

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

Terms: One year (50 issues) in advance, \$1.50.

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Sample copies sent upon application.

Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P. O. Drawer 563, Ottawa.

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OTTAWA, WEDNESDAY, OCT. 30, 1907

The Permanent Peace Court project was adopted at The Hague Conference in plenary session, as well as a pronouncement in favor of obligatory arbitration in principle and a proposal limiting the collection by force of contraband debts.

Rudyard Kipling, says the Presbyterian Witness, has addressed attentive and admiring audiences in several Canadian cities. His theme has been practical. He has spoken with intense earnestness on the duty of doing all we can to fulfill the great destiny of Canada and the Empire. His utterances in regard to immigration have been sane, and worthy of his British heart.

The unique position that ministers occupy for settling industrial disputes has received another illustration in Paris, where a misunderstanding last week led to 800 of the woollen mills employees stopping work. When matters were ripe for it the Presbyterian minister called the other ministers of the town together, and in a few days a proposal made by them was accepted by both parties and work was resumed on a clear understanding as to the future.

Rev. Gavin Lang, of Inverness, is to be presented with a testimonial on the attainment of his semi-jubilee as the minister of the West Parish Church. Mr. Lang will be remembered by many of our readers as the minister of St. Andrew's church, Montreal, at the time of the Union of 1875. He managed to keep the congregation out of the union, and shortly after left Canada for Scotland. His brother, Dr. Marshall Lang, was for many years minister of the Barony Church, Glasgow, but is now Principal of Aberdeen University. A son of Principal Lang is a bishop in the Anglican Church.

THANKSGIVING DAY.

Once in the year our Government sets aside one day for a general recognition of God's goodness and guidance in the past twelve months. This day is variously observed; there are many to whom it seems to be a mere holiday; in some places the "union" services show a strong enthusiasm while in others the name is the strongest and most dignified thing.

The spirit of Thanksgiving Day with its worship of mingled humiliation and gratitude is in harmony with the best religious thought in all times and nations. The expressions which it ought to call forth clothes itself naturally in the language of palmists and prophets.

It is good to acknowledge that the lines are fallen unto us in pleasant places and that we have a goodly heritage.

It is good, also, to be reminded that all our sustenance and inspiration comes from the Most High lest in the hour of our small success and shallow pride, we forget His great mercy that endureth forever. Thus Christians of all shades of opinion and practice should accept the invitation to recognize the continued presence and help of the living God who is Lord of all the earth.

This particular day at this season of the year comes to us from the pioneer days of this continent; from stout-hearted Puritans who did their work surrounded by all kinds of perils. There is in some respect a more thrilling heroic period than ours, but that may only mean that our dangers are more subtle and insidious than theirs. It is well known that in the past, both to the national and the individual life, the dangers of prosperity have been the greatest.

This year also there is much cause for gratitude, although we must not, as a matter of course, count on abundant overflowing harvest; both in the East and the West these natural conditions have been on the whole less favorable than in the past few years. It has not yet amounted to national or wide spread disaster but there has been sufficient failure to remind men that prudence in the management of their resources is still needed, and that they must not recklessly discount their future. That reminder is not superfluous, and we trust it will not be in vain. Canada is in danger of being invaded by the fierce commercial speculation that rages in the United States, and we all need to be constantly reminded that life rests not on mere commercial tricks but on the earth and the products of the soil. It is because God in Nature gives us such a good foundation that we are able to live to build homes and civilized communities.

The basis of our life, then, is twofold, physical, resting upon mother earth; or on that living nature through which God constantly manifests His presence. Here it is good to recognize our dependence on the Divine, so that these products are regarded as gracious gifts for the highest uses, and not merely as counters in our great game of commercial gambling. Then there is the moral basis; this means that the real life of the Nation rests on the

purity of the home and the integrity of the individual character. We have had in our political and social life sad reminders that there is still danger in this direction. Though we are a professedly Christian people with great traditions behind us, the warnings of the ancient prophets are needed as much as ever. In these days we have a right to demand honesty and decency, not only from public men, but from all men and our representative men ought to be; representative in the highest sense. If political corruption is to be banished every honest citizen must feel a share of the responsibility. If we cannot keep gross dishonesty out of public life, then we must confess, that to this extent at least, our Christianity is a failure; and our day of Thanksgiving must have in it an element of humiliation, of penitence and prayer, as well as of gratitude and hope.

WHAT A WOMAN DOCTOR CAN DO.

Advice to women physicians was given recently by Professor Osler when distributing prizes at the London School of Medicine for Women. He pointed out that four avenues of usefulness were open to women who had studied medicine. We quote a report from The British Medical Journal (London, July 13). Says this paper:

"The first, which he commended to those who had a liking for science, was work in connection with the scientific branches of medicine. There were many women specially adapted for working at the highest problems of scientific medicine, and a great deal of the best work in bacteriology, in histology, and in many departments of pathology was being done at the present time by women. The second line of work which women could very well follow was in connection with institutions, especially asylums for the insane. Throughout the United States there were at the present time many women physicians doing excellent work in asylums. The third sphere of activity for women was general practise. Though it was a hard life, there were many women who were very successful in general practise, and able to meet worry, care, and trouble, and the daily anxieties and annoyances incidental to practise. Women were especially adapted for dealing with the diseases of women and children, but the difficulty in that connection was the mistrust and distrust of women for women; an important duty for the students he addressed was so to conduct their lives that every woman would have trust in them. When a paternal government instituted a proper system of school instruction it was the women who should carry out that work, and the filling of such positions by women would be of incalculable value to the community. The fourth field of work for women was India. Probably there was no place in the world where so much good could be done by women as in India. Those who decided to go there would perhaps live harder lives, but probably they would lead happier lives than those who remained in this country. He urged those who had the desire, to go out to India and help their unfortunate sisters there. Professor Osler concluded by advising the students to accept as their philosophy of life that they were in the world, not to get what they could out of it, but to do what they could for the happiness of others."

In dealing with this subject Professor Osler might have included Canada as a field in which many women enter the medical profession. As medical missionaries women do a noble work, doing what they can for the good of others and for the glory of God. Many also find fitting positions in public institutions; while not a few go into general practice.