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OTTAWA, WEDNESDAY, JUNE 28, 1905.

A Canadian correspondent of The Outlook, London, says: The majority of Canadians never read an English paper of any kind whatever; all their literature is American. All the booksellers shops are filled with American books, American reviews, American papers. And with what result? There can be only one result: Canadians will think "Americanly." All of which is too true.

Sooner or later we get glimpses of "ourselves as others see us." Whether those glimpses hurt or encourage, we can turn them to immediate account by adopting a simple rule, which is printed on a card that hangs in a prominent place in a large manufacturing establishment: "Be what your friends think you are; avoid being what your enemies say you are." And let us have the courage to remember that the defects from which we are most positive we are free, are likely to be our very real shortcomings, evident to every one but ourselves.

Roman Catholic Belgium, following the example of France and Spain, is now legislating for the prohibition of labor on the Lord's Day. The Brussels correspondent of the "Times," writing on the 25th inst. says:—"The Government Bill, prohibiting Sunday labor, which has been under discussion in the Belgian Chamber for nearly a month, has now been recast in the form under which it will become law. The general tenor of the Bill is to forbid the employment of workmen on Sunday, excepting in those branches of trade and industry where continuous work is necessary, as, for example, in certain public Departments, such as railways, in factories where continuous motive power is required, and in shops devoted to the production of perishable goods. In respect of hotels and restaurants, shops devoted to the sale of fruit and similar articles demanding immediate disposal, the Bill provides that a half day's rest shall be optional, and though the principle is not enforced. When it is borne in mind that at present the observance of Sunday is a dead-letter among four-fifths of the industrial population of Belgium, it will be seen that the Bill is quite a new departure in social legislation, and will be welcomed by a large mass of wage-earners whose only holidays now occur on the days specially set apart in the calendar."

### AS TO ASSURANCE.

At one time and another a great deal has been thought, spoken and written on the subject of Assurance of Salvation. Rev. R. J. Campbell, of London, England, in his correspondence column in The British Weekly, refers to the subject as follows: "E. R. wants to know if it is possible for a man to have an assurance that he is saved. Many good people would think this question one of great importance, and would tell our correspondent of certain ways in which this assurance can be experienced. If the writer will examine the Life of John Wesley, for instance, he will see how this assurance came to the founder of Methodism, and why he thereafter had great success upon it when teaching his followers. But, speaking with all reverence, I would rather say that these questions ought not to occupy the foreground of the consciousness of the normal man. It is best not to think of salvation as deliverance from something yet to be, but as deliverance from something that now is. It is a question of the future in a secondary sense only. Man is saved when he turns his back upon sin and wills to serve God with all his powers. What God desires for you and me is that we should be good. The moment we set our faces in that direction God's will in us has so far been accomplished. Faith in Christ will carry to completeness the sanctification which begins with the act of repentance. But we ought not to be self-conscious about all these things. A sure sign that a man is saved is when he himself becomes a saviour. If he is exhibiting a Christlike solicitude for the good of others, his own soul is safe enough. The less introspection the better. A healthy-minded Christian is ever on the lookout for opportunity to extend his Master's kingdom in the hearts and lives of men."

### THE ANNUAL GATHERINGS.

The annual religious gatherings this year have been not less interesting than usual. The various denominations appear to have had a good year in almost all respects; our Presbyterian Church in Canada holding its onward way as well as any. The General Assembly parted with a good Moderator, and elected another capable Moderator to succeed. Everything augurs advancement and stability during the year to come.

The tone of the recent meeting of the Dominion Alliance at Toronto was satisfactory. Mr. John Dougall, of Montreal, as President, gave the keynote in his opening address, in which he dwelt on the need of less narrowness of view and greater toleration between those whose sabbath is complete prohibition and those whose preference is for other methods and remedies. The causes of intemperance are many; possibly any single remedy may not be sufficient.

The most important gathering of all was the International Sabbath school Convention at Toronto. The Sabbath School work of the Christian Church is beginning to loom up as its most important effort—more so than the ordinary pulpit services, important though all admit these to be.

One of the most encouraging features in connection with temperance work in England is the magnificent showing of the Band of Hope. The fifteenth anniversary of the United Kingdom Band of Hope Union was held in Exeter Hall recently. In all departments splendid progress was reported. The annual report showed a total of 29,093 Bands of Hope and other juvenile temperance societies, with an estimated membership of 3,480,288, an increase of 327 societies and 141,500 members on the returns of last year, representing an enormous number of young people being trained in habits of sobriety and self-control.

### THE TRAGEDY OF THE MORMON WOMAN.

Under this title is commenced in the July number of The Housekeeper of Minneapolis, Minn., the first of a series of articles on the woman's side of the Mormon question, the result of personal investigations, by the associate editor in the city and rural districts of Utah. The writer claims that polygamy is rife today in Utah, notwithstanding all statements to the contrary, and will, in the course of her revelations, portray the fearful effects of the system on the women and children. In Canada we have now a large and growing colony of Mormons. Many of our people think them a valuable addition to the population; and some of our ministers speak words of commendation in their behalf. But with therecord of their dissimulation, treachery and cruelty before us it is not too much to ask our rulers that they be carefully watched. In the United States the Saints carry on their unlawful practices in defiance of the government; the time may come when in this Dominion Mormonism may prove a menace to the well-being of the country. We make a few extracts, as follows:

The Mormon woman is the victim of the nightiest and most terrible delusion of the civilized world. Her true story has not been, and cannot be told in full. The depth of the degradation which is the outcome of the Mormon system of the present day, is a very cloak of protection to the Church of Jesus Christ of Latter Day Saints. It is a story which writers and speakers, for the sake of propriety and common decency, can only suggest. In just so far, is it strength to the Mormon church. "They persecute us and say all manner of evil against us falsely. They make vile insinuations against us which they cannot prove," says the church. And therein is all this strength, as being named persecution, it gains for it the sympathy and support of a blinded and deceived country.

I, who make these statements, went to Utah regarding the Mormons as a more or less persecuted people. My viewpoint was typical of the Eastern attitude, certainly until the disclosures of the Smoot investigation: "Over there, far yonder, is Utah. What a strange country it is. The Mormons have certainly made a great state of it. Probably they are queer, but certainly they deserve praise. Of course, they used to practice polygamy, but that is over and done with since the manifesto, and it is mean and unworthy of Americans continually to be casting it before them as a taunt. Anyway, religious liberty is one of the fundamental principles of the United States government, and I say they are persecuted, and it is a shame." In a word, I believe that the East regards the Mormon people as "the under dog."

Now, having lived for months among them; having been privileged in gaining the confidence of some Mormon women; having talked to various members of the priesthood, even of "the Twelve;" having discussed plural marriage with so famous a representative as Amelia Folsom Young, the favorite wife of the world-renowned Brigham, and as well with the lowly wife of the working man in her tiny adobe house; having loved their little children, and been charmed by many of their young women and interested in many of their sincere young college men;—now I wish I could say to every man and woman in the United States so strongly that it would claim a thoughtful attention—"Let us beware lest in a few years we become the 'under dog.' Let us beware lest the perfect and powerful organization of the Mormon church does not undermine the principles of our homes, of our public schools, of our churches, and our national government."

Polygamy, which is but one phase of Mormonism, and the foulest blot upon the honor of women and the purity of a faith that ever was injected into the re-