

The Dominion Presbyterian

IS PUBLISHED AT

370 BANK 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 mis- take on label.
Paper is continued until an order is sent for discon- tinuance, and with it, payment of arrearages.
When the address of your paper is to be changed, send the old as well as new address.
Sample copies sent upon application.
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ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 11½ inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,
P.O. Drawer 1070, Ottawa
C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Sept. 10 1902.

As the increased attendance at the churches on Sabbath shows, people are getting back from their summer vacations—let us hope, refreshed and invigorated in body and mind. With renewed vim they will address themselves to the demands of business, there need be no doubt on that point. But what about the Master's work? There is a call for workers in the congregational sphere of action—in the prayer meeting, in the Sabbath school, in the Y. M. C. A., in the evangelistic services. Are those who have secured rest and blessing during their vacation ready to respond to the Master's call by saying: "Here am I, send me?" While planning his business campaign, let no Christian forget to share in the campaign for the salvation of souls and the upbuilding of His kingdom to which the Master calls every one of His professed followers

What an inspiration to Christian ministers and missionaries and workers must be the promise of the Saviour in the "great commission"—"Lo, I am with you always." A realising sense of the continuous presence and protection and guidance and upholdance of the great captain of our salvation cannot fail to nerve the Christian to face duty and work and trial without shrinking, illustrating the beauty and reality of Paul's declaration: "The love of Christ constraineth us." What a magic word is "love" in such a connection. Why should not the professed followers of Jesus realise continuously the power and blessedness of the Master's promise in their daily lives? That promise is intended to impart courage and strength and faithfulness in the varied circumstances and difficulties in which Christians find themselves from day to day. Why should they ever forget it?

"The clerk of the weather," is one of the so-called smart phrases which frequently figure in the newspapers when weather conditions are referred to. There is nothing smart or clever in the use of such a phrase.

It is, on the contrary highly objectionable to all who are influenced by a proper degree of reverence for the Supreme Being, who is thus flippantly and irreverently referred to. Weather conditions are under the control of nature's laws, and the Creator is the author of these laws. The flippant use of the phrase, "Clerk of the weather," is, therefore, really an irreverent reference to the Supreme Being and His attributes of power and wisdom, which should find no place in a properly conducted newspaper. The use of such a phrase, we have no doubt, is often due to thoughtlessness. Thoughtlessness, however, is not excusable, any more than irreverence, when references are made to the attributes of the Supreme Being.

The Boston Transcript is of opinion that people take sports too seriously—that is, so much physical energy and scientific skill are thrown into them that they cease to be recreation and develop into toil of a violent character. Indeed, some sports have developed into veritable slugging matches, resulting in serious bodily injuries to the participants. There is no recreation in such sports so violently pursued. In many cases the sports develop into a display of brute force, unrelieved to a large extent by the element of scientific skill. Worse than this, many sports have become the football of the betting fraternity, whose alliance is generally with the liquor saloon—an association which cannot fail to be demoralizing. Christian young men who enjoy participation in many sports, well conducted, will have to cut loose from them, if they are to be the football of the betting and liquor-selling fraternity.

It is sometimes urged in defence of the moderate use of alcoholic beverages that they give healthful stimulus in literary work. Graham Lusk, an American medical authority of some prominence, admits that the weight of evidence is in favor of the stimulation of the flow of digestive juices by alcohol, but he takes care to point out that if too much alcohol be taken—where is the line to be drawn?—there is too great an irritation to the mucous membrane of the stomach with decreased activity and resulting dyspepsia. Then he adds: "Without doubt, alcohol reduces the power to do both physical and mental work. It reduces the power to learn." This is a point which should be noted by those who seek to spur their mental activity by alcoholic potations. It will have about the same effect on the intellect that the whip-lash has on a jaded horse.

The English people are at heart religious, though their habitual attitude of mind is, we admit, dutiful rather than devotional. Nevertheless, they desire to connect all the greater events of national and individual life with religion. They are proud of their history, proud of their institutions, proud of their political genius and of the effective compromise on which their government is based; but their enthusiasm for all these things, is something more than a mere "flush of righteous common sense," something more than an assertion of disciplined self-reliance. It is true, they desired at the coronation of

the King to reassert their confidence in the English Constitution, but they desire also to acknowledge their faith in the ultimate government of God.

The presentation of the Bible is, we think, one of the most impressive incidents of the whole coronation ceremony. It is brought from the altar, and given to the Sovereign with these words:—Our gracious King, we present you with this Book; the most valuable thing that this world affords. Here is wisdom; this is the Royal Law; these are the lovely oracles of God.—Spectator.
London, England.

I AM JEHOVAH YOUR GOD.

This is the phrase in the American revised version for the familiar one in our version retained by the English revisers, "I am the LORD your God." It expresses the most vital and essential, the most central and yet far-reaching of all facts in the sphere of the moral and spiritual; namely the being of one only living and true God, and, that He is the moral governor and lord of all. Nowhere is this doctrine and all that it implies so fully and imperatively taught and enforced as in the Old Testament scriptures. It is only by observation while we read, and by study, that we see how this knowledge lies at the foundation of all right character, lies at the very heart of all our life, is the one great regulat- ing principle of all conduct that is right in God's sight.

We are all too apt to suppose that only in what we deem the more important and weighty matters of life, can such a lofty doctrine be applied, and that the ordinary, common, everyday dealings and affairs of life are too trivial and insignificant to be affected by it. It is true that "some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others; but the word of God nowhere lends any sanction to the idea that sin, however small it may be thought, judged by human standards, is insignificant in His eyes.

Filial duty is an exceedingly important thing, but it is a very common opinion that the sense of it is being steadily weakened amongst us. It is commanded and enforced in the Old Testament upon all, on the ground that "I am Jehovah your God." Respect and reverence for old age, for the hoary head is conspicuously not so common such as it ought to be, and many, think as it once was and yet that too is commanded for the same weighty reason. "Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy God, I am Jehovah," "Honesty is the best policy," that is true; but honesty is enforced by far higher claims in the scriptures, than policy. "Ye shall not steal, deal falsely, nor lie one to another," "I am Jehovah." Consideration for the poor is a matter of humanity only with many; with many it is no matter at all, but in the scriptures it is enjoined, because "I am Jehovah your God." Tale bearing and tattling are mischievous vices or habits, to be shunned for the ill-feeling they engender; but again in the scriptures they are forbidden,