

# The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50  
Six months..... 75  
CLUBS of Five, at same time..... 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.

Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 14 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

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Ottawa, Wednesday, 20th Feb. 1900.

## THE SAVING REMNANT.

In the great spiritual movement that is making itself felt over the United States, and that has spread to our own land, great stress is laid upon the work of the layman. Beginning with the minister, the work next lays hold upon those who can effectively co-operate with him in the work of winning souls. There are such in every congregation, but their power is latent. They have never been trained to exercise it, and in all probability are quite ignorant that they possess it. The leaders of this great movement, one of whom is himself a layman, insists that the first duty of the minister is to call upon these men, and train them to be efficient workers. From this little centre the work will then spread outwards, warming the hearts of others as it widens, till at length the outer circumference is reached.

It will thus be seen that this is a spiritual movement whose first effect will be felt by the church member, by the professing Christian, and by those professing Christians whose profession has been most real. There is much to be expected from such a movement as this. It means stronger life, a quicker spiritual pulse-beat, a keener spiritual perception, a deeper interest in the things of the Kingdom of Jesus Christ. Is this not what is most needed? We are engrossed in material things, we do not notice the spiritual opportunity, it passes unimproved, and our spiritual sense has become dulled and unperceptive. That which will put new life into our souls, making them quickly responsive to impressions from the divine Spirit, must result in increased activity, and in greater results among Christ's workmen.

The movement is very quiet. There is little outward stir, and it is all the more hopeful on that account. The outer circle will be reached by and by, or we are much mistaken; but just now the leaven is working.

## PROFANE SWEARING.

In Knox Church, on Sabbath evening, Rev. Mr. Ramsay preached an earnest discourse on profane swearing, which has become so clamant an evil that the civic authorities not very long ago published a warning to those who indulge in the practice that the penalties of the statute would be enforced against them if they were convicted of such an offence. Mr. Ramsay took for his text James 5:12 "Swear not, neither by heaven, neither by the earth," &c, and spoke very plainly and earnestly. There is need for plain speaking on this subject. The profane swearing which one will hear on the streets, in public resorts and other places, is simply shocking. Men claiming to be gentlemen indulge in profane swearing, and even small boys will be heard taking God's name in vain. Would it not be well for all Christ-an ministers of all denominations to inaugurate a pulpit crusade against this evil, which seems to be growing in virulence.

In describing the wickedness of the children of Israel in his time Jeremiah declared, among other sins, "because of swearing the land mourneth." Christian teachers of the present day may well say the same. The practice of profane swearing is as silly as it is wicked. The practice of taking the name of God in vain, and using the sacred name of the Saviour in the most irreverent manner, is so disgusting that it is a matter of surprise that respectable people, even those who have made no profession of religion, should indulge in it themselves, or pass it over lightly in others.

SOME THRILLING STORIES are told in the February number of the *Missionary Review* of the World relating to the experiences of missionaries who recently suffered martyrdom in China. Dr. John R. Sykes has gathered all the information obtainable, and has told graphically and sympathetically the terrible tale of fire and sword. There are also portraits of some of this "band of martyrs." The well-known Dr. Griffith John also writes on the "Anti-foreign Crusades in China" with special reference to their cause and outcome. Another article of unusual interest is a "Miracle of Missions" by the Editor, Dr. Pierson, who tells of 'Khama, the Christian Chief of Africa' who not long ago visited England. Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.

In view of the twentieth anniversary of the Christian Endeavor movement sketches of its progress are being written from every point of view. Two of these are worthy of careful study, that by Dr. Clark the originator of the movement, and that by the versatile Secretary of Christian Endeavor. It has been a mighty awakening power. Will it have to change its plan of operation now and become an agency for directing and properly utilizing the power it has called into activity?

## THE CHURCH COMMITTEES.

The Standing Committees of the Church should be effective. Every member of a committee should be a man who is fully alive to the importance of the work committed to him with his colleagues. He should also be a man who has had considerable experience in the work which, in the interval between the meetings of the Assembly, has been committed to him and his associates. He should be chosen because he is the fittest man available for that work.

The Standing Committees in all Courts of our Church are chosen for various reasons. An Assembly commissioner who innocently moves that a certain course be followed is seized upon as an available committee man, and often made the Convener. He may be a fit man, very often he is not, and a good movement is killed because of unskilful pilotage in committee and on the floor of the Court. It is an unwritten law that would be greatly honored in the breach of it, that in choosing committees, every section of the Church should be represented. Then, too, if there are shades of opinion with respect to the policy to be pursued in one phase of the work of the Church, each shade of opinion must have its representative. The absurdity of such a mode of appointing a committee is seen in the unwieldy and altogether impracticable Sabbath School Committee. In 1899 that Committee consisted of more than one hundred members. It is safe to say that not more than ten of these attended the meetings of the Committee during the year.

Why not put this important work of the Church, in some respects, the most important at the present time, in the hands of ten men at most, who are known as men that have this great work at heart, and who have had practical experience in it. Let them be chosen from a limited section of the Dominion, say within a radius of seventy miles from a central point. They could then meet and consult frequently, keep themselves thoroughly posted in all matters pertaining to that branch of the work, and be prepared with a report for the next General Assembly which does not emanate from one mind, but is the result of the deliberation of ten minds. The next year choose ten men from another part of the Church's constituency, with a different centre, a centre whose circumference touches that of the former year, perhaps, and make them responsible for the work of the Sabbath Schools during that year.

We choose the Sabbath School Committee merely because of its size and the importance of its work; and we choose it as an example. It doubtless does as good work, perhaps on the whole it does better work than any other of the Assembly's Committees. Under the circumstances we think it does marvellously good work. Give it a chance. Give it a corporate body that is not burdened with threescore useless appendages, any of whom may suddenly awaken to life on the floor of the Assembly, to announce—"that his name is on that committee, and this is the first