

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

A LITTLE LEAVEN.

By Ulster Pat.

Because of desecration of the Lord's Day and drunkenness this land mourneth. In the midst of material prosperity luxury, and self-gratification, there is a strong undercurrent of uneasiness, a fearful looking for of judgment, undefinable, yet tangible. When some shocking deed is done by the frenzied victim of the Drink Devil, or some appalling "railway disaster" occurs, people exclaim, that it is no wonder such judgments come upon people who disregard the command to rest one day in seven, or who will not obey the law for the regulation of the liquor traffic. But let us examine a little in the light of God's written word, and place the blame where He will put it in that day—may, is now putting it, as I believe.

Canada has admittedly "the best Lord's Day observance law on the statute book of any country," and yet, since the first of last March, when that law came into effect, until now, there has been more open desecration of that day than in any other six months in the history of the Colonies which now compose the Dominion. Why? Because God's people willed it. Let those who regard this as a false or uncharitable assertion ask the Holy Spirit to open their eyes that they may see the truth, and accept it as revealed.

I could tell of a right-reverend bishop signing a petition for Sunday trains, of reverend canons preaching in support of such accommodation, of ministers and people hiring horses, boats, bicycles, etc., on the Lord's Day, but for the present will confine myself to one instance connected with the church of which this journal is a representative. In Northern Ontario, and it may be in the country West of that, the preaching stations of some missionaries are so arranged that the appointments can be fulfilled only by using the Sunday trains. This is admittedly done in order to save money. "Economy" it is called; but to me the most awful waste in the world, pulling down with one hand while building up with the other. And not only can the destroying hand accomplish more evil than the building hand can repair, but the former has the whole forces of sin willingly and zealously assisting it and extending the undoing of the good wrought by the latter. Let the professing people of God cease travelling on the Lord's Day, and not a passenger train or tram car would move on that day throughout the broad Dominion. And then, the Church, holding up holy hands and praying with clean lips, could pray effectively to the Lord of the Sabbath to bare His mighty arms for the total extinction of all other methods of desecration, and those statute laws, upon which Christians now-a-days rely so much, would become a "dead letter" for lack of "lawless" ones for whose restraining they are designed.

It has been said: "The Bar would destroy the Church if it could; the Church could destroy the Bar if it would." It is true; and it is a solemn truth. Men blame the politicians, the government, the officials, for the evils flowing from the law-protected liquor traffic. It is all nonsense. Governments and political parties are the people—and largely the Christian people, commonly called "the church,"—in organized action. When a majority of those people is willing to give up indulgence in a "social glass" to forego any supposed trade advantage from the licensed hotel, any convenience or gain believed to

flow from licensing "the trade," legislators will vie with each other in hastening to carry their wishes into effect. Meanwhile the denunciation of the people's servants for not doing what their masters will not support them in, is hypocrisy that might well put to shame the Pharisees of old. Sir John MacDonal spoke truly when he told a Presbyterian minister that he would give Prohibition as soon as the people wanted it. "But we want it now," exclaimed the late Dr. Mackay, of Woodstock. "Then send to Parliament men who will support it," replied the statesman. Until that was done it would be madness for a government responsible to Parliament to introduce—or even as a government, to advocate such a measure.

And yet Christians are puffed up, pointing to the good resolutions of Conferences, Synod and Assembly, to the sermons and platform utterances, when they ought rather to mourn their inconsistency, purging out the old leaven of indolence and self-indulgence, which now leaveth the whole lump, hindering that righteousness that alone can exalt our nation, and paralyzing in a large measure the extension of Christ's Kingdom among the heathen. When the church keeps the feast of Christ our passover with the unchanched bread of sincerity and truth, the evils which afflict our land will flee before her as shadows before the rising sun on a morning without clouds.

Orillia, Ont.

LINDSAY NOTES.

The Presbytery of Lindsay is rather busy: before these lines are printed Mr. Wm. L. Findlay will be ordained and inducted at Cannington on Oct. 25th. Rev. Gustavus Munro, Jr., is to be inducted at Oakwood on Oct. 11th; these will be followed by the induction of Rev. C. S. Lord, at Fenelon Falls on Oct. 15th, and then according to one of our members, we shall have established a "world's record" with three inductions in one week! However, we are not so much concerned about the record as we are elated to have our vacant congregations supplied with good ministers and we are thinking with pleasure of the good work that is sure to be done in each place, and of our happy presbyterial relations with our new friends.

Rev. J. W. MacMillan, B.A., of St. Andrew's, Winnipeg, who has been spending a few days with friends in Lindsay, left a few days ago for New York, where for six months he will rest his voice and seize the opportunity for post graduate study in Union Seminary. We hope that he will return to Winnipeg with the use of his voice fully recovered.

The Annual Convention of our Presbyterian S.S. and Y.P.S. association will be held at Bobcaygeon on Nov. 5th. A good list of papers and discussions has been prepared and with the assistance of Revs. J. C. Robertson, and A. E. Armstrong of Toronto, there is good promise of a successful meeting.

Presbytery has agreed upon a plan for the payment of the railway fares of her commissioners to the Assembly. It seems reasonable. The extent of our country and the growth of our church are making the cost to the church of meetings and Assembly, a matter of increasing gravity. No matter how the expense may be met—and it is a question that sooner or later must be seriously faced—unless indeed, "Church Union" comes and aids us of it.

THE MINISTER'S READING.

The following is an extract from a paper on the above subject, read by Rev. Dr. Dickson at the last meeting of the Galt Ministerial Association.

Let me in closing append this note on some small books which were once very popular, and showing by their popularity the sentiment that obtained among the people. They were widely read and highly prized, and became religious classics among the godly. They were thoroughly evangelical, carrying a massive treasure of scripture truth. Their atmosphere was exhilarating, of a tonic quality, like the sea breeze or the Alpine air. When we read them to-day we cannot help marking the great, strong, searching elements that have slipped out of our grip—"the words" and "the phrases" and "the sentences" that belonged to the language of Canaan, that were current and common, but which now are very rare—discovering to us the dip of our defection from a vigorous, virile manner of speech—a speech that took up into it more of revealed truth than is spoken or written to-day. These books show how far away we have drifted from the sources of our strength.

Let me mention a few of their honored names: "Sibbes' Bruised Reed" and "Soul's Conflict," Goodwin's "Return of Prayers," Brook's "Precious Remedies for Satan's Devices," Hoge's "Blind Bartimeus," Andrew Bonar's "The Gospel Pointing to the Person of Christ," Horatius Bonar's "God's Way of Peace," and "God's Way of Holiness," Reid's "Blood of Jesus," Bayan's "Jerusalem Sinner Saved," Purvis' "No Condemnation," Saphir's "Christ and the Scriptures." These and others were found in the homes of the people once, they were read and conned, and their contents went into the thoughts of men and women and young people—but where are they now?

They have disappeared, and we have no-books of a kindred nature that take their place. No books charged as these were with evangelical salt and spiritual force and converting power. And we have not done, a fear, anything to supply their place. Baxter advises the pastor to sow books of that kind all over his parish. And it will pay him a hundred-fold to do it.

As it is now their place is taken by the novel of to-day, with its faintly veiled vice, its impure life, its low standards of action, its evil surprises, its intense reality, till these seeds grow and produce a vile crop of their kind. And wretch we wonder that it is hard to preach, hard to arouse the conscience, hard to touch the heart, hard to save the soul—and we have taken no prior pains to break the spell of the wicked enchantment by sowing the home soil with small books of another sort.

Knox students have not yet solved the problem of their dining hall which was closed by the board of the college because it could not be run to the students' satisfaction. The students think they could obtain permission from the authorities to conduct the dining hall themselves, but having two stewards in the place might result in complications. Meanwhile a large number of Knox men are eating at the University Dining Hall, which is crowded as never before.