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OTTAWA, WEDNESDAY, APRIL 1, 1908

According to a list of Sunday services in last Saturday's Winnipeg Free Press there are now in the Capital of the Prairie Province, 19 Presbyterian congregations, including churches where the service is conducted in Dutch, Hungarian and Russian. In this progressive city Presbyterianism is growing rapidly.

"The daily papers inform us," says the Catholic Abstinence, "that certain Irish American societies in Boston are again protesting against the Lion and the Unicorn over the old State House. We hope they will soon protest against the custom of flying the Green Flag above the saloon. That is doing the Irish race far more harm in this country than the innocuous Lion and Unicorn." The Catholic Abstinence is the smallest journal of the kind reaching our table; it is also one of the most readable, and its usefulness is far in excess of its size. Published monthly, at 50c. per year. Philadelphia, Pa., 1328 Chestnut street.

One of the most welcome annuals published is the Studio Year-Book of Decorative Art, which is called A Guide to the Artistic Decoration and Furnishing of the House. The 1908 edition contains the following divisions: Under the heading Great Britain: On the Designing of Gardens; On Some Recent British Designs for Country Houses; Interior Decoration; British Furniture; British Fire-grates and Mantelpieces; British Wall and Ceiling Decoration; British Embroidery and Textile Fabrics; and British Stained Glass, Pottery and Metalwork. German and French Architecture and Decoration are also described, and all the articles are profusely illustrated. Altogether the book is an exceedingly valuable one. The price is five shillings and it is published by The Studio, 44 Leicester Square, London, England.

IMPOSSIBLE TO SOME PEOPLE.

A contemporary closed an article on Church Service both in Sermon and Song in this way:

"It is miserable to see so many in our churches so intently, it is to be presumed, singing with their hearts that they keep their lips hermetically sealed. Perhaps it is prudent on their parts, perhaps necessary. But on their own generally-recognized principle that religious worship cannot be managed by deputy—such silence is anything but seemly, and cannot be profitable."

All this has been said before, and a good deal more not so sensible. Congregations are lectured quite frequently for not singing, and the lecturer quietly assumes that every worshipper could sing if he would. This assumption is pure nonsense. The number of men in any average congregation who can sing fairly well is comparatively small. The number who can sing real well is much smaller, and most of them are usually found in the choir. The number of worshippers who might have learned to sing well had they begun to learn in time is probably considerable, but all could not have done even that. Probably the number of men in an average congregation who can sing fairly well is not any larger than the number who can rise and make a fairly good address. Singing and public speaking are both very difficult performances, and are impossible to some people. Many of the most pious and useful men in all congregations cannot sing. Supposing a man pays well and prays well and works well, and lives an exemplary Christian life, is he to be charged with worshipping God by proxy simply because he cannot sing? We have all seen people who could sing and did sing, but never worshipped by proxy or any other way. Where would Dr. Burns and Dr. Willis and Dr. Caven have been had their standing depended on their singing abilities? Those who remember their efforts can give the answer. By all means let us have the best congregational singing possible, but let it always be remembered that in every church there are good people who never did, and never can, learn to sing a single note.

For the third time Mr. William Drysdale has been elected president of the Montreal Burns Club, a position he fills with much ability. The Scotsmen of Montreal are raising a fund for the erection of a \$25,000 monument to Burns; and Mr. Drysdale, in acknowledging the honor of his re-election, said he hoped that after the monument was erected they would be able to get a building of their own as a club house, which would be a rallying point for young Scotsmen coming from the old land to a city where the people were too busy to have time to spend on strangers.

Perhaps the most interesting part of the Review of the World in April's Current Literature, to the general Canadian reader who is not specially interested in American politics, is the amusing description of the automobile race from New York to Paris. Some parts of the course changed the race into a contest in snow shovelling. In a Russian Poet's Conception of Judas Iscariot we are given a resume of the darsingly imaginative work by a young Russian writer, Leonid Andreyev, called Judas Iscariot and The Others. From a German writer, Georg Busse Palma, comes the artistic little story, "The Pals," which has been well translated for Current Literature. We mention only a few of the most striking features of this most highly useful and popular magazine.

HONOR TO WHOM HONOR IS DUE.

There is a strong tendency in the Church to seek after change. Such tendency is manifest in many ways and in many directions, but it is perhaps most directly visible in the desire for frequent change in the pastorate of congregations. Dulness and monotony are bad and indefensible, yet it is possible that much of the existing impatience of lengthened pastorates is due to the mere desire of change for its own sake. A minister may have steadily and quietly discharged the duties of his sacred office in a becoming and efficient manner, but in a few years restlessness and a desire for change become plainly visible. He is dispirited and discouraged. He can no longer continue his work with comfort and success. In due time the severance of the tie takes place, and with impaired energies he has to begin work anew in another sphere. That inseparable influence for good which can only come of earnest work, devotion of spirit and uprightness of personal character is a gradual growth. It cannot be imparted from without. Factitious methods for acquiring popularity cannot secure that personal influence, though they will inevitably retard its acquisition, if they do not render it impossible.

In Presbyterian churches in Britain and Australia they are beginning to consider how inefficient ministers may be dealt with, and how congregations may be delivered from the burden of an incapable ministry. There can be no wish on the part of any who desire the spiritual prosperity of congregations to force the continuance of an unsuitable minister, and there is no doubt an equally strong desire to do no injustice to a reputable and faithful pastor who may even by his fidelity have incurred the resentful displeasure of some parties in his congregation. Some are inquiring whether a term-service in the teaching as well as in the ruling eldership may not be a solution of existing difficulties, and a remedy for the discontent and unrest that too largely prevail for the Church's good. Even at an Anglican Synod, some time ago, several speakers expressed the opinion that the itinerant system might work beneficially in mission charges, though they expressly stipulated that rectorships should be exempted. The old theory of permanent tenure of the pastoral office, aut vitam aut culpam, in the same congregation is breaking down. Efficient and faithful work alone ought to condition continuance in a pastorate. Other Presbyterian churches are disposed to make more byterial oversight. Regular visitation, carried out in a proper and honorable spirit, would not invite congregational discontent, and would, probably in nine cases out of ten, prevent little misunderstandings from smouldering, and then after long and persistent fanning bursting into destructive flame.

Attention is being directed to this subject, and careful consideration will evolve some practical scheme consistent with the principles on which Presbyterian polity is based. There are anomalies working serious mischief in congregations, and cruel injustice to individual ministers that ought to be provided against. Their existence is most injuri-