

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

Terms: One year (50 issues) in advance, \$1.50.

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THE DOMINION PRESBYTERIAN,
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OTTAWA, WEDNESDAY, Nov. 24, 1909.

Hon. John Strong, ex-Lieut. Governor of Michigan, has joined the prohibition ranks and will use all his influence to make Michigan dry in 1910.

A minister's name is worth much to a beggar, and all kinds of mendicants make for the manse first, trusting that the minister's goodness will cause him to affix his name to a credential that will enable the holder to obtain donations for some object—perhaps commendable and perhaps not—or for himself (or herself) personally. An exchange calls attention to the ease with which beggars can obtain credentials from ministers. This statement is too sweeping, but there is ground for calling attention to the matter. A minister owes it to the public, as well as himself, to be careful how he affixes his name to an endorsement of character.

The Western (M.E.) says: "That it is possible for brethren to dwell together in harmony and love, even though they are members of such widely separated bodies as Protestantism and Roman Catholicism are ordinarily conceived to be, was clearly demonstrated at the recent session of the Indiana conference, held at Washington, Ind., a town of 12,000 population. When the general invitation was extended for all citizens who felt inclined to assist in entertaining the body, either by contributions of money or by direct opening of homes, the priests of the two local Roman Catholic churches responded cheerfully, the priest of the Irish Catholic congregation entertaining four of the brethren throughout the entire session. Bishop McDowell was himself entertained in a Catholic-Methodist home (two sisters had husbands in these churches and lived in one large house), and never was he more royally dealt with. Catholics responded with money to meet the expenses of entertainment. In fact, had Roman Catholics not co-operated as they did, there would have been embarrassment."

PROPHETS AND DREAMERS.

It is said by some that, at the present day, questions of theology are not considered so important as they were year ago, but that the main emphasis is now put on practical work and the manifestation of Christian character. If this is true, it is a matter calling for serious thought. The danger is, that it may be not a mere matter of shifting of emphasis, but a disregard of what is absolutely essential.

If we come to consider, or inquire, what points of theology are not considered important, we shall find that some departures from the truth are unblushingly avowed and countenanced, in some quarters, that would not once have been tolerated in a church calling itself evangelical. Young men may express themselves most loosely as to the supernatural birth and atonement and resurrection of Jesus Christ, and yet there may be a majority in some presbyteries and some synods to uphold them. A contemporary says that what would have been held as flagrant heresy twenty-five years ago is now permitted to pass in some quarters as accepted truth.

It is very evident that some persons have but little regard for the most central and supreme truths. Thus Prof. Foster, of Chicago University, from whom the Baptist ministers of Chicago recently withdrew themselves, sneers at evangelical truth by saying that no one will be called into question over such doctrines as the deity of Christ and the atonement and the inspiration of the Scriptures at the judgment. In his opinion such things as these are too trifling to be considered one way or the other. It is a wonder he does not include even the personality of God, and thus sweep the whole doctrinal truth out of sight. Of course, some men have no use for truth or for God. But these are men who are the enemies of the cross of Christ. There have always been such men, and we presume that there always will be, but they are not the arbiters of the truth of the gospel now any more than they were in the time of Paul or Christ.

This thing of attempting to live without Christ or God is nothing new. Men may excuse themselves for it by saying that they are engrossed with practical matters. There are two tables of the law, one concerning God and the other concerning man. It will not do to ignore either one in favor of the other. The Lord had many a rebuke for his ancient people because they had forgotten and neglected him and his sanctuary. The attempt to be practical and yet disregard God and Jesus Christ, is a lowering of religion to the plane of mere humanitarianism or rationalism. It will result in utter irreligion and materialism. If the great truths as to God and Christ and sin and salvation are mere "doctrines" to be ignored or despised, the reign of Christ is a dead issue to such persons, and any form of world religion as good as the true revelation of God to men in Jesus Christ.

We may suppose the children in a good home agreeing to be kind to one another, but, at the same time, agreeing to ignore their parents and their wishes. They may say that the facts as to their parents and their desires

and their rights and their affections are doctrines not to be interested in, but that mutual kindness is so, nothing practical that they can all see to be appropriate and beautiful. Such little upstarts, ungrateful and unfeeling, would need the discipline that would give them a true and new view of life. So do those who ignore doctrine, meaning by this the great truths of revelation, and who lay to their souls the flattering unctious that they are religious because they love their fellow men.

The fact is, that no one has any love for his fellow men, worth calling love, who does not love God and who does not have regard for the things of God. "By this we know that we love the children of God when we love God and keep His commandments." That man, or that church, is in the darkness who ignores the supreme truths of God and finds excuse for his irreligion in what is called practical philanthropy and a good life.

THE SUNDAY EVENING EVANGELISTIC SERVICES.

At one time the Sunday evening services, at least in the larger centres, were the most numerous attended. Many young people, others who made a habit of lying abed on Sunday morning, as well as the regular attendants who seldom missed a service, filled the pews, but now-a-days a large proportion of the regulars can attend only one service, so that the evening congregation is made up largely of strangers. And it often happens that the attendance is small. Many a minister would be pleased to have some solution of the difficulty. Here is one which is worthy of consideration:

The solution of the Sunday evening service is to be found in making it an evangelistic service. There is no good reason for a second service unless it is made to appeal to the unsaved portion of the community. The members do not need a second service similar to the morning service. If there be a second service it should be for the unsaved, and the members should be there as helpers. When the second service is made such in earnest most of the members will be there. The church which fails to make the second service a soul-saving service is signally failing in its duty, and does not deserve a good audience. The evening service is the supreme opportunity to reach the unsaved of any community. The revival meeting repels rather than attracts many, and at best it is only for a few weeks in the year. The Sunday evening service affords a continuous opportunity to reach the unconverted. Such a service keeps the pastor alive to his main business of saving men; causes the church to be aroused to its real mission, and brings the unsaved face to face with his need of a personal Saviour. It makes the members prayerful, and encourages personal work. It will give the pastor new power with God and man. It will necessitate his living close to God, and making the closet of prayer his chief resort. In short it will revolutionize the church. It will make the church a centre of evangelism."

There is a saying that you can kill a man as surely with a bad tenement as with an axe. It takes a little longer perhaps, but it will do the work just as effectively. And a bad tenement is more injurious to women and children, especially the latter, than to man. At this season, when doors and windows are kept shut, and the effects of ill ventilation are more evident, the killing process goes on rapidly. Our civilization allows the tenement to slay its victims while it hangs the man who uses the axe (but not the poker, vide the Blythe case). The community requires to be aroused to the fact that thousands are being killed, slowly murdered, by preventible disease.