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The colony of Newfoundland has, by local option, banished the bar from every district, with one exception, outside the city of St. Johns.

The death occurred at Halifax on the 30th inst. of Rev. Dr. John Currie, professor of Hebrew in the Pine Hill College. He was in his 81st year. The deceased was born in Tatamagouche, N.S., and was educated in Scotland. He spent some years in the active ministry in Nova Scotia before being appointed to the Chair of Hebrew and Exegesis at Pine Hill. He was recognized as an able Hebrew scholar. Dr. Currie leaves eight children.

During his recent visit to Britain the Hon. R. Lemleux, Postmaster-General, made arrangement for the exchange of parcels between the United Kingdom and Canada at a considerably reduced rate. For many years past the charges have been 16 cents for the first pound, or a fraction of a pound, and 12 cents for each subsequent pound. The rate has now been reduced to a uniform rate of 12 cents per pound, with a maximum limit of weight of 11 pounds for a parcel. The reduction takes effect at once.

Rev. R. B. Waterman, of Carp, who has been freely criticized for his opposition to the Laymen's Missionary Movement, does not wish to have even a "bowing acquaintance" with ministers outside the Anglican "Catholic" Church and, of course, declines to recognize "sister churches." To recognize, he says, would be to surrender the Anglican position as a Catholic church; and he will not fraternize where he cannot recognize. He rejoices that the bishops do not constitute the church of God; if they favor the movement he repudiates them. We are glad that no Presbyterian minister is compelled to associate, much less fraternize, with the present incumbent of the Carp Anglican church, who certainly but imperfectly represents the spirit of his Master!

THIN ICE.

At this time of year, our rivers and ponds are becoming coated with a thin covering which is very tempting to the adventurous small boy. He feels like an explorer when he sees how far out he can venture without getting in.

The small boy has many brethren of a larger growth, who are continually making the same experiment. They do not mean actually to run into sin, but they like to see how far they can possibly go without breaking through into heinous sin. The young man playing with the wine cup, or, to be less figurative, sipping the beer mug, is one of this class. The young woman, going just as far as possible in a meaningless flirtation, is another. They feel like adventurous explorers, finding out the ways of the world, but, in reality, they are only venturing on very thin ice.

In a subtler form this danger frequently attacks the intellect. There is a fascination for many a young man about sceptical inquiry and speculation. Such a one finds it pleasant to believe that he is beyond his conservative neighbors, and he lays the flattering unction to his soul that he is "in advance of his times," and that he is unappreciated because those around him cannot understand his position. It is worth while for this adventurous thinker to seriously inquire whether he really is an explorer of new domains of truth, or whether he is only rashly treading upon thin ice, which may give way at any time and plunge him into a muddy pool, whose shallowness has been measured a thousand times in the past.

A FALSE ESTIMATE OF SIN.

There is in our day an unhealthy sentiment abroad concerning sin. Persons style it as simply a "misfortune," an "idiosyncrasy," a "weakness," or "folly." In many quarters, society winks at it, unless the offender loses his reputation; and then if he is cast aside it is not because of his villainy, but because that villainy has become generally known. With them character is nothing; reputation is everything. A recent writer in a secular paper remarks: "A lady said to me once, I demand good manners before good morals from my acquaintances. Bad morals can be hidden; bad manners cannot." It is probable this statement expresses the feelings of not a few. With them it is more heinous to violate the rules of etiquette than to sin against God. Polish is more sought after than principle. And so there are courted in society those who, while they are so polite as almost to bow to their own shadow, are so vile that it would be becoming in them to cry "Unclean! unclean!" We are thus reminded of the state of society in France just previous to the great Revolution when it was taken as a mixim that "manners are morals." God have mercy on society when sin is lightly thought of, when in its estimation "vice itself loses half its evils by losing all its grossness."

The British and German Governments are trying to find a basis of co-operation on certain problems. If it includes the question of armaments, the angel of peace will sing for joy. But it will come in spite of the classes in both countries who have a selfish interest in preventing it.

Insanity is greatly increasing in Japan. This on authority of Dr. K. Saito, director of the Aojama Hospital for Insane, who gives advancing civilization with its added worries over business cares, as the principal cause.

MAN NEEDS THE SABBATH.

"The Sabbath was made for man, not man for the Sabbath!" said the Divine Redeemer. Man needs it. He needs it to recuperate the waste which six days' labor has brought to his physical system. He needs it to rest his mind, which the worry and care of business has more or less depressed. He needs its sacred time to meditate on his relations to God, his fellow-men and eternity; and to enable him to join with his fellows in acts of devotion to his Creator and Preserver. He needs it that he may have time to cultivate that self-respect and those social endearments which the busy toll of six days forbids.

The Church also needs it that she may observe the ordinances committed to her by her Divine Head, and to afford her opportunity to teach those truths which are essential to her existence, and the welfare of men both in time and eternity.

The State also needs it that her citizens may learn their duties to one another, their obligations to society, and other, their obligations to society, and their duty for 'conscience' sake to obey the laws for conscience' sake to obey the laws of the land. And it may be that even the iron on our railroads and in our workshops needs it, to regain that solidity and strength which constant use tends to destroy. The voice of Nature may, therefore, well mingle with the voices of men, and both in unison with our Divine Creator, proclaim, "Remember the Sabbath day, to keep it holy!" Yes, we need its hallowing influences to prepare us for the labors and duties of time and for the enjoyment of eternity. And that we may incite you to use your influence to maintain it in our own community, to our country, and the world, we ask you to meditate on some of the results which would inevitably follow its abrogation as a day of rest, as a sacred day, and a non-legal day in our land.

1. Ignorance, crime, and barbarism would be promoted by its abrogation.
2. Demoralization, as respects morals, would ensue.
3. Political demoralization would result from it.
4. Civil and religious liberty would be destroyed.
5. Infidelity and communism would be promoted.
6. The wages of the laborer would be lessened.
7. Disease would be increased.
8. The judgments of God would be brought down upon the nation.

In view of all these weighty considerations every patriotic (not to say Christian) Canadian should aid in every lawful way the efforts being put forth by the Lord's Day Alliance for the conservation of Divinely appointed day of rest, the Sabbath made for man.

The Laymen's Missionary Movement is planning a series of eight conferences in the cities of Ontario through January and February. The first meeting will be held at Stratford on Jan. 6 and 7, and one following at Woodstock on Jan. 12 and 13, and then at Guelph on Jan. 18 and 19.

To be systematic with the grocer and not with God is not holding things in proper proportion.