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OTTAWA, WEDNESDAY, APR. 17, 1907.

Rev. Gavin Lang has been almost 25 years pastor of the West Parish church, Inverness. The semi-jubilee is to be celebrated by his people. Mr. Lang was at one time minister of St. Andrew's church, Montreal.

The Canadian Auxiliary to the Zenana Bible and Medical Mission has been for some time anxious that a deputation should be sent to Canada from the parent Society. The Canadian Committee is rejoiced to be able to state that this desire has met with the approval of the friends in London, England, and that, all being well, the Rev. A. R. and Mrs. Cavalier will reach Ottawa on 29th instant. Mr. and Mrs. Cavalier were for many years missionaries at Tinnivelly, India. Mr. Cavalier is the Secretary in London, England, of the Zenana Bible and Medical Mission. Both Mr. and Mrs. Cavalier will be able to give much useful information as to the work and its progress to the many friends who are showing a wide-spread and increasing interest on this continent.

The Christian Advocate says: "The religious press is having a hard fight to hold its own against the tendency of the people even in country places to depend for their periodical reading upon the daily papers." But a moment of sober thought ought to settle that question. The religious paper goes into the homes carrying the news from the firing line of the aggressive march of the hosts of Immanuel, and also goes, unfolding the lessons that save the unsaved, sanctify the saint, comfort the bereaved and point out the path of duty in all the hours that go by. The daily press does not do this and does not profess to do this. Yet all this is of paramount importance. We hold that no head of a family can afford in view of the noxious literature that is scattered abroad to fail to have the weekly visits of Church papers in his home.

### THE THAW CASE.

Now that the Thaw murder case has resulted in a disagreement of the jury, we may be permitted to renew our protest against many of the daily newspapers for having given so much space to the proceedings. No doubt, as in the publication of all such cases, there is a modicum of underlying warning, and an indirect preaching of the doctrine, "Be sure your sin will find you out." Granting all that, it is still true that the spreading broadcast of all these sensational records of riotous debauchery must have soiled many thousands of minds. There is no legitimate excuse for bringing the odors of the cess-pools of society into the homes of the people by means of the newspaper press.

It is difficult to say just what is the most outstanding lesson of the long trial. At first sight it is a terrible indictment of the luxuriously voluptuous fast set of idle rich people in New York. It would be rash to bring wholesale charges against society in the United States; yet the general system, for example, of cheap and easy divorces in the great Republic, cannot be held up for imitation by Canada. Our neighbors have lapsed a long way from that simple life in which alone there seems to be moral safety.

The elderly man in this case who was shot makes a pitiful spectacle of advanced years given up to an odious style of life. As for the young man, Thaw, there is nothing to indicate he was ever subjected to anything like wholesome parental discipline; and to be perfectly fair, it is not an easy matter for any young man unfortunate enough to have a rich father and a yielding mother to obtain the advantages of discipline in his early years.

Perhaps the biggest lesson, after all, is an old one, namely the necessity for every possible care in the upbringing of children—training them, by example and precept, not for "pleasure," but for God and duty.

The prohibition outlook in the United States—that is, prohibition as defined by local option laws—is making steady progress in that country. The prohibition area is every year becoming larger. The Union Signal, in reviewing the situation, says: "It would seem that the legislatures, Congress and the courts, are joining hands with the church to abolish from our civilization this monster of horrors. There is now no day that prohibition territory is not on the increase, and no day when saloon territory is not on the decrease. We are facing toward the sunrise. The fullness of the time is here, and the moral forces, led on by the church of Jesus Christ, are moving toward the speediest repression and the ultimate suppression of this criminal traffic. Let all hearts rejoice, and all hands to the conflict." There can be no doubt about the growth of public sentiment against the saloon and the hotel bar. What the Christian and temperance people should do is to promote vigorous enforcement of existing laws and at the same time strive for more stringent repression of the traffic. The battle can only be won step by step.

### GIVE FREELY TO MISSIONS.

Does it pay Christian people to give liberally to foreign missions? It does. At a dinner in New York in connection with the "Haystack" centennial celebration, one of the speakers, referring to his own experience on the mission field and from acquaintance with the mission work in his own church, the United Presbyterian, testified to the stimulus given to the spiritual activity and benevolence of that church by the appeal of their missionaries in India for such an increase of workers—more than one hundred—as would give a missionary for each 25,000 of the population in their field. He stated that the response of the home church had not only led to the doubling of contributions for foreign missions, but to a marked advance in support of home missions, and in students and gifts for their educational institutions. This is a very satisfactory reply to the views of people who attempt to justify small givings to foreign missions because of the alleged necessities of their own congregations. Such a view is as selfish as the policy is short-sighted. The churches which give freely to missions rarely have trouble in providing money for their local necessities. The churches which starve the mission schemes are the ones which have the greatest difficulty in "making ends meet." Here is the Scripture authority for such a view: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The fact is, the missionary church is the living church; the dead church is the one that takes no stock in mission enterprises. And if you want the argument clinched beyond peradventure, read Malachi 4: 8, 9 and 10.

### CHRISTIAN SCIENTISTS.

Mark Twain has written a book on the sect of Mrs. Mary Eddy, which, although spiced with humor, is a serious attack on the delusion of Mrs. Eddy's system. "Christian Science" is now a Church (sect rather), with 663 congregations, and Mrs. Eddy "charters a new one every four days." It is a Church built on the doctrine that there is no such thing as matter, that "disease" is a figment of the imagination, a mere idea of something attaching to a purely mythical body, and that if you can get rid of the idea of matter the imaginary disease goes with it. Christian Science refuses to recognize disease at all. If you have cholera, or typhoid, or gout, or break your bones, and gash your flesh by tumbling down a precipice, or getting mixed up in a motor-car accident, your pains and injuries are only "claims to be disease." But although Mrs. Eddy declares there is no reality in the body, and no reality in disease, Mark Twain says the Christian Science healers, when called in, insist upon real and very substantial fees in money, whereby a vast fortune has been amassed. After showing up the folly and fraud of it all, Mark concludes thus—characteristically—"However, such is the human race. Often it does seem such a pity that Noah and his party did not miss the boat."