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OTTAWA, WEDNESDAY, SEPT. 27, 1905.

The Swedish Foreign Office has announced that the Swedish and Norwegian representatives at the conference at Karlsbad have reached a solution of the difficulty between the two nations.

Mr. Farquhar McLennan, a Scottish evangelist who is to labor this winter in the Eastern Townships, says the recent difficulties in the Scottish Church have wrought more harm in the spirit of bitterness it has engendered than did the disruption of 1843.

The Roman Catholic archbishop of Montreal has issued a prohibition of Sunday excursions by Roman Catholic societies in the province of Quebec. All who prize the Lord's day and desire its preservation as a day of rest and worship will be glad that Archbishop Bruchesi is exercising his authority in this good way.

Much anxiety has been caused in many circles by the serious illness of Rev. Dr. Warden. His stay at his summer home at Roche's Point was not attended by the good results his friends expected. On Wednesday evening he was moved back to the city, and is now with his family at the Queen's Hotel. Yesterday afternoon Dr. McPhedran and Prof. Cameron of Toronto and Dr. Barker of Johns Hopkins Hospital, Baltimore, who has been summing on the Georgian Bay, were in consultation over his case. It is reported that no organic trouble was discovered, and as a result of the consultation there is a considerable measure of hope.

'The Church of England Pulpit' (London) says of 'Canadian Life in Town and Country,' by Dr. Henry J. Morgan and Lawrence J. Burnee, of Ottawa, that it is almost impossible to praise this particular work too much. The authors have described the life of Canada, both in town and country, in a remarkable way, and now that we are hearing a great deal of Canada, it is most gratifying to review so well written and so accurate an account of this vast and interesting portion of our empire. Of the vast extent of Canada this work deals very clearly and we learn a great deal from its pages with regard to its great future. Indeed, it is a book worthy of study, and is calculated to unite the mother country with the Dominion in a manner which few books have succeeded in doing."

OTTAWA STRATEGICAL POINT.

The Dominion Capital is a natural centre of influence, religious as well as political. Representatives from all parts of the Dominion come to Ottawa on parliamentary and other missions. Many members of the great legislative body of Canada are Presbyterians, and are to be found in attendance at one or other of the churches of our denomination. Presbyterianism, we are happy to say, is strong and flourishing in the capital of Canada, and we trust may hold its own in the future. Hitherto Ottawa has been regarded as mainly a parliamentary and governmental centre, but it is destined to be much more than that. Its population shows steady growth; it is becoming increasingly important as a railway and business centre; while its wealth of natural beauty, taken in conjunction with the magnificent system of park and driveway improvements now in course of construction by the Dominion Government, will inevitably make Ottawa an important summer tourist centre. It is to be, in Sir Wilfrid Laurier's phrase, "the Washington of the North."

At this year's General Assembly in the United States, the Chief Justice of the U. S. Supreme Court, who is a good Presbyterian, made a powerful plea for a great Presbyterian minister, or cathedral, at Washington, to give additional visibility to Presbyterianism at the capital of the Republic. The idea has been taken up with enthusiasm, and will no doubt, within a very few years, become one of the conspicuous architectural facts of Washington.

Happily, as we have said, Presbyterianism at Ottawa occupies already a position of large and wholesome influence, which is satisfactory, when one considers the importance of a national centre strategically as a disseminator of thought and opinion.

THE DAY OF REST.

The indifference manifested by the professedly Christian public to the growing Sabbath desecration everywhere apparent in our country is simply amazing. The votaries of mammon and pleasure are everywhere making rapid strides in the work of secularizing the Sabbath, prostituting to their own greed the day solemnly set apart by the Creator as a day of rest and worship—as a day of rest for the sons of toil, to prevent their being ground down physically and mentally by the never-ending treadmill of continuous labor; as a day of worship so that men's spiritual nature may have an opportunity to guard against soul-brutalization and to give thought and attention to his eternal future. To those who are permitted to enjoy their Sabbath rest and the religious privileges which the observance of the Lord's Day affords them, it does seem to be a sad, not to say awful thing that corporations and individuals should be so heartless and cruel as to deprive their employees of the important privileges which the Creator, in His goodness and compassion, designed that they should enjoy for at least one day in seven. What moral or constitutional right have great corporations or individuals to deliberately set to work to frustrate the beneficent designs which the Creator had in view, when he set apart and proclaimed one day of rest in seven to be a period of rest for man and beast—for relaxation and preservation of man's body—and for the cultivation and training of man's spiritual nature and powers in the great eternal verities which so deeply concern his never-ending future!

And yet this is just the kind of heartless and cruel work which is going on in many parts of our country and notably in the great centres of trade and manufacturing activity. And the Christian people of this country seem to be looking on with absolute indifference while the grasping worshippers of mammon and the votaries of pleasure are diligently fostering the work of desecrating and secularizing the Lord's Day. Has the Lord's Day any friends in Canada to raise their voices against all this wrong-doing?

DAYBREAK IN THE DARK CONTINENT.

The title is suggestive. A few years ago it was "Daybreak in Uganda," then "Daybreak in Livingstonia." Now it can be truly said, it is "Daybreak in the Dark Continent."

This is a mission study book. The point of view is "man as he is found in Africa." In addition to many years' study of mission problems relating to Africa the author Wilson S. Naylor had the rare privilege, a few years ago, of accompanying bishops Hartzell, of the Methodist Episcopal Church, in one of his missionary tours through the Dark Continent. He writes with a full knowledge, a personal touch, and most intense sympathy with "the souls of black folk."

The eight chapters which comprise the book are well divided. Four tell of the darkness and four point to the coming light. There is not a dull page in the volume. A series of questions at the end of each chapter and "References for Papers or Talks" add greatly to the value of the volume as a textbook. We have examined these questions and suggestions with care and commend them to all study class leaders. The illustrations, maps, and index are excellent. The volume is compact. It can be carried in the pocket. It is a good book with which to begin the study of what promises to be the "missionary continent" of the twentieth century.

A writer in the "National Review," having stated that people in Scotland who can afford a motor, and aim at being fashionable, join the Episcopalian Communion, the Rev. Archibald Fleming replies in this month's number—"Mr. Macgrouther's astounding assertion that the only Church that 'really counts,' from the standpoint of fashion, in Scotland is the Episcopal Church. Mr. Fleming easily demolishes. He corrects, by the way, 'Macgrouther's' estimate of its membership—200,000—which he characteristically assumes to be a misprint for 20,000, and contrasts this insignificant number with the 680,000 communicants, besides adherents in the Church of Scotland, and with the 400,000 to 500,000 members of the United Free Church and one or two isolated fragments of Highland Presbyterianism. As to the extraordinary contention that the recent 'improvements' in Presbyterian worship are the direct result of 'Episcopal contagion,' he remarks convincingly that 'one of the chief obstacles we have encountered in exercising the English Puritanism that invaded our borders with the English Cromwell has been the taint that we were approximating to the Ritualism and extreme Sacramentarianism of which Scottish Episcopacy is the classic example. If we have improved at all, it has been on national and Catholic, not on Anglican lines; and in spite of rather than by virtue of 'Episcopal contagion.'"

The Rev. Dr. Salmond, of Edinburgh, has written a most interesting pamphlet, dealing with the religious position of France today, looked at from the standpoint of a Protestant outsider. The rupture between France and the Vatican, Dr. Salmond holds, was natural and inevitable. "There can be no doubt whatever that France, as a whole, is heartily sick of the Papacy. Men have lost faith in it as a religion; they have become exasperated with it as a policy. Both as a religious and as a political system it is regarded by multitudes as nothing better than a cheat." A great opportunity Dr. Salmond thinks, lies before French Protestantism, an opportunity which he believes will be taken advantage of, leading ultimately to the winning of much of France for Christ.

Mr. R. L. Borden, K.C., leader of the Opposition, and M. W. Bro. E. D. McLaren, secretary of home missions of the Presbyterian Church of Canada, were given a reception by Zetland Lodge of Masons in Toronto last evening.