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OTTAWA, WEDNESDAY, JUNE 6, 1906.

Two native Japanese Christian leaders have been invited to visit India, and to speak at five university centers upon Japan's history and ideals.

In the Northern Presbyterian Assembly the cause of foreign missions was honored in the selection of Dr. Corbett, forty-three years a missionary in China, as moderator.

Dr. Torrey, who is far from satisfied with the results of his campaign in Philadelphia, says of the Philadelphians: "They have not made an absolute surrender, and they are therefore not in the kingdom." However, he calls them "the nicest people; the most moral people I have ever met."

The Rev. Hugh Black, colleague of the Rev. Dr. Alexander Whyte, of the United Free Church, St. George's, Edinburgh, has intimated that he has received the offer of a professorship from New York. Mr. Black is one of the most attractive preachers in Scotland, and received a similar offer two years ago, but declined it.

The Whitney Government has made two excellent appointments within the past few days; Dr. Seath to be Superintendent of Education for the province; and James Leitch, K.C., of Cornwall, to be Chairman of the new Railway and Municipal Board. We look upon both gentlemen as exceedingly well qualified for the proper discharge of their respective duties.

The Lord's Day Observance bill not only prohibits very definitely the sale on Sunday of either Canadian or foreign newspapers and periodicals, but makes illegal the importation of journals of any kind on Sunday. American Sunday papers, which in some cases are issued in the middle of the week, can be imported up to midnight Saturday, but not afterwards.

The union of the Cumberland Presbyterian Church and the Presbyterian church in the United States of America was formally and solemnly announced in the General Assembly of each church on the 24th, the assembly of the Presbyterian church sitting at Des Moines, Ia., and that of the Cumberland Presbyterians at Decatur, Ill. Great cheering took place in the assembly of the Northern Presbyterians, and the Cumberland assembly adjourned almost immediately upon the announcement—to meet no more.

THE MINISTER'S HOLIDAY.

We presume that most ministers get a holiday, or at least a change, of some sort, for a longer or shorter period, during the summer season. No need to be frugal this minister's holiday. It will do him good and his congregation no harm. If he can get release altogether for a Sabbath or two from his usual work, so much the better; if not, the next best thing may be some stimulating pulpit exchange for a couple of Sabbaths, with the change of scene and the new surroundings. Anything to break up the rut of thought and association.

"I charge thee, flee ambition," must not be taken too literally; it is no crime, but a duty, for the minister to be ambitious to keep up his own interest as the best way of keeping up the interest of his congregation. A good "hard" book, out of which to extract the essence; the friction of membership in some sort of thorough-going small conversational club (two or three members are as good as more); studies necessary for a degree, or for a course of lectures apart from one's beaten track; the encountering during the summer of new minds and new ideas; some victory over the commonplace and the repetitions in thought and form along these or analogous lines, the minister should make up his mind to start his fall campaign a wiser and a fresher man.

It is worth while. The processes of a preacher's mind after a while become as transparent to a congregation as do the processes of the body under the Röntgen rays.

HELPS IN CHURCH SERVICES.

Dr. Henry Van Dyke, one of the most respected and trusted Presbyterian leaders in America, is advocating in the religious Press the preparation of some forms of public worship, so as to avoid certain evils that are manifest to all thoughtful Presbyterians. He is opposed to anything like imitation of the Episcopalian liturgy, and holds that a better service help can be, and ought to be, provided. Dr. Van Dyke remarks—"If the development of the idea of common worship—which has been so much promoted by the Sunday-schools, and in which all our children are being trained—is to continue along reasonable and proper lines, and not to run off into secular vagaries, nor into a feeble imitation of the Episcopalian service, certainly it will be of great advantage to have within the reach of those who desire guidance, a book of orderly forms containing the Scriptural elements of public worship and constructed in accordance with the principles which are held by the Presbyterian Church. Such a book, carefully guarded against any enforced authority, may serve at least as a type, a form, a guide in the conduct of our services, and will probably promote, in the course of time, a much greater unity of worship among our congregations. It will certainly lead to a more uniform and orderly practice among our ministers in the administration of the Sacraments, and in the conducting of ordinations and installations, weddings, and funerals. It will tend to secure a more careful compliance with the requirements of the Form of Government and a wiser following of the advice of the Directory for Worship." For ourselves, says the Belfast Witness, we have always expressed a preference for free prayer—when fittingly and effectively conducted. Yet even Dr. Charles Hodge, of Princeton, that standard-bearer of Presbyterian orthodoxy, wrote once—"If such a book were compiled, . . . continuing appropriate prayers for ordinary public worship and for special occasions, with forms for the administration of baptism and the Lord's Supper, for funerals and for marriages, we are bold to say that it would, in our judgment be a very great blessing."

THE TORREY-ALEXANDER MEETINGS.

Letters received by people connected with the committees which have in hand the preparations for the forth-coming mission of Dr. Torrey and Mr. Alexander, indicate that great interest is being manifested in many places outside of Ottawa in the campaign. Reports are to the effect that many people are praying for a blessing upon the services. Our correspondent down in Eastern Nova Scotia writes: "I trust that the set time to bless Ottawa is near. It is a strategic position. Many eyes are turned towards it. Its responsibility is as great as its importance." With respect to the outcome of the services he says, "You know from experience that we get out of such services in proportion to what we put into them. As many are evidently investing time and interest and money in them there is no doubt at all in my mind that they will be amply rewarded." This is followed by the intimation that the services are being remembered at prayer meetings in various localities in the correspondent's neighborhood.

A correspondent writing from Lynn, Mass., referring to the forth-coming services, writes: "Two words keep coming to me all the while, 'Prayer, Power.' How much both are needed today. The one follows the other and cannot be separated. The upper room experience in Jerusalem furnishes the best illustration of it—'of one accord, in one place.' There must be much emptying before there is much filling. Peter must be emptied of his impulsiveness, John of his thunder and Thomas of his doubt. The Holy Spirit only comes into clean, responsive hearts. It always seemed to me to be a terrible thing to contemplate that one person can keep the Holy Spirit away. I read that they were 'all of one accord. May God send a oneness and an emptiness among your people that will make the way clear for a mighty out-pouring of power in answer to prayer.'"

It is decidedly encouraging to be told by those who are in close touch with the work of preparation for the Torrey-Alexander meeting, that a deepening interest is observable, not only at the meetings for prayer which are being held in different parts of the city, but also among the people wherever the subject of the Ottawa evangelistic services is talked about. There is a yearning for rich spiritual blessings upon the people of Ottawa and an expectancy which indicates that many hearts are being stirred and filled with desires for a great blessing.

From our Toronto exchanges we learn that the results of the Torrey-Alexander revival are considered as permanent in character; that the conversions have been genuine, and that those January meetings were the leaven which is still doing wonderful and abiding work for the furtherance of Christianity in the city. A Star reporter interviewed a number of ministers with the view of eliciting their opinions on this subject. Rev. Mr. Esle, of Cooke's Church, who was intimately associated with the evangelists while in Toronto, said he would not speak in too enthusiastic terms of the beneficial results of their month's campaign in Toronto.

"The good work commenced then is still going on. Since February I have received into the church two hundred and sixty-three new members, and this is absolutely unprecedented in the history of the church. And I think that the majority of these conversions in fact, nearly all of them, can be traced directly or indirectly to the revival meetings. Why, last Wednesday night at the mid-week prayer meeting service there was an abnormal number of persons present, and what is so strange is that over two-thirds of them were men! I think that the Torrey-Alexander meetings are still bearing abundant fruit, and that the work among the churches of the city has been greatly blessed."