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THE DOMINION PRESBYTERIAN

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, OCT. 24, 1906.

It is announced that Mr. John Charlton has given Queen's University \$50,000 to endow a Moral Philosophy chair. We wonder if there are not a number of wealthy Presbyterians who will contribute in a like liberal manner to the endowment fund of the university?

Perhaps one of the most uncomfortable habits a chairman can have, is that of referring to, and endeavoring to explain, the reason why the attendance is not larger. It never makes things any better; usually it acts like a wet blanket. If the audience be small, those present know it without being reminded; while those who caused it to be small, namely, the absentees, are not present to be rebuked. Apologizing, like nagging, is usually as the Emperor William would say, "tactless."

In connection with recent banking and insurance disclosures, much attention has been directed to directors who do not direct some of them, it is pointed out, and very elderly men, with too many irons in the fire to look after what the managers are doing in their name. They are often simply "guinea-pigs," that is, persons who get themselves on this and that directorate for the sake for the comfortable fee which goes with attendance at directors' meetings. The mere "guinea-pig" ought to go.

In view of the decision of Knox college authorities to sell the present property on Spadina Avenue and rebuild in Queen's Park. The Toronto News urges the city to buy the four-acre circle for a park. Our contemporary says, "No more perfect park site can be found in the city. It is in close proximity to a large and important residential district now unprovided with a single breathing spot. Every cent spent on its beautification would 'show,' and would aid in advertising Toronto, for Spadina Avenue is destined to become one of the most important thoroughfares of the city."

THANKSGIVING SERVICES.

The question has been raised whether the setting apart of one week-day annually as Thanksgiving Day, accomplishes any specific religious end, seeing that on the average only a handful of the ordinary worshippers attend the services. Our own opinion is, it would be more helpful to hold an annual Thanksgiving service on the Sabbath, when the mass of the great church-going public at least would be reached. But we would have it a real Thanksgiving Service, in which Psalm and Scripture and sermon should be redolent only of Thanksgiving. Not a nagging service; not a service revolving around a catalogue of happenings of the year throughout the world; nor a day devoted to a scolding match against society at large.

A Thanksgiving Day service should be what its name implies; otherwise, people are being called together under false pretences. There are many things in the course of fifty-two Sabbaths needing to be dealt with by a minister, but there is a proper time for all things, and the proper time to look for a service of an exclusively thanksgiving character is surely Thanksgiving Day.

Even if the present unsatisfactory and slightly observed Thanksgiving Day, set apart by the Dominion Government, continues to be observed, it would be well to have it supplemented by the higher church courts of the various denominations, by appointing the Sabbath nearest the Government day for a real Thanksgiving service such as would reach the bulk of the people. The present Thanksgiving Day finds the people everywhere but at church.

A missionary who has been twenty-two years in China (Rev. C. G. Spangman, of England) gives a very encouraging view of the mission work there and its results as follows: "Churches are springing up all over China; idolatry has been largely abandoned; throughout the empire temples are being turned into public schools, in which for the most part Sunday is observed as a day of rest; there is a widespread feeling that the Christian Scriptures claim and deserve reverent study, and the name of Christ is mentioned with deep respect. Missionaries, whose one ambition has been to make Christ known to the people, often find themselves honored by the higher officials. The present awakening in China is very largely the outcome of the widespread evangelization of the last century, and the multitudes in China are now looking for guidance to the churches in their midst. This indicates that the main work of the missionary must henceforth be to train and guide the Chinese worker. To-day we need fully equipped Chinese pastors and evangelists, schoolmasters and teachers and teachers, doctors and nurses. This means thorough training of men and women for the various departments, and this again presupposes a good system of primary and secondary education for the children. Funds for this purpose are greatly needed."

THE GWALIOR PRESBYTERIAN MISSION.

(By Anna Ross, formerly of Brucefield.)

For the greater part of May and June Dr. and Mrs. Wilkie, at the invitation of an old missionary friend, were up among the cool breezes of the "everlasting hills," which reared their snowy heads 17,000 feet above them, while the slopes and plains and rushing rivers stretched nearly 8,000 feet below them. Here, in the hill station of Dalhousie, Dr. Wilkie acted as chaplain to a regiment of soldiers, and had time to draw a good many deep breaths of the bracing mountain air. Mrs. Wilkie suffered much of the time from an attack of fever which she had carried up out of the intense heat of Jhansi. But she lingered among the mountains a month behind her husband, and both report to have gained greatly from the refreshing change.

The famine of last year is now a thing of the past, for ample and continuous rains have clothed the fields with crops, and filled the wells and tanks as they have not been filled for years. This is matter of great gratitude. But the helping hand held out by many kind friends in Canada toward the sufferers of last season has been much blessed. From 125 to 150 persons have been rescued from starvation, and maintained for nearly six months under constant Christian kindness and instruction while doing such work as they were able to do. Many of these will forever bless God for the famine, for they have learned to understand the Gospel of love as taught not only by words, but by deeds, which is a very telling method of teaching. These poor people were maintained at a cost of \$465. Most of them are now strong and well and able to work as coolies, though a few have not gained sufficiently for that, and are still under care, working according to strength, but fed with a view to recovery.

Those who would like to follow the course of this Mission should mark the name of Mr. James Taylor. He is proving a unique and very valuable helper. His mother was a native, but his father was a Scotchman. When he first presented himself before our Mission as a Christian worker, he was not accepted. He seemed so meek, so utterly lacking in self-assertion, that Dr. Wilkie could not believe he possessed vim enough to do aggressive work in that new and very hard field. Some of his native helpers, however, told him that they thought he would find Taylor to be a stronger man than he appeared, and advised a month's trial. The month's trial has lengthened out now to nearly a year. His salary has risen to \$7 per month, and on this he supports himself and his little boy, and indulges in incessant deeds of mercy to the poor and needy. It has been found necessary to pay him in very small instalments, or his money would all be spent on the sufferers around him, and he would cheerfully suffer himself.

During the famine, he was always on the lookout for the worst cases, and took hold of some that were, according to Dr. Wilkie's impression, past hope of recovery. But he did not lose one case. His method of treatment was original. Having noticed that Palestine was described in the Bible as a land flowing with milk and honey, he inferred that there must be peculiar excellence in these two articles of diet. So he plied his patients during the dangerous stage with milk and with the crude village honey, and his success was an astonishment to all.

Taylor is established at a village called Khailer, about four miles out of Jhansi. Here, with the help of his famine sufferers, he has built a nice native house with two rooms and a wide verandah, which does duty as church and manse and a good many other things