

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.

C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, OCT. 16, 1907

The engineers confess their ignorance as to the cause of the fall of the great Quebec bridge. They say no defect of material has been discovered, and there is no defect in design. The bridge was just a little longer than the Forth, the longest completed cantilever bridge in the world. Possibly we have reached the limit in the length of a clear span. At all events, difficulties increase rapidly with every increase in length. The probability, however, is that in the case of the Quebec bridge there was some weakness in material which as not been discovered. But this of itself warns us of danger. If the cause of weakness is discovered, it, perhaps, may be corrected. If there may be structural weakness in the material, which can not be detected, the danger is evident.

Farmers have always considered that hogs should be turned loose in an orchard. By picking up the windfalls they destroy many insects, whose presence is often the cause of the fall. It is stated on good authority that they are very destructive to the larvae and pupae of the codling moth, and will grow fat in an infested district.

The announcement may be made very soon of the decision of the Manitoba Provincial Government to make it compulsory for every person committed to the jails of the province on the charge of drunkenness to take the "gold cure." This policy has been adopted in Quebec and is reported to have done a great deal towards advancing the cause of temperance. Many confirmed drunkards having straightened up for fear they might be committed and forced to take the cure, while others could not restrain themselves were put in jail and the "cure" was administered.

SAFETY IN ABSTINENCE.

An impressive and needed warning against the evils of intemperance was sounded last week at Toronto by Rev. Canon Welsh, who is one of the most fearless preachers in the Anglican denomination. Speaking to the troops of the local garrison, he urged them to be careful of their own habits. If a man was in danger the only safety lay in the path of abstinence. He did not say that the duty of all men, without exception, was to be total abstainers. That was a matter which every man must settle in his own conscience, between himself and God. But it might be the duty of every one in that hall. Finally he urged them to beware of doing nothing. The evil had not got so far that it could not be checked and he would not have their visitors suppose that Canada was a drunken country. "We know it is not yet," he proceeded; "and yet it might become so, and it is because prevention is better than cure, and because we desire that there shall never be a Kibroth Hattaavah in Canada and a people buried in graves of lust, that I have dared to utter this note, not of denunciation, but of warning."

SCOTTISH CHURCH UNION.

An important step towards Church union in Scotland was taken a couple of weeks ago, when at a meeting of the Established Presbytery of Aberdeen the Rev. Dr. MacDonald moved—"That the Presbytery appoint a committee to co-operate with any similar committee of the United Free Church Presbytery with the view of having united action in all matters of common interest to their respective Churches, and to the religious well-being of the community." Dr. MacDonald mentioned, that the motion did not originate with him, and that he understood that at the United Free Presbytery a corresponding motion would be submitted. He added this was not, so far as he regarded it, a mere question of the forestalling or anticipating of union. It might be the national preparation for what in God's providence he did believe would ultimately come to pass, but meantime this was a matter of common sense with a view of arrangement. One of the most clamant questions, they had to consider was that the religious life of Scotland, as represented at any rate by its Church life, was not what it had been, and further they must have witnessed with pain the struggle with regard to education in England, and the disastrous tendency towards secularism in the public schools; and it was for them to bring the whole force of the Presbyterian Churches to bear on this great question of the religious training of the young.

The motion was accordingly adopted, and a committee appointed.

The rapidly increasing sales of British newspapers and magazines in Canada since the lowering of the postal rates on second class matter are most gratifying to all who are desirous of Britons and Canadians being kept in close touch with each other. During the months of July and August 5,669 bags of British mail of this class were brought to Canada, as against 2,120 bags in the corresponding months of last year, which represents an increase of 261 per cent. Toronto 171 per cent., and Montreal 132 per cent.

THE WORLDLY SPIRIT.

Every Christian knows that religion and worldliness are hostile. He has heard the minister say so many times, and, even if the Bible did not tell him that we cannot serve God and mammon, his Christian instinct makes it plain to him. Nobody, if he were determined to devote himself to piety, would claim the right to be worldly. He would expect to renounce whatever claim of the kind he made previously. In the Church he would expect to be spiritual. His conversation would be in heaven. If therefore, a believer, or one professing to be a believer, is worldly, it is not because he believes worldliness is a good thing, or that it is reconcilable with a right consecration to G.d. If he is conscious of his disposition, he admits at once that he is wrong; if he is not conscious of it, he is of course deceived, and needs to be taught his delusion.

We are accustomed to speak of people who have money as being worldly above all others. So fixed is this feeling that some persons conclude that every man who succeeds in active trade is carnal in his tastes, without the devout experiences which belong to the truly converted. Good dressing, comfortable homes, a fine carriage, and a dinner that is a feast all look to certain religious critics like so many signs of the life that is lived to the flesh. There is certainly a danger in money-making and luxuries are hard on the soul, but they who have them often exemplify some of the noblest virtues. But the fact is that each person, if he be worldly, has a world of his own, and there is as great variety in the styles of the sin as there are objects of the selfish devotion. When the mind of anyone is more absorbed by an earthly interest than by the things of the kingdom of heaven; when, also, it is indifferent toward piety, even though it be without a temporal passion, it has the same character. The worldly spirit is one that enters poorly into the spirit of the cause of Christ, and which permits itself to be occupied with affairs that belong wholly to the secular life. It exists among people of all classes, and always with the same baleful result.

Under the heading, "A Catholic Message," the Sydney Messenger writes: "The Roman Catholic Bishop of Goulburn has been writing, in a pastoral letter, upon the necessity of Catholics supporting and encouraging the Catholic papers. By merely substituting the word 'Presbyterian' for the word 'Catholic,' the following will form an admirable message to our people:—'No Catholic family, even in the remotest corner of the bush, should be without some one or other of our well-written and well-conducted Catholic papers. Speaking for ourselves, as we journey on our tours of visitation through the diocese, we feel that something is wanting, that there is a loneliness and void, that we are not altogether at home, no matter how kind and Catholic in every other respect the home may be, if we cannot have a "read" of the Catholic paper of a Saturday afternoon when the labors of the day are done. The Catholic press has an apostolate, especially in Australia. Let us help it—by every means in our power, by encouragement, by patronage, by contributing original matter—to do well the duties of the apostolate—to correct error, to spread truth, to illustrate the beneficent influence of our holy religion in every age—for the advancement of learning, for lessening the ills that life is heir to, for the elevation of the masses, for the safeguarding of well-balanced freedom, for the instruction, enlightenment, and salvation of mankind."