

# Dominion Presbyterian

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## SHUT IN.

"I watch, and am as a sparrow alone upon the housetop."—Psalm 102 : 7.

"And yet I am not alone, because the Father is with me."—John 16 : 32.

Shut in, shut in from the ceaseless din  
Of the restless world, and its want and sin;  
Shut in from its turmoil, care and strife,  
And all the wearisome round of life.

Shut in with tears that are spent in vain,  
The dull companionship of pain ;  
Shut in with the changeless days and hours,  
And the bitter knowledge of failing powers.

Shut in with dreams of days gone by,  
With buried hopes that were born to die ;  
Shut in with the hopes that have lost their zest,  
And leave but a longing after rest.

Shut in with a trio of angels sweet,  
Patience and Grace all pain to meet,  
With faith that can suffer and stand and wait,  
And lean on the promises strong and great.

Shut in with Christ ! O, wonderful thought !  
Shut in with the peace his sufferings brought !  
Shut in with the love that wields the rod ;  
Oh, company blest ! Shut in with God !

**MARRIED.**

In Winnipeg, at Knox church, on March 28th, by Rev. M. C. Rumball, of Morden Presbyterian church, Mr. Neil Fox, of Morden, Manitoba, formerly of Clinton, to Miss Josie Fair, (sister of Mr. W. D. Fair), of Clinton.

At the Church of St. James the Apostle, on Monday, April 8th, by the Rev. Canon Ellegood, M. A., assisted by the Rev. Charles G. Rollit and the Rev. Dr. Barclay, Samuel G. H. Archibald, son of Mr. Justice Archibald to Anna Frances Jackson, eldest daughter of Henry Miles

On Tuesday, April 9th, at King ston, by the Rev. Donald McPhail assisted by the Rev. Mr. Elliott, Charles Alexander Moss, barrister-at-law, Orgoode Hall, Toronto, to Elizabeth Holton, daughter of B. M. Britton, K. C., M. P.

On the 4th inst., at Toronto, by Rev. Jno. Neil, John McEwan Murray to Jean, daughter of Mr. Thos. Adair.

At the home of the bride's mother, by Rev. A. A. Scott, M. A., on March 27th, Mr. Peter McLaren, of the C. P. R., to Miss Cordelia Ferrill, both of Carleton Place.

At Edinburgh, on Tuesday, April 9th, 1901, George MacKenzie Brown, son of the late Hon. George Brown, Toronto, to Mary Elinor, youngest daughter of the late Thomas Nelson, St. Leonard's Edinburgh.

At the residence of the bride's father, 210 Wellington street, Brantford, Ont., on Thursday, 4th April, by Rev. W. A. J. Martin, John M. Garland, merchant of Ottawa, Ont., to Emily McKinnon, fourth daughter of James Ball.

At the residence of the bride's parents, 41 Cooper Street, Ottawa, on Wednesday, March 27, 1901, by the Rev. D. M. Ramsay, B.D., assisted by the Rev. L. V. Lariviere, B.A., uncle of the bride, Eva, eldest daughter of Mr. Robert Clarke, to Mr. Geo. Mansfield, of Manotick.

**BORN.**

At Vankleek Hill, Ont., April 5, a son to Mr. and Mrs. R. J. McRae.

On March 30th, at 157 St. Famille St., Montreal, the wife of E. Rutherford, McGill University, of a daughter.

At 10 Selkirk Avenue, Montreal, April 5, the wife of G. H. Munroe of a daughter.

On April 5, at 104 Crescent St., Montreal, a daughter to Mr. and Mrs. J. Dakers Paterson.

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## Note and Comment.

An autobiography has been left by the late Professor Garden Blaikie for publication. It is now being edited, with a supplementary chapter, by Dr. Norman Walker.

Dr. Alexander, editor of "The Presbyterian" of Philadelphia, has died, making the third ministerial editor of that paper who has passed away within as many years.

Prof. Steen, whose difficulty with the Montreal Diocesan College over questions of theology led to his resigning from the faculty, may yet be honored with a call to Christ Church Cathedral, Montreal. It is said the congregation is strongly in his favor.

The Unitarians of Hope Church, Liverpool, are about to repeat an experiment made some years ago, of inviting to their pulpit ministers of other denominations to deliver discourses explanatory of the faith and principles of the bodies to which they belong.

Mr. Neil McDougall, of Port Arthur, whose father was Sheriff of Victoria County for many years, as well as an active elder in St. Andrew's church, Lindsay, has been appointed special game warden for the districts of Thunder Bay and Rainy River. No better selection could have been made for the position.

Preparations for a worthy celebration of the Jubilee of Principal Rainy are well advanced, and the promoters have been met with singular cordiality, so that there is every sign that the Principal's long and remarkable services will be not unworthily recognized. Dr. Ross Taylor naturally takes a leading part in the arrangements.

The German Emperor has caused to be introduced in the Prussian diet a bill to check the use of alcoholic liquors. It prohibits sale to persons under sixteen and to habitual drunkards. It, also, provides for the display, in depots and public offices, of charts showing the injurious effects of intoxicants. The proposed legislation is a step ahead for Germany.

The wedding ring of Queen Victoria, says the Daily Chronicle, was by her own wish buried with her. As a matter of fact it had been her inseparable "wear" for more than sixty years. The rule of her married life had been never to remove it, and once when a cast of her hand was taken, her great alarm was that the ring might be displaced with plaster. With the single exception of its enforced removal in later years for a few hours to be enlarged so as to accommodate it to the increased girth of the finger, the ring was worn incessantly for over sixty years.

A pleasing feature of Queen's Medical convocation ceremonies last week was the founding of the Dean Fowler scholarship in medicine, to commemorate the retirement from the chair of principles and practice of medicine, of Dr. Fife Fowler, dean of the Medical Faculty, who retires from active duties after forty six years connection with the college, but he will still hold the honorable position of dean.

A recent issue of the London Advertiser had the following:—The serious illness of Principal Caven at Toronto will be heard with general regret, irrespective of denominationalism. Principal Caven is a singularly able man, and for many years no one has begun to approach him as regards influence in the General Assembly of Canada. His quietness of manner would at first give one no impression of his intellectual strength and lucidity of mind. As president of the Pan-Presbyterian Council, he may rightly be said to be at this moment, individually, the most highly placed and representative Presbyterian in the world.

During the Simultaneous Mission recently held in a Northern city, says the London Christian, a Unitarian approached one of the missionaries at the close of a crowded meeting, and asked how it was that he (the preacher) and his fellow-workers could command such large audiences day by day, while the Unitarians with all their advertising and culture, could get only a meagre hearing. The missionary's reply was brief, but to the point. "The reason is simple enough. You only present to the people a man, Jesus who lived nineteen centuries ago. We preach a Divine Saviour who lives now and saves people now. Your failure is explained by the fact that you are hopelessly out of date—nineteen centuries behind the times!"

"Cloughmacsimon, writing in the Belfast Witness, says:—I have heard with much satisfaction that the Senate of Knox College, Toronto, have unanimously agreed to confer, on the 4th April next, the degree of Doctor of Divinity on our worthy and distinguished Moderator, the Rev. John Hamilton, M. A., Edin. In making the intimation—so creditable to the Senate and acceptable to the Moderator's many friends in Ireland—Principal Caven writes—"The Senate wishes in this way to testify its appreciation of the great interest which the Church in Ireland has uniformly manifested in the Presbyterian Church in Canada, as well as its respect for the high office which Mr. Hamilton so worthily fills in a Church which has given so many excellent ministers to Canada." I feel that our Church will fully recognize the kindness and consideration of our brethren in Canada for their promptness in doing honor to one whom our Church delighted to honor, when it unanimously called him to the Moderatorial chair, to a position which, all must admit, he has occupied with credit and dignity.

Dr Joseph Cook is giving his Monday lectures in Boston again under the auspices of the Evangelistic Association, and is attracting large audiences.

Buda-Pesth University has for thirty-five years been conducted on unsectarian lines under the direct control of the State. A clerical agitation has been started to sectarianise it. Not long ago the Senate, with the approval of the Minister of Public Instruction, declined the request of several clericalist professors to allow crucifixes to be placed in their class-rooms. On Monday about sixty clericalist students placed crucifixes behind the professors' chairs in the Law Faculty. On leaving they met a crowd of Protestant and Jewish students, who were much the more numerous and a free fight ensued. The Senate decided that the crucifixes should be respectfully removed in the presence of the Dean.

Archdeacon Sinclair gives, in the April "Temple Magazine," some particulars with regard to the numbers who flock to St Paul's daily and on occasions of special importance. The morning congregation is, from first to last, perhaps some 2,500, not all being present at once; the average afternoon congregation is a little under 2,000, and the evening congregation upwards of 3,000, so that nearly 8,000 people worship there during the day. On week days the morning service at ten has a congregation of about 100, the afternoon at four some 400, and on Saturdays something like 700 or 800. The seating capacity of the Cathedral is 5,000. The Archdeacon, it is interesting to note, considers that on the whole the tendency nowadays is towards increased church attendance. "I think if you can get the right man who is a really vivid and sympathetic preacher," he said, his church will always be full; and when there are empty churches it is because the man, however excellent, has not got the special gifts required."

The Assembly's Sabbath School Committee of the Presbyterian Church has inaugurated a forward aggressive movement in connection with Sabbath School work. A plan is shortly to be put into operation for the supplying of Sabbath School literature free or at reduced prices to new and mission schools. "Teacher Training" is receiving hearty co-operation on the part of the different theological colleges of the church. Lectures were given during the past session in all the colleges on Sabbath School work, with special reference to the work of the teacher and minister. The results have been so gratifying, that a course of lectures on Sabbath School work and training will in all probability continue to be given each session in all the theological colleges. The question of the Synodical Sabbath School missionaries is at present engaging the attention of the church. There is little doubt that the representatives of the two committees will be able to present to the General Assembly, at its meeting in Ottawa, a well-defined scheme of joint supervision.

## The Quiet Hour.

### Jesus and Peter.

S. S. LESSON.—May 5th 1901; John 21: 15-22.  
GOLDEN TEXT.—John 21: 17: Lovest thou me?

Simon, son of Jonas, v. 15. The disciple who had basely and repeatedly denied his Master in the hall of the High Priest, did not deserve to be called Peter, the "rock-man." The contrast between Simon and Peter is the contrast between what we are in ourselves and what the grace of Christ can make of us. Simon asserting with oaths and curses that he does not know Jesus (John 18: 25-27.) and Peter, declaring in the teeth of his enemies that he will obey God rather than man (Acts 4: 19, 20.) are the same person. There he was trusting in self and tell; here he was trusting in Christ and stood fast. The grace that did so much for Simon can do as much for us.

Lovest thou me more than these? v. 15. Judson tells of a Karen woman who offered herself for baptism. "After the usual examination, I enquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the Gospel; I appealed to her consciousness of vanity; I read to her the apostle's prohibition (1 Tim. 2: 9.) She looked again and again to her handsome necklace: and then, with an air of modest decision that would adorn beyond all ornaments any Christian in the land, she took it off, saying, "I love Christ more than these!"

Lovest thou me? v. 15. He alone who loves is fit to serve, if the service is to be from any higher motive than wages; and whole-hearted service, a service that never stops to count the cost, or having counted the cost, rejoices to pay it even to tears and blood, is the truest evidence of genuine love.

Feed my lambs, v. 15. Here is a word which teachers and preachers do well to remember. "The work begins with the little lambskins. Put the food therefore where they can get at it. Some preach as though the Lord said, 'Feed my camelopards.' Nothing but giraffes would be able to reach it from the lofty rack in which they place the food."—Spurgeon.

Peter was grieved because he said unto him the third time, Lovest thou me? v. 17. It recalled his three-fold denial and the very fact that he looked back at that sin with grief, repentance and hatred, was the surest of signs that he loved Christ. In the soul, as in mechanics, action and reaction are equal. Our hatred of sin is the measure of our love to Christ the Holy One.

Feed my sheep, v. 17. There is distinct progress in the ideas—(1) 'Feed my lambs: (2) Rule (shepherd) my sheep: (3) Feed my little sheep.' First, let Peter, let the apostolic company, let all preachers and teachers, learn the delicate duty of supplying the just and appropriate nourishment to those that are young in years as in graces; then let them also learn to guide, direct, protect from outward foes, the mature disciples; and preserve the discipline of the flock, seeking the lost sheep till it be found; and they will find that a third duty emerges. The sheep that are young in heart, the old men that are child-like in spirit, the trembling sheep that require even more care than the lambs themselves, are specially thrown upon the shepherd's care."—Reynolds.

When thou wast young thou girdest thyself, and walkedst whither thou wouldst, v. 18.

Youth is the period of freedom. It is then that we can choose our path untrammelled, unfettered by our past. Life is then a block of unhewn marble waiting for us to fashion it into a shape of beauty. It is then an unwritten page ready for us to inscribe upon it the story of noble deeds. Choice is more difficult when we are old, because we have then formed habits whose marks we must carry to the grave.

And when he had spoken this, he saith unto him, Follow me, v. 19. It was a bitter death that Peter was to die. But whatever he should be called to endure, he would be following Christ. If the master appoints for any of His disciples a path of suffering and sorrow, He comforts them by telling them that He has trodden it before them. They will find His footprints in the way. He came through it all and is crowned with glory. So He will bring us safely through all we have to endure for Him.

The disciple whom Jesus loved following, v. 20. It is a good thing to follow Jesus as Peter did in obedience to His express command. It is a better thing to follow as John did at the bidding of the heart. The self-surrender of John, who never thought of not following is our pattern.

Lord, and what shall this man do? v. 21. Our attention is far too frequently turned to the lot and duty of others. We often envy our neighbors, thinking that their condition is so much happier than ours. The truth is that for the child of God there is no place better than his own, because God has placed him there. Let us bear our cross lovingly and cheerfully and not envy others the crosses which we foolishly think lighter and easier than ours. To exchange crosses for a day would likely cure the folly.

### In the Shadow of God's Presence.

Under the shadow of God's presence  
O how safe my life appears,  
Though mine heart is full of sorrow,  
And mine eyes be full of tears.

I am quickly helped and strengthened  
When I lift my soul in prayer.  
For the shadow of God's presence  
Is around me everywhere.

Often in my life's confusion,  
Scarcely knowing where I stand,  
Do I feel a sacred presence  
And by faith I grasp the hand

That I know will guide me safely  
Through this world of sin and care,  
For the shadow of God's presence  
Is around me everywhere.

### The Law of Service to God.

"Not only the slave, but also the master, is under the law of service to God. The Bible solves the problem of capital and labor. There is but one law for employer and employee in the Word of God. "And ye masters do the same things unto them, forbearing threatening, knowing that your Master also is in heaven, neither is there respect of persons with Him." If that Word were regarded, the work of Commissions to investigate strikes would never have to be done. The insolence of capital is as bad as the insolence of labor. But the law of Christian service, applied to capital and labor and poverty alike, would work wonders in the industrial world."—Christian Intelligencer.

### The Blessing in Meditation.

Many Christians who say their prayers regularly never meditate. The very words seem to them rather to belong to religious phraseology than to describe anything actual and practical in Christian life. Yet they little know how much they lose, especially with reference to the life of our Lord and Saviour, by neglecting this most healthful and fruitful exercise.

You say you do not know how to set about it. Very well, try something of this kind. After saying your morning prayers, open a New Testament, and ask God to enable you to realize His presence, and to send His Holy Spirit to enlighten and guide you. Then read two or three verses or a short paragraph, a miracle, a parable, a part of a discourse, as the case may be. Do not think of its grammatical or historical or literary aspects, but say, "What do these words say to me? What truth do they teach? What fault do they correct? What resolution do they make necessary?" If earnest, you will soon see your way. Scripture is so full of meanings that the real difficulty is which to select out of its abundance. Then having decided on the main lessons of the passage, pray earnestly that you may practically remember them, and turn them in whatever way to the best account.

The whole exercise need not take up more than ten minutes, but at the end of a year it will, if regularly practiced, have made a great difference in matters which most intimately concern the soul.—Canon Liddon.

### Prayer.

Our Father in heaven, we know Thee through Jesus Christ our Lord. We bless Thee, for Thy mercies have been renewed in our life day by day. Every hour has brought its own miracle of grace, every moment has seen some fresh display of Thy patience or providential care. We put our life into Thy keeping. We know not when its last breathings shall be; help us, therefore, to be diligent with all filial anxiety to do that which is right in Thy sight, and to serve well our day and generation. Deliver us from the torment of fear, and create in us that overflowing joyousness which comes of complete trust in Thee. Pity us when we are infirm and little in soul and purpose, save us when we are most conscious of aggravated guilt, fill our visions with Thy beauty when that which is of the earth would tempt us with meaner attractions. The Lord make our souls lovely with His grace and strong with His strength. And this we ask for Jesus' sake. Amen.—Selected.

The congregation and the Sabbath school should be the same in numbers. The older people should mostly attend the Sabbath school, as well as the church service, and the children should, for the most part, be with their parents in both services.

Nothing is eternal but that which is done for God. That which is done for self dies. Perhaps it is not wrong, but it perishes. That which ends in self is mortal: that alone which goes out of self into God lasts forever.—F. W. Robertson.

Sin would not be so deadly if the devil could not wear a mask.

God never forgets the man who is willing to take a hard place.

Men famishing for righteousness cannot be fed on flowers of rhetoric.

If you would grow more in grace, try praying more for people you don't like.

**The Gethsemane of Life.**

For every one of us, sooner or later, the Gethsemane of life must come. It may be the Gethsemane of struggle and poverty and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by the deathbeds of those we love; it may be the Gethsemane of remorse and of well-nigh despair for sins that we will not but which we say we cannot, overcome. Well, my brethren, in that Gethsemane—aye, even in that Gethsemane of sin—no angel merely, but Christ himself, who bore the burden of our sins, will, if we seek him, come to comfort us. He will it, being in an agony, we pray. He can be touched, he is touched, with the feeling of our infirmities. He, too, has trodden the winepress of agony alone; he, too, has lain face downwards in the night upon the ground; and the comfort which then came to him he has bequeathed to us—even the comfort, the help, the peace, the recovery, the light, the hope, the faith, the sustaining arm, the healing anodyne of prayer.—Dean Farrar.

**The Giver of All Good.**

The tendency of success is to make us forget God. There is no doubt at all about that. The Psalms are full of that teaching, and so are the Words of our Lord. Prosperity engenders the feeling that we are equal to anything. The rich man's wealth, as Solomon says, is his strong city. He entrenches himself in it, he fortifies himself in it, he feels secure in it. He is secure against chance, secure against accidents, secure against any reasonable or unreasonable kind of bad fortune, secure against Providence, secure against God. His very sense of being independent overleaps itself, and fails, before he knows it, into a kind of practical atheism. Well, here is a direction for the use of memory by prosperous and successful men. "Remember the Lord thy God; for it is he that giveth thee power to get wealth." It is only when we remember God that the getting of wealth ceases to be an end in itself. It is only when we remember God that the sense of responsibility attaches to success and to the possession of wealth. The man who is making money almost unconsciously begins to feel as if he were independent. Of course, there is a legitimate sense in which independence is to be aimed at, as Burns says:

"But for the glorious privilege  
Of being independent."

But how little, when we think of it, independence can really be! The most prosperous man is not independent of his neighbors, of his servants, of the forces of nature; and still less is he independent of God; and he should remember God and his dependence upon him if his prosperity is not to do him harm instead of good. A full cup is ill to carry, and it is only the recollection of the Lord our God that gives a steady hand.—James Denny, D. D.

Every day let us renew the consecration to God's service; every day let us in His strength pledge ourselves afresh to do His will, even in the veriest trifle.—Madam Guyon.

Looking unto Jesus we are comforted and strengthened in our trials. His sufferings were immeasurably great, and yet God loved him with the infinite fullness of his divine nature. Can we ask to be exempt when the beloved Son carried such a burden of sorrow?

**Our Young People**

For Dominion Presbyterian.

**General Topic—Fidelity to Pledges:  
"I Promise."**

Ps. 65: 1-4; 61: 1-8; 116: 12-14.

BY REV. WM. A. STEWART, M. A.

The Christian Endeavor Society has now successfully withstood the hostile criticism of the world for over twenty years. Whilst no part of its constitution has escaped unchallenged it has been around the "Pledge" that the fiercest warfare has been waged. Little wonder: this is its vital spot, and it is our conviction that the Society's servicable and prosperous career is largely due to the fact that so many redoubtable champions have risen up to defend and uphold it.

Our suggestions on the general topic may be arranged into two divisions—Pledges to God and Pledges to men.

**PLEDGES TO GOD.** These are both reasonable and Scriptural—They abound in the Old Testament where fidelity to a comprehensive code of religious duties formed the chief element of religion under the Mosaic dispensation. In the New Testament these pledges seem to drop into the background, and a large number of people in the Christian Church regard their general usefulness with suspicion. Many feel that multiplying pledges to God tends to discredit *the great resolve*; and although it is urged, and not without reason, that special pledges are merely commemorative and supplementary, yet it has always seemed to others that everything in the line of duty and perhaps even of privilege is abundantly provided for by the grand act of the Christian's primary consecration.

**PLEDGES TO MEN.** These may again be sub-divided into religious and secular pledges. Religious pledges safeguard the Church upon earth and when seriously undertaken and faithfully observed are the bulwarks of its institutions. It is to be regretted that so few are called for and that so little importance is attached to those that presently exist. Much of what is amiss in the Church to-day may be traced to this source. Pledges are lines of demarcation and surely the lines separating two such opposite institutions as the Church and the World should neither be few or faint. Not to mention higher purposes they serve to bring the subject in question to a point showing clearly where we stand not only to ourselves but also to the opposite party, and the fundamental importance of this point cannot be over estimated. The prosperity and success of the Church depend upon it.

As to secular pledges it is sometimes said there are promises and promises. That is true. There are promises the nature of which designedly conditional—whether the conditions are either expressed or understood; and there are others from which all contingences have been deliberately stripped. It is well that a perfect understanding should always exist as to the character of such promises. Violation of the stricter sort is a grievous sin. It is a sin against God; for we cannot sin against each other in this respect without sinning against God. The species of infidelity is to be shunned as odious, it lays the axe at the root of all nobility of character. So insidious is the

vice that even tampering with it is most perilous. Our yea should be yea, and our nay nay. It is the part of all strong and beautiful natures to spare others the shock of disappointment; and even at the expense of inconvenience and loss to avoid the appearance of this evil.

What a beautiful example the Savior offers us in this connection. So far removed was he from causing disappointment it was his way always to *exceed* His promise. If He said to the disciples "Give ye them to eat," He provided that all should be filled with baskets full over. If he said to the widow of Nain, bereft of her only son and support, "Weep not." He forthwith raised the dead for her, and gave the son again into the loving arms of his mother.

L'Amable.

**Daily Reading.**

- Mon., Apr. 22.—Covenant making. Exod. 19: 1-8
- Tues., Apr. 23.—God's pledge to us. Ps. 111: 1-10
- Wed., Apr. 24.—The need of pledges. Deut. 29: 9-13
- Thurs., Apr. 25.—A pledge "to God." Eccl. 5: 1-7
- Fri., Apr. 26.—Its sacredness. Num. 2: 2; Deut. 23: 21-23.
- Sat., Apr. 27.—Personal influence.
- Sun., Apr. 28.—TOPIC *30 Fidelity to pledges: "I promise."* Ps. 65: 1-4; 61: 1-8; 116: 12-14.

If the clock goes fitfully, nobody knows the time of day; and, if our allotted task is a necessary link in the chain of another man's work, you are his clock, and he ought to be able to rely on you.—John Stuart Blackie.

As soon as any body of men band themselves together for a common object—whether it be making a railway or regenerating a world—they must come to an understanding, and promise loyalty. This is their covenant, which no man need accept unless he please, but which, after acceptance, he must keep.—John Watson, D. D.

King Edward's signature,—just a drop of ink drawn out a few inches,—can make a man's fortune for life; nay, it can condemn a man to death. How careful he must be in using it? Let us all see to it that our signature is as honorable as any king's. When we set our name to anything, let us put our whole lives back of it.

**Simple Patience.**

Quiet enduring is often greater and grander than the most demonstrative and noisy daring. Bearing torture and pain on the rack, without a groan or cry, has often marked the superiority of the Christian martyr over the intensest struggle of the gladiator in the multitude-encircled royal arena. As in the world's more prominent and distinguished contests, so in the simpler but not less important tests of moral and spiritual power in the every day life of the believer's soul. To bear is often more than to do. As Bushnell says, "It is not necessary for all men to be great in action. The greatest and sublimest power is simple patience."—S. S. Times.

## Our Contributors.

For Dominion Presbyterian.

### The Maccabean Period of Jewish History.

BY REV. PROFESSOR JORDAN, D. D.

The life of humanity is one. All periods of history and all phases of human life are important, in varying degree, to those who seek to grasp the spirit that runs through the whole. One period may seem to be heroic and poetic, another prosaic and commonplace, but human experience is similar in all of them, and it is instructive to study the same life in its ever-varying forms. It is difficult to deal with an important period of a nation's life in one short lecture. We are in danger of either of two extremes; we may lose ourselves in a confusing mass of details, or we may content ourselves with vague generalities. Neither of these results would be satisfactory, and we shall be thankful if we can avoid them and achieve even a small measure of success in the attempt to seize the salient points, to fix upon the leading facts and exhibit the dominant formative principles.

The importance of our period has recently been emphasized from two different directions. On the one hand, the historian of the times of our Lord finds that the Christian religion "is joined by innumerable threads with the previous thousand years of Israel's history" and goes back to the Maccabean age to discover the beginnings of the Pharasaic tendency. On the other hand, the student of "Old Testament Theology" realizes that he cannot stop until he has traced the transition of the Hebrew religion into Judaism and the development of Judaism into its final form, the form from which there came two things so diverse as living Christianity and dead Rabbinism. Hence, whether we regard it as a link with the past or a preparation for the future, it is a period of great significance.

One of the deepest divisions in the life of the Jewish people is that between pre-exilic and post-exilic times. Though the continuity of the national life was not actually broken by the tragic national experience called "the Babylonian Exile," there was a tremendous wrench with manifold effects and far-reaching influences. There is all the difference between a mediæval and modern period. The world of a Jew becomes new in its intellectual interests and religious activities. We cannot now attempt to follow the Jew as he enters upon the larger arena of commercial enterprise, literary effort, and missionary activity in Bablylonia, Palestine and Egypt. The centre and scene of our subject is Palestine and particularly Jerusalem, though we must now and then cast a hasty glance outside the circle, but that also to gain needful light upon the events which take place there.

After the exile we have to do with a community in and around Jerusalem whose main characteristic is not so much its political life as its religious aims and ecclesiastical forms. It is neither charitable nor correct to speak contemptuously of this community as a *sect*. The church that has handed down to us the wonderful and varied literature contained in the Old Testament canon has in it universal elements and much real catholicity of feeling. We cannot stay now to discuss how far the intolerance, which was a necessary limitation of the time, was in spite of its noble aims tinged with selfish narrowness. We note in passing the predominance of what we may call church-

interests in the life of the community; the different tone of prophecy preparatory to its final disappearance; the beginnings of scholastic Judaism; and finally a point of special importance in view of the period we have to study, the prominence and importance of the High Priest's office.

We cannot consider in detail the work of Jewish leaders and reformers in the Persian period; we must steadfastly resist the attractions of Nehemiah, the patriot-statesman, and Ezra, the great scribe. They did important work in strengthening the Jewish and consolidating the peculiar institutions of Judaism. Neither can we discuss the kind or degree of Persian influence on later Jewish theology. Only one point must be emphasized, namely, that the political circumstances favoured the peculiar religious development. The temporary destruction of Egyptian independence gave comparative peace, and within the large frame-work of the Persian empire this strange community, in spite of or by means of internal difficulties, could grow according to its own genius.

"It is one of the great ironies of fate known to universal history, or to speak more correctly, it is one of the most striking evidences of the wonderful way which Providence takes for the attainment of its most important and most significant ends, that the final completion and permanent consolidation of the exclusive Judaism which sealed itself hermetically against non-Jewish and rejected sternly everything heathen, was made possible only under the protection and by the aid of a heathen government; that the reformation of Ezra and Nehemiah, to use a modern phrase, hung from the sword belt of the Persian gens d'armes."

The time of peace came to an end with the conquests of Alexander the Great, and Judea suffered severely in the confusion that followed his death. The old disputes in which Palestine had been so often involved and entangled began again between the Ptolemies of Egypt and the Seleucidae of Syria.

As we now view it, the conquest of the East by Alexander the Great is seen to be one of the most fruitful movements in the history of the civilized world. We are in fact just beginning to realize all it meant in the life of humanity and in the preparation for the Christian religion. When two forces so highly developed and so distinct in character and aim as Hellenism and Judaism met, there was bound to be the severe conflict which is essential to the highest progress. The Hebrew religion which had always possessed a wonderful strength and simplicity had now reached greater complexity and become more sharply defined. Greek culture which had attained its own rich maturity was subtle in its nature and atmospheric in its influence.

After the battle of Ipsus, 301, Palestine was surrendered to Ptolemy Lagus; hence Judea belonged to the new Egyptian kingdom for about a century. The Jews had a grudge against the founder of this dynasty, who took Jerusalem by deceit on the Sabbath day, and in course of time other cause of complaint arose; but this century was a time of peace, to this extent, that there was no external interference in the affairs of Judaism. The Ptolemies showed a wise policy as to religious views and feelings of their subjects, and were not unfavorable to the Jews whom they regarded as a useful medium between the native Egyptian and the ruling Greeks. "The Jews shared, for example, with the Egyptians the custom of circumcision, the distinction between clean and unclean animals; and with enlightened Greeks in the

unity and spiritual nature of God. With respect to dexterity in trade, in distinction from the Egyptians, they were rivals of the gifted Greek."

To this period belongs the Greek translation of the Hebrew Bible; and much literary activity among the Alexandrian Jews who wished to honour Judaism in the presence of the Greeks. All this must necessarily react upon the life of the Palestinian Jew. Jerusalem, however, still remained the religious centre, and while as a people they were becoming more cosmopolitan and adapting themselves to a new and larger world, they were closely bound together by the feeling that the Law was Israel's peculiar pride and that it demanded the loyal and strict observance of every real Jew. The importance of this century of comparatively peaceful intercourse between Hellenism and Judaism can scarcely be over-estimated. In order to gain the clue to the Maccabean period and to understand the later Jewish literature we must continually bear in mind this century during which Greek influence had legitimate, free and healthy play in and around Palestine. The characteristic feature of the Maccabean period is the heroic struggle of godly patriotic men to prevent the destruction of their religion by a hostile force from outside, but that which made such an attempt possible was the division within the nation itself. During the previous century Greek influence had worked its way very near to the heart of the nation, and is responsible for something of the best and much of the worst in the life of this period.

In the struggle between the Egyptian and Syrian powers a decisive battle was fought at Paneas, 199 B. C. Jerusalem opened its gates to Antiochus the Great, and he granted them certain privileges as a reward. The influences of Rome was at this time beginning to make itself felt, and he was compelled to conclude a hasty peace with Egypt. Both the ruling families now sought the favour of the Jews and the political history of this period is the complicated story of the relation of the Jews to the bewildering maze of Syrian and Egyptian politics. Jewish life reproduced something of the same restless struggle of selfish factions, and from this heroic period we may select some of the wisest specimens of their race.

The Ptolemies had allowed the High Priest to send the tribute. This was a concession to the religious feeling of the nation and increased the influence of the chief ecclesiastical official. In the reign of Ptolemy Energetes (247-222) a change took place; the High Priest Onias foolishly withheld the tribute and brought upon himself the King's displeasure. A nephew of Onias, the son of Tobias, managed to get himself sent on a mission to the Egyptian court for the purpose of settling the matter. By his cleverness and courtesy, aided by the rich gifts that he brought, he secured the favour of the King and Queen and was himself appointed farmer-general of taxes for the whole of Palestine and Coele-Syria. He kept this position for twenty-two years and supported by Egyptian troops was enabled to raise the revenue for his master and much gain for himself. This is the first big specimen of this type of publican and sinner. The powerful, unruly faction of which he was the head could set at defiance the regular authority of the High Priest. This Joseph, the son of Tobias, introduced much trouble and confusion into the life of the Jewish people. His youngest son Hyrannus is said to have excelled his father in the arts of dissimulation and flattery. After the father's death he was engaged in a deadly

feud with his seven brothers and compelled to take refuge on the other side of the Jordan. The sons of Tobias continued to trouble the public peace long after the reign of the Ptolemies had come to an end, but we have neither the space nor the desire to follow on the track of their audacious villainies. In dealing with the high priests of this period or those who were candidate for that sacred office, we meet signs of the same degeneracy and of the worst results of Greek influence.

The reign of Seleucus Philopater is for our purpose comparatively unimportant, and we pass at once to that of Antiochus Epiphanes the Magnificent, or as the satirists of that day called him, Epiphanes the Malin, by whose action the crisis was created and the conflict forced that instead of crushing the Jewish religion roused once more the old heroic spirit of the Hebrew people.

The Maccabean period is a phrase generally used to designate the years from 168 B. C. to 63 B. C., that is, from the outbreak of the revolt against Syrian persecution until the Romans took control in Palestine. Sometimes it is used to denote the time from the beginning of this great struggle until the establishment of the Hasmonean dynasty by John Hyrcanus in 135 B. C. We shall not now be able to deal at any length with the period of independent Jewish rule, but must be content with the simple task of stating briefly the origin, meaning and results of the struggle which made this national independence and political life again possible.

The whole period may be again divided as follows: B. C. 168—165. The brilliant and successful struggle for Religious Freedom. 162—142. Time of Religion and fight for Political Independence. 142—63. Period of Political Independence, ending with absorption in the Roman Empire.

Just before the beginning of our period, Onias III the High Priest, who was in a decidedly difficult position, lest the favour of the Syrian court. There was in Judea a free-thinking Hellenizing party whose members promised the King access to the temple treasures, and an orthodox party that had zealously guarded these from foreign hands. The High Priest had maintained a strictly legal position, and therefore his professions of loyalty were not acceptable at the court. Antiochus Epiphanes had not been long on the throne when a brother of Onias approached him with a wicked proposal. Holtzmann marks it as a sign of the times that with this man the series of double named Jews begins. His Jewish name of Joshua or Jesus was translated into Jason. He offered an increased yearly tribute to be made High Priest and, further 150 talents to be allowed to set up a gymnasium in Jerusalem, and to acquire for the people of Jerusalem the citizenship of Antioch. He knew that this proposal would please the King, but he certainly would not have ventured to offer it if there had not been behind him a powerful Hellenistic party. On the other side, there were many zealous, orthodox Jews to whom it must have seemed the height of wickedness that as the result of base intrigue the High Priest should be supplanted by his own brother and that for the purpose of making Jerusalem a heathen city Antiochus ventured to comply with this request. The gymnasium was built at the foot of the temple mount, and the priests gave more time to sports than to the sacred services. Jason went so far as to send a gift towards the worship of Hercules at Tyre, a festival which was to be honoured by the presence of the King. This, however, was too much even for his ambassadors. They did not dare to carry this out literally, but

gave the money towards the building of a ship. Jason, we are told, did not wish to deny his Judaism but merely wished to act as a broad-minded, tolerant man. The orthodox Jew could not attain to that point of view. For a heathen to send a sacrifice to Jerusalem was alright; it was an acknowledgement of the glory of the true God. For the Jew to send presents to foreign gods was quite another thing; it destroyed the peculiar divine glory and was a base betrayal of the eternal King. In politics, especially the politics of those days, we soon see that more than one can play the same base trick. This Jason found to his cost. A Jew of the tribe of Benjamin, known as a Hellenist, later sent with money and information to the King and took advantage of his position to overbid Jason by 300 talents, and thus secured the high priesthood for himself. This led of course to further confusion and strife, as Jason was not the kind of man to yield without a struggle.

(Conclusion next week.)

### Should Not Publish Sensational Novels.

Some interest has been caused in Toronto Methodist circles by the publication of a protest signed by the Rev. Egerton R. Young, and addressed to Rev. Dr. Carman, general superintendent of the church in Canada, against the present policy of the book-room. Mr. Young objects to the publication of what he terms "sensational works" by an institution started by the church for the publication and dissemination of religious literature. He quotes early conference utterances on the question and continues:

"In these days, when there are great 'searchings of heart,' and earnest consultations among both ministers and devout laymen to account for the sad declension of spirituality in our churches, is it not our imperative duty to search out for the cause of this declension? We cannot disguise the fact that successful evangelistic services, such as our fathers saw, are almost of the past, while the love of the world and its amusements and frivolities so engross multitudes of our people that the week evening services are neglected, and there is but little relish for the family altar or even the Sabbath day services. Already many reasons have been advanced to account for these sad declensions, that in many parts of our beloved church are being mourned over. There is a growing conviction in the minds of many that it is in a large measure owing to the character of the literature which is now supplied to our people, especially that which is furnished for perusal on the Lord's Day. Formerly this was carefully looked after. Once there was a religious publishing house, where only such books as were of a helpful religious character were admitted. Canadian Methodism has no such house at present. The latest novel or the sensational romance has taken the place of the choice religious books that our fathers and mothers in Methodism gave to their children on the Lord's Day. Ministers and Sunday school teachers, as well as godly parents, are feeling their helplessness against this torrent of iniquity."

The directors of Bovril, Ltd., have appointed Viscount Duncannon, C.B., to be chairman of the company, in succession to the late Mr. John Lawson Johnston, and Mr. Geo. Lawson Johnston to be vice-chairman.

### Sparks From Other Anvils.

Christian Guardian:—The full enfranchisement of women in municipal elections should not be delayed, and that could lead the way for enfranchisement in provincial and national elections.

Congregationalist:—It is not always easy to get real missionary news into the daily papers. But it seems as though whenever any sort of a man opens his mouth to condemn missions and missionaries a reporter is at hand to send his talk throughout all the newspaper world.

United Presbyterian:—It is not a question whether or not the Chosen Stone shall be laid, but it is a question for us to decide whether we shall build upon it, or be ground to powder under it. A stubborn will may assert its independence, but almighty power will inflict the penalty which justice decrees.

Presbyterian Journal:—Presbyterianism concedes the right of individual judgment. One may express his dissent on particulars, but his manhood demands an uncompromising loyalty to the Church as a whole. Such is true of the Confession of Faith. No creed of its size was ever written that contains so little worth which thinking men cannot agree.

American Messenger:—A poor man who had become blind, but who still found ways of working for God, was one day visited by a Christian brother, who bewailing the blind man's sad fate, added, "But you have the greatest consolation: you will soon be in heaven." The poor man, raising his sightless eyes, replied with a smile, "Soon in heaven, did you say? Why, I have been there these ten years."

Christian Observer:—Maine has gained in wealth much faster than any of the Eastern States. Yes, although her geographical location and her topographical characteristics (bleak and mountainous) hinder her development in agriculture, in manufactures and in commerce, the great sources of wealth; and though the introduction of iron vessels has crippled her shipbuilding industry, yet Maine, with her prohibitory law, has outstripped all her New England neighbors in the wealth of her inhabitants.

Central Presbyterian:—The personal history of Calvin is not the pending question, but the theology of his Institutes. His conduct toward Servetus may have been extreme, but so, apparently, was Samuel's, when he 'hewed Agag in pieces.' No mercy was shown the enemy under the commonwealth of Israel, and the severity of Calvin can be partially explained by imputing to him a zeal inspired by Scriptural examples. But his faults have no more to do with his Institutes than the apostasy of Solomon with his Proverbs, or the crimes of David with his contributions to the book of Psalms.

Presbyterian Banner:—Old manuscripts are still coming forth from under the accumulated debris and dust of Egypt to confirm our faith in our sacred writings. What is believed to be the oldest fragment of the gospels yet found, containing the first chapter of Matthew, has recently been discovered. It was found in Oxyrhynchus, 140 miles south of Cairo, near where the famous Logia or Sayings of Jesus were unearthed, and its date is placed by some experts as early as 150 A. D. This papyrus of Matthew is said to belong to the same Sinaitic and Vatican cydices, and is a remarkable confirmation of those texts and of the accepted version. Christianity is not afraid of the pick and spade and is still bent on proving all things that it may hold fast that which is good.

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

Ottawa, Wednesday, 17th April, 1901.

We are arranging for a series of papers on the Ottawa churches. Several of these have already been written. They will probably appear in somewhat the following order:

ST. ANDREWS	MACKAY
KNOX	ERSKINE
BANK STREET	STEWARTON
ST. PAUL'S	THE GLEBE

HINTONBURG.

It is also contemplated to deal with several of the sister churches, such as the Dominion Methodist Church, the Elgin Street Baptist Church, the First Congrega- tional Church, and others.

The acute observer has noticed, in the Christmas and Easter services in our Presbyterian churches, a disposition to make more of the times and the seasons than our forefathers made. Perhaps they lost something by their austerity. Only let us be on our guard lest we also lose something in the mist that gathers around a mere ceremony. There is as much danger in the one direction as in the other.

An old subscriber, one of the old school with strong religious instincts, was telling us the other day, how a religious paper ought to be conducted. His outline of the paper he would like was very clear. His son would open such a paper, glance over its contents, then throw it aside. It would not have the slightest interest to him. Yet he is not irreligious. He takes an active and an intelligent interest in all religious work. But he responds to an altogether different stimulus to that which moves his father. It is this complexity in the religious life of to-day that makes the work of the journalist and of the minister most difficult.

The Mormons have bought 5,000,000 acres of agricultural lands in Mexico, and have obtained a concession from the Govern- ment to establish colonies upon it. It is asserted that the Mormons already in Mexico openly practice polygamy with- out any interference from the authorities.

## THE SCARCITY OF MEN FOR THE MINISTRY.

A new cry is heard in connection with the closing of the theological Colleges this year. It is but an anticipatory cry in Canada as yet, but there is a genuine note of concern in it. It was voiced very distinctly by the Principal of Montreal College, less clearly by the Principal of Knox College, in their remarks at the closing exercises of the respective Col- leges. The supply of students will not meet the demand for men. While more men are needed to man the fields, less men are offering themselves for service.

There does not seem to be much reason for anxiety in either of the Colleges named. Knox College sent out one of the largest classes in her history this year. Nor does there seem to be cause for im- mediate concern in her sister College in Montreal. But these two men are men who read the signs of the times, and who do not usually speak without careful thought. Least of all are they accus- tomed to say anything that may weaken the hands of the Church, or cause her apprehension. So the Church has come to trust these men, and to think seriously of their opinion in matters that concern her welfare.

Looking abroad we see abundant cause for concern. In the Scottish Colleges, in the English Colleges, and in the Ameri- can Colleges there has been a decided de- crease in the number of men who have presented themselves as students for the ministry. The classes in both the Estab- lished and the United Free Colleges, both last year and this year, are far below the average. The classes in some of the American Colleges are not so well filled as formerly. So marked has been the de- crease that it cannot be explained by ab- normal conditions that may soon be ex- pected to pass, but deeper causes and more abiding must be sought.

There are two main causes assigned for the decrease. That which seems on the surface to be most plausible is that the ministry offers less inducement than other professions. If that be a cause and if young men are turning from the ministry for that reason, it is a blessing and not a distressing symptom. If the class of young men who are looking toward the ministry belong to those who look upon the ministry as a profession and not as a Divine Call, we gain immensely when they turn away from it. We do not want such men in the ranks of our Presby- terian ministers. They have no right there. One of the curses resting upon the minis- try is the presence in it of men whose aim is a purely mercenary one. The sooner we are rid of such the better, and if the outlook at the entrance is forbidding for that type of man, we rejoice in it.

But another reason for lessening num- bers is found in the growth of the critical spirit, and in the shattering of faith be- cause of the destructive tendencies of present day criticism. In all our Col- leges we are told, these critical theories are being presented. In a recent book

by one who holds an honored position in an old world College, the results of criti- cism are summed up, and the positions that have been assured are stated. Ac- cepting the summation as correct there is little left upon which to build faith's superstructure. Is it any wonder, we are asked if thoughtful young men hesitate to enter the ministry, when the credibility of the message they are commissioned to deliver is so greatly weakened?

But is it true that young men are de- terred because there is close and even de- structive investigation? Is it not a fact that with the young men the search after the truth is almost a passion? With him it is not the accumulation of and tab- ulation of the facts that have already been ascertained, that furnishes an incentive in study. One hour of research is an incen- tive infinitely stronger to him than a week of sorting and labelling. The man who can make his students think along origi- nal lines, who can put them on new tracks and direct them in their own research, is the man whose class-rooms will never be empty. The highest compliment that can be paid to the young man, and that one to which he will most quickly respond, is the acknowledgment of his power to carry on original study.

We do not believe that the young men of our Church, or of the Church anywhere, are being deterred from entering the min- istry because of the results, or rather the asserted results of criticism. We should rather expect that men who have not hitherto been found in the ranks of theo- logical students would be found there. We believe that we shall be obliged to look elsewhere for the cause of the de- pleted classes. And that cause will be found, we believe, back of all these pre- sent conditions. It has unfitted the young men of to-day for the work of the min- istry, and made it impossible for the Di- vine Master to summon to His work those whom He had designated to it.

Many ministers, remarks the Michigan Presbyterian, are pre-millennialists from careful study of God's word, without going to the extent of believing that the Old Testament is largely occupied in dealing with the second coming of Christ. God could have instructed Isaiah and Zachariah to prophecy as to Christ's second coming if he pleased to do so; but that is not a declaration that God did so, which seems to some of us entirely unlike God's way of revealing truth about the coming Savior. Much of the opposition to pre-millennial teaching comes from the belief that its advocates are torturing a large part of the Bible, and especially Old Testament prophecy, into visions of the second Advent, which are never intended to teach such doctrines. There is no reason why a belief in pre-millennialism should make a man so absorbed in the doctrine that he must read it into every psalm, and prophecy, and gospel, and epistle. It is not there and cannot be put there with- out doing violence to the harmony of truth.



## UNEMPLOYED MINISTERS.

"Canada," writing to the Montreal Gazette, claimed that there were "nearly four hundred ministers without charges" connected with the Presbyterian Church in the Dominion. Rev. Dr. Robt. Campbell, one of the clerks of the General Assembly, and well qualified to write with authority on the subject, replies as follows:

"I have some responsibility relative to that publication, and I have no hesitation in saying that your Gazette correspondent entirely misrepresents the situation, as set forth in it, on the point in question. There are not 'nearly 400 ordained ministers without charges' on the roll of the various Presbyteries throughout the Dominion." I have run cur only over these rolls and I find that there are returned by them only 51 names of ministers without charges; that is, of men who are able and willing to undertake the work of the pastorate. Besides these, there are 34 who by reason of old age and infirmity have been allowed to retire from the active duties of the ministry some of them octogenarians, who before retiring, rendered from forty to fifty years' service. There are several others doing the church's work as professors, agents in charge of its business and editors in charge of its periodicals.

There are, indeed, a few who went through a course of study for the ministry, who have not succeeded in it; but I think I am safe in saying that the proportion of such is not greater than that of those who fail in trade, law, medicine, or even agriculture, and it must be borne in mind that the ministerial office with us at least, demand certain physical qualifications; especially speaking qualifications that are not demanded in law, medicine, or commerce. If it were only good advice they had to give in private or regulate matters from an office many of those now without charge would take rank with the ablest in the law.

Let me now adduce a few figures from the "Blue Book" referred to. Your correspondent failed to note that there were 275 congregations and mission stations reported vacant. A number far more than enough to absorb every available minister on the presbytery rolls. Of these, during the year 112 became vacant by the death or demission of ministers, and how many were added to the available staff of preachers? Only 70—63 licentiates from our own colleges, and seven ministers coming to us from other churches.

So that the most serious problem the Presbyterian Church in Canada is brought face to face with is the very opposite of that which "Canada" states. It is threatened with a dearth of ministers. There are some 1,400 places at present to be kept filled, and we are not training a sufficient number to keep even the ranks as now existing unbroken; and what is to become of the rapidly increasing mission stations? If we are to keep pace with the new settlements, we must press more laborers into the Lord's vineyard.

Allow me one remark further. Vacant congregations are surely entitled to a choice of ministers; but as things are, we have not a single available man for every vacancy. How would the merchants of Montreal regard the situation, if, for instance, 114 bookkeepers' positions be-

came vacant every year, and there are only 70 persons to choose from to fill those 114 places?

I cannot speak for other churches, or other professions or occupations; but I protest that the situation in the church to which I have the honor to belong, does not furnish legitimate material for 'pointing a moral,' such as an evening contemporary indulged in, assuming that the misleading statement of "Canada" was correct.

The proof-reader examines the printed column to discover errors. Some people can rise no higher than proof-reading character.

A private letter from Mrs. Gauld, wife of Rev. Mr. Gauld of our Mission in Formosa, conveys the intelligence that Rev. Dr. G. L. MacKay has returned to Formosa from Hong Kong where he has been for some time in the hospital. His throat is still giving him serious trouble, and with his family he is resting at a health resort on one of the rivers of the Island.

At the recent Free Church Congress, Dr. Monro Gibson, in a paper on "The Old Testament in the Sunday School," urged that teachers should face the results of the Higher Criticism, even if it caused some unsettlement. Much of the unbelief of the day was due to the dogmatism which taught that the whole Bible was discredited if doubt was cast upon any particular statement.

The "Southern Presbyterian" editorially invites the preachers in its Church who do not accept the Westminster Confession of Faith to step down and out, the invitation being couched in these words, which The Presbyterian of Philadelphia, a prominent journal of the Northern Church, quotes with evident approval: "Brethren, this is the Church of our choice, the Church of our convictions, the Church of our love. You do not like it. We will not quarrel about it. Just don't trouble us; go in peace; go where you will, but go."

Commenting on the criminal statistics of Canada, the Presbyterian Witness points out that the connection between crime and creed is recognized to the extent of giving the religious denomination of the criminal. No church escapes the sorrow and the shame of persons in prison who bear its name. Last year's report show that in Canada 5,248 were convicted and sentenced to imprisonment, &c. Of these 174 were Baptists, 2428 were Roman Catholics, 984 Church of England, 566 Methodists, 429 Presbyterians; and besides these 533 are set down as "Protestants" For the hundreds, or the thousands, here set down the churches are in a sense held responsible. There is an element of justice in this,—for if all the churches did their whole duty there would doubtless be a much smaller list of criminals.

## CENTURY FUND NOTES.

BY REV. DR. CAMPBELL.

Returns show that some are misunderstanding the schedule. Will ministers and treasurers note that these ask information as to A, Common Fund, and, B, Debt Fund on two points?

1. Amounts subscribed.  
Column 1 For Com. Fund by congreg. and min.  
" 2 " " " " by S.S., Y.P.S., etc.  
" 3 sums up amounts in 1 and 2.

Similarly, under debt fund columns (1) and (2) are summed up in (3).

2. Amounts paid in to Local Treasurer.  
Column 1 For Com. Fund by congreg. and min.  
" 2 " " " " by S.S., Y.P.S., etc.  
But as many S.S., &c., have sent their contributions direct to Gen. Treasurer it is asked that a report of amount thus paid may be secured by Local Treasurer and entered in this column (2).  
3 Sums up 1 and 2.

Similarly under debt (1) and (2) are summed up in (3).

Some seem to fear making return of amounts paid in, thinking perhaps that it is inquisitorial. The sole object of the committee is to secure such information concerning both subscriptions and collections, as shall enable them to report intelligently to the Assembly. It is hoped, therefore, that in each case the schedule will be fully filled in. For instance, I happened to know that from a certain congregation over \$2,000 had come to the General Treasurer, and yet it is not so reported in return made to me. It should have been.

There have been a few returned received, from smaller congregations generally, and in almost every case there is increase for Common fund over the amount reported at 31st Dec. \$10, \$20, \$25, \$50, \$100 and 1ke on the increases in these smaller congregations, and if such should be the general result in them, and large congregations do proportionately, we shall have the \$600,000. There is time yet to secure some such sum in addition in every congregation. A week's work by friends would do that anywhere. Let us all reap the Corners, and so let there come reports laden with good cheer on the 29th.

Remember, *not later than 29th.*

It is a highly suggestive article on "The Statesmanship of Paul" which Professor Ramsay contributes to the "Contemporary." Paul, he urges, was much more than a Jew. "The Roman idea" had a strong hold upon him. Paul, even before his conversion, saw that Judaism in the midst of Roman society must assimilate that society, and raise it to a higher level, or it must perish. His conversion on which Professor Ramsay says some interesting things, only made him more clearly conscious of the true nature of his own ideal. "There lay," he says, "in St. Paul's mind from infancy, implanted in him by inheritance from his Tarsian Jewish parents, nourished in him by the surroundings of his childhood, modified and re-directed by the marvellous circumstances of his conversion, the central and guiding and impelling thought that the religion revealed to the Hebrew race must conquer and govern the Roman world (which, ultimately, would mean the whole world), and that the realization of this idea was the Kingdom of God." The direction of Paul's mission journeys, Professor Ramsay attempts to show, was determined by this inspiring purpose.

## THE WINSTALLS

OF  
NEW YORK

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## A TALE OF LOVE AND MONEY

BY  
REV. JOSEPH HAMILTON.*Author of "The Starry Hosts: a prize book of the  
Science and Art Education Council of England."*

## CHAP. XXII. Concluded

This was the last straw. Mr. Winstall could endure no more. He broke into a peal of laughter that made him twist and wriggle, and at length collapse on a bench at the side of the house. This was a good omen to all but Methuselah, who began to think they were every one children of the devil, and that if he had to call down fire he might as well consume them altogether.

When Mr. Winstall had somewhat recovered he asked Kitty what happened when Methuselah rushed at Jerry like a goat.

"Why sor," said Kitty, "Jerry just stepped aside, and the dirty ould bag of grease went down again."

"Very good," said Mr. Winstall, "But how did Methuselah get all this dust on him?"

"Oh, Jerry just rubbed it on his fur," said Kitty. "You know, sor, that didn't hurt him. I wouldn't touch the ould baste for the world, bad luck to him for a black varmint of a naguar."

Kitty's ludicrous defence of Jerry set Mr. Winstall off again, and in this renewed fit of merriment he got up and went into the house, where he gave full rein to his mirth. The ridiculous appearance of Methuselah would come up before his fancy again and again, sending him into renewed peals of merriment.

During all the time that Mr. Winstall was in the yard, Lucinda was hovering in the rear, and was in some degree amused at the situation, but on the whole much more concerned for the dignity of the house, besides being anxious as to how the difficulty had best be adjusted. When her father retired from the scene she drew nearer to the chief actors in it, and advised them to go on with their work quietly until papa would say what was to be done. They were both averse to any treaty of peace, each declaring that he would leave if the other stayed.

When Miss Winstall came in and reported this state of things to her father he had not quite recovered from his hilarity. "Tell them," he said to Lucinda, "that neither will go. They are altogether too funny for us to lose them. Tell them to go on as before, just as if nothing had happened."

That was Mr. Winstall's way of settling the difficulty, and perhaps it was as good a way as any. One change, however, he did intend to make, and that was to give Methuselah no further authority over Jerry, and he carried this out later, putting a telephone into the stable, and giving Jerry his orders direct.

On the evening of that day of rare amusement it may well be supposed that Jerry and Kitty had a prolonged and delightful time together. Kitty was delighted with the way Jerry had handled Methuselah, and Jerry was proud of Kitty for having so defended him to Mr. Winstall. The one thing that marred Kitty's enjoyment was the fact that Methuselah was not sent away. But he was humbled, and that was some comfort. If they would all unite to keep him down he would never raise his head so high again.

"But Kitty," said Jerry, "Isn't it a wonder they keep him when they know he is a thief?"

"A thief?" said Kitty. "How is he a thief?"

"Why, for stealing the spoons," said Jerry, "Isn't that enough to make anybody a thief?"

"You silly goose," said Kitty, "he did not steal the spoons."

"Not steal the spoons!" echoed Jerry in a tone of surprise—almost of alarm. "How do you know that, Kitty? Didn't you see them stickin out of his pocket?"

"Whisper," said Kitty; and putting her hands around his head, she pulled it down, and whispered in his ear, "I stole the spoons."

He jerked himself from her as if he had been shot, and in tones of keenest anxiety mingled with anger, said,

"You! Oh Kitty, Kitty, you don't mean it. Say it is not true. Surely nothing could tempt you to steal."

"But I did steal them, all the same," said Kitty, "You know I wanted the ould nagur sent away." Kitty believed that the end justifies the means, as some more learned people than Kitty have done.

"And didn't you see them sticking out of his pocket?" asked Jerry in bewilderment.

"Oh devil a bit," said Kitty "they were never in Methuselah's pocket at all."

"Where did you put them, then?" asked Jerry, in increasing anxiety and amazement.

"I o'it you know that pile of ould papers in the cellar?" said Kitty. "I hid them under them ould papers."

"Jerry groaned. It was no wonder. Was Kitty really not the pure angel he had taken her for? and if this was so, must he not give her up forever? The thought of this wrung Jerry's heart. Grasping at any hope of being undeceived, he said—

"Oughtn't you to take the spoons back? and confess that you are the thief?"

"Oh, Jerry," said Kitty, "would you like to see me doing that? you would like to see me turned away for being a thief,"—and poor Kitty burst into tears.

"Oh no, Kitty," said Jerry, "I could not bear that."

"Oh yes, you could bear it, and you could bear Methuselah to be made out of the innocent lamb too, and get ten times more impudent than ever. Oh yes, you could bear it, and you would like it. And I would be gone, never to see you again. But you wouldn't care. You would like that too—I know you would"—and another tornado of tears threatened, but was averted by Jerry taking her in his arms, and convincing her both by deeds and words that he was not so cruel as she had feared.

Still, Jerry could see no honorable way out of this trouble except by restoring the spoons. "How would he take to get them back?" he asked, "without saying who took them? Do you see any way?"

"Oh, that is all fixed," she said. "I did take them back this afternoon. I had thought of slipping them into Methuselah's desk, and then if we could have got it searched the black rascal would have had to go, sure. But you handled him so nicely, and we all had such fun, that I thought I would let him off this time, so I put the spoons back where they came from. When Miss Winstall finds them there I suppose she will

think the poor nagur has repented, and brought them back. Now Jerry, am I so black as you thought I was?"

Jerry did not think her conduct quite up to the highest standard of righteousness, but the revelation she had made put her in such a better light that he readily condoned what might still be amiss, and took her to his heart with the same love and confidence as before.

On the following Sunday evening, as Kitty and Jerry walked to church together Kitty started a serious question. "I wonder," she said, "what the priest would make me do if he knew all about the spoons?"

"Oh, I suppose," said Jerry "he would make you pay a dollar or so, and let you off."

"Do you know," said Kitty, "I have only been once to confession since I came to America. And the priest did not seem to be a good man. There was a bad look in his eyes." Kitty had a pure heart, and it was usually a safe guide to her, if she did make a little break in the matter of the spoons.

"I hope you will never go again," said Jerry with some warmth. "There is only one we have to confess to, and he will hear you as quick as he will the priest, and I think a good deal quicker."

No more was said, but Kitty was evidently thoughtful. Strange to say—yet perhaps not strange if all were known—the preacher that evening took for his text:

"There is one Mediator between God and man, the man Christ Jesus."

Kitty listened with all her ears. It was a simple, earnest, tender—not combative presentation of the great fact of the mediation of Christ, and of our need of that mediation, closing with an earnest appeal to all to go to him in humble confession of sin.

Service over, the two started to walk home. Kitty did not speak for a long time; and Jerry noticing the thoughtful mood, did not disturb her. At length she stopped, and turning to her companion, said—

"Jerry, whisper."

"He bent down his head, and she whispered softly in his ear.

"Jerry, I am not going to confession again. I am going to the one mediator. He will hear me, and forgive—I know he will. You can go too, Jerry. We can go together. Won't that be nice?"

And in that hour Kitty shot ahead of Jerry, and kept ahead of him, leading him onward and upward into a better and divinier life. Perhaps that might seem strange, too. But it is not strange. Is it not said that the last shall be first?

## CHAPTER XXIII.

AFTER FIVE YEARS.

We now pass over an interval of five years, and take a parting glance at our various friends who have figured in this history.

Mr. Stuart and his wife are living and working happily together. Mrs. Stuart is a little more plump and matronly in appearance than when we knew her as Miss Winstall, but she is no less attractive to her husband. But he is not pastor of Immanuel church now. Two years ago he developed a weak heart, and had a fainting fit in the pulpit. He was ordered in consequence to stop work for a while. Some time after, while he and his wife were staying at Briar Farm the Bethany church elders interviewed him as to the possibility of him taking their pulpit for a while, the church being then without a pastor. As this would be easier and less exciting work than that of a city

charge, and feeling considerably recruited, he undertook the work. The people expressly stipulated that he might or might not do any pastoral work, just as he pleased; if he would only preach for them they would be more than satisfied. So we find him comfortably engaged in his work; so happy, indeed, that he is almost glad of an excuse for remaining permanently. It is home to him more than anywhere, and happy is the man for whom work and home coincide.

The house is noisier and merrier than it used to be, for a little three year old boy keeps the place lively. He has a curly head of hair, fair now, to turn black by and by, and his features are his father's.

Mrs. Stuart, the older lady, is as active as ever, for she has renewed her youth since her son came home. And she is perfectly satisfied with her daughter-in-law. Never before has she had such active, sweet and calm content.

There appears to be no change in either Dan or Tim. They are not the kind to wear themselves out too quickly, either by work or worry.

Julius Caesar, sad to say, is no more. Two years ago he contracted a bronchial affection which put an end to all his fun with Eleanor. At first it deprived him of the first and loud part of his bark, leaving him nothing but the concluding snarl; then by and by the snarl became a wheeze, and the wheeze grew worse and worse till his efforts at barking became truly pitiable. But Eleanor had no pity for him. She seemed to exult in his collapse. He soon retired from the contest, and passed his days by the fire or on the verandah. But such an inactive and hopeless life did not suit him, and he soon succumbed.

When Julius Caesar died Eleanor did not go into mourning. On the contrary she seemed highly pleased. She began to show at intervals a less morose and savage temper. The younger Mrs. Stuart got into the habit of giving her lumps of sugar, as she used to give Jack and Jim; and the sugar seemed to go to the right place in Eleanor's strange constitution. The cow at odd times evinced a gleam of friendliness for her young mistress. Her coat gradually became softer, and her eyes not so green. Eventually it dawned on Mr. Stuart that Eleanor was really beginning to take flesh. It was a marvel to all who knew her. What a sensation it would be if some day in the remote future Eleanor should really go to the butcher. Yet that seemed to be just possible. But we need not stay here to speculate on the quality of the meat she may one day furnish to the world, or the bad words that may be uttered by those who shall dine on the toughest, or even the tenderest parts of her dainty carcass.

Miss Pearce's father and mother had been persuaded to give up the only child left them at home. They adopted an orphan niece whom they designed to fill Ethel's place. Mr. and Mrs. Winstall in consequence are happy in their New York home. Mrs. Winstall takes the active superintendence of the household, Methuselah being now strictly limited to the office of butler, which office he still fills with becoming gravity.

Two little boys, aged two and four make the Winstall mansion ring with their play. Mrs. Winstall writes occasional squibs for the New Era. There are days, weeks, or months when she writes nothing; she simply writes when something interesting or worthy inspires her. Her literary ambition is no *ignis fatuus* to lure her away from her more important household duties. If Mrs. Win-

stall has a warm heart and a bright fancy, she has also a level head.

She takes Miss Winstall's place in leading the family devotions, except on Sunday mornings when Mr. Winstall takes that duty himself. And the wife is moulding the husband in many ways into a more devout and earnest life. He takes a more active part in philanthropic movements in the city; he interests himself more directly in the affairs of Immanuel church; and he subscribes more liberally for the extension of the Gospel in the world.

Miss Grace Winstall has gained considerable fame as a singer. Mr. Rivers has been dangling around her at intervals, but she has given him no encouragement. And now at the age of twenty she has an understanding with her father that she will encourage nobody, and make no choice, for three years. She will then perhaps have found her place in the musical world, and be better able to choose her course.

Little Alfred died three years ago. He was a sweet, spiritual child; one of those who never seemed destined for long life, but who, like little Eva in Mrs. Stowe's tale, open the gates of heaven in their passage upward, so that those left behind see into the glory. The effect of the child's life and death was a special benediction to the father. The scales fell, at least in part, from his eyes so that he saw more clearly how little the world is worth, and in the same proportion he began to set a higher value on the things unseen and eternal.

Mr. Erwin is minister of a large church in a dense centre of population in New York. That is, it is a large church now. It had a very small following when he took charge, but he soon aroused a new interest by the earnestness and eloquence of his preaching, and still more perhaps by his sympathetic and helpful contact with the people personally. And the Gospel that he preaches is a Gospel for the bodies as well as for the souls of men. Yet he is never carried off by any mere craze of humanitarianism. His aim is to help men materially and spiritually, but he never fails to make the spiritual supreme. Already his church has been enlarged, and still it is filled. Mr. Erwin has found his life work, and he realizes how much better the work is, and how much more it brings, than in being, as Mr. Winstall once wished him to be, a multi-millionaire. And Mr. Winstall is one of his best friends still, ever ready to assist in any scheme for the furtherance of the work.

Mrs. Erwin has attained the cherished ideal of her youth. Her dearest ambitions have been realized. Her husband has developed a power which surprises even her who knows him so well. And she is heart and soul with him, taking the lead, as she is so fit to do, in many of the religious and philanthropic enterprises of the church.

Jerry and Kitty live in a cosy little house in the rear of the Winstall mansion. But poor Kitty is not the blooming rose that she was when we met her first. She is a lily now, and growing whiter, like the angel she is soon to be. She has been Jerry's good angel since that night when she went to the one Mediator. Since that time she has been leading, or luring, or dragging Jerry to more spiritual heights. For Jerry has become uncertain and slow; yet he has made progress; and Kitty's hope is, to meet him on the other shore. But oh, what a blank this world will be for Jerry and his two girl babies, when his angel is gone. Perhaps, though, she will be even more of an angel to him than now. There will be one watching and waiting for him—possibly still

helping him on—to the better home. Ah, it is a comfort to have an angel like Kitty gone before. Then—

"Wait for me at heaven's gate,  
Sweet Belle Mahone!"

otherwise sweet Kitty O'Connor.

Mr. Symington returned in due time from the scenes of his travels and studies in foreign lands. He was gone but a few months, but people somehow had the idea that he had acquired a stock of learning fit to weigh down most ordinary men. In fact, such learning was not for ordinary men, and they could not contain it—that was the popular impression. And Mr. Symington had kept his name well before the public at home, sending the papers glowing accounts of himself and his studies, and the men with unpronounceable names under whom he had studied. All this happened just as Mr. Wallace had predicted. Nor was Mr. Wallace far wrong either in predicting the contest there would be for Mr. Symington's rare ministerial gifts. He had his choice of three good churches within two months of his arrival. He affected to be prayerfully feeling his way, when in reality he was hoping for a certain other call, which did not come.

Mr. Symington at length condescended to accept the pulpit of a fashionable church in Brooklyn. There he remained a year. The pulpit could no longer be held by the glamor of his appearance or his great name. He began in fact to be found out, and the congregation was fast melting away. Then he resigned. To retrieve his position somewhat he married a rich wife. This was a good stroke, for a pretentious and impecunious church gave him a call in the hope that he would come to their aid financially. This little scheme not working satisfactorily, Mr. Symington fell into general disfavor, and in a year was again without a charge. After a long wait, and by the aid of strong personal influence, he received a call from a decaying church that hoped to fill its pews and its coffers by a new attraction. And Mr. Symington was an attraction for a while. He did not neglect his personal get-up. But even long hair and blue glasses become stale after a time, and Mr. Symington had no new attraction. So the congregation is falling away, and Mr. Symington is on the outlook for a new field. Perhaps he will make the discovery some day that reality counts for more than show.

The varying character and fortune of the friends whom we have met in this history give us a glimpse of the profit and loss account of life. It is a long and intricate account, requiring much addition and subtraction, and is never balanced in this world. We may learn, however, if we will, that character is more than wealth—that love is better than fame—that useful work is the noblest thing in life—that the material is ever inferior to the spiritual. What we really need is clearer vision. He who can see things in their true proportion is the real Seer. What a grand old word that is—the Seer. The Seer sees as the world does not see; and because he sees, he puts quite a different estimate on life's loss and gain.

The End.

If you have a piano or are interested in music, send your name and address to Wm. M. Annis, 1123 Broadway, New York, and he will send 4 pieces of new music absolutely FREE.

# Ministers and Churches.

## Our Toronto Letter.

Special services have been held for some time past in Central Church, Toronto. Dr. McTavish, the pastor, has been assisted by the Rev. Wm. Meikle and by several of the other ministers of the city. The work has been largely among the young, but here some of the results have been most gratifying. Boys and young men, who had come into close communion with Christ, and have come out for Him, and become His most earnest advocates. This latter feature, that which sent them out from communion with Christ to search for friends and companions, and bring them also to Jesus, has been most marked in certain instances.

The people of Central Church have chosen Mr. J. H. Bruce B. A., who has just graduated from Knox College, as an assistant to Dr. McTavish in his many labors. He will interest himself in the young people who are found in the Sabbath School but not in the church, or who may be found in both, but their parents are not found in either. He will relieve the pastor occasionally in the Wednesday evening services and on Sunday, and will seek to gather up those loose threads which a busy minister sees but finds himself unable to secure. And in it all he will be gathering information and experience that will be of incalculable benefit to himself in the after years.

The congregation showed its appreciation of their minister on Easter Sunday morning by placing a neatly tied packet in the vestry upon which they had written the minister's name. Opening it on his arrival there on Sunday morning, Dr. McTavish found a complete new set of pulpit robes. It was a most grateful recognition of him and his work; and minister and people were the better for the kindly act.

The visitor to Knox College this summer will miss the weather-beaten old fence that dated back some distance into the last century. Its place has been taken by a serviceable iron fence that adds much to the appearance of the College and grounds. The handsome gates at the main entrance are the gift of Mr. and Mrs. Mortimer Clark. Knox College owe much to the fostering care and generosity of these well-known friends. Much of their work for the College is done quietly, and few know the extent of their benefactions. Why should not more of the good Presbyterians of the city, to whom God has entrusted wealth, take a pride in our College, and unite to make it one of the most striking and beautiful features in Toronto. There is an ideal spot for a handsome fountain directly in front of the main entrance to the College.

The Rev. D. G. Cameron, of Burlington, under call to Mount Albert, in the Presbytery of Toronto, has signified his acceptance of the call. He will probably be inducted early in May. The induction will be preached by the Rev. W. G. Back of Maple, Dr. Carmichael will address the minister and Rev. J. C. Wilson will address the people.

Much interest has been created in Toronto Presbytery by the consideration of the Remit for the appointment of Synodical Secretaries for Sabbath Schools. The trend of the discussion has been away from the plan outlined in the Remit. Instead of appointing one in each Synod, who shall oversee the Sabbath Schools within it, there is a disposition to secure the appointment of one for two or more synods who shall look after the planting of schools in the newer parts of the Province. To this Missionary Sabbath School Superintendent there may be some objection on the part of the newer sections, where we have already a most efficient Missionary Superintendent. It may seem like an interference with what is part of his work, and he may even take it as a reflection upon his work there. We apprehend, however, that the present Superintendent is sufficiently experienced to avoid this danger. What shape the Remit will finally take when it appears before the Assembly for action it is just now difficult to determine.

The Assembly's Sabbath School Committee has spoken out clearly and very unanimously upon one point—that there shall be no deflection of the collections made on Children's Day to other than Sabbath School purposes. The Sabbath School Publications are now not only able to stand alone, but can give a helping hand, if need be. The money is no longer needed to assist that department. It is needed, however, to develop new Schools, and to provide good

equipment where that could not otherwise be obtained. We think the Committee is right in demanding that these gifts of the children should not be diverted, but used for special Sabbath School purposes for many years yet, until indeed every Sabbath School is thoroughly furnished with all that is needed for aggressive work.

## Eastern Ontario.

Rev. A. G. Sinclair, Port Hope, is visiting friends in Nova Scotia.

Rev. George Weir, Avonmore, is recovering from his recent illness.

Rev. J. W. McLeod, Howick, Que., has been visiting relatives at Kirkhill.

The induction of Rev. Mr. Fuzzell took place at Athens on Tuesday, 16th inst.

Owing to the almost impassable condition of the roads there were no services at Kinburn last Sabbath.

Rev. Geo. Lang, of Wolfe Island, has been spending a day or two at the old homestead near Carleton Place.

Registrar McGregor preached in the White Lake and Burnstown churches last Sunday and will officiate again next Sunday.

Rev. W. M. Fee, pastor of the Presbyterian church, Merrickville, has resigned to take up home mission work in Manitoba.

The Christian Endeavor Society of Knox church, Roxborough, has presented to the new church collection plates of quarter cut oak and a pulpit bible.

Rev. W. S. Smith, Middleville, who has been suffering for the past month from a severe attack of pleurisy has recovered sufficiently to be able to resume pulpit work.

The Rev. Wm. White, a retired minister, died in Toronto in his 80th year. He was for many years settled at Peterboro, and was widely known in the Midland district.

Rev. W. M. Cruickshank, formerly of Point St. Charles, Montreal, very acceptably supplied the pulpit of the Vankloek Hill Presbyterian Church on April 1st and April 8th.

The Presbyterians of Franktown have decided to build a new church, and already almost \$3,000 has been subscribed. It will be of brick or stone and is estimated to cost \$5,000.

In the Presbyterian church, Prescott, on a recent Sunday, Rev. Dr. Stuart preached a sermon in memory of the late John Carruthers, who during his lifetime had been a most consistent member of the congregation, as well as prominent in public affairs.

Rev. Donald B. Macdonald, of St. Andrews Ladies college, Toronto, was the preacher in the First Presbyterian church, Port Hope, last Sunday, and Rev. W. McWilliams, M. A., of Toronto, formerly of Mill street church, will preach the following Sunday, April 21st.

Rev. G. Loughheed, of Cobden and Osceola, preached with much acceptance in the Almonte Presbyterian churches on a recent Sunday—in St. John's at the a.m. service, and in St. Andrew's in the evening. Rev. Mr. Hutcheon occupied St. John's pulpit Sunday evening.

Twenty-four new names were added to the membership roll of St. Andrews, Carleton Place, on Sunday, an unusually large number at one communion. At the preparatory service on Friday evening, Rev. Mr. Currie of Perth, preached. The attendance at the communion was the largest in the history of the congregation.

## Western Ontario.

The ministers of Hamilton have arranged for an exchange of pulpits.

Rev. D. G. Cameron, late of Strabane, has received an unanimous call to Mount Albert.

Rev. Mr. Straith, of Inverkip, and Rev. Mr. Johnston, Preston, exchanged pulpits on a recent Sunday.

Rev. J. A. MacLean, M. A., Toronto, very acceptably filled the pulpit of Bayfield church on the 7th and 14th inst.

Rev. T. G. Thomson, Hamilton, has been preaching at Bayfield to the evident pleasure of his former parishioners there.

Rev. Dr. Smith and his session have decided to hold a series of Evangelistic services in Bradford church, previous to the communion on May 5th. It is expected that Rev. Dr. McTavish, of Toronto, and Rev. N. Russell, of India, will assist the pastor.

## Quebec.

Rev. J. Goforth addressed congregations at Three Rivers and Quebec recently.

Rev. J. M. Callan, M. A., late of Metis, was inducted to St. Andrew's Levels, on the 4th April.

Rev. C. E. Gordonsmith has been appointed to Grand Metis, and enters on the work there immediately.

The congregation of Marsboro, thro' the resignation of Rev. N. Mackay, has become vacant. The Rev. D. MacLeod, M. A., Whitwick P. O., is moderator. For this congregation Gaelic is indispensable.

The Rev. R. Whillans, Bryson, was recently given a very pleasant surprise when a number of his friends among all denominations assembled at his residence and presented to him with an address and a most timely and useful present, in the shape of a new top buggy and harness. The address was read by Mr. George Carswell, of Calumet Island, and Mr. Whillans expressed his thanks and surprise in suitable terms. Mr. Whillans is held in high esteem, not only by his own people but by the whole community, and this presentation is an evidence of that esteem.

The children of the St. Andrew's church Sabbath school, Backing am, held an entertainment in the Crystal hall on Monday evening, of last week, which was largely attended by the parents and friends of the scholars. The programme was a varied one and the pupils performed their parts in a way that gave great pleasure to the spectators and reflected great credit on Mrs. Wm. Patterson, who had the difficult duty of training the young people. In the course of the evening Rev. Mr. Patterson presented to the deserving members of the Sabbath school the prizes won by them during the year.

On the occasion of the tenth anniversary of the induction of Rev. J. E. Ducloux, B. A., Valleyfield, a social was given by the ladies of the congregation, and after the refreshments had been disposed of a pleasant programme of music and addresses was presented. Mr. James Wattie made an excellent chairman; and Miss Rowie, of Athelstone, Miss Lang, Miss Jamieson, Mrs. Phillips and Messrs. Marriott and Barlett, contributed most efficiently to the musical entertainment of those present. A well filled purse was then presented to Mr. Wattie on behalf of the congregation by Mr. Ducloux and his wife as a token of their esteem and appreciation of their labors among them during the past ten years. "It is not only for the money that this purse contains that I feel grateful to you, said Mr. Ducloux, in acknowledging the kindness of his people, but especially for the kind spirit in which this gift has been conceived." The Rev. Mr. Whillans, of North Georgetown, was called upon to address the meeting. After congratulating the congregation on the handsome gift given to their pastor, he mentioned the fact that out of the three men who assisted at the induction of the Rev. J. E. Ducloux ten years ago, he was the only one that remained, the two others, Mr. Boyd, Benharrows, and Mr. McKerracher, of English River (Howick), had gone to their place of rest and repose. He then continued and said: "Mr. Ducloux possesses all the necessary qualifications for the position of pastor of such a congregation as this one. You have here two races, representing English and French. Mr. Ducloux stands as a representative of the two nationalities, for he speaks both languages with equal perfection. He typifies and symbolizes the unity which every patriot hopes to see realized in this country, and which will be realized notwithstanding the efforts of certain unscrupulous journalists and demagogues." Of Mr. Ducloux and his partner in life the correspondent of the Montreal Witness says: "Mr. Ducloux is a powerful speaker, and his discourses are always interesting and helpful. They have been the means of comforting the moral tone of the community and of elevating many an individual. Mrs. Ducloux is a daughter of the late Dr. F. Purvis, of Portage du Fort, and is a graduate of the Ontario Ladies' College. She is a born eloquist and possesses high literary talents. She takes an active part in the work of the congregation, and has proven herself competent to fill the position she holds in the church." THE DOMINION PRESBYTERIAN extends hearty congratulations to the Valleyfield pastor on the happy relations existing between him and his people, and trust that many such anniversaries may yet be celebrated by them.

The annual report of St. Paul's Church, Orms-town, is an interesting and business like document. The session takes advantage of the open-

## British and Foreign.

## Ottawa.

The first Sunday in the month is "Mission Sunday" in Erskine Sabbath School. The collection last Sabbath was over \$7.00.

At a meeting of young people at the mission hall a mission band was organized in connection with Erskine church, and 45 members were enrolled.

A congregational social will be held in the Glebe church on Tuesday, April 23rd. The affair is for the purpose of bringing about more sociability among the members of the congregation.

Owing to Rev. Mr. Milne suffering from a sore throat, Mr. Blair occupied the pulpit at last Sabbath morning's service in the Glebe church. In the evening Rev. Mr. Milne preached another sermon in his series on Pilgrim's Progress.

Special services have been carried on in Erskine Church during the past two weeks. The Pastor conducting the services and preaching every night. Much interest was aroused as was evidenced by the large audiences every night, and the number who signed cards expressing a desire to lead a Christian life. So far the Pastor has received 27 names.

Last Sunday, Revs. W. Timberlake of the McLeod street Methodist church and R. Herbison of Stewarton exchanged pulpits at the forenoon service. Mr. Timberlake's able sermon was highly appreciated by the Stewarton people. In the evening Mr. Herbison preached on "The Glory of Womanhood." The discourse was a fine effort and his tribute to godly mothers particularly effective. On Wednesday evening the two churches are to have a union prayer meeting. This drawing closer together of the churches of Christ is most gratifying and very much to that spirit of good will and brotherly love which should permeate the followers of the meek and lowly Nazarene.

At the last monthly meeting of the Bible Society there was a large attendance. There were present Mr. Geo. Hay, president; Rev. Dr. Armstrong, corresponding secretary, and about forty ministers and laymen, friends and workers of the Society. Nearly 40 applications had been received for the position vacant through the death of the late Rev. J. C. Campbell, and a committee was named to take these into consideration. The appointment of speakers at the next annual meeting, in St. Andrew's church, was also discussed, and the following were agreed upon: The Rev. Hugh Pouley of Montreal, Rev. A. E. Mitchell, of Erskine church, Ottawa, and the Rev. S. Goldworth Bland, Eastern Methodist church, Ottawa. The prospects for a good meeting are excellent.

A week ago, last Sunday the quarterly communion was observed at Stewarton Church, the minister, Rev. R. Herbison, being assisted thereat by his predecessor in the pastorate, Rev. R. E. Knowles, B. A.; of Knox Church, Galt. Fourteen were added to the church. Mr. Knowles preached with much power to very large congregations at both the forenoon and evening services. On the Monday following, he delivered his popular lecture "Secrets of Scotch Success" under the auspices of the Ladies Aid Society. Notwithstanding the unfavorable weather, it being a downpour of rain, the Church was filled to the doors, and a gratifying amount of money was realized for the church funds. The lecture was a masterpiece of brilliant rhetoric, full of life and poetry, humor and pathos, yet all perfectly blended in perfect harmony. Again and again, during the delivery of the lecture, Mr. Knowles was applauded, and the bursts of laughter or the tears that would come showed the absolute control he had of his delighted and enthusiastic audience. Seldom has one the privilege of having such an intellectual treat and Mr. Knowles may be assured a very cordial welcome from his former parishioners and many Ottawa friends whenever he visits the Capital.

The death is announced of Rev. John McNabb at the age of 61 years. Deceased was compelled to abandon active work of the ministry, but although a martyr to the pains of rheumatism for many years discharged the duties of Clerk of Maitland Presbytery with rare faithfulness up to within a few weeks of his death. Mr. McNabb was a graduate of Knox College; was a preacher of more than average excellence and his pastorates at Beaverton, Little Britain, Man, and Lucknow were fruitful of much good to his people. His sorrowing widow and relatives will have the sympathy of many friends in this sore bereavement.

The New York Presbytery voted against the revision of the Creed.

Wick is supporting the Bill to prevent the sale of liquor to children.

The Uganda railway is now open to within 65 miles of Victoria Nyanza.

Dunfermline has resolved to try a public-house on the Gothenburg system.

Rev. Mr. Dickie, Coathbridge, has been elected minister of Wick Parish Church.

Rev. N. D. Mackay, Newtonmore, has been elected minister of the parish of Nigg.

In the five Commonwealth States of Australia there are some 12,500 miles of railway.

Sir Edwin Arnold, who has been sorely tried by a long illness, is now practically blind.

Rev. J. W. Mann, Langholm, has been elected minister of Shettleton United Free Church.

There were 6,951 persons apprehended for crime in Dundee last year, an increase of 1230.

The Right Hon. H. H. Asquith, M. P., is again to reside in St. Andrew's during the summer.

About Olan heather-burning is in full swing, and after nightfall some of the hills present quite a picturesque effect.

Rev. D. Cameron, Bridge of Allan, and wife have on their marriage been presented with handsome gifts by his congregation.

The Rev. Alex. Auld, Orlrig, has been asked by the Business Committee of the U. F. Church to accept the Moderatorship of the General Assembly.

On occasion of his semi-jubilee the other day the Rev. Dr. Fergus Ferguson, Queen's Park Church, Glasgow, was presented with a silver salver and £500.

Auctermuchty has a modern Samson. He lifted four gates off their hinges and left them on the roadway. He did it for fun, but had to pay 30s. for the caper.

Greenock United Free Church Presbytery have agreed to relieve Dr. Macmillan of the active duty of the ministry. He is to receive £230, and the colleague £450.

King Edward has become patron of the Aberdeen Society for the benefit of the children of deceased clergymen of the Church and Professors in the Universities of Scotland.

The first Christian Scientist Church in this city was organized in 1887, and the second four years later. To-day in New York City there are eight incorporated churches. In the United States there are six hundred.

George MacDonald's "Malcolm" has been brought within reach of the million, an excellent sixpenny edition of the story having just been published by Messrs. Newnes. It is 27 years since "Malcolm" was written.

Rev. Dr. John Paton's tour in Ireland has raised a wave of enthusiasm and zeal in the cause of missions. In the cities and towns the largest buildings were unable to contain the crowds that thronged to hear him.

Among the schemes which it is understood the King has in contemplation for adding luster to his reign is a great Exhibition in London. There has been no Exhibition in the capital of an international character for nearly forty years.

The National Bible Society of Scotland reports that its work goes on unimpeded in South China. During the past quarter 16,000 copies of Scriptures have been sold there; and at Peking the work of the Society has been resumed.

Under the ancient shadow of the ancient Abbey of Arbroath, where Bruce presided over the great assembly of nobles that defied the Pope, and where the author of "The Bruce" was born and reared, stands Saint Vigean's Chapel or Ease, or Inverbrothock R. C. Church.

Princess Louise, Duchess of Argyll, celebrated the other day her 53rd birthday and the 30th anniversary of her marriage with the Marquis of Lorne. Next to the Empress Frederick, Princess Louise is the most talented, as she is certainly the most popular, of the daughters of Queen Victoria.

The parlor social at the home of Mrs. S. G. Kitchen, St. George, was both interesting and beneficial. A collection was taken for the Indian missions amounting to \$10.00.

ing of a new century to present some statistics, covering the past 25 years, that can not fail to be of interest to the congregation. For example there were connected with the congregation in 1874 145 families and 258 communicants. In the intervening years 727 members were added to the roll. In that time 813 baptisms, 192 marriages and 407 deaths have been recorded in our registers. Of the last the greatest number occurred in 1887 when there were 25 deaths. The deaths last year were six the smallest number of any year. In each two years, namely, 1886 and 1887 there were thirteen marriages. In each of the years 1886 and 1888 there were two marriages. In the year 1877 there were 59 persons baptized and the smallest number to whom this rite was administered was 10 in 1892. At present there are 180 families and 501 communicants. The Board of Managers for the first time present a detailed list of subscriptions to Minister's stipend, schemes of the church, women's missions and central fund. Pew seats were discontinued in 1892, since which date the stipend has been raised by subscription; and in this connection, regret is expressed that while there has been no reduction in numbers there has been a falling off in revenue from this source. This, however, should not be cause for surprise. It usually takes several years of an educative process to bring a congregation up to the full measure of an all round liberal giving under the voluntary system. When given a fair chance it usually works out all right and proves thoroughly satisfactory. St. Paul's has a strong session, the members of which, at second the ministers efforts most heartily. It is made up as follows: Moderator, Rev. D. W. Morrison, B. A.; Clerk, W. G. Elliot, James Brodie, John Younie, Arch. McCormack, Thomas Hamilton, Thomas McKell, John Stewart, D. McEwan, Jos. McWhinnie and Robert Russell. The congregation has had four ministers since its organization. In 1835 Rev. James Anderson was inducted and continued in the pastorate until his death in 1861 or for nearly 26 years. He was succeeded by the Rev. James Seiveright, M. A., who was inducted in 1862, and ministered for three years. The Rev. Wm. C. Clarke, B. A., was inducted to the charge on April 12th, 1865, and ministered therein until his resignation in the latter part of 1873. The present pastor, the Rev. D. W. Morrison, B. A., was inducted on March 4th, 1874, a longer period than any of his predecessors. It is right to add that all the church agencies—such as the Sabbath School, the Women's F. M. Society, the Y. P. Society and the Ladies' Aid Society—are all in a state of marked efficiency, and doing, each in its own way, effective work for the Master.

## Northern Ontario.

Presbytery of Owen Sound will meet in Knox Church, Owen Sound, the 2nd July to a. m.

Rev. S. H. Eastman, M. A., Meaford, has been elected Moderator of Owen Sound Presbytery for ensuing six months.

The Presbyterians of Brookside, by a practically unanimous vote, have decided to place an organ in the church.

Leave has been granted the congregation of Kemble to sell their old church and to lease the ground on which it stands for a term of ten years.

On the nomination of their respective sessions Owen Sound Presbytery appointed Messrs. Geo. Stodart, Geo. Ledingham and Wesley Baker, as commissioners to the General Assembly.

Owen Sound Presbytery has been petitioned to form a mission station in Brooke; and from members and adherents of Knox church, in same locality, asking that their present relations to Knox be not disturbed. A committee was appointed to report on the whole subject.

Owen Sound Presbytery unanimously adopted the following resolution arising out of the Temperance section of the report on Church Life and Work: "That the Presbytery sincerely sympathize with, and commend the action of brethren actively engaged in seeking to abate the evils of intemperance, and especially in opposing the granting of licenses to houses which are not a necessity to the community."

The Rev. Dr. Jackson, of East Madison Avenue Presbyterian church, Cleveland, lately pastor of Knox Church, Galt, has been elected Moderator of the Cleveland Presbytery.

## Home and Health Hints.

Keep the cake in a closely fitting box, and an apple in with it. This will prevent the former becoming dry.

Parisienne potatoes.—With a cutter cut large potatoes into balls, like marbles. Cook slowly in boiling salted water about ten minutes, or until you can pierce them easily with a fine skewer without breaking them. Drain and shake carefully until dry. Pour over them one tablespoon of butter, melted, and roll about until all are buttered; sprinkle with salt, pepper, and minced parsley.

Generally, canned peas should be carefully drained from their liquor before they are put over to cook. It is also better to wash them in cold water and then put them in freshly boiling water sufficient to cover them. Add a teaspoonful of brown sugar but no salt, since salt has a tendency toward hardening them. Twenty minutes' cooking is enough. The peas should then be drained and served with a dressing of melted butter, pepper and salt.

Tomato timbales are made by stewing down some strained tomatoes until quite thick, seasoning with salt, pepper and onion juice and putting away until cold. To one cupful of this add three well-beaten eggs, mix thoroughly, then fill well-buttered timbale moulds. Stand them in a pan of hot water in the oven or put into a steamer and cook slowly until firm in the centre as a baked custard would be. This is a delightful luncheon dish.

Boiled frosting, with chocolate.—Boil one cup of fine granulated sugar with one-third cup of hot water without stirring, until it spins a thread when you dip a fork into it. Have ready the white of one egg beaten till stiff with one-eighth teaspoon of cream of tartar. Pour the boiling syrup slowly into the egg, beating steadily until it is thick enough to spread. Add two teaspoons of powdered chocolate while the syrup is still hot. Spread it on the cakes while warm.

Recipe for a Birthday Cake for a five year old child.—Such a cake, to be satisfactory to the tiny recipient, involves liberality in cutting and helping, consequently the simpler the mixing the better. Nothing in the cake line is as harmless as a sponge cake. The second recipe given you for a layer cake may be used in loaf form as also the following:—Beat together for twenty minutes the yolks of six eggs and three quarters of a cupful of powdered sugar. When thick and very light cut in the whites whipped to a stiff froth and one cupful and a half of well-sifted pastry flour. Sprinkle in the grated rind and the juice of one lemon and turn into a round loaf pan. Bake in a moderate oven. For the icing boil together one cupful of sugar and one-half of a cupful of water (being careful not to stir after the sugar is dissolved) until a little, dropped into ice water can be rolled into a soft ball between the thumb and fingers. Take from the fire and let stand for a moment then pour slowly over the stiffly-whipped whites of two eggs. Add one teaspoonful of vanilla and any coloring desired to tint and beat steadily until quite thick then spread at once over the cake. While still soft arrange five tiny candles on the top. Or, a little extra icing may be made by beating into liquid white of egg sufficient confectioners' sugar to thicken; with this plain or of a different color from the first icing decorate the cake with the child's name and age and fasten the candles in a group in the centre.—Table Talk.

## World of Missions.

"O King of all the Ages!  
We praise thee for our Time  
When every sign presages  
A future more sublime,  
We own with shame and sadness,  
How little we have done,  
We celebrate with gladness  
The triumphs thou hast won."

### Mexico Needs the Gospel.

Mexico needs the Gospel to-day no less than China. She must have it to save her from superstition and vice, from ignorance, and priestcraft. While the hold of the Romish Church has been loosened upon the property of Mexico, of which fully one third was at one time in papal hands, and the laws of reform forbid the offensive religious processions on the streets, when anyone who failed to bow the knee was invariably assaulted by the fanatical crowd; yet there has come no sufficient substitute for this corrupt faith to profoundly impress the great numbers who are drifting to infidelity. The complete separation of Church and State has led the officials to absent them selves from all religious services, and the example set by the rulers has become contagious. Distrust of all religious teachers is the result of the abuses to which the people were long accustomed, and confidence in missionaries comes only with intimate contact and acquaintance long enough to test their disinterestedness.

### Chinese Women Martyrs

Every missionary magazine gives us fresh stories relating to the noble army of martyrs in China. A missionary in Manchuria writes: "One fine-spirited woman named Hsiao, who was the soul of a part of the work in Kuangme, was seized. She was wealthy, and earnest in spreading the Gospel. When the trouble broke out she was a marked woman. The rascals had an eye on her property, and demanded it. The deacon Wang, her manager, made his escape, but she manfully stood her ground, and said she was prepared to bear witness for the Lord who bought her. She was offered her life if she would recant. She refused and only asked that they would kill her quickly. She suffered death in the most cruel manner, but up to the last kept praying. A young woman named Yin was captured. As she was young and good looking, her captor offered her her life if she would renounce Christ and become his wife. She replied that she had a hope of heaven, and that whether she died or lived was of little moment 'What is heaven? If I kill you, what then?' 'Then I shall go to heaven at one step.' As she was praying for her enemies she was cut short with the assassin's sword. Her conduct made a great impression.

Michael Angelo made one of his best statues out of a piece of marble that another sculptor had thrown away. Some of the best preachers were rejected when they began. It was so with David W. Bartine, John A. Wood, and others we might name. Those who were supposed to be competent cities summarily disposed of their cases with the verdict: "Oh, he will never make a preacher!" But they did make preachers, upon whose ministry the people delighted to wait.

Over £10,000,000 sterling is spent every year in charity in the United Kingdom.

## Permanently Cured

AFTER SEVEN YEARS OF GREAT SUFFERING.

MR. HAMILTON WATTERS, OF RIDGEVILLE,

TELLS OF HIS RELIEF FROM NEURALGIA, RHEUMATISM AND STOMACH TROUBLE THROUGH THE AGENCY OF DR. WILLIAMS' PINK PILLS

For years Mr. Hamilton Watters, the well-known cattle buyer of Ridgeville, Ont., was an acute sufferer from neuralgia, which was later complicated with rheumatism and stomach trouble. But now, thanks to Dr. Williams' Pink Pills, he is enjoying the best of health. Speaking of his illness and subsequent cure, Mr. Watters said—"For seven years I suffered great agony from neuralgia, the pains were of a darting, excruciating nature, and for days at a time would be so great that I feared I would lose my reason. To increase my misery, I was attacked with rheumatism, and this was closely followed by stomach trouble. My joints and limbs became swollen and I was almost helpless. I suffered from nausea and a decided loathing for food. I became very thin, and was constantly troubled with cold sweats. At different times I was treated by three physicians without receiving anything in the way of permanent benefit. I grew despondent and began to think that I would always be a sufferer, when one day my druggist advised me to try Dr. Williams' Pink Pills. He said that within his knowledge there was not a case where the pills had been used but what benefit had followed, and he added: "That is saying a lot in their favor, for I have sold over five thousand boxes, and have not had a complaint from anyone." Following his advice, I procured a supply of the pills, and after a few weeks I could note an improvement in my condition. By the time I had taken eight boxes of the pills the neuralgia and rheumatism had entirely disappeared, and my stomach was once more in a healthy condition. My appetite improved, and I gained in weight and strength daily. It is now over two years since I discontinued the use of the pills, and all that time I have enjoyed the best of health and haven't felt an ache or pain, so that I think that I am safe in saying that my cure is permanent. In fact, eight boxes of Dr. Williams' Pink Pills accomplished what three doctors had failed to do, and I feel I am justified in warmly recommending them to others."

A very high medical authority has said that "neuralgia is a cry of the nerves for better blood." Rheumatism is also recognized as a disease of the blood, and it is because Dr. Williams' Pink Pills are above all things a blood-making and blood-enriching medicine, that they so speedily cure these troubles. But you must get the genuine, with the full name Dr. Williams' Pink Pills for Pale People printed on the wrapper around the box. If in doubt, send direct to the Dr. Williams Medicine Co., Brockville, Ont., and the pills will be sent postpaid at 50 cents a box or six boxes for \$2.50.

Never awake a person who is ill even to give him medicine unless by definite instruction from the physician.

Dr. Anderson, the Edinburgh amateur astronomer, who discovered the new star in Perseus, has discovered over thirty variable stars in nine years.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary.  
Edmonton, Strathcona, 19th Feb, 10 a.m.  
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 MANTOBA AND NORTHWEST**

Brandon, Brandon, 5th March.  
S. perior, Fort William 2nd Tuesday March, 1901.  
Winnipeg, Man. Coll., bi-mo  
Rock Lake, Manitow, 5th March.  
Glenboro, Glenboro.  
Portage, Portage la P., 4th March, 8 pm  
Minnedosa, Shal Lake, March 5, 1901.  
Melita, Carnduff, 12 March.  
Regina.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, 12th March.  
Paris, Woodstock, 12th March.  
London, 1st Tuesday, April, 1 p.m. to finish business, Fir-1 Ch.  
Chatham, Glenboro, July 9th, 10 a.m  
Stratford, Stratford, 2nd Tuesday May, 1901.  
Huron, Clinton, 9th April.  
Sarnia, Sarnia.  
Maitland, Wroxeter, March 5 10 a.m.  
Bruce, Paisley, 9th July, 10.30 a.m.  
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, 25th June, 11 a.m.  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Orangeville, Tuesday in May prior to the week of Synod meeting.  
Barrie, Barrie, March.  
Owen Sound, Knox, Owen Sound, April 9th, 10 a.m.  
Algona, Sudbury, March.  
North Bay, Huntsville, March 12.  
Sauguen, Knox, Harrison, March 12, 10 a.m.  
Guelpi.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Quebec, March 12, at 4 p.m.  
Montreal, Last Tuesday of June, 10 a.m.  
Glengarry, Alexandria, 2nd Tues. July.  
Lanark, Henfrew & Carleton Place, Apl 16, 11 a.m.  
Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.  
Brookville, Cardinal, 2nd Tuesday July 3 p.m.

**YNOD OF THE MARITIME PROVINCES**

Sydney, St. A. March 20th, 10 a.m.  
Inverness, Whycoomeagh, Mar. 19 1901  
P. E. I., Charlottown, 5th Feb.  
Pictou.  
Wallace, Oxford, 6th May, 7.30 p.m.  
Truro, Truro, 19th March.  
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.  
Lunenburg, Rose Bay, St. John, St. John, St. A.  
Miramichi, Chatham, 2; March, 10 a.m.

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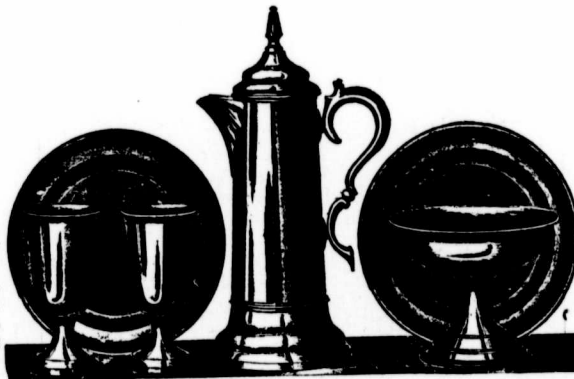
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  - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

This premium offer affords an easy way to secure a Communion Set that will last for years, and at the same time introduce a valuable family paper into a number of homes where it is not now a visitor. Sample copies free on application. ADDRESS

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### DON'T NEGLECT

To write for our New Catalogue if you are interested in the selection of the Best school in which to train for business pursuits. The Central Business College Toronto, employs 31 regular Teachers, owns 20 Typewriting machines and uses 20 splendid rooms in its work. Its courses are thorough and practical and its students and graduates are in strong demand. WINTER TERM from JAN. 2nd. Enter any time after that date. We also give splendid courses by Mail for those who cannot attend our school. All materials cheerfully given. Address

W. H. SHAW, Principal.

## Top Coat

A Special Grey Cheviot Spring Coat for

**\$15.00**

to early buyers. New Scotch Suitings

**\$18.00**

All the latest patterns.

**FOLLETT'S** 181 YONGE ST. TORONTO  
We are agents for Good Form Closet Sets.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for supplying coal for the Public Buildings, Ottawa," will be received at this office until Saturday, the 24th of April instant at twelve o'clock noon, for the supply of coal for the Public Buildings, Ottawa.

Specification and form of tender can be obtained on and after Friday 22nd, instant, at this office, where all necessary information can be had on application.

Each tender must be accompanied by an accepted cheque on a chartered bank for the sum of \$2,000 made payable to the order of the Honourable the Minister of Public Works, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned. The Department will not be bound to accept the lowest or any tender.

By Order,  
JOS. H. ROY,  
Acting Secretary.

Department of Public Works,  
Ottawa, 11th April 1901.  
Newspapers inserting this advertisement without authority from the Department will not be paid for it.

## The City Ice Company, LIMITED

26 Victoria Square  
Montreal

R. A. BECKETT - Man.  
Pure Ice - Prompt delivery.

## John Hillock & Co.

Manufacturers of the  
Arctic Refrigerator

165 Queen St. East  
Tel. 478 **TORONTO**

## The Best Pianos Up With the Times

... AT ...  
**Lowest Prices!**

The Finest Stock in Canada to choose from, including

STEINWAY  
KNABE  
NORDHEIMER  
MASON & RISCH  
GERH D HEINTZMAN  
MENDELSSOHN, and  
MORRIS PIANOS  
ESTEY ORGANS

Sold only by

**J. L. ORME & SON**  
189 Sparks St., Ottawa

## THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.

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 11th, 1896:  
"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 sum less than \$100 each. Interest thereon at a rate not exceeding 2 per annum, 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. DAVIES**, Managing Director,  
Temple Building, Toronto, May 31, 1901.

## 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.

**C. Blackett Robinson, Manager.**  
APPLY P. O. Drawer 1070,  
**OTTAWA, - ONT.**

## OTTAWA & GATINEAU RY Leitch, Pringle & Cameron

### CHANGE OF TIME.

Taking effect Monday, Nov. 26th, 1900

Train 1, leaves Ottawa 4.01 p.m.  
Train 2, arrives Ott. via 10.25 a.m.  
Daily except Sunday.

P. W. BESSEMAN,  
General Superintendent

Progressive cheese and butter-makers use  
**WINDSOR SALT**  
because they know it produces a better article, which brings the highest prices.

**THE WINDSOR SALT CO.**  
LIMITED  
WINDSOR ONT.

ESTABLISHED 1873  
CONSIGN YOUR

**Dressed Hogs  
Dressed Poultry  
Butter to**

**G. GUNN, BROS & CO.**

Lock Packers and Commis. Merchants  
67-80 Front St., East  
TORONTO

## CANADA ATLANTIC RY.

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

On and after Oct. 11th 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 Coteau 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, Coteau Jc. 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: Amherst, Kennew, Eganville, Pembroke, Madawaska and Farry Sound.  
TRAINS LEAVE OTTAWA, CENTRAL DEPOT:  
8.15 a.m. Pembroke, Farry Sound, and all intermediate stations.  
1.00 p.m. Mixed for Madawaska.  
4.40 p.m. Pembroke and Madawaska.  
Trains arrive Ottawa, Central Depot 11.40 a.m., 5.55 p.m. and 2.50 p.m. (Mixed).

OTTAWA TICKET OFFICE:

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 Ottawa 9.21. Tupper Lake 12.20 P.M. DAILY. p.m. Connects at Cornwall with Inter-Lake Limited for Toronto and all points west, and 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 Ottawa 7.13. Tupper Lake 10.15 P.M. DAILY. p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.  
Trains arrive at Central Station daily at 10.00 a.m. and 7.00 p.m.  
Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.20 p.m.  
Office, 29 Sparks St. Tel. 18 or 11.80.

## CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 6.15 a.m., 8.56 a.m., 1.20 p.m.  
Leave Union Station 4.15 a.m., 8.45 a.m., 12.35 p.m., 5.45 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 9.36 a.m., 11.10 a.m., 36.10 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 19.30 a.m., 10.25 a.m., 4.10 p.m., 6.15 p.m., 11.0 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, 45 Sparks St.  
Steamship Agency, Canadian and New York Lines.