the pastorate at Cromarty, the pulpit has been declared vacant by Rev. Dr. Hamilton, Motherwell.

Rev. W. Melick, after conducting evangelistic services in Hamilton, has commenced a series of meetings in St. Andrew's church, Guelph. The *Mercury* reports them as well attended.

Rev. Neil McPherson, St. Paul's church, Hamilton, was the pleased recipient of a handsome set of Ruskin's works, along with a kindly worded address, from the members of his Bible class.

A report having been circulated that Rev. Dr. Abraham, Burlington, contemplated resigning, the doctor, who has several times declined calls for larger charges, says there is not a shred of truth in it.

Rev. W. Erskine Knowles, B. A., has been inducted in First Presbyterian church, Chatham, and has commenced his work under very favourable circumstances. The charge is a good one, and the salary promised \$1,400.

The Kirkwall congregation has just remodelled its edifice at a cost of \$5,298, and the reports presented to the recent annual meeting revealed a gratifying state of affairs. The members raised the amount by subscription, and liberal givers they are. Under the Rev. Mr. McKenzie, the Kirkwall church is maintaining its reputation as a powerful instrument for good. Of the reports received, that of the treasurer was especially interesting and satisfactory.

A couple of weeks ago reference was made in these columns to the admirable reading of some of her own poems by Miss Graham at the anniversary services in Eymondville church. Writing on this subject the *Huron Expositor* says: "The selections given by Miss Graham were all good and well rendered. She possesses the poetic gift in a high degree, and her efforts will compare most favourably with many of much greater note, and her rare talents in this direction can not fail to bring her distinction in the near future."

The St. John's Wood Congregation (Dr. Monro Gibson) during the past year raised between 9,000 and £10,000. Large as this sum is it falls short of the previous year's total.

**Ottawa and Vicinity.**

It is reported that Rev. Dr. Campbell, formerly pastor of Erskine church, has received a call from Louisville, Kentucky.

The communion service in St. Paul's church on Sabbath morning was well attended. Rev. Dr. Armstrong preached on "Gettusemane."

Rev. A. S. Ross, B. A., the popular minister of Merivale and Westboro, is meeting with much success in his work. Last year the church at Merivale was thoroughly renovated, and at present steps are being taken to build a new manse during the present year.

In the Stewarton Presbyterian church on Sabbath evening Rev. Mr. Herbinson preached a specially appropriate sermon to railway men. Attendance was good, and the sermon was based on the words, "The highway of the upright is to depart from evil; he that keepeth his way preserveth his soul."

The two hundred children of New Edinburgh who attend the McKay church Sunday school had a glorious time on the occasion of their annual festival, and the parents and relatives enjoyed the affair almost as much as did the children. The children were entertained at tea at six o'clock and fully 500 people attended the concert which followed. Even standing room being at a premium. Rev. Mr. McLeod presided, and an interesting programme was well presented by a number of bright, intelligent young people connected with the school.

Rev. Mr. Mitchell, B. A., preached to very large congregations in Erskine church last Sabbath. In the evening he preached a powerful evangelistic sermon from the words, "The Master is come, and calleth for thee." The illustrations were very appropriate, and the discourse made a deep impression. Communion will be observed at the morning service next Sunday, and on Friday evening a preparatory service will be held. The Sunday school still continues to grow and on Sunday the attendance was 264. Mr. J. Bowman the acting Superintendent takes much interest in the work.

The annual children's tea-meeting of St. Paul's church was a very happy affair, and the young people thoroughly enjoyed themselves. Tea was served from half past five to half past seven after which a good programme of songs and recitations was rendered. Dr. Armstrong presided. The music rendered at intervals was an attractive feature of the programme. Prizes were distributed to twenty-five pupils for general proficiency. Those who received prizes were Rebecca Bobier, Mabel Cunningham, Jessie McCormick, Catherine MacPherson, Annie MacPherson, May Murphy, Barbara Wiggins, Ethel McCormick, Dorothy Shoolbred, Ethel Fletcher, Marjory Irvine, Ina Murray, Laura Walters, Emma McCormick, Fred Daubney, John Murphy, James Daubney, George Blyth, Stuart Kirkpatrick, Howard Raphael, Gordon Irvine, Gerald Eaton, Robert Hasteley, Harold Davis and John McKinley.

**Brockville Presbyterian W. F. M. S.**

The Sixteenth Annual Meeting of this flourishing Society was held in St. John's Church, Brockville, Feb. 25th and 26th. Four sessions were held, all well attended, and the proceedings of a most interesting character.

The Corresponding Secretary reported good progress made during the year, among many of the Auxiliaries and Bands. Some of the weaker ones holding together under great difficulties and discouragements.

The Treasurer reported \$1,544 in the treasury, which was considered a creditable amount, as the Presbyterian had also contributed \$300 to the Indian Famine Fund.

About 60 delegates enrolled their names. The kindness and hospitality of the good people of Brockville were unbounded. The systematic manner in which the committee of arrangements managed their various duties were specially noticeable.

The "President's Address," "Bible Readings," "Closing Words" etc.—were all of a most helpful nature, and highly spiritual in their tone. The "Address of Welcome" and Reply, also "Greetings from sister Societies" were unusually fine. Indeed everything presented to the Presbyterian, showed the most careful preparation.

Rev. D. Strachan, pastor of St. John's, occupied the chair in the evening, and performed his duties in an exceedingly happy manner. He

was assisted in the devotional exercises by Rev. Mr. Laird, First Church, Brockville, and Rev. Mr. Fee, Merrickville.

The music was particularly good, under the direction of Mr. Graddock, the famous organist.—Addresses by Dr. Woods of India, and Rev. J. A. MacArthur in the Koolyke, were listened to with intense interest. Mrs. Blair gave some pleasant reminiscences of the Presbyterian.

The singing of "God Save the King" brought to a close one of the finest meetings held by this Society.

**Echoes From The Meeting.**

As I attend one Presbyterian after another, I notice the progress made in the work, and the increased interest of the workers.

I see no cause for discouragement; let us not be weary in well-doing, for by and by we will "go in and possess the land."—Mrs. J. H. Merkeley.

Some of us may have little time, others may have little to contribute, and some may think they have few talents, but we can all pray. We have ample proof that God honors definite, intelligent, believing prayer.—Miss J. Colquhoun.

At this remarkable time, the beginning of a new century, let us fervently pray that we may be stirred to greater activity than ever in doing our Father's will.—Mrs. W. B. Smellie.

The more we see of Jesus the less friction there will be in our Auxiliaries, and the fewer misunderstandings. Let this be our motto: "We would see Jesus"—Mrs. Macalister.

We are in for a sweeping forward movement in Missionary work; do not let this Presbyterian flag, nor allow our Auxiliaries to lose their place in the ranks.—Mrs. Blair.

The "day of prayer" has been generally observed, and it gives added interest to know that on that day all our societies are "bound by the golden chains of prayer about the feet of God"—Mrs. Beckstead.

**State of Funds.**

On the evening of the 28th February—the day fixed by the General Assembly for the close of the ecclesiastical year—the following amounts were still required to enable the several committees to end the year free from debt:—

Home Missions.....	\$21,500
Augmentation.....	5,000
Foreign Missions.....	4,800
French Evangelization.....	1,500
Pointe aux Trembles.....	250
Widows & Orphans.....	5,000
Aged and Infirm Ministers.....	2,200
Assembly.....	300
Knox College.....	5,000
Queen's College.....	2,250
Montreal College.....	2,600
Manitoba College.....	.....

The books are to remain open until Tuesday, 12th March. All money received in the office in Toronto up to the evening of that day will appear in the detailed statement of receipts for the past year to be submitted to the General Assembly. It is earnestly hoped that every congregation of the church will have remitted its contribution for the schemes prior to Tuesday. If this is done, the probability is that most of the funds will be free from debt. The chief anxiety at present is in reference to the Home Mission Fund. The success of every scheme of the church is, more or less, bound up with the success of our Home Mission work, and it is of the utmost importance that the committee be put in a position whereby, instead of contracting the work, it will be able to avail itself of the many new openings for the entrance of the Gospel throughout the country. In connection with the opening of New Northern Ontario and also the new settlements west of Lake Superior, our Church must enter in immediately if it is to do its fair share of work in supplying Gospel ordinances to these districts.

As it sometimes happens that the Treasurers of missionary funds connected both with congregations and sabbath schools, are unaware of the date when money should be forwarded, may I ask the ministers of the church personally to see that money is all forwarded so as to reach the office by Tuesday next? Let every fund be free from debt in the opening year of the new century.

ROBT. H. WARDEN.

Toronto, 2nd March, 1901.

**British and Foreign.**

Rev. Dr. Dykes Ayr, is about visiting Egypt. St. Paul's United Free Church, Dundee, is to have an organ introduced.

It is interesting to know that a Carlyle still tenants Craigenputtock.

The boys at "Thrumms" treat telephone insulators as handy "cockshies."

The Helensburgh Town Council deleted the "VII" from the oath of allegiance.

The cathedral of Strasburg is the finest thing in stone and tracery Europe can show.

Mr. Hugh Paton, evangelist, has been holding a series of successful meetings in Wick.

The United Free Glasgow Presbytery urge congregations to keep a list of total abstinents.

Before the war the mines of South Africa gave work to between 60,000 and 70,000 men.

An epidemic of typhoid fever is raging in Rome which bids fair to spoil the season there.

The income of the National Bible Society during 1900 was £28,647, and the expenditure £20,095.

It is estimated that five millions of people saw the funeral procession of the late Queen in London.

People who are 85 years of age—and there are many such—are now living under their fifth monarch.

Rev. J. Wright, for 57 years minister of Chalmers-Street Church, Kinross, wishes a colleague and successor.

Rev. Dr. James MacGregor, St. Cuthbert's, Edinburgh, is confined to the house through indisposition.

Mr. Ross, of M'Gibbon & Ross, architects, Edinburgh, says that Linnithgow Palace can be restored for £40,000.

In 1859 there were 10,314 juvenile offenders in England. Now there are 4500 only in the various reformatories.

It is stated that the eastern slopes of the Andes are richer in gold, silver and copper than the Transvaal or Klondyke.

The death in her 97th year is announced of Miss Isabella Souttar, one of Aberdeen's oldest and best known inhabitants.

An organ was heard within South Beach Church, Ayrshire, on the 5th inst., for the first time in the history of that church.

The census taken in St. Petersburg on Dec. 27th shows that the population of the Russian capital is approximately 1,500,000 persons.

There died at Mayfield Gardens, Edinburgh, on the 10th inst., Rev. James Selkirk, senior minister of the East Free Church, Aberdeen.

One of Rethesay churches bears in its title—United Free Parish Church—a link with all three leading denominations of the Presbyterian Church.

The Earl and Countess of Aberdeen were among those who witnessed the final scene of the funeral of the Queen in St. George's Chapel.

Rev. Lewis A. Muirhead, Broughty Ferry, is to be the first holder of the Professor Bruce lectureship in New Testament Learning instituted in Glasgow College.

Giffillan Memorial Church, Dundee, has decided that the salary of the organist should be £60, and that £10 should be struck of the allowance for extra cleaning.

A number of the ratepayers of Gairloch wish the parish divided into two portions—the quoad sacra parish of Poolewee to be one portion, and the rest of Gairloch to form the other.

The position of Lord Lyon King-of-Arms was fully recognized at the funeral of Her Majesty, Sir James Ballour Paul being assigned a place in St. George's Chapel, Windsor, according to his rank.

The foundering of the mail steamer Rio de Janeiro inside the harbour of San Francisco last week at the very end of a long voyage is one of the most appalling disasters recorded in the annals of sea misadventure.

The Duchess of Argyll is the handsomest of all the Queen's daughters, and looks wonderfully young and well. She is also exceedingly clever, with strong artistic tastes, and has a truly royal charm of manner. She is the King's favourite sister.

## World of Missions.

### Indians in B. C.

Rev. Dr. MacKay, F. M. Secretary, writes:

The following letter from Mr. J. W. R. Rus sell, our consecrated Missionary in Ahousaht B. C., gives us glimpses of Indian life on the Pacific coast. When we read of the degraded Indian "boycotting" offenders, and boasting of "blue blood" there is a sense of brotherhood. Human nature does not after all at its root vary very much wherever it is found. At best it is a poor thing without Jesus Christ. When the poor Indian feels his degradation, and asks for light, we surely should not withhold it.

The Foreign Mission Committee has appointed the Rev. Mr. Oswald, of Ladner, B. C., to teach these Nakoata Indians, and he will begin his work in April.

"I received deputation after deputation of the Nootka Sound Indians while they were here at a great "pot-latch" as to the possibility of my sending them a teacher at once. They are very anxious, as they say they have no one to help them to obtain any light whatever, as the Catholic Priests who have occasionally gone there are very uncertain, in their services and in their tempers as well. They think the headquarters should be at the Noachaht tribe or Nootka proper, and that the other children in the Sound would likely be drawn there, as relations through inter-marriage of the tribes are much the same as at Barclay Sound, and the missionary could visit the other tribes occasionally. They are in desperate need of a missionary there. Women and children are continually gambling, so much so that even experts here were disgusted with them. The Chiefs all of whom I had the opportunity of meeting are I think a good class of men. The head Chief is one of the bluest of blue blood.

The disturbance referred to above is in connection with a grave robbery. They have become so incensed against the party blamed, that they were demanding his removal from the reserve. At a General Council of the tribe, they decided to boycott him and to insist on his removal, at the same time confirming me in the possession of our premises and limiting the privilege of White Men residing on the reserve, to myself and family. I do not think any serious disturbance will result if I remain with them, but if the offending party, who it is reported, has only temporarily taken the trip up the Coast, comes down on this boat, there might be something serious occur.

There has been all through 1900 a continual jarring between the Indians and certain White Men. They are quite confirmed that White Men, generally are deceitful above all things, and desperately wicked. Hoping you are quite well, and with best wishes for the New Year. Yours very sincerely,

(Signed) JOHN W. RUSSELL.

### Letter From Mr. Slimmon.

Tientsin, Dec. 3rd, 1900.

Dear Mr. MacKay:—The enclosed is a copy of a letter I received from Hsin chen not long ago. I have had it translated by an English-speaking Chinaman so as to preserve as far as possible the full Chinese flavor. The letter was brought to me along with some others by Dr. Malcom's second Medical Assistant, the Dispensary gate-keeper Mr. Mitchell's cook, and my ex-cook. The account that they bring from the field is not nearly as bad as one might have fear-

ed. None of our people have been killed, and only a few of them have been taxed by the Boxers. They are full of hope for the future, and urged me to return with them, and as far as things are at present locally, it would no doubt have been safe to do so just now; but it did not seem to be a wise step, because until China has made terms with the powers, we would not be able to resume work to any extent.

It is time we dropped the word 'Boxer' when speaking of this movement. There is abundance of absolutely conclusive proof that it was the Tartar Government that planned and carried out the whole thing. The Boxers were only part of the means Prince Tuan and the Empress used to carry out their plans, and if those of us in China still speak of the Boxers threatening to cause further trouble, we mean that they are going to be used by the Chinese Government for this purpose.

In view of this threatened uprising, it would not be wise to call fresh attention to our people in Honan by visiting them just now. So I had to content myself with sending comforting letters, and with writing a letter to the Magistrate of our district saying that if he protected our church people it would make things easier for him when settling-up day came.

I am still chief interpreter here in Tientsin, and am happy to think that my services are found useful to the British Government.

Remember me kindly to our Bard and other friends. With much love. Yours in Christ.

(Signed) James A. Slimmon.

Note by Rev. Dr. MacKay:—The letter referred to by Mr. Slimmon, of which a translation was enclosed, was written by their landlord in Hsin Chen who is a very bad and troublesome man, and no doubt has now in his possession a large part of the substance of the missionaries' home. He in this letter courts favour and tries to throw the blame upon others, having heard that a punitive expedition was likely to visit their village.

Soak all frozen vegetables in cold water until quite thawed; then wash well in salt and water.

Rice pudding made with beef-tee instead of milk makes an excellent savoury pudding for an invalid.

It is said that a drop or two of camphor added to the water with which the face is washed prevents the skin from becoming shiny.

For a cold hot lemonade is a household remedy. Put the juice of two lemons in a pint of hot water. Boil one minute. Sweeten to taste, and drink as hot as possible.

Those with tender feet may be glad to know that a whole punched on either side of patent-leather boots or shoes just at the instep, about one inch from the sole, will, in walking, pump in the air and tend to keep the feet cool.

Suet.—One teacupful each of sweet milk, sugar and dried currants, two teaspoonfuls of baking powder, sifted with two cupfuls of flour, and a half teacupful of chopped suet stirred through the flour before it is added to the other mixture. Steam two hours and cover with a sweet sauce.

Ginger Snaps.—Two teacupfuls of molasses, one teacupful half lard and half butter, a teaspoonful each of ginger and soda, and flour to roll, with care that the dough is not very stiff. For flavoring, grated orange peel may be added. Cut small, bake quickly, and dry in a warm, not hot, oven.

## Vigorous Old Age

### OBTAINED THROUGH THE USE OF DR. WILLIAMS' PINK PILLS.

MR. WILLIAM GRAY, OF NEWMARKET, TELLS HOW HE BECAME HALE AND HEARTY AT THE ADVANCED AGE OF SEVENTY AFTER HAVING SUFFERED GREAT TORTURE FROM SCIATICA AND RHEUMATISM.

Mr. William Gray, who is well and favorably known in the town of Newmarket and vicinity, is rejoicing over his release from the pains of sciatica and rheumatism through the use of Dr. Williams' Pink Pills. A reporter of the Express called upon him for the purpose of obtaining particulars of the cure when Mr. Gray gave the following story for publication:—"About two and a half years ago I was seized with a very severe attack of rheumatism. The pain was simply torturing. At times the trouble was seated in my knees, then in my hips. For nearly a year I suffered along, working as best as I could, in the hope of being able to overcome the disease. During the day the pain was less severe, but at night it was just as bad as ever. To increase my torture I caught a cold which resulted in an attack of sciatica in my right leg. If I walked a short distance I would be seized by sharp pains in the hip and in time I became a used up man; my appetite failed me, and I could not rest at night on account of the pain. I tried one medicine after another without avail. I also consulted doctors with no better result. I was beginning to think that I was doomed to suffer the rest of my life when one day a friend strongly advised me to try Dr. Williams' Pink Pills. I took his advice and procured a supply of the pills and began taking them according to directions. Before the third box was finished I noted a change for the better, so I continued the use of the pills till I had taken ten or twelve boxes when my trouble had entirely disappeared. To-day I am free from pain and feel that life is worth living, even at the ripe old age of seventy. I can now do a day's work with many men who are twenty years younger than I. I thank God for my restoration to health through the agency of Dr. Williams' Pink Pills, and I trust other similar sufferers will give them a trial, for knowing what these pills have done for me I am sure that they cannot fail being as beneficial to others similarly afflicted.

If the blood is pure and wholesome disease cannot exist. The reason Dr. Williams' Pink Pills cure so many forms of disease is that they act directly upon the blood and nerves, thus reaching the root of the trouble. Other medicines act only on the symptoms of the trouble, and that is the reason the trouble always returns when you cease these medicines. Dr. Williams' Pink Pills make permanent cures in kidney troubles, rheumatism, erysipelas, anaemia and kindred diseases. But be sure you get the genuine which bear the full name Dr. Williams' Pink Pills for Pale people on the wrapper around every box.

A burn or scald must have the air kept from it for a quarter of an hour or so. The best way to do this is to at once cover the injured place with sweet oil, then make a paste with some whiting and smear on all over the parts inflamed.

**Presbytery Meetings.**

SYNOD OF BRITISH COLUMBIA.

Calgary. Edmonton, Strathcona, 19th Feb, 10 am.  
Kamloops, Kamloops, last Wednesday of February, 1901.  
Kootenay, Rossland, February, 27.  
Westminster, St. Andrew's, Westminster, Feb. 26.  
Victoria, St. Andrew's, Nanaimo, Feb. 24, 1901.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.  
S. perfor, Fort William 2nd Tuesday March, 1901.  
Winnipeg, MacE. Coll., bi-mo  
Rock Lake, Manitow, 5th March.  
Glenboro, Glenboro.  
Portage, Portage la P., 4th March, 8 pm  
Minnedosa, Shovel Lake, March 5, 1901.  
Mellita, Caraduff, 12 March.  
Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 12th March.  
Paris, Woodstock, 12th March.  
London, 1st ch., London, 12 March\* 10.30 a.m.  
Chatham, Windsor 12 March, 10 a.m.  
Stratford, Stratford, 12th March, 1901.  
Huron, Clinton, 9th April.  
Sarnia, Sarnia, 11th March.  
Maitland, Wroxeter, March 5 10 a.m.  
Bruce, Wingham, 12 March.  
Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KING TON.

Kingston, Chalmers, Kingston, March 12 8 p.m.  
Peterboro, Port Hope, 12th March, 1.30 p.m.  
Whitby, Whitby, 16th April.  
Lindsay, Woodville, 12th March, 11 a.m.  
Toronto, Toronto, Knox, 1st Tues, ev. mo.  
Orangeville, Orangeville, 12th March.  
Barrie, Barrie, March.  
Algoma, Sudbury, March.  
North Bay, Huntsville, March 12.  
Saugeen, Knox, Harriston, March 12, 10 a.m.  
Owen Sound, Owen Sound, 12th March.  
Guelph, Galt, Central, 12th Mar.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, March 12, at 4 p.m.  
Montreal, Knox, Montreal, 12 March, 10 a.m.  
Glougenry, Cornwall, 12th March.  
Lanark, Renfrew & Carleton Place, Apl 16, 11 a.m.  
Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.  
Brockville, 1st ch., Brockville, 25th Feb.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Bridgenport, 29th Jan.  
Inverness, Whycomagh, Jan. 29 1901, 11 a.m.  
P. E. I., Charlottown, 5th Feb.  
Picton.  
Wallace, Tatamagouche, 4th Feb. 9 am.  
Truro, Truro, 3rd Tuesday of January.  
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.  
Lunenburg, Rose Bay.  
St. John, St. John, St. A.  
Miramichi, Newcastle.

**RICE LEWIS & SONS.**

(LIMITED.)

**Brass and Iron Bedsteads,**

**Tiles, Grates,**

**Hearths, Mantles.**

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TWENTIETH ANNUAL STATEMENT

... OF THE ...



**North American Life**

**Assurance Company**

**Head Office: 112-118 King Street West, TORONTO**

For the Year Ended December 31st, 1900.

Dec. 30, 1899. To net Ledger Assets .....\$3,33,710 2

**RECEIPTS.**

Dec. 31, 1900. To Cash for Premiums...\$852,929 00  
" " To Cash Income on Investments, etc..... 183,041 55  
1,005,970 55  
\$4,342,680 76

**DISBURSEMENTS.**

Dec. 31, 1900. By Paym't of Death Claims, Profits, etc.....\$304,679 33  
" " By all other Payments..... 264,493 35  
569,172 68  
\$3,773,508 08

**ASSETS.**

Dec. 31, 1900. By Mortgages, etc.....\$1,282,389 92  
" Debit's (m'ket value \$739,199 47) 729,813 10  
" Stocks and Bonds (market value \$1,013,680 09) 1,013,779 96  
" Real Estate, including Company's building 389,751 79  
" Loans on policies, etc..... 236,719 28  
" Loans on Stocks (nearly all on call)..... 91,580 00  
" Cash in Banks and on Hand..... 26,473 93  
\$3,773,508 08  
" Premiums outstanding, etc. less cost of collection..... 163,071 16  
" Interest and rents due and accrued..... 4,684 50  
\$3,977,263 83

**LIABILITIES.**

Dec. 31, 1900. To Guarantee Fund.....\$ 60,000 01  
" Assurance & Annuity Reserve Fund 3,382,700 00  
" Death Losses awaiting proofs, etc... 34,262 44  
3,477,714 44

**Net Surplus.....\$500,192.39**

Audited and found correct.

L. N. LAKE, AUDITOR.

The financial position of the Company is unexcelled—its percentage of net surplus to liabilities exceeds that of any other Home Company.

New insurance issued during 1900.....\$4,153,150 00  
Exceeding the best previous year (except one) in the history of the Company.  
Insurance in force at end of 1900 (net).....\$24,883,061 00

PRESIDENT

**JOHN L. BLAIKIE.**

VICE-PRESIDENTS

HON. G. W. ALLAN.

HON. SIR WILLIAM R. MEKEDITH, K.C.

DIRECTORS

HON. SENATOR GOWAN, K.C., LL.D., C.M.G.

E. GURNEY, ESQ.

L. W. SMITH, ESQ., K.C., D.C.L.

J. K. OSBORNE, ESQ.

D. M'CRAGE, ESQ., GUELPH.

MANAGING-DIRECTOR

**WM. McCABE, LL.B., F.I.A., F.S.S.**

SECRETARY

**L. GORMAN, A.I.A.**

MEDICAL DIRECTOR

**J. THORBURN, M.D., Edin.**

The Report containing the proceedings of the Annual Meeting, held on January 30th last, showing marked proof of the continued progress and solid position of the Company, will be sent to policy-holders. Pamphlets of the explanatory of the attractive investment of plans of the Company, and a copy of the Annual Report, showing its unexcelled financial position, will be furnished on application to the Head Office or any of the Company's agencies.

**The Merchant's Bank of Halifax**

After January 1st, 1901.

**The Royal Bank of Canada.**

Incorporated 1869.

HEAD OFFICE, HALIFAX, N.S.

President: Thomas E. Kenny, Esq.  
General Manager: Edilon L. Pease.  
(Office of General M'gr., Montreal, Q.)

Capital Authorized - \$3,000,000.00  
Capital Paid up - 2,000,000.00  
Reserve Fund - 1,700,000.00

Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York, and Havana, Cuba.

Highest rate of Interest paid on Deposits in Savings Bank and on Special Deposits.

Letters of Credit issued, available in all parts of the world. A General Banking Business transacted.

H. J. GARDINER, Manager.

**OTTAWA BRANCH,**

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**Home Mission Committee.**  
(WESTERN SECTION)

The Home Mission Committee will (D.V.) meet in the Lecture Room of Knox Church, Toronto on Tuesday, the 18th March at 9:30 a.m.

The semi-annual and annual schedules from Presbyteries should be in the hands of the Rev. Dr. Somerville Owen Sound on or before the 15th March. Applications for appointments should also be forwarded to Dr. Somerville prior to the same date.

**ROBERT H. WARDEN,** Convener.  
Toronto, 22nd February 1901.

**Communion Rolls  
Baptismal Registers**

**DONALD BAIN & CO.**  
STATIONERS  
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The Most Eminent Physicians Recommend and Prescribe

**Hubbard's Scotch Rusks**

They are nourishing, easy of digestion and very palatable, thus being suited to persons with weak digestive powers who require something to tempt the appetite.

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INCORPORATED 1891.

SUBSCRIBED CAPITAL, \$2,276,400. - ASSETS OVER \$750,000.00.

Thos. Crawford, M.P.P. (President.) Ald. John Dunn (Vice President)  
Rev. W. Galbraith, E. C. Davis, J. S. Deacon.

**DEBENTURES:**

By-law passed at Annual Meeting of Shareholders, March 14th, 1900:  
"The Board of Directors may, in pursuance of the Loan Corporation Act, and "are hereby authorized in their direction to issue debentures of the Association "for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5 per centum, being payable on the 1st April "and 1st October each year by surrender of the coupon attached to the certificate "for the period covered."  
In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto.  
Full particulars from **E. C. DAVIS,** Managing Director.  
TEMPLE BUILDING, TORONTO, May 31st, 1900.

**Canvassers Wanted!**

**The DOMINION PRESBYTERIAN**

Requires the services of several active Canvassers. Exclusive territory can be secured. Good pay to the right men. Ministers in ill-health, retired ministers, or ministers temporarily out of regular work would find this pleasant and profitable employment.

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Solicitors for Ontario Bank.  
Cornwall, Ont.

**JAMES LEITCH, Q. C., - R. A. PRINGLE  
J. A. C. CAMERON, LL.B.**

**CHANGE OF TIME.**  
Taking effect Monday, Nov. 26th, 1900  
Train 1, leaves Ottawa 4.00 p.m.  
Train 2, arrives Ott. wa 10.25 a.m.  
Daily except Sunday.

**P. W. RESSEMAN,**  
General Superintendent

**CANADA AT LANSKY.**

**8 Trains daily between  
MONTREAL & OTTAWA 8**

On and after Oct. 14th and until further advised train service will be as follows.

Trains leave Ottawa Central Depot daily except Sunday.

**6.10 a.m.** Local, stops at all stations.  
**9.00 a.m.** Limited, stops Ottawa Jct. only, arrives Montreal 11.20.  
**8.00 a.m.** Local, Sundays only, stops at all stations.  
**4.20 p.m.** Limited, stops Glen Robertson, Ottawa Jct. only, arrives Montreal 6.40 p.m.  
**4.20 p.m.** New York, Boston and New England, Through Buffet sleeping car Ottawa to New York.  
**6.40 p.m.** Local, stops at all stations.

**TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.**

**11.10 a.m.** Montreal and local stations. New York, Boston and New England.  
**12.15 p.m.** Limited, Montreal and points east.  
**6.35 p.m.** Limited, Montreal and stations east.  
**9.05 p.m.** Local, daily including Sunday. Montreal and local stations. Middle and Western Divisions: Arnprior, Renfrew, Eganville, Pembroke, Madawaska and Parry Sound.

**TRAINS LEAVE OTTAWA CENTRAL DEPOT:**

**8.15 a.m.** Pembroke, Parry Sound, and all intermediate stations.  
**1.00 p.m.** Mixed for Madawaska.  
**4.40 p.m.** Pembroke and Madawaska. Trains arrive Ottawa, Central Depot: **11.10 a.m., 5.55 p.m. and 2.50 p.m.** (Mixed).

**OTTAWA TICKET OFFICES:**  
**Central Depot Russell House Block.**

**Ottawa and New York Railway.**  
**NEW ROUTE NOW OPEN.**  
**TRAINS LEAVE OTTAWA CENTRAL STATION.**

**7.40 A.M.** Express--Stops at intermediate stations. Arrives Cornwall 9.24, Tupper Lake 12.20 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.  
**5.30 P.M.** Express--Stops at intermediate stations. Arrives Cornwall 7.13, Tupper Lake 10.15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City. Trains arrive at Central Station daily at 10.0 a.m. and 7.00 p.m.  
Mixed train leaves Sussex street daily except Sunday, at 6.50 a.m. Arrives 7.20 p.m.  
Office, 39 Sparks St. Tel. 18 or 11.80.

**CANADIAN PACIFIC.**

**From Ottawa.**

Leave Central Station 6.15 a.m., 5.55 a.m., 4.25 p.m.  
Leave Union Station 11.15 a.m., 8.45 a.m., 12.35 p.m., 5.45 p.m.

**Arrive Montreal.**

Windsor St. Station 8 a.m., 9.35 a.m., 11.10 a.m., 10.10 p.m., 6.40 p.m.  
Place Viger Station 12.55 p.m., 10 p.m. Daily. Other trains week days only.

**From Montreal.**

Leave Windsor St. Station 10.30 a.m., 10.25 a.m., 4.10 p.m., 6.15 p.m., 110 p.m.  
Leave Place Viger Station 8.30 a.m., 5.40 p.m.

**Arrive Ottawa.**

Central Station 12.45 a.m., 6.30 p.m., 9.40 p.m.  
Union Station 12.40 p.m., 11.10 p.m., 9.45 p.m., 1.40 a.m.

**OTTAWA TICKET OFFICES:**  
Central Station. Union Station.  
**GEO. DUNCAN.**  
City Ticket Agent, 42 Sparks St.  
Steamship Agency, Canadian and New York lines.