

# The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

— AND AT —

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50  
 Six months ..... 75  
 Clubs of Five, at same rate ..... 8.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mis take on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrears.  
 When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.  
 Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 11 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON, Manager and Editor.

REV. D. A. MACLEAN, B.D., Assistant Editor.

Ottawa, Wednesday, 5th June, 1901.

## ON THE WAY.

Already some of the commissioners to the General Assembly are well on their way. The Western men have been carefully chosen, and come with a sense of the vastness of the interests they represent. Two elements have inspired the choice of the commissioners. Only men who can afford to spend considerable money in the interests of the work are eligible. The question of expense debar many a good man from the West, in spite of the fact that the spirit of sharing burdens is stronger there than farther east. Then with an unselfishness, rare in the older provinces, the best men are annually chosen, for it is felt that the work demands the very strongest presentation before the Assembly. So we find the same men coming year after year from the West to the General Assembly.

One would not like to injure the independent spirit that enables the Western men to walk erect under a burden that would make his eastern brother complain bitterly; and yet it is fair that he should be asked to pay so roundly year by year for the privilege of sitting as a commissioner in some eastern city? We have always held that this is the work of the Church at large, and that the Church as a Church should meet the expense of the Assembly. If that would entail too heavy an expense with the present representation, then let us bring the representation within such limits that the expense of paying travelling to and fro could be handled. The work of the Assembly would be just as efficiently done by a representation of one in eight as by one in four. And if the powers of Synod be extended, as there is good prospect that it will be, there is no need for annual Assemblies; but once in three or even four years would be sufficient to meet and transact the business that would then fall to the highest Court.

## THE OLD TESTAMENT NOT OBSOLETE.

In dealing with the Sabbath question in the United States, the Herald and Presbyter of Cincinnati presents its views in the following plain and serious fashion:

"There is an intimate connection between our physical and moral natures, and the Sabbath is wisely adapted to the necessities of both. To neglect is to imperil all the interests and hopes of humanity.

"An Oriental legend tells that, while Solomon was once on his way to pay a visit to the Queen of Sheba, he came to a valley in which dwelt a peculiar tribe of monkeys. Upon enquiring into their history, he learned that they were the posterity of a colony of Jews, who, settling in that region many years before, had, by habitually profaning the Sabbath, degenerated into the brutes he found them.

"Our great corporations, that rob their employees of the day which God made for them—the day that is necessary to their health, longevity and moral elevation—are robbing them of their dearest rights, and I can not believe that our heavenly Father will hold them guiltless. He will vindicate his righteous and benevolent law. If a terrible financial catastrophe should come upon us in these days of corporate greed and contempt of the rights of both God and humanity, it would be a case of righteous retribution, like that of the captivity of the Jews in order that the land might enjoy its Sabbaths. (2 Chron. xxxvi 21.)"

Those who would divest the Sabbath of its Biblical and Christian character, as a day for rest and worship, strenuously object to the denunciations of Sabbath desecration which are to be found in the Bible, being applied to modern secularization and desecration of the day. In the opinion of these "latter day prophets" of materialism, the language used by the writers of the Bible, and especially by the prophet Jeremiah, on the danger and sin of Sabbath profanation, are entirely too old fashioned and unreasonable for this progressive and enlightened age. If they will remember that the Saviour claimed to be the "Lord of the Sabbath day," and carefully read what he said in the sermon on the mount as to the eternal character of God's laws, they might realize the advisability of not rushing to rash conclusions. The moral laws, the doctrines and warnings and admonitions of the Bible have not become obsolete. The New Testament has not abrogated the Old Testament. The teachings of Christianity are in harmony with the teachings of the Old Testament. The New Testament is the complement and interpreter of the Old; and the Fourth Commandment is as binding on the lives and consciences of men to-day as every other Commandment in the Decalogue. And it is a solemn fact, as suggested by the writer quoted above, that indulgence and persistence in great national sins will infallibly bring punishment upon the transgressing nations, just as surely as such sins brought punishment upon the Jews. The faithful student of the Christian era, and notably of the eighteenth and nineteenth centuries, will find many striking illustrations of this fact. Modern enemies of the Lord's day would do well not to lay the flattering unction to their souls that Old Testament denunciations of Sabbath desecration are obsolete. When the final results are ascertained they may find themselves greatly mistaken.

## CREED REVISION.

The Presbyterian Church in the United States, North, has decided to prepare a supplementary statement with which the Confession of Faith may be made clear to the ordinary mind. That was not what the revisionists wanted, for of course that is not revision in their meaning of the word. They would substitute their new version for the old. They would eliminate certain selections, as well as make clear the meaning of all. It is expressly stated that the new version of the Confession is not to supersede the old, but is rather to be a commentary upon certain parts of it. Will that satisfy either party? We do not think that it will. The committee will prepare its report with the utmost care, and the members will receive benefit from their close study of the doctrines of our Church; but their report will take its place beside many another good report, on the shelf.

The debate was creditable to the Presbyterian Church. It was calm, dispassionate and reasonable. Neither party sought to gain a party advantage; but all sought to know the mind of the Church, and the real truth of the matter under debate. For four days it ran on, and the happy proposition of Dr. Moffatt on the morning of the fourth day was accepted with the most cordial unanimity. The singing of the Doxology at the close was neither a bit of sactimoniousness, nor an emotional outburst. It was the natural expression of the mind of those who had been speaking of spiritual things, and who had been led to what they believed was the mind of the Spirit in the matter.

The discussion will strengthen the Church. It will draw her members closer together. It has shewn them what a fine heritage they possess; and there are many who were bound too loosely to the Presbyterian Church (formerly, who are more loyal sons and daughters than they were. It will give strength to their service. The Church that is thought worth serving above every other Church will receive more from her children than if they are careless about her interests. And whatever brings them into closer touch with her inner life, the life that distinguishes her from her sister churches, will benefit both her and her children.

It is gratifying to learn that the old Church of Scotland shows such evidence of its vitality and growth. In the May number of its magazine—"Life and Work"—we find that during the past year its givings for its different schemes amounted to £492,815, and this is exclusive of grants from the Baird, Ferguson, and other trusts. A Church which raises such a sum as this, apart altogether from the support of the Gospel in her own parishes, gives tangible evidence that she is not asleep; but on the contrary, full of life and energy. May there be showers of blessing upon her efforts, and may she ever delight to run her career along the lines laid down for her by Knox, Melville, Gillespie, and Rutherford.