

# Dominion Presbyterian

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## NOTE AND COMMENT

Plain speaking is essential to the best pulpit work; it can hardly be too plain, but it should never degenerate into pulp-plit scolding. "Speaking the truth in love" is still worthy of being a preacher's motto.

There are in Paris forty-three French Protestant churches, and in the outskirts there are forty-seven more, making a total of ninety churches where French Protestants worship. In three of these, English services are also held, and in four of them German services. There is also one Swedish church. The British and American churches number six in all.

A certain minister in Michigan—is of course he is not a Presbyterian—is a persistent cigarette smoker in public and private life. He frequently tells the boys what a bad habit it is for them; and he certainly ought to know what he is talking about. Will they do as he says, or as he does? is the pertinent question of the Michigan Presbyterian.

The following shows a marked change in public sentiment among our neighbors to the South. We clip from the Herald and Presbyterian: "It is stated that both the Republican and Democratic National Conventions barred liquor from the convention halls. The Columbus Convention did not have to bar it. No one would ever have thought of trying to get it in."

Said Rev. W. A. McIlroy, of Ottawa, in a recent sermon: The statement of an English lord that either the state must throttle the liquor traffic or the liquor traffic would throttle the state, was true. The duty of the church was with its whole strength to oppose the saloon, and save the growing boys. It was also the duty of the church to befriend drunkards and do its best to save them.

Church members who are out on the field helping the pastor keep up the work do not have time to attend the grumblers' conference. Only those who are out of a job and out of spirits have hours to give to that pestiferous assembly where all the evil things real and imaginary are put on exhibition and decorated with unfavorable comment. The programme is ever full and the performers work for less than nothing.

A correspondent of the Canadian Baptist writes: "The religious situation in France is one of prime importance, and full of thrilling interest. France deserves our sympathy and our support. Few nations have sacrificed so much for the sacred cause of liberty as she. She is nearer the goal today than ever before. The danger is that the masses of her people in their reaction against Rome may go to the other extreme of infidelity. It is a time of unparalleled opportunity for the Gospel."

For the benefit of those who prophesied nothing but blue ruin for the town as soon as Local Option came in force, we are pleased to state, says the Creemore Sun, that one of our merchants has handed us a statement of his business for the months of May and June, 1907, and also for the same months this year, and the latter exceeds the former by \$1,051.98. That don't look as though Local Option was doing the town any harm. Local Option hurts no business but the whiskey business, and that's no good to anybody.

It is a sad fact that there are some who will, even in religious work, ruin everything if they cannot run everything. They must run the pastor, or Sunday-school, or convention, or board, or secretary, or college, or assembly—else they are against the whole thing. Moreover such selfish individuals do not fight in the open. They are too cowardly to do that. They seek to ruin by indirection, by question, by innuendo, by misrepresentation, by wire-pulling. May the Lord deliver his people from these troublers in Israel.

An exchange says, that through a mistake in a local-option election, a Massachusetts town voted wet when the majority of the voters favored a dry town. To protect the town from the invasion of saloons through what was a technical error, the town council fixed the license at one million dollars. It is needless to say the town is still "dry." Yet the town of Collinswood was not permitted to make the license fee for 1908 \$2,500. The council desired to help make the town "dry," but the Provincial authorities intervened in the interest of the liquor traffic.

A section of the city of Shanghai, China, is known as "The Settlement," from its being inhabited by foreigners, and not being under Chinese control. "The Settlement" is just now coming in for much condemnation because it is not using as energetic steps to suppress the opium traffic as the Chinese section of the city. Protests have poured in upon the respective governments, and the shame of the Settlement is now known in every country. Picture the disgrace of it: Foreign residents in a Chinese city unwilling to go as far as the Chinese themselves in suppressing the opium curse!

The platform adopted by the Prohibition party at its recent national convention in Columbus, Ohio, so far as the liquor traffic is concerned, is thus summarized: 1. The submission by Congress to the several States of an amendment to the Federal Constitution prohibiting the manufacture, sale, importation, exportation or transportation of alcoholic liquors for beverage purposes. 2. The immediate prohibition of the liquor traffic for beverage purposes in the District of Columbia, in the Territories, and all places over which the national government has jurisdiction: the repeal of the internal revenue tax on alcoholic liquors, and the prohibition of the interstate traffic there.

The fourth commandment enjoins the association of a true worship of God with a due consideration of man. The Sabbath was made, not for God's but for man's sake. By any use of it which militates against the good of man we violate the spirit of this law. Nor should it ever be forgotten that the foundation idea of the day is that of rest and recreation. There is, perhaps, no more serious problem in present day family and social life than the best and most wholesome use of Sunday. That problem is to procure rest without idleness, recreation without frivolity, worship without weariness. The importance of the problem cannot be over-estimated, and the basis of a true solution lies not in fruitless discussion as to whether it shall be Saturday or Sunday, but in proposals proceeding upon a due consideration of man's needs, bodily and spiritually.

A press dispatch from Victoria, B.C., says: "One of the first measures before the Yukon Legislative Council is a bill to eliminate all saloons within the territory, inclusive of Dawson City, giving only properly equipped hotels the right to sell intoxicants. Another blow has also been struck against the Yukon dance halls, the one remaining part of Canada in which women have been legally employed to promote the sale of liquor. Jack McCrimmon was sentenced to thirty days' hard labor for running a dance hall. Mr. Justice Dugas, in giving sentence, said a longer term would be imposed on the next conviction. This stand of the Yukon authorities is paralleled by that of British Columbia, which has decided to grant no liquor permits or licenses along the line of the Grand Trunk Pacific Railway, now building, and which will probably introduce drastic temperance legislation for the entire province at the forthcoming session of the Provincial Legislature."

In a vigorous editorial, the August Appleton's Magazine discusses Religion—The Most Practical Thing in the World. In the midst of the editorial occurs the following paragraph, which we heartily endorse and commend to the attention of our readers: "The churches suffer from a terrible blight, the blight of Sunday religion. You can't be religious on Sunday and irreligious on Monday. You can't, any more than you can be a tall man on Tuesday and a short one on Wednesday. We talk of religion as if it were a separate department of life. We label it and bottle it and prescribe it for use on certain occasions. We particularly recommend it to old ladies, children and invalids. Religion is either good for everybody at all times or for nobody at any time. We talk of religious and irreligious men, but every man has in him a spark of the divine which he can either kindle into a living flame or neglect until it is all but extinguished. Religion is a spur to those things without which life is not worth living. A democracy must have religion as a check on the one hand and a spur on the other."

The American Federation of Zionists met at Atlantic City last month. Modern Zionism, whose first great leader was the late Dr. Herzl, of Vienna, seeks "to secure for the Jews a publicly recognized and legally assured home in Palestine." It does not stand for any particular interpretation of prophecies relating to the Jewish nation, but it naturally gains all the more favor with those Jews and Christians who believe that some of the predictions concerning the prosperity of the Chosen People in their own land remain to be fulfilled. In America a new organization, the B'nai Zion, "Sons of Zion," has recently been formed, which is heralded as "a movement to organize the Jews under the Zionist banner and also to form a body potent to promote Jewish interests in America." Not alone in America is Zionism gaining ground. In every country of Europe it is reported as making progress, and some of the most eminent Jews now living are among its ardent supporters. Not that all Jews are expected to return to Palestine; but what better home for oppressed Jews than the land of their ancestors, if that land can be secured as their own possession? Such is the dream of Zionism—a dream which may come true some day, when the long purses of Jewish capitalists hold out sufficient temptation to the Sultan of Turkey with his chronically empty treasury.