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C. BLACKETT ROBINSON, Manager and Editor

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A MUCH NEEDED ORGANIZATION.

The Presbyterian Banner of a recent date contains an interesting article, under the caption of "The Anti-Profanity League," which has been doing quiet and effective work since 1899. The writer of the article says the league owes its existence and its claim to the support of Christian people to three facts—"the prevalence and wickedness of profanity, the little ever done to suppress it, and the success attending the present effort." The league was started in a Massachusetts city, in a local crusade against the blasphemy so common on the streets, in street cars and public places, its success warranted its extension to larger fields, and in less than a year it has established itself in 35 States, 2 Territories, Canada, Scotland and Switzerland. That league said to exist in Canada should make itself heard and do some missionary work; for profanity and blasphemy are frightfully prevalent among old and young in Canadian cities and towns, and there does not seem to be much said in the pulpit or published in the press in protest against the sinfulness and folly of profane swearing. The article from which we quote demonstrates the necessity for the existence and work of such an organization. We quote:

The Third Commandment is the most broken of any, from the faltering oath of old age to lipped curse of the child, there is ever arising a stream of profanity. Men swear, women swear, children swear. It is an unchallenged fact that profanity is shockingly on the increase. The present indifference to God, his day, his Word, his law reaches a climax in irreverence to his name.

Notwithstanding this sin is so prevalent, and growing with such rapidity, it has been practically ignored; sermons against it are few, the pulpit is silent. Your hymnals, stated topics for prayer and conference meetings pass it over, and public conscience and sentiment is indifferent to it. The devil's talk meets no remonstrance. Now the Anti-Profanity League comes forward and proposes with the help of lovers of decency to arouse sleeping Christian conscience, by a campaign of evangelism and education to teach men that "to swear is neither brave, polite nor wise," and it seeks the assistance of every reader of this article.

The evil is rampant in our cities and towns—it is to be met with in Ottawa at al-

most every street corner, at any hour of the day and is not confined to grown-up people; boys scarcely old enough to speak plainly indulge in profanity which they have learned from older people. There is abundant room here for the work of an anti-profanity league. The writer of the article from which we have quoted—Rev. Roland D. Sawyer, Gen. Secretary, Hanson, Mass.—says: "I will gladly send full particulars as to our movement and methods of working to any one who will write me." Would it not be in accord with the "eternal fitness of things," to inaugurate such a crusade in the Christian pulpits of our country. The trumpet-tongued press could be depended upon to give the ball a further roll.

"A UNIVERSITY MUDDLE."

Under this heading the following paragraph appears in the November number of the Canadian Magazine (page 83.)

"The trustees of Queen's University have blundered and trailed the good name of that institution in the dust. This dozen of estimable gentlemen have had imposed upon them, by the death of the lamented Principal Grant, the duty of electing a new head for the University. They met in secret conclave and decided to proffer their laurel wreath to an estimable clergyman in the city of Montreal. Two or three busybodies told them he would accept it, and they did not trouble to verify the statements. They fell into the trap and their scalps are to-day floating at the belt of the proud clergyman of Montreal. They now have a position to offer which has been refused, rejected and scorned. They thought that what they had to offer was a crown of diadems; behold! one has called it a tin bangle and bade them offer to others less worthy than he. The trustees should take summary vengeance on some person or persons unknown who instigated and advised a proceeding which led to such inglorious result."

Silent contempt is probably all that a statement of this nature merits; but as we are interested in the good name of Queen's, and also in the good name of Canadian journalism, we venture to offer a brief criticism.

The paragraph is a disgrace to any decent editor; and it is certainly surprising to find it in a periodical which deals largely in denunciation of American sensationalism and vulgarity. It is cynical in its tone; inconsistent in its reasoning; coarse in its language; and false in its statements.

To begin with, what is a "crown of diadems"? Further Queen's Trustees number about thirty, not a "dozen." And, again, the "secret conclave" was a regular Trustee meeting, and a report of its proceedings appeared in next days local journals. It is not our business to justify the action of the Trustees, or the course adopted by Rev. Dr. Barclay. But we are strongly of the opinion that the writer in the Canadian Magazine is guilty of impertinence when he publicly declares that these "estimable" gentlemen have made fools of themselves, and puts into the mouth of the "estimable clergyman" words he would reject and scorn. Queen's University is too strong to be affected by nonsense of that kind; but a magazine which professes in some measure to represent Canadian sentiment and culture would do well not to insult the intelligent reader by such comments on People and Affairs."

THE REDEEMING JUDGMENT.*

When we first glanced at this book, we thought that here was a volume from the pen of Mr. Kelman, whose name is now mentioned for the chair in Knox College, but the portrait of the author and the statements of the preface soon corrected this error. The author tells us that it has been his joy and privilege to be a messenger of God's grace to his fellow-men for over forty-four years, and desires that the message should continue to go forth.

"The gospel of Jesus Christ has lost none of its ancient suitability or efficacy. I have seen it operating with marvellous power, and over a large area, in two great Revival Movements, in both of which it was my privilege to take part. The first was that which took place in the years 1859-60; and the second was that connected with the work of Mr. Moody and Mr. Sankey. I have also seen it operating in a less conspicuous manner, but with no less blessed results, in the work of a lengthened ministry."

The sermons are thoroughly evangelical in tone, they are well arranged and clearly expressed, with much good exposition and bright, suggestive illustrations. The author has the happy knack of choosing titles, which without being sensational, awaken interest and quicken expectation. For example on Galatians 2:20, "THREE SEEMING CONTRADICTIONS. These are, first, that Paul is crucified and yet he lives; second, he lives, yet it is not he but Christ that lives; third, though Christ lives in him yet it is his own life, 'the life which I now live. I live by the faith of the Son of God,' &c. Then two things are noted which enriched and glorified the life of Paul. The dignity and glory of the Person with whom it was brought into connection, 'The Son of God.' That it was a life cradled in love, and encircled and glorified by love."

The Hon. Carroll D. Wright, United States Commissioner of Labor, lately said in a speech, according to reports: "The solution of the labor problem will not be found in compulsory arbitration, or shorter hours for a day's work, or in Socialism, but in religion." Says the Lutheran Observer: "That is just what we preachers have been saying all along. There is no power that can make a man deal justly and in love with his fellow men but the religion of Jesus Christ." In other words labor wars will not cease until capitalists and those whose labor they employ learn the teachings of the Golden Rule—"Do unto others as ye would that others should do unto you."

In an address at the meeting of the Synod of Michigan, held recently at Lansing, Dr. Carson, speaking of the results of evangelistic work, said: "There were 10,000 more additions on Confession of Faith last year than in the previous year, largely through evangelistic effort. If we want a firmer grip upon evangelical truth, if we want a sweet spirit of unity, if we want to see our wealth consecrated to holy purposes, if we want a toning up of the spiritual life, if we want to get rid of unsafe amusements, we must give people something of the highest ambition, and nothing is so noble as the seeking to save the lost."

*The Redeeming Judgment and other Sermons, by John Kelman, M.A., Leith. (Oliphant Anderson & Ferrier, Edinburgh.)