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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, JAN. 5, 1919

The colony of Newfoundland has, by
local option, banished the bar from
every district, with one exception, out-
side 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 re-
cognized as an able Hebrew scholar.
Dr. Currie leaves eight children.

During his recent visit to Britain
the Hon. R. Lemieux, 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 op-
position to the Laymen's Missionary
Movement, does not wish to have even
a "bowing acquaintance" with minis-
ters outside the Anglican "Catholic"
Church and, of course, declines to re-
cognize "sister churches." To recog-
nize, he says, would be to surrender
the Anglican position as a Catholic
church; and he will not fraternize
where he cannot recognize. He re-
joices that the bishops do not constitute
the church of God; if they favor the
movement he repudiates them. We
are glad that no Presbyterian minis-
ter is compelled to associate, much
less fraternize, with the present incum-
bent 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 pos-
sibly go without breaking through in-
to heinous sin. The young man play-
ing 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, find-
ing out the ways of the world, but, in
reality, they are only venturing on
very thin ice.

In a subtler form this danger fre-
quently attacks the intellect. There
is a fascination for many a young man
about sceptical inquiry and specula-
tion. Such a one finds it pleasant to
believe that he is beyond his conserva-
tive neighbors, and he lays the flatter-
ing 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 do-
mains 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 shallow-
ness 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. Per-
sons 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 vileness,
but because that vileness has become
generally known. With them charac-
ter is nothing; reputation is every-
thing. 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 man-
ners cannot." It is probable this state-
ment 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 re-
minded of the state of society in
France just previous to the great Rev-
olution when it was taken as a maxim
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 Govern-
ments 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 Ja-
pan. This on authority of Dr. K.
Saito, director of the Aojama Hospital
for Insane, who gives advancing civil-
ization 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 phys-
ical 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 devo-
tion 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 af-
ford her opportunity to teach those
truths which are essential to her exist-
ence, and the welfare of men both in
time and eternity.

The State also needs it that her citi-
zens may learn their duties to one an-
other, their obligations to society, and
other, their obligations to so-
ciety, and their duty for con-
science' 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 work-
shops 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 mor-
als, would ensue.
3. Political demoralization would re-
sult 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 con-
siderations every patriotic (not to say
Christian) Canadian should aid in ev-
ery 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 Move-
ment is planning a series of eight con-
ferences 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.