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Manager and Editor.

OTTAWA, WEDNESDAY, FEB. 3, 1900.

Rev. Clarence McKinnon, B.D., of Winnipeg, who has just been called to St. James Square Church, Toronto, has been nominated for the chair of Systematic Theology in Pine Hill College, Halifax, N.S., by the Presbytery of St. John, N.B. All the presbyteries in the Maritime provinces have to be heard from and then the appointment is made by the College Board.

In these days of a scarcity of men for the ministry, it is refreshing to hear of a family in which the father and seven sons are all ministers of the Presbyterian church, while an eighth is studying for the same profession, and a daughter is a medical missionary in Egypt. Such is the unique record of the family of Rev. Dr. Corkey, of Londonderry, Ireland. Just think of one family all occupying pulpits in various parts of the world every Sabbath day, and the influence which thus radiates from the home in which they were brought up.

The Herald and Presbyter of Jan. 13 contains a familiar name and face. In speaking of Presbyterianism in St. Joseph, Missouri, a city of 119,000 population, it tells of the work of Oak Grove church, in one of the suburbs. Those familiar with the Red River country, now Manitoba, about 1870, will remember Mr. Whimster, who taught school in Kildonan, the cradle of Presbyterianism in the Northwest, and assisted Rev. Dr. Black in ministering to the Presbyterians of Kildonan and Winnipeg. Mr. Whimster is a native of Ontario, was educated at St. Mary's high school and Knox College, Toronto. From Manitoba he went to the United States, on account of failing health. The Herald and Presbyter says that under his care Oak Grove promises to become one of the leading churches of St. Joseph. His old-time friends in Canada will be pleased to hear of his success.

QUITE TOO EXACTING!

A congregation "out west" in the neighboring republic wants a minister. He must be "young, discreet, scholarly, sociable, pious, popular and magnetic, and must have a wife of similar qualities." The salary is not stated, but most likely it will run somewhere about \$800 or \$900 a year. Congregations on the look-out for all these good qualities in their minister, usually pay about that amount. At least they do so over here. No doubt when this discreet, scholarly, sociable, pious, popular, magnetic young man turns up some of the office-bearers will remind him that he must not be proud though he has such a handsome salary. Quite likely there will be a donation party at his house to spend the evening and leave a few things they could find no use for at home. While the party is going on, each of the women will manage to tell the minister's wife that SHE got it up. At the end of the year the donations will be counted out of the salary. Quite likely half the remainder will be made up by "sociables." The minister and his wife must attend, of course, if not, somebody might raise the cry that he is not "liked." Then he might die. Most sensible men would rather die than live on these terms.

CANADA'S NEXT GOVERNOR-GENERAL.

There is considerable speculation as to who will succeed to the Governor-Generalship of Canada when Lord Grey's term expires towards the close of the present year. Canada is entitled to have one of the best men the Mother Country can send, but it is not always easy to find the right man, who is willing to come; for acceptance of the position entails some sacrifices. We have had a succession of able men, and Lord Grey is not one of the least of these. The elevation of Sir John Sinclair, Lord Aberdeen's son-in-law, to the peerage has set tongues wagging. It is said that the purpose of his elevation is Premier Asquith's desire to have a member of the cabinet, who is in close touch with Scottish affairs, in the House of Lords. However, it is suggested that it is with a view to his appointment as Governor-General, Canada has not had many Presbyterians in this office. Lord Aberdeen was a Presbyterian. We presume Lord Sinclair is one. It is not necessarily so, but it may be one of his qualifications.

One of the reasons sometimes given for opposing prohibition is that the revenue derived from licenses would be lost, and direct taxation, or some other objectionable way of raising revenue, would have to be resorted to in order to make up the deficiency. The experience of Atlanta, Georgia, does not uphold this contention. In 1907, prior to prohibition, the revenue of the city was \$2,442,071. In 1908, under prohibition, it was \$2,663,084, an increase of \$241,013. Part of the increase came from an increase in the value of property, and part from a wise use of their incomes on the part of the people. They spent their money for what enriched them instead of on what could only do them harm.

REFORMING THE LORDS.

That a change is desirable in the constitution of the upper Houses of Parliament in both the Mother Country and Canada is evident. The trouble is that the consent of the body to be reformed is necessary, and this is difficult to obtain, especially if the change is in the direction of making their hold on office and its estate more precarious. But popular government demands a change, and it has to come. It is, however, largely the result of the persistence of the upper houses in opposing the popular will, expressed through the more representative chamber or in the press. In Great Britain the action of the Lords on the education bill will tend to hasten their reform.

The plan submitted by a committee, appointed on motion of Lord Rosebery, for the reform of the House of Lords is based partly on the plan now in operation for the peerages of Scotland and Ireland. Membership in the hereditary nobility of either of these kingdoms does not carry with it membership in the House of Lords. The Scotch peers elect certain of their own members to sit during a single parliament, the Irish peers do the same, but for life. The new plan proposes to unite the English, Scotch and Irish peers into one electoral body, which would choose 200 of its members to sit in the House of Lords until the next general election, when 200 would be again chosen, and so on with each parliament. In addition 200 would be chosen to sit without election—men who had shown real fitness for the office, acquired in the performance of other functions of government. These latter peers would be qualified by having held any of the following offices: Cabinet Minister, Viceroy of India, Governor-General of Canada, Governor-General of Australia, High Commissioner of South Africa or Lord Lieutenant of Ireland; or by having held for four years any of the following: Permanent head of any of the principal government departments, Governor, Lieutenant-Governor, Chief Commissioner or Political Resident of the first class in India, Governor of New Zealand, or the Cape of Good Hope or the Straits Settlement, or Ambassador. A peer who, before he became a peer, served for ten years in the House of Commons, and to those who have held certain other positions will also be entitled to sit in the House of Lords without election. In addition to these may be forty life peers, created at the rate of not more than four a year. Finally there would be ten bishops, the archbishops of Canterbury and York by right of office, and eight others elected by the bishops of the Church of England. The hereditary peers qualified by official service would number about 130, the life peers about 40, and the elective peers 200, or 370 in all.

It will be observed that the archbishops and bishops still retain their place. This is, we presume, because the church to which they belong is the established church in England. But is not one branch of the Presbyterian Church the established church in Scotland? Why should it not be equally entitled to have some of its dignitaries sit in the House of Lords?