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The August Contemporary opens with an article by Dr. Alfred Ruseel Wallace on the Present Position of Darwinism. Harold Spender follows with Next Year's Finance, and H. G. Wells has one of his most interesting articles in which he describes his Socialism, very much on the lines of his recent work called Modern Utopia. Dr. E. J. Dillon's resume of Foreign Affairs is always good, and the Literary Supplement is also a valuable feature of the Contemporary.

In the current Nineteenth Century also, an important place is given to our recent celebration, on which Arthur Hawkes writes what he calls an English-Canadian appreciation, which makes good reading. All women will be interested at the present time in Mrs. Humphrey Ward's article on the Anti-Suffrage movement, though many will not agree with her arguments. Other timely topics in this number include: The Insecurity of Our Home Defence Today; Art at the Franco-British Exhibition; and the Neo-Royalist Movement in France.

A Summer Venture in the August number of Blackwood's is a charmingly written description of the amusing adventures of a yacht. Another very attractive piece of writing is by Marmaduke Pickthall—Found in an old Bureau, being extracts from the diary of a French Woman. One would be glad to hear more of these daily jottings, so human and interesting as they. Hugh Clifford's story—presumably based on fact—of Saleh, is concluded in this number, the end being the inevitable tragedy. Canadians will be specially interested in an article by Heeketh-Prichard on Moose-Calling and Moose-Hunting, and also in the description given in Musings Without Method of the Olympic Games.

LEST WE FORGET!

The Prince has come and gone. "Bobs" has come and gone, and the visit of the greatest soldier of the British Empire to our shores is now but a memory. Other lesser men from the home-lands have also departed, and the representatives of the foreign nation, the embassies, the soldiers, the sailors, the battleships have all returned and left us to our own sovereign selves once more. But something, indeed, it may be very much, remains of their visit and of the great celebration with which their visit was connected.

"The tumult and the shouting dies,
The captains and the kings depart,
Still stands thine ancient sacrifice—
A broken and a contrite heart."

Canada and the Canadian people will be something different from, something more than, they were before the great pageant in the Citadel City. It is not that we will be better known and wider known than we were, though undoubtedly that is true. We ought to be, surely we will be, something better and bigger than we were. If we are not, we have missed a splendid opportunity for stepping forward in the scale of nationhood and character.

We ought to have a bigger and a broader vision than we had. We should now cherish a better, a more wholesome, imperialism than before, an imperialism that talks more of responsibilities and service and less of glories and achievements. The great and sobering feeling of nationhood should grip us as it has not, for have we not seen ourselves placed, a nation among nations, as we never have been before. The time was when Canadians needed to be urged to cherish a spirit of patriotism, a belief in themselves and in their destiny; the time now has come when they need to chasten that belief in themselves by the thought of their great responsibilities and the dangers and the duties of nationhood.

We should have also a keener sense of the absolute necessity of taking in the future in our reckoning of the present and of building today for the days that are to come. Champlain dreamed of the coming city and of the nation that was to be, and yet his dreams were far behind the reality. Today we think of the coming time with glow and enthusiasm, but perhaps we are as short of the mark or as wide of it as he was. But let the future be what it may, we can prepare for it and provide against it wisely and well only as he did, by laying good and true foundations and doing honest and faithful work. Once more we have had the lesson very faithfully brought home to us, that cities and nations are built up and established only as they are built up and established in righteousness and honor and in the nobility of toil and service.

We should be a more grateful people than we have been. Once more we have been led to see through how great difficulties and dangers we have been led through the years, and once more the call has come, with an emphasis that perhaps it has never had before, to acknowledge the goodness and the gracious-

ness and the wisdom of the Hand that has been shaping our history and building up our state. Ingratitude is the greatest blight that could strike any people, and the glory of the future of which we dream is all wrapped up in the gratitude of today. If the goodness of the God of the nations is not gratefully cherished in our hearts today, how can He lead us on to the glory that yet remaineth?

The call comes to us today also to a truer unity of purpose and ideal and spirit in the bonds of the great Canadian brotherhood. "That they may be one" is surely the prayer of Him who guideth nations as well as churches and individuals, and He will in His own way answer that prayer if we will let Him. To pray for the true spirit of nationhood is to pray for the diffusion of the very spirit of God.—Christian Guardian.

THE USES OF RELIGIOUS CONTROVERSY.

In spite of all the occasional disgusts excited by the extremes and exaggerations of controversialists, there remains a very decided relish for controversy. Nothing will draw and hold the multitude like a conflict of opinions concerning important questions in theology and religion, when the disputants have something to say; and, on the whole, no method of instruction is more effective.

There is a bad method of controversy and a good one. The bad method is illustrated when two men who totally misunderstand each other, arise, with mutual dislike and distrust in their hearts, and begin to misrepresent each other's opinions, while they exaggerate the importance and the soundness of their own. He who fights simply to maintain a party, or to destroy one, and who considers any means justifiable which will bring adherents to his cause, may do some good incidentally. But in such discussions facts and principles are so distorted by partisan prejudice, that the unlearned hearer seldom gets any conception of the integrity of truth. Nothing but fragments are presented, and they commonly out of their proper relations. Great principles are seldom unfolded by one who is scrutinizing the motives and maligning the conduct of his adversary.

The good method is too seldom illustrated in controversy, although something like it is often seen in the work of men who meet no antagonist and sometimes attract no attention. It would be a noble service to the truth if men of convictions, men who think, who long to know the truth, and who differ, could state in the clearest terms the beliefs which they hold, pointing out, when necessary, wherein there is harmony and where difference between their theories and those of their opponents, stating what they desire to attain to and what they wish to avoid, and attempting to show why their theories seem sufficient and where others are weak, to the end that misconceptions might be corrected, half truths find their complement, and unity of purpose be effected in all things concerning which there should appear to be unity of belief.

Such controversy might be strenuous—the more earnest the better—and the result would be that many honest men who now stand far apart would come together, and, better still, the world would learn what most people are now ignorant of, that there are certain fundamental truths which are no longer in dispute among religious people. The great difficulty is that the world is not yet honest enough for the best kind of controversy.—The Christian Register.