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OTTAWA, WEDNESDAY, MAY 27, 1908

The Presbyterian Synod of Toronto and Kingston, in session in Toronto last week, endorsed by practically an unanimous vote a resolution declaring its judgment to be that the vote on local veto of the retail liquor traffic should be a simple majority vote. Whitney's three-fifths majority must go!

Rev. Dr. Shearer, former secretary of the Lord's Day Alliance, writing from Ottawa recently says: "With over a year's experience it may be stated that the act is working well. The railways are raising the greatest objections, and some are going to the Railway Commission to see if they can be allowed to exceed the limitations of the act. Out in the west railways are mostly strictly observing the act. In Quebec it has greatly improved conditions. The Catholic clergy have lent their influence to the proper enactment of the law, and the Premier has been most sympathetic. On the whole, the effect has been to promote a more rigid observance."

A somewhat unusually large number of ministers from other churches are applying through the various Presbyteries to the General Assembly for admittance into the Presbyterian Church in Canada. Altogether there are twenty-four applicants. Of these twelve are Presbyterians—three from Ireland, five from the United States, three from Scotland and one from England; there are seven Congregationalists—one from South Africa, two from the United States, one from England, and the other three from the Canadian Union; various branches of Methodists furnish three from widely separated points, viz., a Calvinistic Methodist from Wales, one from the Canadian "church, the other from far distant Australia. Then there are two Baptists—one each from England and Scotland. There is room and need for all the good workmen who offer; and doubtless all the above applicants will be received at Winnipeg, providing conditions are satisfactorily complied with.

## THE BAR OR THE BOY.

Rev. D. C. Hossack, who has resigned his pastorate at Deer Park, Toronto, in order to become a candidate for the Ontario Legislature in support of an idea, in one of his addresses to the electors of North Toronto makes abolition of the public liquor bar the main plank of his platform. He does not ask for complete prohibition at this time, nor for interference with the personal liberty of men to drink, but earnestly contends for the reasonableness of doing away with the incitements to the excessive, unnatural, abnormal drinking brought on by the bar and treating system. Mr. Hossack concluded his speech effectively as follows: "If the people of North Toronto prefer the bar to me, they have their choice. As for me, as between the boy and the bar, I choose the boy every time."

We observe some criticism of Mr. Hossack's course in leaving the pulpit for the public platform as a candidate for the Legislature, in the interests of a single important question. As to the wisdom of Mr. Hossack's course, we do not presume to pronounce. He is of age, and by no means ill-equipped to judge for himself. Nor do we take the ground so often taken, that justification must be found in the successful achievement of an object aimed at. If Mr. Hossack came to the conclusion after conscientious consideration that he should free himself from any trammels of conventionalism by which the pulpit is surrounded, in order in his opinion the better to fight an unhampered fight for the abolition of the bar, who should ask him to go against such inner leading? In Ireland Father Mathew, an orator of great power, did an incalculable amount of good in making his "This one thing I do" the converting of tens of thousands of his countrymen to total abstinence. Mr. Hossack, who also possesses in a marked degree the oratorical gift, can become a considerable factor in banishing the public bar, and might thus conceivably do a special work in this day of specialization which would help to remove from the way of moral and social progress one of its most formidable hindrances.

## FROM VICTOR HUGO.

This great French writer has taught the world a great deal about true and beautiful life. For instance, in one place he is writing of what men are by nature: "Men hate, are brutes, fight, lie." Then he says: "But share you your bread with little children, see that no one goes about you with naked feet, look kindly upon mothers nursing their children on the doorsteps of humble cottages, walk through the world without malevolence, do not knowingly crush the humblest flower, respect the needs of birds, bow to the purple from afar, and to the poor at close range. Rise to labor, go to rest with prayer, go to sleep in the unknown, have for your pillow the Infinite; love, believe, hope, live; be like him who has a watering-pot in his hand, only let your watering-pot be filled with good deeds. Never be discouraged. Be magi, and be father, and if you have lands, cultivate them, and if you have sons, rear them, and if you have enemies, bless them."

## "TEMPERATE" INTEMPERANCE.

"Temperate" temperance is a new phrase which is used in various senses and with considerable variety of feeling. With some it may indicate a pitying sense of superiority on their own part as if they were following a course infinitely more rational, enlightened, Christian, and practical, than are the "weak," "heated," "ignorant," "uncultivated" and withal more or less consciously dishonest "fanatics," who have always had the knack of spoiling excellent and praiseworthy undertakings by their zeal without discretion, and their blundering earnestness, which has always been anything but in accordance with knowledge and propriety. For such it is a pleasant phrase which they can roll as a sweet morsel under their tongues while they take the due encouragement the reform that they are not as others are, not even as this teetotaler. With others the reference is somewhat ambiguous, for one scarcely understands whether those who use it mean it in a complimentary sense or the reverse—these inverted commas are so convenient in either way. Others still have already adopted it as a convenient phrase historically to indicate the platform adopted by such as think they have discovered a common ground on which "moderate drinkers" and "total abstinents" may successfully co-operate with each other in their efforts to abate, and, if possible, even to destroy the giant evil of drunkenness which is spreading desolation and ruin on every side, filling to such an extent our goals and emptying our churches; making so many loving hearts sad, so many bright eyes dim, and so many brilliantly promising lives most absolute failures. In this last sense we use it—merely as a convenient phrase, without in any measure acknowledging its historical truth or recognizing its definitional appropriateness.

If such co-operation can be successfully carried out it will be a consummation devoutly to be wished for, and we are quite sure that total abstinents, in spite of all the hard and often painfully foolish and offensive things said about them, will be ready to cheer on and co-operate so far with every conscientious and earnest enemy of drunkenness, and of those drinking customs which so naturally and necessarily lead to that result, though in the meantime these may not see things exactly in the same light and may not go to the same lengths in carrying on what both regard as a "sacred" and a necessary warfare. Of course in such a large and growing confederation as that of "total abstinents," there will naturally be a considerable variety of opinion, and sentiments will sometimes be advanced by not a few which others would scarcely endorse, while the way of "putting things" may often indicate considerable variety both of taste and tact.

But as a whole, have total abstinents generally been so violent, unreasoning and rude as they are frequently represented to be? We very decidedly think not. Individuals may have put total abstinence in place of Christianity, and may have represented it as the be-all