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The St. John Sun calls attention to the interesting fact that although Prince Edward Island is the smallest and least populous of the provinces, yet it will have next year four Rhodes scholars at Oxford University. There is no doubt about it, those little provinces down by the sea do grow brains.

The proprietary medicine men object to placing the formula of their medicine on the package. Why should they be asked to put it there, any more than the merchant should be asked to give away all the secrets of his business which assist in bringing success? says The Recorder. As we understand it the medicine men are only asked to give particulars as to the quantity of alcohol or narcotics which go to a bottle of their preparation. Surely there is nothing unreasonable in this demand, in view of the many deaths from taking such medicines.

We noted recently that Lord Kinnaird had taken the place of Sir George Williams as the head of the Young Men's Christian Association of the United Kingdom; and now we note that Lord Roberts, who commanded in South Africa during the Boer War and who lost a son in that struggle, has consented to become president of the Soldiers' Christian Association of Great Britain. Lord Roberts has always been actively engaged in temperance work among the soldiers, and now he adds distinctly religious evangelism to his other labors on behalf of the man behind the gun.

Bystander (Mr. Goldwin Smith) in The Weekly Sun:—The protest against the sale of the Princess Ena's religion for a royal marriage probably comes from a Strongly Protestant quarter. Whatever its source, it is worthy of respect. No matter what the religion may be, such a trucking of it is an insult to religion in general. It is particularly bad in the case of a marriage with the King of Spain, who represents the last great stronghold of intolerance, and the other day put his veto on the opening of a Protestant church. Considering the claims to temporal and unrestricted power put forth by the Papacy in its last manifesto, its defiance of the great principles of modern civilization, and its insulting treatment of Protestant marriage, it might perhaps have been as well if a King of Great Britain had put off paying homage to the Pope till the Syllabus had been explained or withdrawn.

THE TROUBLES IN CHINA.

The telegrams from China respecting the danger of an outbreak against foreigners generally, including missionaries, are disquieting. Chinese are slow to move; but when they do move, their numbers are so enormous as to be for the time irresistible. Great Britain, the United States, and Japan, are understood to be working together to quiet the Chinese and protect the missionaries. Chinese officialdom will no doubt be influenced to restrain the populace as far as possible; but the "Boxers" and other turbulent anti-foreigners are not easy to restrain; so that telegrams from China will for some time to come be read with an interest in which anxiety will be a principal ingredient.

These dangers of missionary work are useful in showing the courage and self-sacrifice demanded from, and freely given by, men and women who carry abroad the banner of the Cross.

Let us be fair to the Chinese. They have not been well used by the European world, and particularly they have been exposed to contumely and proscription in the United States. It is all very well for Western nations to talk to China about the Golden Rule. Precept of that kind is good; but practical exemplification is better.

A PHASE OF THE CALL SYSTEM

It is admitted pretty generally that preaching for a "Call" is not a thing that produces great composure of mind to the Candidate. Many do not do themselves justice. Some are more sensitive than others to the critical attitude of the audience. Becoming slightly unnerved they are not in a condition in which it is possible for any man to do his best. Yet the one failing because of an over sensitiveness, may be by far the more efficient man under normal conditions. The choice of a congregation has therefore, this considerable chance of turning upon the simple point of nerve, rather than the really desired point of efficiency. Hence the grave possibility of pastoral ties being formed which prove unhappy before they run very far.

These are conditions to which the people have not been blind. The result is that a change of method has been introduced by way of a corrective. A deputation of the vacant congregation is appointed to visit some neighboring charge in order to hear a man under normal conditions. Some one outside of the congregation, perhaps, is asked in his going about to hear a certain man and report. This last we dismiss at once as neither fair to the man heard by such a person nor the congregation which such a one is supposed to represent. Such an individual may have personal prejudices all unknown to the interim moderator, which would be certain to color any report he might make. As to sending a deputation of the congregation the method is a good one but not, we think, as actually carried out. What advantage does a deputation expect to reap by slipping into a service and taking a man unawares? Such a procedure we consider to be very unfair. When a man is asked to preach for a call is he supposed to take his last sermon? Certainly not. Is he not aware of what is ahead of him for weeks and perhaps months? He has been concentrating his thought and energy for that supreme moment. According to the method under review the man should be seized mid-week, or end-week and driven into the vacant pulpit with only last Sunday's sermon in hand or the fading memory of some other which he has no time to review. No man or congregation would consider that fair treatment. And yet is that not practically what Congregational deputations are doing from time to time, though somewhat less rigorous? What are they doing? Creeping in on a man unawares, saying, "Now we've got him

at home, if he does not suit us here, we need not ask him there."

Yes, my honorable deputation, did it ever occur to you that the man whose ecclesiastical fate is trembling in the balance of your critical ear during that innocent hour, may have seen many sorrowing hours that week. Sickness and death and the many other duties pertaining to a faithful pastor's life may have stolen the hours during which a sermon to suit you might have been prepared. So far as his own loyal people are concerned his experiences amongst them did by no means unfit him to meet their yearning hearts. The man that speaks to them has been in their homes; he has been frequently on their knees round their family altars; he has spoken words of comfort into the ears of their sick and dying, his laughter has mingled with theirs at their feasts of joy; his hand has greeted them with congratulations in the hour of their triumphs. That man preaches a sermon to his people who know his heart that is not audible to you. His effort under the circumstances has not impressed you as you would have liked. You go back and report unfavorably. For that particular day the gentle, considerate, loving verdict of his people is—"The minister was not quite up to his usual today, but he has been very busy."

In the light of this judgment how stupid the verdict of the deputation, because secured in such a foolish way. Have they given this man anything like the opportunity to satisfy them that they have given the other who has been invited weeks ahead to occupy the vacant pulpit? In all reason, should not notice be given before of the probable visit of a vacant congregation's deputation? Why should the man heard at home be treated differently from the one invited to preach? Both should at least have an equal opportunity to prepare. As far as preparation is concerned, occupying the vacant pulpit notwithstanding any disturbing effects arising from the consciousness of being on trial, is much to be preferred. As far as composure is concerned and consequent ease of delivery, the deputation method is the best. But why not combine the two? Give the same opportunity to the man heard by deputation as to the man invited to preach. This alone seems fair, sensible and right.

It looks as though England might eventually cut loose from her partnership with the opium-trader since the new Liberal secretary for India, Mr. John Morley, as well as the new under secretary in the same office, Mr. J. E. Ellis, are both well-known opponents of the traffic in that drug. The brother-in-law of the latter, Mr. Joshua Rowntree, is chairman of the Anti-Opium Society. Mr. Ellis himself is a member of the Society of Friends and an earnest Christian man. Any change in the policy of the government of course must be determined by Parliament itself, but the executive officers of a department can do, and invariably do do, a great deal toward shaping legislation. Happily for those who would like to see England place herself right on this question, the revenue from opium in India, still about six millions of rupees a year, has of late been growing less, while the receipts from other sources of income have grown larger.

Michigan Presbyterian: The insurance scandals are scandals because the public conscience is so alive. Twenty years ago these would have been passed unnoticed. The world is on the way to a higher and better public conscience. What has the church to do with the public conscience. It is the teacher of the public conscience. It has the greatest work to do by taking us to the fountain head of public conscience. It is the greatest force and stimulus, making man feel that he is not living for himself alone, but is linked with the future.