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THE DOMINION PRESBYTERIAN,**P. O. Drawer 563, Ottawa.****C. BLACKETT ROBINSON,****Manager and Editor.****OTTAWA, WEDNESDAY, JULY 29, 1908**

Herbert Paul's article on "The Permanence of Wordsworth," reprinted in THE LIVING AGE of July 11 from THE NINETEENTH CENTURY, is written with enthusiasm tempered with discrimination, and is one of the best current examples of a critical essay.

The Packet gives a much needed note of warning in the following:—Two more "Armenians" have been in Orillia the present week, soliciting alms, for an alleged mission in the East. People who, from a mistaken notion of charity, encourage these itinerant beggars, are doing a grave injustice to the cause of religion, and throwing away their money at the same time. On the authority of reputable missionaries and others competent to speak in the matter, it is safe to say that almost without exception these men are entirely unworthy of countenance.

In response to a general request from Commercial travellers, Sir Wilfrid has introduced and passed a measure to hold Thanksgiving Day on Monday. The right thing has been done. Getting home on the Saturday, able to remain until the Tuesday, makes quite a home holiday. As to the church-going, on a week-day, there is no use expecting too much in that direction, if past experience is any guide. Better let the churches make the most of the Sunday previous in a genuine service of thanksgiving. But let it be really a service of thanksgiving not a service of growling, of acrid criticism. It is seldom any good is done by the spirit of criticism, but a great deal of good can come out of the spirit of thanksgiving.

QUEBEC TRICENTENARY.

The roar and smell of the gunpowder have blown away; "the shouting and the tumult dies"; the pageant has ended. Three hundred years ago the city of Quebec was founded by Champlain, Frenchman and Roman Catholic, since when many things have happened. Canada in due time became British, which ever since it has remained. The Province of Quebec, however, remained French and Catholic, and is incontestably loyal to the British Crown. The impenetrable forests have given place to fertile Canadian fields; the rapids of the great rivers have been conquered by canals; railways stretch to all points of the compass; while cities, with their schools, and colleges, and businesses, and electrical cars, and modern improvements of all kinds, have arisen from the Atlantic to the Pacific.

The two races have much in common. In the Canadian Parliament today we find important legislation in favor of the Lord's Day; of suppression of the manufacture and importation of opium; of the protection of minors from the injurious use of tobacco, and the like, upheld by a united parliament at the head of which is Sir Wilfrid Laurier, the Christian statesman, yet in whose veins courses ancient blood of France. Than the Dominion Premier there is no public servant in the British Empire whom the King more delights to honor.

This may be a fitting time to remember that in their belief, notwithstanding grave differences in view, Protestants and Roman Catholics have much in common. On such matters as the Resurrection, and the Divinity of Jesus Christ, the average Protestant finds himself more in accord with the Roman Catholic than with some of the ultra-revolutionary critics who sometimes undertake to speak in the name of Protestantism.

In this connection we may perhaps be permitted to quote the following from an editorial in a recent issue of the "British Weekly":

"Bishop Gore, whose illness we all deeply regret, delivered last week a very thoughtful and weighty address on Modernism. At first the High Anglicans were much disposed to welcome the Modernist movement in the Roman Catholic Church. They did not see whereunto that movement was growing. They took it that when men like Loisy criticized the narratives of miraculous events, they believed, nevertheless, that miraculous events actually occurred. It is difficult to see how they thought so, but they know better now. Loisy has shown himself to be a downright unbeliever, willing to use in priestly robes the language of belief. We have already pointed out the portentous nature of the situation. We are threatened with a race of unbelieving priests, who believe in nothing but their own priestly claims. Dr. Gore said: 'We have, rather widespread, a combination which is more or less new in experience, a combination of a high sacramental doctrine with intense dogmatic weakness at the centre. This is a movement full of peril, because it seems to hold on, while in reality it surrenders all.' It is an immoral masquerade. On the absolute necessity for miracle in religion, Dr. Gore spoke with his accustomed bold-

ness and force. 'He could not conceive any element of trustworthiness which could belong to Christianity as a positive religion if it was mistaken in its appeal to experience with regard to the great central event of the Resurrection. Nor again was he able to enter in the least into the state of mind which held that it would not make a fundamental difference to the actual strength, the moral and practical strength, of the Christian creed if we began to doubt all this. He must frankly confess that he was quite certain that his moral hopes were bound up with his belief in the miracles which were recorded of Christ, perhaps most of all with regard to the miracle of the Resurrection, but not with regard to that exclusively. The one alternative to supernatural religion now offered to us is Unitarianism, but it is not the old honest Unitarianism. It is the dishonest Unitarianism, which clings to lives and nesses and robes and titles and words, while it has forfeited the right to all.'

OLD-AGE PENSIONS.

The Chicago Interior has this to say of the Old Age Pensions Act adopted by the Canadian House of Commons:

"While England, France and other countries have been discussing the subject of old-age pensions, the Canadian House of Commons has quietly adopted a measure which is free from the pauperizing possibilities of the noncontributory pension scheme. Under this plan the savings of the people may be entrusted to the government, which will create an annuity fund. Except in case of disability, no annuity may begin before the age of 55, and in no circumstances can the payment be more than \$600 to one person or to a husband and wife. In case of death before the annuity matures all moneys are to be returned with interest at three per cent. Liberal provisions are made for payments by the contributor, who may remit at stated intervals or pay the whole amount at the age of 55. The annuities are not transferable and are not subject to seizure. Under this law the thrifty may provide for a fairly adequate income in old age, with the assurance of safety and economical administration of the funds."

THE CAMPAIGN OF EDUCATION.

The temperance congress held recently at Saratoga Springs to celebrate the centennial of the earliest organized temperance society in the world, formed at Moreau, New York, was not a large assemblage but was very earnest. The delegates visited the hamlet of Moreau to unveil a tablet in honor of Dr. Billy James Clark, the society's founder. The convention, which in itself included representatives of all the organized bodies working for temperance reform in the United States, voted to request such bodies to make a practice of holding their national conventions—or at least national rallies—in Washington in the first week of December each year, for the sake of the effect upon Congress, which assembles annually in that week. The world-wide use of posters describing the deleterious effects of alcohol was urged—the impressive official posters of the municipality which appear on billboards throughout Paris, being cited as an example of the impressive effect of such appeals to the public conscience and intelligence. A distinguished committee, of which Dr. D. Stuart Dodge, president of the Presbyterian Board of Home Missions, is chairman, was named with instructions to investigate whether the National Temperance Society's publication plant in New York City could not in some way be made a joint publishing bureau representing all the temperance societies. Why should not the temperance workers of Canada also meet at the political capitals where legislatures are in progress?