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Writing of the Northern General Assembly the Herald and Presbyterian remarks: "It was the largest Assembly in the history of the Church, the shortest Assembly for many years and the most unanimous Assembly we ever knew. Two-thirds of all the votes passed were unanimous."

The degree of Doctor of Medicine has been conferred on Dr. W. T. Grenfell, of the Labrador Deep Sea Mission, by Oxford University. This great English seat of learning could not confer a degree on a more worthy gentleman. It honors itself in honoring one who is devoting himself to the relief of human suffering.

Six bishops of the Anglican church, including the Archbishop of Canterbury, have entered a protest against the use of the "Anglican Hymnal" which has lately been published, on the grounds that it can scarcely be distinguished from a Roman mass book and contains hymns to the Virgin, invocations to the saints, prayers for the dead, and other practices which Protestantism rejects.

Our own "grand old man," Sir Sandford Fleming, K.C.M.G., chancellor of Queen's University, Kingston, has received a congratulatory letter on attaining his eightieth birthday, from eleven Queen's graduates forming the Queen's alumni in Turkey. Of the many congratulations secured by Sir Sandford for that interesting occasion, none gave him ore unmixed pleasure than the one from Canadians living in the dominions of the "unspeakable Turk."

A large portion of the last regular meeting of the Brockville Presbytery was devoted to a discussion of the subject of church union, led with a spirited address by Rev. Norman MacLeod, minister of the First Church, Brockville. Rev. H. Cameron of Morrisburg advocated a confederation of the churches with a definite policy of confederation rather than organic union. A resolution was unanimously adopted by Presbytery endorsing the work of the union committee as far as it has gone.

TRAINING FOR WHAT?

That there is a place for religions, effort in the direction of "Special Services," is seldom denied, though the exact place is not easy to define. All denominations, the Roman Catholic as well as the Protestant, have employed special seasons or missions to arouse the careless. A Moody mission is a corollary to, and in no sense an anti-thesis of, the normal and stated preaching of the Gospel by the regular pastors.

In making an army the recruiting sergeant is surely needed, but the drill sergeant is also needed for the systematic training of the recruits. In a properly constituted congregation, both activities should be always simultaneously in progress. A man like Moody cannot be said to neglect the building up of believers, but his function is principally that of the recruiting sergeant, allowing the recruits later on to follow their own inclinations as to the particular regiment with which they wish to become permanently identified. One sometimes hears ill-considered sneers to the relative importance of the recruiting sergeants and the trainers of Christian recruits. No one should undervalue the settled minister's work of character-building and training. But training a church membership for what? To become, in turn, recruiting sergeants for Christ, surely!

ABOUT OVERSTRAIN.

There are many individuals in this busy, busy time who are keenly conscious of sins against prudence in the way of overstrain, and yet can see no better way—can find no place to leave off any of the work and worry. There are family cares, social duties and church obligations. None of these should conflict, but at least they overlap and when night comes, brain and body are tired—there seems to have been no moment left to think one's thoughts and let one's soul grow. The results are break-down and the enforced rest of an abused organism. How much better it would be to take things easier—do a little less, and keep it up longer; and yet how hard to make the change! It is difficult to draw the dividing line, but under these circumstances it is a good idea to make a comparative statement of the real duties which proceed from the fear of God, and the artificial ones which are imposed by an undue regard of man. If written side by side, and itemized carefully, we think it would be surprising to see the difference in the length of the columns. To a great extent one's duty to God can only be expressed by one's service to one's neighbor, and yet service is distinct from slavish deference to what "folks might think,"—the real native power in many lives.

For the illustrations in this number we are indebted to the courtesy of The Montreal Witness and the Ottawa Evening Journal. Both papers last Saturday contained several columns of matter specially interesting to Presbyterians.

OUTLAWED.

The famous decision of Judge Artman, of Indiana, against the licensed liquor saloon, is now a matter of history, a notable feature of the case, being that the liquor men have not ventured an appeal to a higher court. In this case an applicant for a saloon license was denied the license applied for on the grounds that the license laws of the state were against common law rights, and therefore unconstitutional, since the liquor business was injurious to public health, public morals and public safety. Now comes another decision from the same state, this time from Judge Ira W. Christian, of the Hamilton County Circuit Court, which is even more startling and far reaching. The case has been pending in different courts for about 16 months and without going into details, it is sufficient to say that the decision is against a saloon already in "legal" operation and the court holds such a saloon to be a public nuisance and therefore not entitled to protection or continuance. It contends that the holding of a license from "proper" authorities is no protection, since such a license is contrary to common law rights, and the legislative acts "providing" for such licenses are not constitutional. The court cites many decisions from other state courts and the Supreme Court of the U. S. and places the liquor business on the same footing with the business of gambling, stealing, prize fighting, etc. This is placing the liquor saloon business in its proper place and company.

YOUR TIME.

One hears a great deal, now-a-days, about overwork. Priscilla Leonard, the bright writer in the Chicago Interior, says that thousands of women live in a show idea of overwork. They are kept "flushed" by social enjoyments that they made for themselves and that are really of no importance whatever. They could take one afternoon a week and rest and read if they chose. They could read their Bibles where now, they declare, they "haven't the time to read a thing!" They could study a language, teach a Sunday-school, visit the poor, give an afternoon a month to missions of municipal betterment, or spend their golden coins of time in various other restful or helpful ways. Nobody that ever lived has had a less or more allowance than twenty-four hours to the day. In this respect, all men and women have exactly the same amount to spend—the full socialist ideal thoroughly realized. Each of us has all the time there is—and each of us is subject to the same test question. "What do you do with your time?"

Co-operation—if not union—is in the air. At the meeting of the Montreal Conference, Rev. J. T. Piltcher, from the Standing Committee, recommended that the Methodists should vacate Lake Megantic, Que., allowing the Methodists there to amalgamate with the Presbyterians, while the Presbyterians should vacate East Angus, the Presbyterians there amalgamating with the Methodists. In the past there have been two congregations in each of the neighboring villages, and there has been a struggling rivalry for some time. The adoption of the recommendation was practically unanimous. This is the union spirit, and pending a settlement of the union question now before the three churches, we have no doubt many similar cases of co-operation will materialize, and will be successfully carried out.