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Ottawa, Wednesday, July 6 1904.

There will be no issue of THE DOMINION PRESBYTERIAN next week, on the 13th inst. Instead of taking the usual two weeks holidays we will take only one this summer.

The Globe celebrated its sixtieth anniversary by the issue of a handsome seventy-six page number which is probably the greatest Canadian newspaper achievement of the kind. The Globe has our best wishes for its continued prosperity in the years to come.

As a supplement to the issue of June 30th the United Presbyterian, of Pittsburgh, has sent out an excellent reproduction of the original Declaration of Independence, which will prove of interest to Canadians as well as our friends across the border.

THE DRINK PROBLEM.

The Rev. R. J. Campbell, London, England (successor to Rev. Joseph Parker) conducts an admirable correspondence column in The British Weekly.

In recent reply to a correspondent, concerning the temperance movement, he says: "Unfortunately, as soon as remedies come under discussion, prejudices of one kind and another block the way. If temperance people were only united and knew what they wanted they would get it, but let anyone read for himself the literature of the various forms of temperance propaganda in this country, and he will soon appreciate the difficulty of securing a united front in the question of temperance reform. At bottom the question is a moral one. We shall never make a nation sober by Act of Parliament. At the best legislation is but an accessory to a far more important kind of suasion. Have the Churches ceased to believe in the latter?"

"COME BY YOURSELVES APART."

Whether it is in a quiet annual holiday; or in the peace of the Sabbath day; or in taking a brief space in each 24 hours, obedience to the injunction, "Come by yourselves apart," means added physical, mental and spiritual health. One cannot but be sorry for those who fear to be alone with their own thoughts, and who seem to shrink from an introduction to their real selves.

In the Chicago Interior Prof. McFayden writes suggestively on the words of Jesus above quoted, "Come by yourselves apart." The disciples had no doubt enjoyed some measure of success in their mission, and they may have been a little elated by their temporary popularity. At any rate, it was now time for them to go apart by themselves, away from the disturbing illusions of the crowd, to a desert place where they could view themselves and their work in truer perspective. A crowd is a terrible thing and a good man may well fear it. He will fear its false standards of success. He will fear lest he come to measure his worth by the size of his crowd. He will fear lest he come to care more for their applause than to tell them the truth. Yes, the crowd is a menace to a man's true estimate of himself; and as he loves his soul, he will once in a while leave it all for the desert place where there is little to turn his head or distort his vision of the eternal things. "For my part," said Stevenson, "I should try to secure some part of every day for meditation, above all, in the early morning and the open air." Apart from men, and above all, in the healthful presence of the primeval things, the sky, the mountains, the sea, we can look ourselves more honestly in the face, lift up our hearts to God, and give our panting lives a chance. Again, besides going apart, Jesus bade his disciples take a little rest. The crowd has to be feared for its power to lower our ideals, but also for its power to exhaust our strength and impair our real efficiency. This is the terrible penalty of popularity, that it deprives its victim of the opportunity of sustaining his power upon its highest levels. Day by day his life is remorselessly eaten into. His message becomes first familiar and then commonplace, because the crowd will not let him do his best. "There is something pathetic as well as inspiring about the numberless meetings which some churches contrive to organize. They are in one sense a sign of vitality; dead men do not hold meetings. But they are also perhaps a sign of that restlessness which finds its satisfaction anywhere but in the desert place. It is often just the way in which good people take their dissipation."

BLESSING OF WORK.

A recent writer draws useful lessons from Hawthorne's teachings as to the blessings of work. In "The House of the Seven Gables," there was Hephzibah, who was an heiress but did not know it; in the necessities of her character-building

Hawthorne saw that she must not know it until she had learned the blessings of work. It would never do for her to suspect that she might not need to work until she had been forced to work and received the blessing of that necessity. The most beautiful ornaments of her womanhood could be wrought and polished only by the self-sacrificing toil of her own hands. When her few pennies were invested in a business that brought her into touch with the needy world, doing her part to bring it help and gratification, it brought to her "a thrill of almost youthful enjoyment. It was the invigorating breath of a fresh outward atmosphere after the long torpor and monotonous seclusion of her life. So wholesome is effort! So miraculous the strength that we do not know of! The healthiest glow that Hephzibah had known for years had come now, when for the first time she had put forth her hand to help herself." And the interruptions that were so hard to bear, and apparently were but misfortunes, were all the time giving vitality and strength to her character. The compulsion to struggle was a limitless benediction. It is the way of heaven. "Providence seldom vouchsafes to mortals any more than just that degree of encouragement which suffices to keep them at a reasonably full exertion of their powers."

REASONABLE DEFENCE SUFFICIENT.

In regard to questions of defensive military expenditures, the average Canadian is disposed to take a moderate position. Canadians recognize the propriety of keeping the apparatus of defence in a reasonably efficient condition, to which end they appropriate yearly a considerable amount of money. But they do not want Canadians to become like the peasantry of Europe, each one of whom, virtually, has to go to his daily toil with a soldier strapped to his back. Canadians do not accept in full the Tolstoi theory of non-resistance, though not denying the great Russian makes out an interesting case theoretically; but they do go so far as to think Canada's one million or thereabouts of productive workers can be most profitably employed in developing the natural resources of the Dominion. While admitting, as we have said, the propriety of reasonable defensive measures, principally along the direction of training our men to be able to shoot should necessity require, the people of Canada are not likely unduly to encourage the microbe of militarism.

The temporary flurry in this country recently as to which should have supremacy, the civil arm or militarism pure and simple, is not open to argument. In a free land like Canada the civil authority, as represented by our own Dominion Parliament, is and must be kept absolutely supreme. The opposite doctrine is only suitable to a military autocracy like Russia.