

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

Terms: One year (50 issues) in advance, \$1.50.

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THE DOMINION PRESBYTERIAN,

P. O. Drawer 563, Ottawa.

C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, JULY 7, 1909.

The Scotch and Presbyterians seem to have been in full control at the recent meeting of the Grand Camp Sons of Scotland. Dr. Gilchrist, of Orillia, was elected to the chair; Rev. Dr. McCrae, Westminster, became Grand Chieftain; and Rev. M. MacKinnon, M.A., of Woodbridge, Grand Chaplain, Dr. Wylie, Medical Examiner; and Col. Robertson, Grand Treasurer. The affairs of the Grand Camp are in a very flourishing condition.

Admiral Charles Beresford (and he should know if anyone does) is again calling attention to the condition of the British navy, which he declares is more serious than is generally known. To put the empire in a condition of safety by March 1914, he says she will have to build 19 battleships, 18 second class cruisers, 18 cruisers for the protection of commerce, 24 vessels of a new type larger than torpedo boat destroyers, and 4 floating docks, as well as replenish stores, and add in addition 16,000 men to the navy. This means an expenditure of from \$275,000,000 to \$300,000,000. How much good that sum would accomplish if devoted to the arts of peace instead of war equipment.

One of the disadvantages which attend a state church has recently cropped up in England. Canon Thompson, Church of England minister at Norwich, refused to administer the sacrament to a Mr. and Mrs. Bannister, whose marriage he alleged was contrary to the laws of the church, though not contrary to the law of the Land. Mr. Bannister brought the case before the Court of Arches, which ordered Canon Thompson to admit Mr. and Mrs. Bannister to the communion. The Canon appealed to the Court of King's Bench, which however, confirmed the order of the lower court. It appears to us an out of the way condition that a civil court should have the power to decide as to a person's fitness to receive the sacrament in defiance of the church's regulations. But it seems the concomitant of a state church. It is interesting to conjecture how the courts can enforce their decision should the minister still refuse to administer the sacrament. We presume the only course would be imprisment for contempt of court.

A PRACTICAL FORM OF UNION.

John R. Mott, so well known to Canadians, though a resident of the United States, in connection with the Students' Volunteer Movement, has been offered the position of executive secretary of the Federal Council of the Churches of Christ in America, an office for which his executive ability well fits him. This council is the most recent union movement and is composed of more than thirty Protestant bodies, in which as members or adherents are comprised a third of the population of the country, who, laying aside denominational differences, seek to act together in procuring and enforcing uniform divorce, temperance and religious education laws, the influencing of immigrants and, in short, bringing about political and moral reform generally. Some time ago an aggressive campaign, involving an expenditure of about \$30,000 a year, was decided on, and the entire country mapped into districts. Over these Mr. Mott is to exercise general supervision.

This is a very practical form of union in their right direction, and to this work the churches in Canada, falling organic union, might direct their united energies. They are already doing something in that direction through their committees on moral and social reform, but there is room for still more aggressive work; and it is one of the forms in which a federal union of the Churches might make itself felt.

TWO CANADIANS HONORED.

At the commencement exercises of Harvard University, Boston, on June 30, President Eliot, with whose distinguished career our readers are familiar, and whose opinions we have frequently had occasion to quote, formally retired from the position he has so long graced, and President Lowell, formally took over the guidance of this great institution, the greatest seat of learning, and if we mistake not, the oldest university in the United States. In retiring President Eliot received the honorary degrees of doctor of medicine and doctor of laws, and, it was announced, would still remain emeritus president. The occasion was, however, of special interest to us from the fact that degrees were conferred upon two well-known Canadians—Hon. W. L. M. King, Minister of Labor and Dr. Grenfell, the former receiving the degree of doctor of philosophy, conferred at Harvard only as the result of work done for honoris causa; and the latter the honorary degree of Master of Arts.

President Eliot in introducing Mr. King, spoke of the Canadian law providing for the settlement of labor disputes as the wisest piece of legislation for securing industrial peace which the world had ever seen. Mr. King, in his remarks spoke of the near approach of the close of a century of peace between Canada—or Great Britain—and the United States, and suggested that the occasion should be celebrated by the erection of an international monument, showing that peace has her victories as well as war.

A century of peace. Surely such an occasion is worth commemorating. Why should there not be a glorious celebration on, as Mr. King proposed, the Niagara frontier to celebrate the fact that the sword has not been drawn between the two great Anglo-Saxon Nations for a whole century?

A VALID CHRISTIANITY FOR TODAY.*

We are just in receipt of a goodly volume bearing this title. The author tells us that it is made up of "a number of discourses delivered on various occasions and now published by request. A common title has been given the collection, for although the discourses deal with different themes, yet in them all the preacher had in mind a single purpose, viz., to present a Christianity that is valid for today." And we think he has succeeded admirably in his purpose. There are 18 chapters altogether, in which such subjects as "Men of Vision," "The Legal Conscience," "The Value of a Man," "The Meaning of Sacrifice," "The Uses of Life," "The Divine Companionship," "The Universal Christ," etc., are treated in a clear and comprehensive manner. We give our readers an extract from the last chapter, on "The Supreme Value," as a taste of the good things to be found in this book.

"Any occupation whose sole inspiring motive is making money is essentially an immoral occupation. The lawyer who is always after fees will not do much to establish justice and equity among men. The day-laborer who thinks only of wages will not do square work. We can do any work well only in the degree that we seek in it not merely food and drink and raiment, or their equivalent, money, but first the kingdom of God and the righteousness thereof.

Do you say the ideal is impossible and therefore the philosophy impracticable? I admit that in our present stage of social and industrial development it is difficult, perhaps exceedingly difficult, to live up to such an ideal. In a day when the common wealth of all is so largely appropriated by a small number of individuals, and when the earnings of the many are diverted by special and class privileges into the coffers of the few, so that three per cent. of the population control ninety per cent. of the necessities of life, or the sources of them—one does not always feel sure of a basis of material existence unless he pleases the possessors thereof and bends to mercenary considerations. The pressure of necessity upon certain classes in the community is so terrific, the strife of competition, the game of grab, for all is so intense, that it is hard to have a single thought above meat and drink and raiment. . . . But the day is coming, in God's good time, when, under the reign of justice and equity, men will have to worry as little about the material basis of existence, food, and drink and raiment as the children in a well-ordered family worry about where their dinner or their beds are to come from. It is only our maladjustments and greed, our laziness and incapacity, that make want anywhere. When that day comes we shall have a literal fulfilment of the great promise, 'Seek ye first the Kingdom of God and the righteousness thereof and all these things shall be added unto you.'

* A Valid Christianity for To-day, by Charles D. Williams, D.D., Bishop of Michigan. Toronto: The Macmillan Co. \$1.50 net.