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The correspondent of the Belfast Witness draws attention to the fact that Aberdeen, the Lord Lieutenant of the land, accompanied by the Countess of Aberdeen, paid a visit to the General Assembly of the Irish Presbyterian church at its last meeting. The correspondent intimates that he is the first Lord Lieutenant of Ireland who ever attended a meeting of that assembly and adds: "The men who have held the Lord Lieutenancy have not, as a rule been men with any interest in or sympathy with Presbyterianism. The present Lord Lieutenant has both. He is himself a Presbyterian elder and has always shown a desire to identify himself with Presbyterianism in all parts of the world in which he has held official positions." These complimentary references to Earl Aberdeen will be appreciated by the people of Canada, who have lively and pleasant recollections of his sojourn in Canada as Governor-General, altogether, irrespective of their ecclesiastical affiliations.

Good words about the rule of Great Britain, or anything British are so intricate in the United States press, that we are glad to quote from the "Journal and Messenger" this reference. "It is interesting to compare the history of Uganda, in East Africa, under British rule, with that of the Congo country, opening from the west, under the rule of the unspeakable King of Belgium. The civilized world has been shocked by the barbarities of the Belgians on the Congo, and many of the most serious charges are reported by the few missionaries. In Uganda the government has been the best. England has completed a railroad from the ocean to Lake Victoria. The people have become Christianized and have already built 600 churches at their own cost. Thousands of natives are buying Bibles, and hundreds of them go out as missionaries and teachers to their own people, and even into neighboring government." Egypt is another country in which the beneficence of British rule is in marked contrast to the conditions which prevailed in that country under the Sultan and Khedive.

## CHINA'S FUTURE.

All observers, Chinese and foreign, agree that this is a period of tremendous importance, writes Joseph Franklin Griggs in the Century. The reforms of today may make rapid strides, or a reaction may set in against a progress for which the land seems scarcely ready. It is not to be supposed that such strides will not tread down some whose influence must be reckoned with. The large number of teachers whose vaunted learning has thus been negated will be the first to feel the pressure. Fitted for nothing else, too proud to work, if employment could be offered to them, their means of livelihood will be taken away. Will it be without a protest. Will the well-known peace-loving proclivities of the Chinese people carry them through, or shall we see riot and bloodshed? Will the moral stamina of the reformers stand the test of increased opportunity for power and ambition?

The history of other nations leads us to think that troublous times of one degree or another will follow in the wake of these changes. At all events it is tremendously interesting. The former president of one of our universities, now a resident of China, whose grasp on sociological problems is thorough and whose insight is keen, says that from the standpoint of absorbing interest he would rather live the next twenty-five years in China than to have lived in any other land during any fifty years of its history. Now that the eyes of the world are leaving the seas of Japan and the battlefields of Manchuria, they will in all probability find a new fixation point not far away, which will rivet their attention for years to come. The interest which Russia will share with China will, to a great extent, trace its origin to similar causes.

Rev. Dr. Wm. Howe, of Cambridge, Mass., who recently rounded out a century of life, spoke recently at a meeting of Boston Baptist ministers. Naturally the centenarian's thoughts turned to the past, and he spoke of some of the contrasts between the former days and the present. He remarked especially upon the loss of the New England Sabbath. "In the earlier days of Dr. Howe's work in Boston," says the Watchman, "it was the rule to find the people in the churches on Sunday. The great change in this respect has made a very marked and unfavorable impression on Dr. Howe's mind. The crowds on Sunday now are not in the churches but at the beaches and in the country, travelling by boat and train and automobile and bicycles. The present condition is too well-known to require extended statement. The change is to be deplored not only for itself, but because it indicates a changed attitude of the people toward religion. It must be said, however, that the change is not so much in the people as in the make-up of the population. In the early days of Dr. Howe's residence in Boston the population was very largely Protestant and of Anglo-Saxon blood. At present the large majority is of mixed races and certainly not Protestant. Those who have come from Europe have simply brought their religion or lack of religion and their disregard of the Sabbath with them. They have not changed except as to the place of their residence. If the population of Boston could be reduced to the same proportion of Protestant and Anglo-Saxon elements as seventy years ago not so much change in church-going habits would be noticed. Nevertheless the situation calls for very earnest thought and careful dealing that what remains of the old New England Sabbath should be preserved." This view of the Sabbath question is calculated to draw the attention of our people to the sinister influence which some of the immigrants from continental Europe may have upon Sabbath observance in Canada.

He who lays out each day with prayer leaves it with praise.

Penitence is the forerunner of forgiveness. It is John the Baptist crying in the wilderness.

## THE LORD'S DAY ACT.

The prolonged struggle that took place in the House of Commons on the Lord's Day Act is very significant. While a substantial majority of the members proved faithful in standing by the principle of the measure and in resisting amendments that were calculated to emasculate the bill, the contention of a considerable number of the people's representatives indicated that they were more anxious to guard the great railway and other corporations in their determination to secularise the Lord's Day than they were to maintain its integrity and beneficence as a day for rest and worship. Their fear that the great corporations might in some way or other be injured by an enactment designed to maintain the Divine law in its integrity and protect the working men of Canada in their enjoyment of the day of rest, was almost pathetic. They did not seem to have very much, if any, consideration for the toiling millions who are called upon to work seven days in the week in order that "millionsaires and the worshippers of Mammon generally should draw their dividends and pile up the wealth that is so dear to their hearts.

A number of members from the province of Quebec, we regret to say, made it very plain that they wanted to establish in Canada what is known as the "Continental Sunday" of Europe, converting the Lord's Day into a day of pleasure. Their action is something of a surprise, in view of the strong ground taken by the Roman Catholic clergy of that province in defence of the Sabbath as a day of rest and worship. This at a time when in several countries of Continental Europe the people are agitating for relief from the grinding exactions of a system which has practically converted them into human "beasts of burden," deprived them of the rest which the Creator declared should be their inalienable right, and prevented enjoying the religious privileges which every human being craves in some form or other. We are driven to the conclusion that there are more people in Canada than many of us ever believed who are quite ready to destroy the Lord's Day of the Word of God and give us a day of pleasure and jollification, involving a degree of toil on the Sabbath which is the very opposite of healthful rest and as grinding in its operation as almost any form of servile labor.

The one thing that is clear, as indicated by the tone of the debate in the House of Commons on the Lord's Day Act, is that the Christian, the moral and law-abiding people of Canada must maintain an attitude of "eternal vigilance" and ceaseless, well-directed agitation, if they are to retain and enjoy for themselves and their children the priceless heritage given them by the Creator in the Sabbath—one day in seven for rest and worship. Let there be no mistake about the situation. The worshippers of Mammon and the admirers of the goddess of pleasure are determined, if they can, to secularise the Sabbath and deprive the people of the day of rest established for them by an all-wise and beneficent Creator. The people of Canada have the greatest moral and social battle of their lives ahead of them.

## BE WINSOME IN CHURCH WORK.

Winsome Christians are a godsend to a church. There are too many sour-faced, solemn Christians in the church. Fault finding, evil speaking, criticism—these are the shadows that creep over a congregation, embittering the pastor's heart. Be a winsome Christian in the church circle. Say nice things about people. Take up the church work and workers. Tell the pastor that his sermon helped you. Give people credit for what they are trying to do. Winsomeness is contagious. It catches like a smile and passes from one to another. The church is too funeral in all its services and arrangements. It needs more sunshine and song. Be winsome in church work.—Ex.