

# The Dominion Presbyterian

IS PUBLISHED AT

644 RIDEAU STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50  
Six months..... 75

CLUBS OF Five, at same time..... 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

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Sample copies sent upon application. Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per square line each insertion, 14 lines to the inch, 14 lines to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Sept. 14 1904.

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The British and Foreign Bible Society sent out from its London warehouse, during the month of June, 48 tons of Scriptures. This represents a total of 116,370 books in 114 languages.

The Youth's Companion is genially satirical over persons who work to avoid work. Since the opening of the great Fair at St. Louis the newspapers have recorded the deeds of a number of men who have crossed the ocean in small dories, or ridden the width of the continent on horseback or on a bicycle, or walked some thousands of miles in the hope of making money by exhibiting themselves. It does not require a World's Fair to bring persons of this sort to the front. Some of them are always conspicuous. They belong to the class of Tom Sawyer's boy friends, who gladly performed the work of whitewashing the fence because they did not see that it was work. An excellent device for singling them out of a crowd is the maul-and-peg contrivance common on picnic grounds, whereby the strength of a blow is recorded on a dial. It is an interesting study of human nature to see how this attracts men who have to handle a pick and shovel or plying stone tamper most of their time. They turn eagerly to this heavier maul as a recreation. The number of persons who work hard in order to avoid working is probably larger than they themselves suspect. They need a short course of instruction in mechanics. It is almost an axiom in that science that the most direct application of power is the most economical. The kind of men who walk to St. Louis are always looking for the most indirect application.

## THEOLOGY NOT A DEAD SCIENCE.

The Archbishop of Canterbury was given an honorary degree by Toronto University, and in reply made some suggestive remarks. Speaking of the relation of theology to the other science and to mankind, he said: "I appreciate, I need hardly say, to the full the very high honor done to me to-day. I have for some little time been associated with three of the oldest universities in Britain, but I consider it no small matter and of not inferior importance to the others to be come a member of one whose long history has still to be written. It is not without significance that you have done me this honor.

"I stand in some sense a representative man, a representative of that science we sometimes speak of as religion and sometimes as theology. I know that in no sense could the act be considered as a recognition of religion, for that would not be a part of your duties.

"But you are recognizing, if I understand it aright, a science or study which has been regarded as its service some of the greatest minds and servants humanity has had at its command."

Theology, he proceeded, had always suffered from isolation, and when isolated he could well understand how it came to be regarded as a sterile and unprogressive study. When united with other lines of intellectual development, of law, of history, of medicine, of the culture of mental powers which constituted the arts, theology must be quickened into a fruitful life and advanced along with the other sciences. The student of theology, as he held the earnest truths committed to his charge, must follow all kinds of scientific advance with alert interest and without jealousy, suspicion or alarm.

All honest study must enrich the inheritance of his successors, and his Grace thought, as a representative of that science it had not spoken its last service to suffering, struggling, aspiring, and, he ventured to say, believing humanity.

The question, "What is the Monroe Doctrine?" was asked at a recent examination in England, and three of the answers were: "The religion of America taught by Dr. Monroe on the transmigration of souls." "The doctrine that people may be married several times." "One that has to do with vaccination and small pox; it was brought out by Professor Monroe."

The origin of the Roman Catholic cult of the Virgin and Child, pictured in most of their churches, over many altars, and figuring in endless repetition in the galleries of Catholic countries, is made quite clear by recent discoveries in Egypt by Professor Petrie and others says the Belfast Witness. Many years before Christ the pagan Egyptians worshipped images of a woman with a child in her arm, precisely similar to those in Romanist churches, and books of devotion; also monks, with rosaries of prayer beads, abound in the pagan East. The so-called Roman Catholic religion is largely pagan with a thin veneer of Christian names and notions.

## THE GRACE OF HOSPITALITY.

A contributor to a contemporary argues and regrets that among the lost arts is that of hospitality.

Hospitality at its best is simple and gracious. Hospitality when it ceases to be either simple or gracious, ceases to be beautiful. We are not necessarily too selfish to be really hospitable, but we are too busy and too superficial. When people care more to seem than to be, then such a grace as hospitality cannot survive. Old fashioned hospitality welcomed the guest as a member, for the time being, of the home. New fashioned hospitality, in its straining to do things artistically, has ceased to be either a true art or a true grace. When a guest is compelled to feel that all of the joints of household management became disjoined upon his or her arrival, pleasure becomes pain, and ease of manner or ease of spirit is an impossibility. If the machinery of home life is so complicated in our days as to be incapable of adjusting itself to a newcomer who must temporarily enjoy its benefits, then the machinery is too complicated to be enjoyable or really valuable. When home ceases to be home for the time being in the attempt to make it a place of sumptuous entertainment, then its sweetest quality has been sacrificed.

It is a pity if we have lost or are losing the art of hospitality, or the companion art of being a guest in a tactful and kindly spirit. If our lives have become so artificial as to make hospitality a strained thing, then it is time that we returned to a more simple way of looking at life. It is not necessary to be poor and to live in discomfort to do this, for a palace is a better place for the exercise of hospitality than a dugout, if the true spirit of hospitality reign there. But it is all in the spirit. The surroundings are but incidental.

Surely Christians who are not hospitable according to their opportunities are not living up to their privileges.

## RELIGION IN GERMANY.

The New York Tribune says: "A religious movement which is in effect a reaction against the scholastic character of thought in life in Protestant Germany is making itself vigorously felt there, and has become the leading practical Church problem of the empire. The new movement is to all intents and purposes a pietistic agitation, and is directed against the type of theology that prevails in the universities and pulpits. It is a protest of the heart against the head, and is, accordingly, one of the ever recurring reactions which take place in Church history. It is largely a movement of the laity, who seem to find their pastors with more university learning and critical and exegetical ingenuity than piety. The prejudice against the Church and its pastors has extended so far that in some circles pastors are prohibited from membership or participation in the meetings of the associations. These are largely controlled by younger men, and are characterized by a remarkable religious enthusiasm."