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OTTAWA, WEDNESDAY, NOV. 18, 1908

Three Rivers, says the Montreal Wis-
ness, is rising rapidly from her ashes
in vastly improved form. Her new build-
ings going up are almost without ex-
ception three stories in height, and many
of them will be handsome structures.
The streets throughout the newly built
portion will be wide and no signboards
will be allowed to stretch out over the
sidewalks.

The British Workman, Young Men,
and the Family Friend, all published by
the well-known firm of S. W. Partridge
& Co. of 8 and 9 Paternoster Row, Lon-
don, need no words of commendation at
our hands. These handsomely printed
monthlies should be welcome visitors in
thousands of Canadian homes. The
November issues, just to hand, are well
up to the mark in every respect.

In an article on "The Decay of the
Short Story" in the October number of
the Fortnightly Review, Mr. Edwin
Pugh takes the position that "of all
forms of literary art this is plainly one
of the most difficult," and most people
who have any knowledge of those maga-
zines which in these times are largely
given over to such a form of composi-
tion will agree with him that "the fairly
good short story is a far less common
thing than the very good set of verses.
The altogether excellent and admirable
short story is as rare as the perfect son-
net," he adds.

Some examples of tapestry, designed
by Sir E. Burne-Jones and Mr. J. H.
Dearle, are given in the October issue
of the Studio, illustrated by a number
of reproductions from the Holy Grail se-
ries, as well as examples of Biblical and
allegorical art. "Morocco as a Winter
Sketching ground"—the very name of
which suggests feasts of glorious color—
is attractively depicted by Mr. Robert E.
Groves, verbally and in sketch. The
other articles in this number of the
Studio are all of present interest and
profusely illustrated. Address the Studio,
44 Leicester Square, London, W.C.

REAL EMPIRE BUILDERS.

The Chicago Interior has had recently
a series of interesting special articles
"On the Far and Fertile Edge of Things
Canadian," from the pen of William
Chalmers Covert of Chicago. We omit
his glowing descriptions of the happy
harvest fields of the Great West, in or-
der to find room for what he says regard-
ing the "great underlying vital currents
of the higher life" which he says "one
touches here at every turn." Writing
from some point on the Canadian North-
ern Railway, he says:

"I saw the little trunk of a school-
teacher going into the remotest corner
of a sparsely settled section of home-
steaders. When I helped the postman
to lift that brave girl's trunk from our
wagon and carry it into the one cabin
that constituted the Kelvington post
office to await her call, I felt as though
I was identifying myself with the great
uplifting forces of a new land. I gloried
in the courage and patriotism of that
young woman.

"We drove six miles out of our way
to grasp the hand of a divinity student
who had heard the call of the unshep-
herded and measured out to his consci-
ence a circuit that swept through forty
miles. He looked the gritty Gospeler
that these churchless homestead regions
welcome. He was shaping what as yet
he could not see—charging with moral
life conditions yet to come.

"These two—the teacher and the
preacher—stand for great underlying
vital currents of the higher life that one
touches here at every turn. They rep-
resent that which exceeds in interest the
cereal glory and commercial power of
these regions. There are the nobler,
more enduring qualities of this region's
future, which relate themselves more
intimately to its progress than the dol-
lars in its soil or the showy spectacle
of its industries. To have looked in up-
on these vital forces and factors of a
coming Empire and seen them at their
inception grappling with unique condi-
tions, was to have witnessed a rare and
inspiring spectacle in the world's life."

The Canadian Press has suffered serious
loss during the past two weeks in the
removal by death of three prominent
journalists, Rev. Malcolm MacGregor,
M.A., editor of the Toronto Presby-
terian was called home after an illness
of several weeks, the end being hastened
by an attack of pneumonia. In the
passing of Mr. MacGregor Toronto loses
a valuable citizen, the Presbyterian
church an able and energetic worker,
and a host of people a kind-hearted,
genial friend. In the other two cases
the loss falls heavily upon our sister
Methodist church. Rev. Cortice had
scarcely passed middle life, but as a
preacher and editor of the Christian
Guardian he long ago distinguished him-
self, and his early death is sincerely
mourned. An older man and a great
worker, as the Rev. W. H. Withrow,
D.D., editor of the Sunday School pub-
lications of the Methodist church. Dr.
Withrow was also a prolific author. The
list of his published works is large. The
best known perhaps is his *Catechisms
of Rome and Their Testimony Relative
to Primitive Christianity*, which reached
its sixth editions, and which was
referred to by The Edinburgh Review
as "the best English work on the sub-
ject extant." More than twenty years
ago Dr. Withrow was an advocate of
Church union and was considered "a
dreamer of dreams" for his views. He,
however, lived to rejoice over the forma-
tion of the Committee on Union and to
witness a great and favorable change in
opinion on the subject among Church
members.

AN IMPORTANT QUESTION.

Ky Knoxonian.

Some years ago, the late Dr. Burns,
in a speech delivered at the opening or
closing exercises of Knox College, or in
the old Free Synod or some such place,
asked an important question, which has
never been answered. The question was,
Whose duty is it to prevent incapable
young men from entering the ministry?
"Surely," said the Doctor, "it is the
duty of somebody," but the brave old
presbyter did not seem to be very clear
as to where the responsibility of doing
this disagreeable work lay.

We have heard the opinion expressed
that the Presbytery is the place where
the unfortunate young man, "doomed to
failure," should be stopped. Doubtless,
the Presbytery is one place—perhaps the
best place—where the brakes might be
put on; but it is not the only place.
There are brakes academical as well as
brake: Presbyterial. Supposing the
young man, "doomed to failure," gets
through the Presbytery, as he nearly
always does, is there nobody further on
in the course whose duty it may be to
save him from his impending doom?

The question, "Whose duty is it to
stop incapable young men from entering
the ministry?" is most important; but
lest it seems lonely we put a few kind-
red questions beside it to keep it in
company.

Whose duty is it to keep young men
out of the legal profession, who are
about as well fitted for discharging the
duties of a lawyer as they are for com-
manding an army?

Whose duty is it to keep young men
from entering the medical profession,
who are as capable of discharging the
duties and carrying the responsibilities
of a doctor as they are of managing an
expedition in search of the North Pole?

Whose duty is it to keep young men
from going into business, who are doom-
ed to mortgage their old father's farm
the second year, and turn him out of
house and home the third or fourth?
Such things happen every day.

Whose duty is it to keep young men
from getting married, who haven't
brains enough, or ambition enough, or
industry enough to keep a decent man's
daughter in hair-pins, not to speak of a
home?

Whose duty is it to keep idle giglets
from assuming the responsibilities of
matrimony and maternity, when they
are as unfit for such responsibilities as
they are for sailing the British fleet?

Whose duty is it to keep Presbyteries
from squandering precious time over
small questions of procedure while great
questions vitally affecting God's cause
are untouched?

Whose duty is it to sit on ecclesiastical
bores who drive on every question in
church courts, and never say anything?

Whose duty is it to stop Ontario towns
from building rail-ways to carry their
own trade into Toronto or elsewhere?
This has been done more than once by
men who speak in the most pitying, pa-
tronizing way of the sad lack of busi-
ness ability among the clergy.