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OTTAWA, WEDNESDAY, JULY 17, 1907

The Reformed (Dutch) church in America is giving special attention to the support of its ministers. Although the denomination is supposed to be one of rather more than the average wealth we see the statement that the average salary of its ministers is only \$700 a year. Measures have been taken to increase this and for the relief of the aged and infirm.

Rev. R. P. Mackay, D.D., will not return from the orient in September as was expected, but will stay until Christmas. A letter from him dated "Honan, May 25," reached Toronto the other day. He was about to leave Honan for Korea, where he would spend three weeks visiting the different mission fields. From there he goes to Pe Tai Ho, a summer resort, to hold conferences with sojourning missionaries. In the fall he will return to Honan for two or three months.

While the appointment of a successor to Rev. Dr. Shearer, as General Secretary of the Lord's Day Alliance, cannot be made for some time, it is the opinion that the office will be given to Rev. T. Albert Moore, associate secretary of the alliance. As Mr. Moore has been familiar with every branch of the work for years, it is felt that he is the man who could best fill the place. The vacancy caused in the Secretary-treasurership will be suitably filled in due course.

OUTSIDERS LOOKING ON.

The Chicago Interior makes the following editorial remarks on the question of Church Union: "Church Union in Canada—the hope of bringing Presbyterians, Methodists and Congregationalists together into one Protestant denomination—got ahead another step when the Presbyterian General Assembly met last month on the other side of the border. The reactionaries came to life in Canada this past year,—the men who would rather see the churches divided than consolidated. They had been musing in silence for so long time that some outside observers began to think possibly blissful Canada had eliminated the sectarian spirit altogether. But in the last few months the tribe of the separatists have been heard from with all the too familiar lamentation over precious old doctrines that will be lost in oblivion if Christian believers should happily learn to work together in spite of doctrinal differences. The General Assembly was a sort of testing time to measure just how far such opposition had been effective, and our correspondent informs us that the vote mustered on that side was only about one-fourteenth of the Assembly. We are sorry that it should have been so much, but greatly delighted that it was no more. By an odd paradox those who were in favor of union voted against hurrying the matter, while those who were antagonizing it voted to push the question to a decision forthwith. It appears that in their generation the children of Christian fraternity are exceedingly wise in Canada. They want to make a real union, one that will last for all time and so they are willing to take time in plenty about doing it. They are really growing a union rather than building one, and so they invite the early and the latter rain of many seasons on their great desire."

A contemporary says:—"The discovery of an Armenian translation of a theological work by Irenaeus, the famous Bishop of Lyons, is the latest development of fresh interest in patristic literature. The manuscript was found in a remote Asiatic monastery. Its date is put at about 190. Inasmuch as Irenaeus was instructed by Polycarp, who was instructed by the apostle John, his testimony has always been regarded as peculiarly strong external witness to the teaching of the Apostles. This book called "The Demonstration of the Apostolic Preaching," appears to have been written for the express purpose of bearing such testimony. The manuscript begins with a definition of Christian doctrine, which is elaborated with a history of revelation from the times of the prophets. A special discussion of the scheme of redemption follows, and after that an examination in detail of Messianic passages in the Old Testament. At the present moment perhaps the most interesting element in the discussion is the strong emphasis laid on the doctrine of the virgin birth. The whole treatise is, of course, distinctly trinitarian."

SOME THINGS ESSENTIAL TO A GOOD HOLIDAY.

By Knoxonian.

The one thing absolutely essential to a good holiday is a little spare cash. Without more or less cash a holiday is an utter impossibility. No matter how tired a man may be, no railway carries him for nothing. He may be very handsome, but no steamboat will give him a passage on account of his personal appearance. He may be very entertaining, but no hotel keeper will board him for his society. Some men have tried to square their hotel bills with their society, but the experiment has for the most part proved a failure. Railway companies, steamboat proprietors and hotel keepers do business on a cash basis, and so long as they stubbornly adhere to this antiquated mode of doing business cash must be absolutely indispensable to a holiday. The day may come when one can purchase a ticket with his good looks and pay his board bill with his society, but it has not come yet.

Another thing essential to a good holiday is the capacity for enjoying it. Metaphysically speaking, this is the subjective aspect of the case. A man without the capacity for enjoying a holiday had better stay at home and save his money. There are such men. You see them every August at the seaside, in Muskoka, on Lake Superior, on the St. Lawrence and at every resting-place where tourists congregate. They are restless, anxious, fidgety, nervous and sometimes irritable. They don't know what ails them. They expected to have a rest and are not having it. Quite frequently they blame the place. If they are at Murray Bay they are sorry they did not go to Portland. If at Portland they are sure they would have had a better time in Muskoka. The trouble is in the man—not in the place. The man has led an active anxious life so long that he has lost the capacity for resting. He cannot throw off care. He cannot lie down calmly on the beach, and watch the huge, black waves roll in and break on the rocks. When he sees a wave rise perhaps he instinctively thinks of a rise in wheat, or goods, or stocks or something of that kind. When he sees one break on the rocks possibly he thinks of the bank breaking that he has his money in. The rolling in of a wave perhaps suggests the rolling up of a majority by his opponent at the next election. If there is no specific thing to make him uneasy, he feels restless on general principles. The unfortunate man cannot quiet himself. If a man can lie down on a rock in Muskoka and admire the beautiful scenery for two or three hours as contentedly as if he were a clam, his holidays are doing him some good. Men who cannot rest are greatly to be pitied. There is something wrong about their system, and the wrong unless remedied, will be certain to show itself later on. To know how and when to rest is just as essential to success in life as to know how to work.

A third thing essential to a good holiday is a change. The attempt to take a holiday at home is generally a failure. Your work is right under your eye all the time, and you cannot keep from doing some of it. If you don't do any, you see some that ought to be done, and looking at work that ought to be done worries most men as much as doing it. Perhaps you see somebody else spoiling it, and that worries you more than to do it yourself. Besides a