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OTTAWA, WEDNESDAY, FEB. 13, 1907

The thirty-sixth annual report of the Dominion Bank, which appears on the last page of this issue, must be a most gratifying exhibit for the stock-holders. It sets forth the results of another year's business of this well-managed institution; and shows what can be achieved by care and ability in the handling of large sums of money. The old directors were re-elected, with E. B. Osler, M.P., president.

The sneering remark is often heard: The "call" with the promise of a larger salary is always successful; but the statement is quite untrue, as may be seen every month in the year. We alluded to a case in point last week; and the Citizen has the following on the same subject: In declining the call of Knox Presbyterian church, Toronto, as associate pastor with Rev. A. B. Winchester, Rev. W. A. McIlroy, of the Stewarton church, this city, has resisted a temptation to which many a clergyman would have yielded. It was extremely flattering to him to be called to what gives promise of being the finest church in the synod of Toronto, and must serve to confirm the local congregation in the opinion that it was fortunate in having secured his services at a critical hour in the history of that church. While possessing rare gifts that will be sought after by other churches in coming years, Mr. McIlroy has demonstrated the possession of a sound judgement which enables him to discern the path of duty and the courage to pursue it in the presence of great difficulties. Ottawa Presbyterians would have suffered a distinct loss had Toronto succeeded in its quest.

Censure and criticism never hurt anybody—if true, they show a man his weak points and forewarn him against failure and trouble; if false, they can not hurt him unless he is wanting in character.—Gladstone.

THE DOMINION PRESBYTERIAN.

DR. J. G. PATON.

The Chicago Interior prints on its first page a picture of Dr. J. G. Paton, the famous missionary who died near the close of January. This greatest missionary which Presbyterian Scotland brought forth in his generation,—excepting Livingstone alone,—the typical mission hero of our times in the eyes of the universal church, lived his eighty-two years to such tremendous effect that scarcely any part of the world has failed to feel some measure of his influence. Dr. Paton was born near Dumfries, Scotland, in May, 1824. After finishing his education in Glasgow University, he spent ten years as a lay mission worker in the city of Glasgow. In 1858 he was ordained and sailed for the New Hebrides in the far South Pacific. He was first located on the already partly evangelized island of Aneitium. In 1866 he was chosen to plant a mission on fierce and utterly benighted Aniwa. It was here that the famous mission well proved such an effective evangelizing agent. Dr. Paton dug the well himself while noisy natives gathering around derided the folly of the white man who supposed that he could bring rain up out of the ground. Realizing that failure to obtain water would be fatal, he mingled his work with mighty prayer for a spring. At length a copious stream gushed forth from the coral rock. The amazed natives accepted it as a miracle and became forthwith most tractable to Dr. Paton's teaching. In eight years the whole population was consistently Christian. Then Dr. Paton undertook the still more dangerous island of Tanna. Years of continual peril and inconceivable hardship he endured with unflinching faith, and in the end had still greater victory there. Tanna is to-day known in mission circles as "the lighthouse of the South Pacific." In 1889 Dr. Paton published his autobiography, which is doubtless the most brilliant missionary book ever written. Its immense sale in England and America, as well as the doctor's visits to both lands, have made his name familiar in all English-speaking households which have any knowledge whatever of the progress of the kingdom of light. About ten years ago the veteran retired from active missionary service, and gave up his final days to preaching and lecturing in the churches of Australia, begging them to do their duty for the vast populations of heathen occupying the islands that lie so near to their doors.

The report of the Text Book Commission was laid on the table of the Ontario Legislature last week. It makes many important recommendations. For years, it says, the people have been paying too much for the text books in use by their children in the high and public schools. The commissioners conclude that very much is to be said for a system of free text books. There is a marked tendency in all progressive communities on this continent to adopt this plan, and in no case in which this has been done has the old system been reverted to. The report says that it would be a decided advantage in the newer and more sparsely populated parts of Ontario, and a start might be made by supplying text books at cost price to all school boards, this to be followed later by free grants to all rural schools.

THE NINETEENTH CENTURY AND AFTER.

The January number of this periodical (The Leonard Scott Publication Co., New York), contains a large number of important and timely articles. E. N. Bennett, M.P., discusses Prohibition in Maine, under the title "A Temperance Town." Wilfrid Ward defends the Pope's action in the French crisis. A valuable contribution is The Education Bill of 1906, and The Future of Popular Education, by Hon. Stanley of Alderley. This article is by one who is a liberal in sympathy, and who has a clear grasp of the situation; at least that is the inference we draw from the way in which he writes. His view seems to be that the Anglicans have wrecked the Bill, but that they will not get as good terms in the future.

"How the present government will deal with the Education Question is for them to decide. Much may be done, much should be done by a resolute Administration; but the forces which carried the measure through the Commons, the unprecedented vote which rejected the Lord's Amendment by nearly four to one, show that within a very short time National education must be taken entirely out of the hands of ecclesiastical bodies and made definitely and completely, a part of the lay municipal action of the people. The Anglicans seem to have a choice between something like the defeated Bill or the complete secularization of the schools. "If the denominations protest against the admission of any municipal Bible teaching, they have a right to oppose the principle of a state church applied to the communal schools, and Liberals should be glad to take them at their word and get rid of all state churches, whether for the whole nation, and for all ages, or limited to children in the day schools. But if Anglicans really desire Bible teaching to go on the state should not continue neutral as before, and the local authorities have the same discretion as they now have."

At the present time ecclesiastical affairs are very much to the front. The controversy between the Vatican and the French Government still continues, and it does not seem to be easy to arrange a compromise on the question of church property. The French Catholics might arrange it if left to themselves; but between the Pope and the Government they are in a tight place. The opinions we read in this country are mostly in favor of the Papal demands. Of course Roman Catholics have many representatives on this side of the Atlantic who are willing to act as spokesmen for their party; and Protestants feel that they are not directly concerned in the matter.

The editor of the Open Court has done well, then, to publish in that magazine the speech of M. Briand, the member of the French Government who is most directly involved. Those who are studying this subject carefully will be glad to get a first hand statement of the government's position. There is a general impression that the Government's action is an attack upon religion, and it is quite true that some of the members appear to be sceptics; but the Prime Minister mentions that their action is not anti-religious; it is not even anti-Catholic; but simply and solely anti-clerical. This is surely worth consideration and examination.