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C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, JUNE 3, 1908

Rev. Frederick B. Du Val, D.D., minister of Knox church, Winnipeg, was the unanimous choice of the Assembly for the moderator's chair. His election was long ago a foregone conclusion. Dr. Du Val will worthily succeed to a long line of able men who have filled that honorable position since the selection, at the Union of 1875, of Rev. John Cooke as the first moderator of the Presbyterians in Canada. Since that memorable occasion Dr. Du Val is the thirty-third occupant of the chair.

In the June number of Current Literature the article sure to appeal to many of our readers are an interesting account of Sir Oliver's Lodge's "Reasons for Believing in the Immortality of the Soul," "The Forecasting of the Weather by Balloon Ascents," "A Biological View of the Habitability of Other Worlds," and "A New Way to Suppress the Mosquito Pest." The various departments of the magazine are all well up to the high standard always attained by Current Literature. Address 41 W. 25th Street, New York.

The London District Methodists are determinedly opposed to the sale and use of intoxicating liquors in connection with the Military Camps. We clip these clauses from the resolutions passed at the recent meeting: "Resolved, that we, believing there is no more reason (and much more danger) for a bar at a military school than at Toronto University, or the Agricultural College, or any of our medical institutions, call upon the Government of this country to cut the connection now existing, by Government regulation, between the profession of arms and drink traffic. In addition, we would recommend to the 20,000 Methodists of Middlesex that until conditions in the camps are completely altered, they do not permit their sons to enlist."

A TIMELY WARNING.

On the 21st of May last, in connection with the second reading in the Dominion Senate, of the Juvenile Delinquents' Bill, the Hon. Thomas Coffey delivered an interesting and instructive address. This is not surprising, seeing that Senator Coffey is not only a man of broad and statesmanlike views, but one who can be depended on in connection with all questions having to do with the well-being of the moral life of Canada. For example, in his ably-conducted and widely-circulated journal, "The Catholic Record," published at London, no quarter whatever is shown to the barroom.

In the speech in the Senate to which we have referred, Senator Coffey took occasion to speak strongly against a certain class of undesirable literature, chiefly from the United States, which manages to get into the hands of the boys of Canada. Among the titles of these publications, were instanced the following: "Gentleman Joe's Bravery, or the Sheriff Shot in the Nick of Time"; also, "Gentleman Joe's Leading Card, or the Pistol Picnic at Paradise Peak." Senator Coffey concluded his excellent address as follows:—

"But these publications, hon. gentlemen, do not represent the worst class of immoral wares imported into the Dominion. We must also take into account the abominably immoral prints produced in the United States, to the suppression of which Anthony Comstock of New York is devoting all his energies. Would we had an Anthony Comstock in Canada! There would be much work for him even at the present time. May it be that machinery to purge be set in motion! We have an Act on our statute books which calls for severe punishment of those who traffic in immoral publications. I ask enforcement of this Act in the name especially of the children whose surroundings are girded with temptations to wrong doing, and whose footsteps are tending towards the raffish class. I ask enforcement of this Act so that the contagion of a vicious literature, the product of the Bohemian penny-press of New York, may be turned back at the boundary line. I ask enforcement of this Act so that the splendid work awaiting our juvenile courts may not be rendered fruitless. I ask that punishment swift and sure and wares would foster immorality amongst our youth. I ask for punishment of those who would glorify crime by depicting criminals as heroes, thus sowing the seed of lawlessness amongst our Canadian boys; and as there is nothing so sweet in the city as the patient lives of the poor, should we not throw about the children, especially of the unfortunate poor, a guardianship that will enable them to march in line with those who are seeking the noblest ideals; and they will become Canada's stay and Canada's pride and Canada's honor and Canada's glory in a time not far away when our young Dominion will proudly take its place amongst the great civilized nations of the world."

On Wednesday evening the congregation of Division street church gave a reception to the new members who had joined the church since Christmas and all those who make this church their place of worship. The Board of Managers took this their opportunity of presenting Miss Creasor with a beautiful diamond ring as a token of appreciation of her services as organist. Mr. Wood side read the address and Mr. T. W. Douglas presented the ring. Refreshments were served after the programme, about a dozen young men of the congregation acting as waiters.

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him to the likeness of God. A well informed ministry, sensitive to truth, which brings forward things new and old, is that which will yield the best testimony to the truth; always bearing in mind what the Lord intimated when giving his final instructions to the disciples, that their power in witness-bearing should be in proportion as their vision should be clarified by the indwelling of the Holy Spirit.

The Man on the Street.

Christ being Himself the embodiment of truth, His authority is to us one from which there is no appeal; and yet the ideas of the man on the street are often invoked as something to be taken into account in arriving at conclusions. This is rather a snare to be avoided. It is ours to inform public opinion, not to follow it. Let us thank God for the extent to which the thought of Christendom is tintured with Gospel truth; but it requires much uplifting yet before it fully expresses the mind of Christ. It comes greatly short of His demand: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

There is no reservation there, and we must not lower the banner of truth to make Christ's cause popular. There is no compromise with the world in the sermon on the Mount.

The Value of Doctrine.

There is sometimes also a disposition to disparage Christian Doctrine and to contrast with it favourably practical Christianity, as it is called. Some go the length even of holding that the spiritual force emanating from Jesus Christ, the dynamic of Christianity, they term it, does not depend upon the views entertained of His person. Those who have searched deeply into the springs of character cannot admit any such position. An English poet, voicing false popular notions, once said:—"For modes of faith left senseless bigots fight, He can't be wrong whose life is in the right."

This sounds smart and plausible; but it is shallow and erroneous. It assumes that there may be a right life proceeding from a wrong belief. But what does experience tell?

Is it not that what a man really believes ultimately shapes his conduct into conformity with itself, whether it be God's truth, or the devil's lie? It confounds all our notions to admit that it can possibly yield good to believe a lie. "No lie is of the truth," says the apostle John,—that is, it cannot yield the same results as truth; and it follows that truth cannot be promoted by crookedness, or that good can come out of doing evil.

Trend of the Age.

Another fallacy is that something may be true today which was not true a hundred years ago. People boast, for instance, of the superiority of the twentieth century, as if it were a living force, separate from all the centuries that went before. What is really meant is that the near past is mainly to have weight with us; whereas, it is an accepted historical canon, that things must get into the remoter past before they can be seen in their true perspective. Truth is not conditioned by time or space. In regard to the application of truth, the near past is indeed advantageously situated, as it has the benefit of all the research and thought that went before; but it cannot be admitted that it is in a better position to judge of the foundations of our faith than the early centuries were, which were nearer the events on which that faith rests.