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J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Sept. 23 1903.

## CONTRIBUTIONS FOR THE SCHEMES.

The Rev. Dr. Warden informs us that upwards of \$100,000 has to be paid out by him between the 1st and 15th of October. The principal items included in this are the half-yearly grants to all Home Missionaries throughout the church; the half-yearly grants to the ministers of augmented congregations; the half-yearly annuities in connection with the Aged and Infirm Ministers' Fund; the half-yearly annuities in connection with the Widows' and Orphans' Fund; the quarterly salaries of all the missionaries on the Board of French Evangelization, together with drafts for Foreign Mission work in India, China and the North West.

The Treasurers of many Missionary Associations retain on hand the money collected during the year, and only forward the amount at the close of the year. It will be of great service if all Treasurers having missionary contributions on hand at the present time, will forward these to the Rev. Dr. Warden, Toronto. It is not necessary that they should now be apportioned to the several schemes, but can be sent unapportioned, and, whenever desired, these can be distributed among the several funds according to the wishes of the congregation.

Mission Study Classes and leaders of Mission Bands will appreciate the action of the Assembly's Committee on Y.P. Societies in preparing a series of lessons for mission study. The course is based upon that excellent little work, "The Evangelization of the world in this generation," by John R. Mott. Other works which throw side-lights upon the subject are referred to, and the pages indicated. The course will be published in leaflet form, together with courses in literary work and consecutive Bible study, and it will also form part of the new Y.P.S. Manual.

## THE SACREDNESS OF FAMILY LIFE.

There is no more important testimony entrusted to the Church than this, that family life is sacred and that the upbuilding of a pure home is an essential part of Christian duty. This is clearly set forth in both Testaments, in the oldest stories as well as in the newest precepts. The ideal of the union, in mutual strength and helpfulness, of one man and one woman, is seen in many forms in the older record, as well as the sacredness of motherhood, and the duty of fatherhood; though the New Testament has as one of its chief missions, to bring a nobler and deeper life to the individual, it bases its teaching upon the great truth that we are members one of another in family, Church and state. Experience has proved how essential to the real life of the nation is the purity of home-life. In national life the judgment may be slow, but it is sure. In this particular, it is specially true that righteousness establisheth a nation and sin is a reproach to any people. A comparatively young nation like Canada needs to see to it, that the ideal in this regard is not lowered. There is one thing in which the Roman Catholic Church is worthy of honour and that is in its strict teaching, with regard to marriage and its persistent opposition to divorce. We cannot, however, admit that Protestantism means laxity in this particular.

All the great truths concerning human nature, enshrined in God's revelation belong to us and pertain to our life to-day. Motherhood, fatherhood and childhood are all made sweet and sacred to us by the hallowed power that comes through the saints and heroes of the past. There should be a family altar in every home, united prayer should rise to heaven from the members of each family. True, but that is only a symbol and pledge; great as that is, it is a means for the manifestation of God's life in human forms. A mere formal service is not sufficient, if it only brings together a family, that is scattered all the time. There must be home life, or the word home will lose all its meaning. There should be some evening hours spent in fellowship, in rest and amusement, within the home. One of our dangers, is that the young people are too little in the home. Even Church meetings should not be allowed to take people from their homes, all the time. One aim during the coming winter should be, to build up the home; for in so doing we build up the Church, and the nation.

## HOME MISSION MEETING.

The Executive of the Assembly's Home Mission Committee is called to meet in Dr. Warden's office, Toronto, on Tuesday, 13th October, when appointments for the winter months will be made. All applications for work should be sent, prior to that date, to the Rev. Dr. McLaren, Confederation Life Building, Toronto.

## OUR AIM.

By this expression is not meant the editorial "We," as if setting forth the aim of a publisher, or the purpose of an editor. While these are not overlooked, Christian workers of every class are specially in view. Religious periodicals report, from week to week, the progress of Christian enterprises of various kinds. Congregations meet and transact business, churches are built and opened, Presbyteries meet, discuss and decide, and so of other Christian societies. All these may rightly be regarded as co-workers with God. The question may yet profitably be raised, what is the distinct and supreme aim in all these efforts? The answer, no doubt, can be given in most cases by loyal Presbyterians, 'it is to glorify God.'

This great end may be viewed in different aspects. The expression is not unfrequently met in reports and speeches of various kinds, 'efforts which make for righteousness.' An uplifting and preserving process is needed, and is advancing. In Home Mission work the call is urgent to preserve the integrity of those located, or locating, in the Western part of our wide country. Language is sometimes employed which points largely to the ambitious project of maintaining and advancing our people in righteousness. Appeals for men and money are often made, founded chiefly on this lofty ideal. This is a truly noble aim. It is worthy of a church which has for centuries raised a standard against corruption in high places or low. Nor should the successors of such noble ancestors relax their efforts for the accomplishment of these elevated and beneficial objects.

But a higher aim is set before the Church of Christ. The "great Commission" calls for action with the distinct purpose of securing that blessed result, 'he that believeth and is baptized shall be saved.' The *salvation* of souls is the specific aim. No doubt, this desirable object gained, secures righteousness and prosperity. But these are fruits, not the roots of the Christian life. They are the products of the gospel preached, believed and obeyed. The steadfast aim should, therefore, be to lead the erring, the perishing, to the Lamb of God. This high and Christ-like motive, should ever animate all the varied workers in the wide Gospel field. Nothing lower as an end, nothing weaker as a motive, can be regarded as thoroughly approved by the glorious Head of the Church, nor is adapted to secure his necessary presence and blessing. The history of the Church abundantly confirms this view. This scriptural end also supplies the true and effectual ground of appeal for Christian workers, and liberal contributions. Other arguments may be used; but their force and influence must always be subordinated to this pre-eminently scriptural aim, and thus truly conformed to the Divine purpose of the life, death and resurrection of the Lord of glory.