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Manager and Editor.

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In the time of John Knox the General Assembly of the Church of Scotland provided that the head of a family, if he neglected family worship, should be reproved by the session, and if he did not amend should be debarred from the Lord's Supper.

If the same rule was to prevail now the number of communicants would be very much curtailed, for family worship is, we have cause to fear, greatly neglected.

The death is announced, in her ninety-third year, of Mrs. Blackie, widow of Professor John Stuart Blackie, the well-known and much loved Edinburgh professor, who passed away in 1895, at the age of 85. The professor and Mrs. Blackie were cousins, and their marriage was strongly opposed by her parents, but their consent was finally given to the inevitable, and few unions could have been happier. His favorite name for his wife was "Oke, the swift one," a name which clung to her until the end of their happy married life. Doubtless to her is largely due the success which came to Professor Blackie.

It is just a year since the St. Andrews Church, Toronto, was re-opened after structural changes had been made and the organ rebuilt, making the latter the largest in Canada and one of the largest and best in America. The success of the year has been beyond the expectations of the most sanguine. The church has been too small to hold the congregations which have assembled, particularly on Sunday evenings, attracted not only by the musical service but by the high type of preaching provided. But a considerable amount has yet to be raised to meet the cost of the improvements. The sum of \$18,000 is still required, of which \$7,000 is in subscriptions due during 1909, leaving \$11,000 to be provided. With its accustomed liberality this amount will doubtless be raised by the congregation with little difficulty. St. Andrews is doing a work in Toronto which no other church is in a position to undertake.

SYSTEMATIC MISSION HELP.

At a meeting of the Interdenominational Committees of the Laymen's Missionary Movement held at various places in Canada recently, two of the principal suggestions which were unanimously agreed upon at the conferences conducted by J. Campbell White on Methods of increasing interest in Home and Foreign Missions, were the following: (1) the formation of a Laymen's Missionary Committee in every Congregation; and (2) the promotion of the weekly envelope for Missions.

This Laymen's Committee in the congregation, it was agreed, should not be constituted through complimentary nominations, but should be composed of men who are really interested in Missions. It was agreed that the Minister should always be a member of this Committee, though preferably not its Chairman. It was also agreed that the duties of the said committee should be educational as well as financial, and it was pointed out that the great need from the educational point of view was really information rather than exhortation. To this end, the conference took the view that the laymen could materially assist in presenting the needed information at monthly or other intervals, at mid-week meetings, or other suitable occasions. Mr. Campbell White made the suggestion that a particular layman should be requested to make a particular missionary country his own, rather than that any one layman should deal imperfectly and superficially in all.

We may say that great stress was laid on the promotion of the weekly envelope system for Missions, experience having shown that the systematic moderate givings of the mass of the average people of our Church, make a better financial basis than the expectation of large givings from a limited number of persons.

LIVELY TIMES IN BRITAIN.

In Great Britain things political, moral and social are very closely intermingled, as indeed fundamentally they are everywhere. The British House of Commons has by large majorities passed two measures of the highest importance, namely, the Licensing Bill, and the Education Bill. These measures, adopted by the people's House after months of committee-work and other means of discussion, are antagonized by the non-elective and by so much irresponsible House of Lords. By a large majority the Lords have thrown out the Licensing Bill. The bill sent up by the Commons by no means comes up to the temperance sentiment of Canada; but such as the measure is, there are too many brewers in the "beverage" to permit its passage by the Lords. It is satisfactory to observe the Anglican bishops in the Upper House ranged themselves with the Free Churches on the side of moral reform and social progress; one of the best speeches for the bill was made by the Bishop of London, whose recent visit to Canada is a bright memory. One moral for Canada is to clip the wings of the liquor traffic before it attains the defiant political and social strength so flauntingly displayed in Great Britain. The moral for Great Britain is the need of teaching their place both to the liquor traffic and to the House of Lords.

DENOMINATIONAL COLLEGES.

In view of the discussion concerning the relation of Queen's and the Church, the following extract from an article in "The Nation" will be of interest, as it gives the views of an expert who speaks on the merits of the question and not merely from the point of view of the Carnegie Foundation:

"The Relations of Christian Denominations to Colleges," a paper which President Henry S. Pritchett of the Carnegie Foundation read before the Conference on Education of the Methodist Episcopal Church South, has been published in the "Educational Review" for October, and as now reprinted in a pamphlet. The discussion is very suggestive, not only as indicating the reasons why the Carnegie Foundation refuses to aid sectarian institutions, but also as throwing light on large tendencies in higher education. Here, as in his various reports, President Pritchett speaks with candor and courage, and he makes it clear that the whole influence of the Foundation is to be thrown on the side of truthfulness and the highest ideals in education. No one who is familiar with the facts can deny Mr. Pritchett's statement:

"No publications, unless they be those of life insurance companies, have been more misleading than American college catalogues. If any man doubts this, let him visit a number of colleges and compare the claims of the catalogues with the realities."

To make the realities measure up to the claims and to make both what they should be, is the end to which Mr. Pritchett devotes his argument.

He does not for a moment intimate that a denomination may not consistently maintain a college; all he asks is that such relations shall be open and consistent. A church may hold that "in order to carry out its legitimate work and advance its cause, it must control and direct a certain number of institutions of higher learning in which men may grow up trained in its ideals and devoted to its service." Secondly, a church may conduct colleges "on the ground of its fitness and efficiency as an educational agency." There is one other relation:

"A Christian organization may take the position that all colleges and universities, doing influential agencies for moral and religious influence, and, therefore, the Church will seek by friendly co-operation, by sympathetic fellowship, by Christian activity, to make itself a religious influence in all institutions of higher learning without assuming their control or support."

The first conception of the college as an agency for advancing the work of the Church is, as Mr. Pritchett notes, "clear cut and consistent." But the difficulties of that method are increasing year by year. The denominational colleges established a century ago or even fifty years ago, needed no large and no elaborate apparatus in the way of dormitories, laboratories, and libraries, in order to compete with other institutions of higher learning. A college was not quite so simple a thing as Mark Hopkins on one end of the log and a student on the other; but, after all, the definition was not so wide of the mark. But if any one wants a striking object lesson let him turn to the West. The Mississippi Valley is filled with struggling denominational colleges. Three or four decades ago, they held their heads up with the best in their region, but now they are completely overshadowed. But few of them can begin to compete with the great State universities either in quality of teaching or material equipment. The better teachers and the brighter and more ambitious youths are inevitably drawn to the universities and the feeble colleges fall farther and farther behind in the race. Thus the denominations are not getting first rate men from their own institutions, which, therefore, no