

The Dominion Presbyterian

IS PUBLISHED AT
323 FRANK ST., - OTTAWA
AND AT
MONTREAL AND WINNIPEG

Terms: One year (50 issues) in
advance, \$1.50.

Letters should be addressed:—
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OTTAWA, WEDNESDAY, AUG. 3rd 1910.

The report that came to us not long ago, says the Presbyterian Standard, of a woman so drunken at a Bridge Whist party that she had to be carried home, was not a matter of surprise. Drinking and drunkenness have always been a proximate result of gambling. Of course there are other evils that follow. In fact, the gambling vice has played a prominent role in the overthrow of social order, subversion of government, the prostitution of the home, and the demoralization and destruction of men in all ages and everywhere.

As one of the results of the Conference at Edinburgh, it may be of interest to note that it is proposed to link together all those who are working in Moslem lands by a new quarterly review to be published in London beginning with January 1, 1911, which will interpret the Moslem world, its politics and its ambitions, as well as its religious thought, to the West, and also try to interpret the West and Christianity to the educated classes among the Mohammedans. This review is to be edited by Dr. Zwemer in co-operation with other students of Islam, such as the Rev. W. H. T. Gairdner, of Cairo, Egypt, and Dr. Johannes Lepsius, of Pottsdam, Germany.

The Christian Work effectively deals with the familiar phrase, "I can worship God more truly in the woods and on the seashore than I can in my church." It is replied: "It would be well if we all worshiped God more frequently out of doors than we do. But those persons who develop such a fondness for worshipping God only in the woods, do not, for some reason or other, grow in the graces of Christian discipleship. Their worship, whatever it is, does not seem to make them more Christlike in "going about doing good." And again: "Churchgoing is to many irksome because it makes demands upon them. It implies fellowship and involves attention, and necessitates a subordination of oneself to an established order. Against all this the savage in us rebels. The savage longs for the unbridled license of the woods. Simply to stroll amid the trees or along the shore allowing all sorts of delicious fancies and grand thoughts to course through the mind, this no doubt brings pleasure, but one errs when he supposes it is worship."

In the course of his life and work in Manchester, Dr. Alexander Maclaren,—says his biographer, Mr. David Williamson,—became so ill that it seemed as though his ministerial career would come to an end. "His congregation rallied round him in a splendid spirit of love, and urged him to take as long a rest as he needed, promising to supply his lack of service and to support the work of the church as thoroughly as though he were amongst them." The issue was restoration to health and many years of active and diligent service on the part of Dr. Maclaren. Sometimes, other churches come to themselves and see the necessity of giving their pastors respite from their labors for a season, to the good of all concerned. In some cases it is not sickness that is disturbing the work of the pastor, but a certain weariness in the pastorate that would be greatly relieved even by a brief holiday.

King Edward began providing material for anecdotes the very moment he came into the world, says The Western British American, for when the aged Duke of Wellington, who as Prime Minister, was in attendance in an ante-room, anxiously inquired of the nurse, "Is it a boy?" she retorted with some asperity, "It is a Prince, your grace." One day when he was a small boy his mother and he were out walking together in the grounds about Windsor Castle. As they approached the grand entrance, a sentry on guard saluted. His rigid posture proved a temptation to the little Prince, who stepped behind his mother, and "shyed" a pebble at the motionless sentry. The stone struck the gun and made a rattle. The noise attracted the attention of the Queen, who turned round and in a glance took in the situation. Thereupon Victoria called the Prince to her, and sent him, cap in hand, to apologize to the soldier. It is only a few months since the sentry, Charles Fleet, died in London, to his last day relating with great gusto his unusual experience.

THE POWER OF A BLAMELESS LIFE.

Nothing more surely wins recognition than a blameless life. Such a life is a man's surest and best possession. It is likewise a most valuable asset of the community. The strength of a nation is not so much in its material wealth as in the nobleness of its citizenship. It is a notable fact that an exemplary life in accord with the Christian faith and principles appeals to the better judgment of saint and sinner alike. Though one treats religion with utter indifference, or even assumes an attitude of opposition and skepticism, yet he prefers the fruits of faith to a state of unbridled sin in the community. The strength of an exemplary life is manifest in the great breadth and force of its influence in society and in the State. The Master, himself, called that influence "the salt of the earth." It is not the creed, not the form of godliness, not the profession of faith, not fidelity to the outward forms of religion, but the real doing of the word—real incarnation of the Christian faith in the life of the individual that yields that indestructible and irresistible breadth and strength of influence, alike in all

lands. A blameless life is a refuge in time of storm. The Master said: "Blessed are ye, when men shall revile and persecute you, and shall say all manner of evil against you falsely, for my sake." The faithful one, the godly man, upright and blameless, is sure of shelter, even in the "secret of the Most High."

THE KING'S MESSAGE TO THE CONFERENCE.

It is one of the suggestive features of our present church and missionary assemblies that the civil authorities are quick to recognize them and respond to the purpose and spirit of the meeting. The Church and State are coming into more normal relations, both seeking the best interests of men in the religion of Jesus. The message of the King to the Missionary Conference at Edinburgh was of this nature. When it was announced the Conference rose en masse to hear it. It was as follows:—

"The King commands me to convey to you the expression of his deep interest in the World's Missionary Conference, to be held in Edinburgh at this time. His Majesty views with gratification the fraternal co-operation of so many churches and societies in the United States, on the Continent of Europe, and in the British Empire in the work of disseminating the knowledge and principles of Christianity by Christian methods throughout the world. The King appreciates the supreme importance of this work in its bearing upon the cementing of international friendship, the cause of peace, and the wellbeing of mankind. His Majesty welcomes the prospect of this great representative gathering being held in one of the capitals of the United Kingdom, and expresses his earnest hope that the deliberations of the Conference may be guided by Divine Wisdom, and may be a means of promoting unity among Christians and of furthering the high and beneficent ends which the Conference has in view."

Of this the British Weekly says: "As soon as the last words of the King were read, the audience spontaneously burst out in heartily singing the King's Anthem. The scene was unrehearsed and unexpected, and the effect upon the audience was electric, filling them at once with surprise and delight. It was an impressive occasion, and the thrill of it will be felt for many days to come."

A missionary, speaking of the situation in India, says the extreme party among the Indians are asking for self-government, and the moderates want more voice in government. The British Government has been acceding somewhat to the requests of the latter, and shows a willingness to grant the people more as soon as it is possible. The missionary says there is no doubt that many sympathize with India in her effort to secure more voice in the government. No doubt many sympathize with the desire for complete self-government. If the moderates should gain all they are now asking for, it would not be a blessing to India, while the success of the extremists at present would be disastrous to the people of India. They are not yet ready for even a large share in government, much less for self-government. It is difficult to find an Indian official whose standard of truth and honesty would measure up to even the lowest Western standard. It is said by those who ought to know better that England ought to withdraw from India. Should she do so, it would be one of the greatest political crimes of the centuries. The only hope for India is in the complete annihilation of the whole Brahmanical system.