

# THE Dominion Presbyterian

IS PUBLISHED AT

10 Campbell Street, Belleville, Ont.  
232 ST. JAMES ST., MONTREAL & TORONTO

## TERMS:

\$1.50 per Year. \$1.00 in Advance.

The receipt of subscription is acknowledged by a change of date on address label.

## The Mount Royal Publishing Co.

C. BLACKBURN ROBINSON, Manager.

All communications intended for the editor should be addressed to Belleville.

The editor can not undertake to return unused MSS. Correspondents are asked to note that anything intended for the first issue should reach the office on Tuesday morning.

Thursday, April 12th, 1900.

The Senate of Montreal selected one who has done good work in the cause of Home Missions, and gave him the degree of D.D. this year. Knox College chose one of her own sons, who has done equally good service for Foreign Missions, and made him a D.D. Both richly deserved the honor, and we hope they may be long spared to wear it, while they continue the work which they have shown themselves so capable of doing.

There is, in some quarters, a cry of alarm because of the loss in Sabbath Schools attendance, and the lack of interest in that field of work. Little good will come of resolutions passed by Church Courts, or by Church Committees. Individual ministers and superintendents will do more by an effort to improve the condition of their own schools. The healthy influence of one school, that has been re-organized and quickened in life, will do more to bring about a better state of things than any number of lectures to teachers and officers.

A movement is on foot in Toronto to establish a Sanitarium for the treatment of tuberculous patients. Public opinion has changed considerably respecting this disease, which is assuming alarming proportions in Canada. It was thought to be hereditary, and non-contagious. It has been shown to be contagious, and the only heredity that affects it is a physical formation that gives ready access to the germs of disease. The project that contemplates the isolation and scientific treatment of consumption is meeting with

rapid favor, and the prospects are good for the establishment of the proposed hospital.

The question of religious instruction in the public schools is being discussed by the various denominational bodies, and an effort will be made to secure concerted action on the part of all through their supreme courts. Our own Assembly has already spoken its mind upon this matter, and is not likely to recede from its position. The attempt on the part of a section of the Anglican Church to secure denominational schools is not likely to receive much support. The one school established on that basis in Toronto can hardly have a very long lease of life.

The Church will be profoundly thankful that there is no prospect of an appeal case of any proportions this year. The real work of the Church is checked, while the workers range themselves on one side or the other of the contesting parties. And after all, the matter at issue is often of small moment. Instead of contending against each other this year, it is pleasing to note that there is contention with each other in three great movements—The Forward Movement in spiritual life, which is not merely local, though the name may be; the Century Fund movement; and the Relief of the sufferers in India.

## Indifferentism.

It is being recognized that the greatest danger to the Church of Christ in the world is not the direct antagonism of unchristian men, but the indifferentism of nominally Christian men. The form of godliness is seen, but no life is evident. There is a semblance of power, but when any draft is made upon it, the result is disappointing and disheartening. For moral effort it is possible to secure a hearty response, but when the call is for spiritual strength, there is no answer. Men will give freely of their means to promote the work in which the Church is engaged, but when the call is for individual, personal dealings there are few who offer.

It is said that the demands of daily life make it impossible to enter the field of spiritual service. Even the duties of home life, the maintenance of the family altar, the training of the children, the cultivation of a spiritual atmosphere in and about the home, are abandoned because of the pressure of the daily routine of work. It would be folly to undertake other work while these more important claims are unsatisfied.

This is, of course true. Some commit that folly and early enter upon the work outside the home, to the greater neglect of that which should have first attention. It is, however, not necessary to neglect the home life. When one reaches the last

analysis in an effort to discover a reason for the neglect of family worship, and the cultivation of the religious home life, it is found in the fact that such work is distasteful. We affect to bewail the decline of the home life, but, at heart, we are indifferent to it.

The shield of indifferentism is all but impervious. Indeed, when it is the result of many opportunities neglected it cannot be pierced. The frequent rise and fall of the emotional religion that prevails in certain quarters to-day, is the natural parent of indifferentism. There is more hope of the man who has never been aroused, than there is of the man who has been often awakened, and who has as often sunk back into slumber.

That which will most surely shake the indifferent Christian, who has become used to strong appeal, is the quiet influence of a holy life. Not holy in the sense that it is lived apart from the world, but one that is in the world, but not of it. The man who can live for Christ seven days of the week, and who is as spiritual in his thought of things in the rush and swirl of business as he is in the quiet of the sanctuary, is the kind of missionary that is most needed in the present age.

## A Convincing Argument.

There was a discussion among the ministers, one Monday morning, about "personal equation" in preaching. The man who used the term was a little man physically, but otherwise was of considerable size. He meant, we suppose, that what a man was, carried weight when that man spoke. In the course of the discussion some very personal remarks were made, and certain men were freely criticized, not ill-naturedly, but in very cold blood, much as a scientist would dissect a frog. Mr. B— came in for his share. He is a notoriously poor speaker, yet always carries weight, and secures a good hearing, when some of his more glib brethren speak to a very indifferent audience. A quiet man over in the corner remarked, "He believes what he says." There was a just perceptible moment of silence, and someone remarked that—it doesn't matter what, but it was not germane to the quiet man's sentence, nor to the previous subject.

But the quiet man spoke the truth. An audience, be it of one or of one thousand, knows instinctively when a man is speaking under strong conviction. We have listened to a beautiful sermon, in which word and sentiment were of the highest, and yet, when we were beyond the reach of the voice of the speaker, we were conscious of no permanent uplift. There was no deep conviction behind the words, no force, they settled upon us like perfumed spray, and evaporated as soon as we came out into the hot day of life.

We know a man whose speech is rugged, even coarse at times, but who has a