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Z. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Aug. 31 1904.

Says very wisely the Chicago Interior: "A great many writers have called attention to the large number of divorces which are granted by our courts, but not many have called attention to the fact that perhaps the most of these separations take place between husbands and wives who have been married for twenty, thirty, even forty years. Yet our brethren in the pulpit would do well to take an hour off now and then from discoursing upon 'the perils which environ youth' to consider those which threaten advanced life. To grow old religiously is a heavenly art. To preserve amid failing powers, cheerfulness, patience and the spirit of helpfulness, is a gift of God, not an inheritance of nature. There is too often a letting down of the whole spiritual man, a relaxation of watchfulness, an increasing fretfulness under conditions that cannot be changed, and a disposition to demand more and more of the attention and service of children and dependents. We have recently had a very mournful illustration of this in the published letters of the Carlises, and some years ago we had a still more distressing instance of it in the legal separation of Dickens and his wife. It takes more grace to live together at sixty than at thirty, because the physical life is at a lower ebb, one does not recover so quickly from nervous irritation or depression, and in matters of production and income the breadwinner is on the up-grade. But these are just the years in which Christian character shines most beautiful and most clear; and the fruits of religion, like the fruits of the olive, are richest and sweetest when the trunk has already begun to decay."

THE CHURCH SESSION.

The church session is the most important official body of our Church and it has always seemed strange to us that so little is made of it in lectures upon pastoral theology. The 30,000 godly men who comprise these 7,900 local courts constitute the permanent force whose wisdom and piety are our future hope. They are all picked men. They are, for the most part, educated men. In a single Western session of ten members we have found seven of the ten to be men of college

THE DOMINION PRESBYTERIAN

training. They are selected for their office not on account of social standing or because of their wealth, but because of their interest in the affairs of Christ's Church, and because in the absence of the pastor they can lead the prayer meeting, or in the absence of a Sunday-school superintendent, take charge of the school. With scarcely an exception they have the respect of their communities as men of character and devotion. The communion of the church is made up of such members as they have officially approved. The pulpit is filled by pastors whom they have taken the initiative in calling. And they serve as a rule for life, or for longer than any minister who moderates them.

Now and then, but very rarely, discord divides their counsels and personal pride of opinion embitters their reasoning. Occasionally an elder is found who "magnifies" his office, but hardly in the Pauline sense. He attempts, it may be, to command the respect which is worth nothing unless it be freely offered; he would assert an authority which is more hurtful than helpful unless it be exercised in kindness, or he will hold out to the last gasp upon a question where he has once committed himself, without realizing that others are quite as conscientious and may be fully as well informed as himself. No man needs more of grace or more of that wisdom which cometh down from above, which is "pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." A single vain, meddlesome or bigoted elder will destroy more good than the piety of a hundred members can counterbalance.

But if we might have the ears of our brethren in the pulpit for a moment, we would say, Make much of your session. Consult them in private and honor them in public. Teach the church to regard them highly for their works' sake. Do nothing without their approval. Do not attempt to convert a sessional church into a one-man church. However confident you may be in your own judgment submit to the lawful body chosen by the church to rule, all questions which may even by remote inference belong to their jurisdiction. Take time to come to amicable agreements. We never knew a minister to ride roughshod over his session, who was not proven to be in the wrong when final results were all in. Remember that however stiffly they may differ in opinion, time softens while haste irritates. And above all, remember that no church officer is called to be a lord in God's heritage but the one the Master will most highly honor and reward is he who in meekness and lowliness of mind prefers another to himself, makes peace by his own example and lives as an example to the flock.—Interior.

Contributions to the Dawson Hospital.

The Rev. Dr. Warden acknowledges with thanks the receipt of the following additional contributions towards the Dawson Hospital, in response to the appeal made by Rev. Dr. Pringle. It is desirable that any additional contributions be forwarded immediately.

St. Thomas, Ont., Knox Church.....	\$ 5 00
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Mr. and Mrs. A. G. Northrup, Belleville, Ont	10 00

UNION OF PRESBYTERIAN, AND METHODIST, AND CONGREGATIONAL CHURCHES.

A meeting of the Conveners of the Union Committees of the several Churches was recently held in the office of the Rev. Dr. Warden, Toronto, and it was decided to call the first joint meeting of the Union Committees appointed by several churches, for Thursday, 10th November, in the upper Lecture Room of Knox Church, Toronto, at 10 a. m.

It is understood that the separate Committees of each of the churches are to meet by themselves at ten o'clock in the morning of the previous day.

THE SCOTTISH CHURCH CRISIS.

In the religious world, the decision of the British House of Lords sustaining the contention of the "Wee Frees," holds easily the first place; the issues at stake cause the interest to grow rather than abate. The Free Church of Scotland in the year 1900 agreed to a junction with the United Presbyterians. The union resolutions were carried in the Free Church General Assembly by 643 to 27 as near unanimity as is often reached. The small minority claimed that the terms of union altered somewhat the basic principles of the Free Church, and consequently that they, the minority (nicknamed the "Wee Frees"), were legally still the Free Church, and the rightful possessors and administrators of all the churches, colleges, mission funds, and everything else formerly held or administered by those represented by the majority of 643 to 27. So the dour "Wee Frees" carried the case to the secular courts of Scotland, the country that might be supposed to know most about the business. The highest court in Scotland unanimously decided there was no point in the "Wee Frees" statements respecting the principle of Establishment, nor in the assertion that this handful alone remained true and faithful to the principles of Calvinism. But the "Wee Frees" then carried the case to the final court of the Empire, the House of Lords' Judicial Committee, who, to the astonishment of the world, overturned the unanimous judgment of the Chief Court of Scotland, decided everything in favor of the "Wee Frees"—twenty-one Highland ministers