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THE DOMINION PRESBYTERIAN.

P.O. Drawer 1070, Ottawa

J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Feb. 3 1904.

The subscriber who remitted from Toronto on Monday will oblige by furnishing name.

The movement for the reduction of saloon and ship licenses in Ottawa is a commendable one. But more important even, in our opinion, would be a determined effort in behalf of a better observance of the law as to selling within prohibited hours and on the Lord's Day. Ottawa has an unenviable reputation abroad for its "open door" for the traffic—Sundays and week days, early and late. Cannot Mayor Ellis and our new council make a record for themselves in this connection? and earn the gratitude of all law-abiding citizens.

GOOD WORK WELL DONE.

"The Lord's Day Advocate" for January is an excellent number of an admirable little monthly, the joint editors being Rev. J. G. Shearer, B. A., and Rev. T. Albert Moore, the first named a Presbyterian, Mr. Moore a Methodist. They are a good team. A pleasing feature is the testimony given by labor leaders in favor of restricting work to six days a week. Still more gratifying are the friendly letters of co-operation quoted from the leaders of the Roman Catholic church in Canada and the United States. In conducting this movement one must do so with large views, avoiding advocacy of that which is unreasonable and impracticable. Mr. Shearer and Mr. Moore seem to be men eminently qualified to combine vigor with tact. Christian men and women can help in a negative way by not taking railway journeys on the Lord's Day, and in other ways where example tells. A method of positive assistance would be the sending of financial help to Treasurer J. C. Gopp 133 Confederation Building, Toronto.

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USES OF CHURCH GOING.

Yes, there are some things to be said in favor of the habit of going to church.

Dirty and degradation are in infinity. On the other hand cleanliness does seem to fit in with Godliness, so the weekly opportunity to put on one's best garments, clean and wholesome "to go up thither," contributes to personal self-respect. The manual toiler, covered it may be throughout the week with honest grime, feels he now has the leisure—the right, the opportunity to give his body a rest while his mind does a little thinking and the faculties of the soul are called into exercise.

There is the singing, an art kept in use mainly by the Sabbath services. The words of psalms and hymns repeat themselves through the week, leaving behind a sediment rich and fruitful.

There is the re-reading of Scripture, to many the only reading of Scripture they get. To fasten to the Scriptures is to receive unconsciously lessons in literature, and in the art of strong, simple, noble expression; and to be brought face to face with the deepest and highest things.

There is public prayer—useful in this respect, among others, that it recognizes community and brotherhood in supplication as opposed to an exclusive individualism. It is useful, too, in widening our view of prayer. We are so apt in our habitual praying in private to be personal, perhaps even selfish, in our thanks and our requests!

We have said nothing respecting instruction and exhortation from the pulpit; the importance of which Presbyterians are least likely to undervalue; our object at this time being rather to emphasize the general uses of church-going, even apart from direct preaching of the word.

ARE CANADIANS BUMPTIOUS?

"Lally Bernard," in a recent letter from England, speaks of some Canadians who go over to Britain expecting to overturn, in a month, opinions and usages the growth of generations if not of centuries, and advises them to exercise their bumptiousness in moderation. The advice is sound, and might be extended to some in Canada whose patriotic zeal is not always according to knowledge. A young man or a young nation is none the worse for a measure of self-confidence; yet it is all the better for being founded on intelligent grounds. The Creator has given mother-love and love of country to every nationality—as much to Chinese as to Canadians. We in Canada do seem to have many special reasons for loving and prizing our country; but we would rather have that feeling the outgrowth of thoughtful, reflective conviction than of mere national bumptiousness.

There are few things more fearful and wonderful than the "Society" columns in some Canadian newspapers. This person had an afternoon tea; that one had a dinner of twelve covers; another had a card party; another gave something else; so and so was dressed as follows; and the like. One wonders how sensible journalists can print such rubbish, setting up a few snobbish idlers and accidental people as entitled to receive social homage even in newspapers, thus creating false and demoralizing standards.

STATE OF THE FUNDS.

R. v. Dr. Warden writes: In the first column of the following statement are given the receipts to 31st January, 1903, in the second column the receipts to 31st January, 1904 and in third column, the amount required to be received during the month of February.

	1903	1904	Still required
Home Missions.....	\$64,733.62	\$67,550.61	\$62,047.79
Augmentation.....	11,667.00	9,394.13	20,765.87
Foreign Missions.....	22,977.31	51,510.88	68,514.19
French Evang. Ligation.....	11,792.85	9,762.07	12,577.63
Pointe aux Trembles.....	5,307.64	5,048.47	5,591.53
Mrs. W. A. G. Fund.....	5.34	4,634.52	10,245.48
Agod. Infirmary Fund.....	4,322.76	4,616.46	9,283.54
Assembly Fund.....	2,432.92	1,506.00	5,565.10
Knox College.....	2,040.45	2,054.02	9,945.98
Queen's College.....	836.83	1,110.25	4,389.72
Montreal Coll. go.....	1.3	1,314.27	3,683.73
Manitoba College.....	1,942.56	1,891.14	2,198.86

\$130,831.75 \$307,903.25

As will be seen from the above statement, the receipts for nearly all the schemes are less to this date than they were at the corresponding period last year. The Home Mission receipts are \$6,294 less, although the expenditure this year will be fully \$12,000 greater. The Augmentation Fund has thus far received \$1,773 less, although the expenditure will be \$5,000 greater. The Foreign Mission Fund is in a far from satisfactory condition. The receipts are \$1,687 less than last year and there is still required, to close the year without debt, \$68,514. The French Evangelization Fund is \$2,030, and the Pointe-aux-Trembles Fund \$299 short of the amounts received last year. The receipts for the Widows' & Orphans' Fund are fully ten per cent less than a year ago. The other funds are practically the same as last year with the exception of Knox College, the receipts for which are \$892 less than on the 1st of February, 1903.

It will be observed that although we are within one month of the close of the year, only \$130,831 have thus far been received, and, in order to close the year without debt, the sum of \$307,933 will require to be received during the month of February—an average of \$8,320 for every working day of the month. It is greatly to be regretted that the missionary funds are so late in coming in. Salaries and other expenses have to be met from month to month during the whole year, and almost the entire expenditure of the year incurred before one-third of the money has been received. It is therefore impossible for the Committees to regulate their expenditure by their income. Although it is difficult to estimate what the receipts for the month of February may be, it is feared that several of the funds will close the year with deficits of a greater or less amount. The books close promptly on the evening of Monday, 29th February. Will ministers kindly see that the contributions from their congregations have been forwarded.

An outstanding feature of the annual congregational meetings held last month was the unusual number of cases in which the minister's stipend was augmented. It is fitting that in the midst of abounding prosperity the increase of the pastor's income should not be forgotten.