

The Dominion Presbyterian

Is published at
75 FRANK ST. OTTAWA.
And at
Montreal and Winnipeg.

TERMS: One year (50 issues) in advance \$ 75
Six months 50
CLUBS of five, at same time 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrears.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.

Send all remittances by check, money order or postal note, made payable to The Dominion Presbyterian.

Advertising Rates.—15 cents per agate line each insertion, 14 lines to the inch, 11 1/2 inches to the column.

Letters should be addressed:

THE DOMINION PRESBYTERIAN,
P. O. Drawer 1070, Ottawa
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OTTAWA, WEDNESDAY, 22nd FEBRUARY, 1905

SENSIBLE LAY ADDRESS.

Mr. Byron E. Walker, General Manager of the Canadian Bank of Commerce, was the principal speaker at a recent luncheon of the Canadian Club, Ottawa. He spoke of the undue bitterness of Canadian newspapers during election contests; of the too rash and rapid destruction of Canada's natural resources; and of the too scant payment for expert service on the Bench and in Cabinets. He spoke also of the modern "Society Columns," in daily newspapers—"this horrid attempt of people to exploit themselves, ladies socially, and men politically. It is as debasing and vulgarizing to a nation as it can be. The tendency to exaggerate the general standard of veracity."

Mr. Walker rightly asserts we can never become a great nation until we develop great moral qualities and aspire beyond material interests to the higher aspects of civilization.

Before a legislative committee at Sacramento, Cal., a few weeks ago, a prominent member of a high-toned sporting club, the Olympic, declared that "prize-fighting was demoralizing the youth and contaminating the morals of the old." Among other things, he said: "Prize-fighting has made such inroads that it has become a menace to our youth. Something must be done to cure the disease. Physical culture is an excellent thing, but if it is only to be used in educating bruisers, it is time to give it up. The betting element that hangs around these fights is worse than any race track I know of. There is no way to stop this thing except to pass the Ralston bill," a measure intended to suppress prize-fighting. Are we not menaced with similar evils, though on a smaller scale in Canada? Saloon-keepers and gamblers have got practical control of the organizations of nearly all of the manly sports.

THE DOMINION PRESBYTERIAN CONCERNING TEMPERANCE WORK.

Rev. Dr. Cuyler, the Nestor of the American pulpit, has issued a circular to the Presbyterian Churches, urging to greater efforts for temperance. He proposes the general adaptation of a plan he followed for years—a regular monthly temperance prayer meeting, addressed by the best speakers obtainable and enlivened by literary and musical features and the formation of a Temperance League in each congregation with a pledge against drink and kindred evils. Dr. Cuyler declares that he always found such meetings and such a league popular and powerful in practically strengthening temperance work.

This gives the Dominion Presbyterian the opportunity to reiterate the necessity for all churches in Canada entering on a renewed general campaign for total abstinence, with pledge-signing. It is quite right to seek to crystalize public sentiment into just and appropriate legal enactments; but unless you have a foundation of total abstinents throughout the body political, it is like building on the sand.

We have just received the January Number of *The Nineteenth Century* and *After* (7 and 9 Warren St., New York.) It contains some political reviews of the month as well as its usual budget of interesting articles, the most important being: *The Army*, As It Was and As It Is, by Field Marshal Earl Roberts, K. G., V. C.; *The Constitutional Agitation in Russia*, by Prince Kropotkin; *The Church Crisis in Scotland*, by Charles Macpherson; *At the Rose in June*, by Walter Raymond; *The Cause and Prevention of Appendicitis from a Physician's Point of View* by Joseph Kidd, M. D.; also an article by Edmund Robertson, K. C., M. P., (late Civil Lord of the Admiralty) entitled, "Some Naval Questions."

The Bibelst, (Printed for Thomas B. Mosher and Published by him at 45 Exchange St., Portland, Maine) for January and February, contain "Esther; A Young Man's Tragedy," by Wilfrid Scawen Blunt. Regarding these sonnets the editor says in the preface, "If Wilfrid Blunt has written nothing since that can compare with them, they would still plead effectually against the oblivion of swift time. For it is a presentiment of passion which grasps the secret of the everlasting charm of work as far apart as Manon Lescaut and La Vie de Bohème, and Daudet's Sappho, even—masterpieces each and every one of 'Mutable loves and loves perverse,' if you choose to call them so, and ending as they all end, in a half sob, a poignant cry of pain because there arises out of the emptied chalice of desire a vision of the unlovely and lonely and later years."

He who will look reverently into the cradle will not think it strange that God's love for man took the form of a little child.

WORK FOR THE RICH.

Where are our moneyed magnates? Why do they not come to the relief of the church? Last month it was stated that \$100,000,000 had been bestowed during 1900 on various benevolent objects by the rich men of our land. Are there no rich men in the church today who care enough for its future to make that future secure? The millions on millions lavished—and some think wasted—upon great university trusts, many of them skeptical in tone and temper, compared with the paltry little dribblets doled out to the church of God, seem inexplicable when we remember that the college is the child of the church, and has never been able to flourish in any clime or age without her mother.

The Pennsylvania railroad pensions its aged employees. On the first day of January, 1900, that great corporation passed a law, that every employee who behaves himself seemly and does his duty diligently shall be secure against want in his old age. Many of the banking institutions of the country are doing the same thing. They are doing it not as a favor but as an investment. They are doing it because they believe in the end it will pay in fidelity and loyalty and honest work.

Why can not the church do likewise? Is she going to be forever stone-blind toward the future? Oh, but she is doing it you say! Yes in a scandalously meager way. Our retired ministers are not infirm as a rule. The overwhelming majority are retired long before the period of infirmity comes—ay, alas, in the very strength of their prime. "Be not afraid of dying before your time comes," Sydney Smith used to say, "but be mightily afraid of dying before your time comes!" Such is the condition of things the ambassador of God must be prepared to meet in the opening year of the twentieth century—the necessity of being buried before one's time comes—and any church that makes such a constraint upon her leaders should be willing to bear the consequences. And these are they! Hear them rich men! Bright, consecrated young men who hear the call to preach and would like to see their way clear to obey, are passing the pulpit by on the other side—Lukewarm-like—and Winesap-like filling their ears with war.

Today wealth is looking for fields worthy of its charity. We have a fund for the aged and infirm warriors of God, a fund by its enforced stinginess is an insult to the ministry and a dishonor to the church. Never, it seems, will it reach a hopeful basis till endowed, and endowed in magnificent proportions. Christian rich men! Here for a surety is a gold mine worthy of your investment—one that will pay better returns than sinking a shaft in the Klondike or founding an infidel college.