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Did you ever pass a single day in which you spoke disparagingly of no one? Just make a 24 hours' test.

"In everything give thanks." Is this a larger order? But is it not self-evidently better to do that than concerning everything to grumble?

Some prayer meetings are discouraged by long and prosy prayers. Should there not be some training in public prayer of those who may be expected to take part in the mid-week meetings? And if so, how? at what period of life? and by whom?

Nine times out of ten you go to your work by the same street, or streets, and by the same side of the street, even though there may be several ways by which you could go. That's habit.

KEEPING AT IT.

Say not, the struggle naught availeth,
The labor and the wounds are vain.
The enemy faints not, nor faileth,
And as things have been they remain.
For while the tired waves, vainly breaking,

Seem here no painful inch to gain,
Far back through creeks and inlets making,
Comes silent flooding in the main.

Why do so many students think it conventionally "the thing" to play the rowdy, smashing lamps, carrying off gates, maltreating and sometimes mutilating fellow students? It will be all the better in the long run for such students if constables and magistrates do their duty. Are these college rows, and smashings, and fights, what parents stint themselves for?

The young man who is known to have signed the total abstinence pledge is apt to have fewer requests to drink than others. His reputation for total abstinence saves him from many a temptation.

MR. GANDIER'S VIEW.

"The need of the time is to arouse interest in the men. This the Laymen's Missionary Movement is doing," declared Rev. Alfred Gandier, pastor of St. James Square Presbyterian Church, Toronto, in discussing the new movement with a reporter of the Toronto News.

"I am in sympathy with the whole movement, right in this way. For years the women of the church have been interested, organized and educated. The Students' Volunteer Movement has taken hold of the students; the young peoples' forward movement has provided a sphere for the young people in missionary studies, but the strong men, the men of money who are a world force, this is moving them as nothing has yet done.

"No one can prophesy how far it will go, but it is bound to make a great change in the case of other centres. I believe that a large number of men will be found taking an interest in missions, and if they do that they are bound to be interested in every phase of Christian life. If they become broad-minded enough to labor for their fellow-men on the other side of the world they will become more serviceable to those about them."

THE WIDOW'S MITE.

Hon. S. H. Blake, K.C., is one of the ablest and most aggressive of the strong Christian men of Canada. At the big Massey Hall laymen's meeting last week, with Premier Whitney in the chair, Mr. Blake said he had been reading the newspapers and saw the accounts of railway kings, coal kings, silver kings, lumber kings, pulpwood kings, electric power kings, football kings, baseball kings, kings of the ring, kings of pleasure, kings of the hunt, kings of golf, kings of the race course, until he thought the city was wholly given to idolatry. There was no lack of money in the country, for in two bank statements last week he found one \$87,000,000 on deposit, and in the other \$23,000,000. The bank returns for the Dominion showed \$700,000,000 deposits. "If you go to some of these people who have a good deal of the devil in them and nothing else, although they sit in the front seats of the churches, they will say to you that it is the time for the widow's mite. They never finish the verse—which was all her living. Do you know how many automobiles there are in Toronto? There is \$2,500,000 invested in automobiles alone—kicking up such a dust. (Laughter.) It is the most unchristian form of locomotion there is. (Renewed laughter.) It makes me tired to hear these dear good unchristian friends talk of the widow's mite," declared the speaker.

The Philadelphia Westminster has the following:

The Duchess of Marlborough has been visiting American prisons. Recently she made an inspection of conditions in the Tombs. She is surprised at the difference between the treatment of prisoners here and in England. Abroad the prisoners have almost no privileges, and incarceration means penalty. Her companion raises the thought, is not England wiser than we? Would it not be better to make prison something to be dreaded? It might be well to teach the occupants of prisons that life there is not a holiday provided by the public, that precedes trials, or intervenes between them if there chance to be more than one."

SIGNIFICANT UTTERANCES.

Bishop Lacroix, of France, has always been loyal to the Republic, and in his preaching he was never afraid to tell the people that religious profession and religious observance must be accompanied by right conduct. When the law separating church and state came into force in France he organized his priests as an association, and the Government was ready to hand over Church property to it, but Rome disallowed the arrangement. The following from his parting address to his clergy sheds a flood of light on the situation. "Let me tell you with the most ardent conviction, if not with eloquence, that it is idle to hope for the return of those 'lappier' times, as some consider them, when the priest exercised a sort of pious dictatorship over his flock, who attached a blind faith to his words. Those times are past, and it is probable that they will never return to France. . . . the priest cannot and must not teach only by way of authority. There has been a radical change in the intellectual habits of our contemporaries; they will no longer be treated as children; they insist on being treated as men. In the profound words of the philosopher, De Bonald, one can guide children by reason of one's authority, but men will allow themselves to be guided only by the authority of reason. Henceforth, the priest must combine with his capacity as minister of God the prestige and the influence which are given by a good education and a solid intellectual culture, and also that straightness of character which is regarded today as the chief of social virtues." This deliverance marks the development of a deep and wide-spread revolt against the domineering autocratic claims of the Papacy.

MACAO MISSION.

In pursuance of an appeal from the Assembly's treasurer for funds for the "Macao Mission;" and in view of letters from the field telling of widening opportunities and whitening harvests, with the recent increase of our missionary representatives there, now nine in all, and as many native workers; furthermore this year being the 100th anniversary of pioneer missionary Morrison's arrival at Macao, the hope is that all our Chinese Sunday schools will as soon as may be, turn in the year's offerings, on which this mission has depended for its maintenance mainly heretofore. Let these collections be sent in full, also augmenting them if possible on Christmas Sunday, or at least prior to February 29, by a "Centennial" Thankoffering in which all shall share, teachers, scholars and friends of the cause, all to be sent to Rev. Dr. Somerville, Confederation Life Building, Toronto, for the "Macao Mission."

J. C. THOMSON,
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Montreal.

WISELY PLANNED.

"Christmas comes but once a year,"
"Twas wisdom that so planned it;
If it came oftener, we fear
No pocketbook could stand it.

—Boston Courier.