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C. BLACKETT ROBINSON

Manager and Editor.

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Dr. Yorke-Davies's article on Harmless Beverages in Relation to Health, in *The Living Age* for June 22 gives some highly important suggestions on certain much-discussed points with the authority of an expert and the charm of a clever essayist.

The Bill for the re-union of the three Methodist Bodies in England, now before the House of Commons, is making satisfactory progress; and the belief is expressed that it will carry, and the re-union effected. Writing on this subject *The Belfast Witness* says:—The union of Presbyterians and Methodists in Ireland is highly desirable, and indeed is some respects urgent.

In a British Exchange we find the following interesting item: Mr. Ruth has been publishing a series of articles condemning separated Independency (for Congregationalism, Rev. Sylvester Horne, of London, writes that he and his great congregation have abandoned Independency as a hindrance to their work. Another congregationalist, Rev. R. J. Wells, recently said that if Congregationalism was to make a forward move in every respect it must link on independence to interdependence. They had overdone their independence, and they must put into working another great truth, that of their brotherhood, and sympathy with their sister Churches. Thus it is clear that Presbytery is the ultimate and inevitable polity for the Reformed Church. And in Canada our Congregational friends confessed a lack of Independency when they formed their Union, which, after all, is only a piece of Presbyterian polity.

CONCERNING TORONTO CHILDREN.

Mr. Henry O'Brien, K. C., one of Toronto's most prominent and esteemed citizens, has raised a breeze, almost a gale of wind, by this published statement about the children of Toronto: "It is notorious that the children of this city are the worst of any on the continent." Mr. O'Brien then proceeds to say that this is partly due to the parents, and partly due to the city's school system. The theft and destruction of flowers, on Sunday especially, is pointed out by Mr. O'Brien as one of the evils he, with others, suffers from. He states that one of the boys caught stealing flowers was the son of a highly respected and wealthy citizen, and that when the boy was taken home to his parents and the facts explained to his mother she answered that it was a small thing to complain of, and that "the flowers were God's, and the boy had a right to take them." Mr. O'Brien claims that the children in large United States cities are better trained and better behaved than those of Toronto. He concludes by saying that if the Toronto school authorities were to spend more time and money in teaching the children manners and morality instead of, as at present, spending money on thing absolutely useless for the everyday life of the pupils, there would be a marked improvement, and that Toronto would become less of a byword, and citizens get a little more satisfaction for the heavy taxation.

It will be news to many that the children in large United States cities are better trained and better behaved than those of Canada. If it be so, it is time the Dominion looked to its laurels, for a youthful generation void both of morals and of manners can only spell a later generation of the most unsatisfactory character. Whose the fault, and what the remedy?

That great Baptist preacher, Dr. MacLaren of Manchester, advocates the union of the Congregationalists and Baptists, and their consolidation into a Church on Presbyterian lines. He says—"I live in the belief that before some of you come to my venerable antiquity you will see in our great cities a harking back to the original form of Congregational polity—that we should unify our community. It would immensely strengthen our witness. It would give us far more power in the State. . . . And my prophetic soul goes forth into even a more unattainable vision than that. Baptists are uncommonly like Congregationalists—and why in the name of goodness these two great communities should stand as isolated as they are passes my wit, and I hope passes the wit of a great many of us." Montreal.

The Control of the Public Purse, reprinted in *The Living Age* for June 27 from the *Monthly Review*, is one of Michael MacDonagh's pleasantly informing articles touching English governmental relations and methods.

So-called unhealthful occupations can be made less so by properly practising the laws of breathing.

THE SWEET REASONABLENESS OF MR. AND MRS. WOODBEE.

(By Knoxonian.)

The Woodbees lived in the village of Smith's Corners. They were rather pretentious people. They had firm convictions on just one point, and that was that the Woodbee family was much better than any other family in Smith's Corners. They tried to establish their superiority in two ways—they ran down everybody and everything at the Corners and claimed to be on very familiar terms with big people in neighbouring towns and cities whose names they happened to know. Having neither brains nor energy to make a position in the world for themselves, they tried to hang on the skirts of those who had a recognized place in society. Picking one's teeth on the steps in front of the Rossin House does not by any means prove that one is dined there; nor does flippant familiarity with the names of people of position prove that one ever spoke to them. A would-be gentleman once tried to establish himself at an Atlantic watering-place as a man of distinction by familiarly alluding to the Blakes as "Ned" and "Sam." In his talks around the hotel with Canadian and Yankee politicians he always contrived to drag in the names of "Ned" and "Sam." He may have known these distinguished gentlemen by sight, though chances are a million to one he never spoke to either of them. He didn't make a distinguished man of himself by saying "Ned" and "Sam." Distinction is not won in that way in this country. The Woodbees tried to prop themselves up in that way, and put in an additional prop by sneering at Smith's Corners. Among other things that they habitually sneered at was the church in which they professed to worship. Whatever else they missed they never missed the church.

The Rev. John Faithful was one of the ministers of Smith's Corners. It was his dire misfortune to have the Woodbees in his congregation. They were and had always been a nuisance. They never did any work. They never paid any money. Their pew rent had not been paid within the memory of any living treasurer. They did nothing but put on airs and sneer. Heaven knows they never prayed. When they came into the little church they always looked around with a patronizing air, which seemed to say, "You common people of Smith's Corners ought to be very thankful that you have the Woodbees here." The Woodbees thought their presence was worth much more to a congregation that power from on high.

Mr. Faithful had three stations, and drove nearly twenty miles every Sabbath. He had done this for many years. He was a good man and had done good, solid work. The pious, sensible people of the congregation were much attached to him. He had helped most of them in severe trouble, and had preached to them as well as he could. His influence in the community had been of the best. The good peo-