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OTTAWA, WEDNESDAY, JAN. 8, 1908

A propaganda is in Toronto and elsewhere for local option in sections of cities. Why not?

The Catholic view of "Modernism and the Papal Encyclical" is presented in a moderate yet effective way by the Right Rev. Monsignor Canon Moyes, in an article which The Living Age for January 11 reprints from The Nineteenth Century.

A lot of good work is done by ministers and laymen who may not be brilliant, but who keep at the work in hand, with patience and prayer, and good will. Their talents may not be those of Spurgeon or Gladstone; they may not be intellectual Croesuses, but with their moderate but useful talents they are like the available and comfortable man whose pockets are at least full of sixpences.

One sometimes hears fine distinctions drawn between liquor-drinking bars "respectably conducted," and "illegitimate dives." But to our mind the evil influence of the one is as great as that of the other. "Good," "pure," "unadulterated" whiskey will make drunkards and blight the prospects of youth just as readily as what some people call "bad liquors." The bar-room in any shape or form will not much longer be tolerated in thinking, progressive Ontario.

Brockville, it is said, has a sort of working arrangement municipally by which an equal number of competent men out of the two political parties are sent to the Council, with the Mayor elected alternately from each party. If this is correct, it is greatly to Brockville's credit. Party politics should have nothing to do with municipal management. Get the best men. Brockville's view is sound, and the Canadian Clubs ought to do much during 1908 to spread the idea.

SOMETHING ATTEMPTED.

There should, if possible, be given to every person, young or old, connected with a congregation, some specific work. There is great waste of latent talent in churches. The most successful leader is the minister who can set most people at work. Apart from the good that might be done, the individuals themselves need it for training. How else can the important working vacancies be filled as old age overtakes the senior workers? Something could be found for young people to do; and as for the aged, they can pray for those bearing the heat and burden of the day; in which way they may perhaps make the greatest contribution of all. In speaking of prayer, Presbyterians are always afraid of degenerating into cant phrases; yet it may be confidently said real prayer was never yet ineffective.

BE KIND TO NEWCOMERS.

On the other side of the big water the authorities are giving advice to people leaving England for Canada not to be too bumptious in their new home, not too full of national conceit, not too fond of saying in Canada, "That is not the way we do it in England." The advice is useful and sound; but it is only half the advice needed. The other half is needed by Canadians, by whom more kindness to new comers should be shown. There should be more endeavor to understand the stranger's point of view, more consideration for his little peculiarities, which will for the most part wear off in time. So we say, be kind to strangers from other countries. It is right. It is Christ-like. It affords opportunity to commend the Gospel of Christ. We are not sure at the moment whether showing kindness to the strangers will do most good to them or to yourself, but it will do good all round.

MAKES UNIVERSAL APPEAL.

It is the glory of Christ's Gospel that while it appeals to men of average mind, it makes equal appeal to men of gigantic intellectual powers. Gladstone once said the greatest intellects with whom he had during his life come in contact were believers in Christianity. Lord Kelvin, who died last month, at his Ayrshire residence, Scotland, was the most eminent of contemporary men of science. His suggestions and ideas have given the first hint of many scientific developments during the past decade. Massive in intellect, and gigantic in knowledge, he remained a humble-minded man. He was no mere materialist. "Proofs of intelligent and benevolent design lie all around us," he said. In 1903 he wrote: "We are absolutely forced by sciences to believe with perfect confidence in a directive power—in an influence other than a physical or dynamical force."

We get close to the heart of humanity when we get close to the heart of God. The Christ love overflows and mankind is the gainer.

SHOULD AIM HIGH.

Most young men have aims in life. They want to be somebody and to do something worthy of themselves. This desire to advance is a law of our being. It is implanted by the Creator in the nature of man. Every one who sets out with an ardent desire to fulfil worthily the end of his existence does not succeed. The pathways of the past are strewn with failures. Many whose lives were ennobled by virtues and whose names have become lustrous, emerged from obscure and untoward surroundings while others who started life under most favorable external aspects have perished miserably by the way.

To fail in the highest purposes of life it is not necessary to form any definite resolve. As a general thing, drifting with the tide will be sufficient. To make of the one life allotted to each individual here what in its best and truest sense it is capable of becoming requires a clear perception of its purpose and possibilities. Without a clearly defined conception of individual responsibility, a truly Christian life is impossible. Vague and nebulous desires, however, will not lead to permanent and practical results. True aspiration must become crystallized into steady and resolute purpose. To lead a worthy life, the eye must be constantly fixed on certain guiding stars. We hear much of the value of example, and every true life is a powerful influence for good to all who come within its range; but guiding stars are in the heavens, not down here. The best and the holiest human lives are but reflections of the light that comes from above.

One abiding principle, applicable in all ages and places, finds its expression in the formula with which all Presbyterians, whether old or young, ought to be familiar, "man's chief end is to glorify God." A moment's reflection on this fundamental truth will show that for all human conduct it supplies a test and a motive. Were this principle kept more steadily before our gaze than unhappily is the case, what a difference there would be in our lives and their surroundings! The base and sordid elements of human nature would not be so conspicuous as they are now. Our views of many things would be changed. Life would not become less but more significant than it now appears to many. Men, jaded by the monotony of existence would not wearily ask "Is life worth living?" It would attain its due proportions. There would be a more vivid consciousness of the divine nearness and presence. It would teach us the true value of time, and help us to treasure it as one of God's precious gifts. Much of it, now squandered in idleness and frivolity, not to speak of riotous waste, would be redeemed and made a means of good to ourselves and others.

As applied to conduct, what an important aid this principle of living to God's glory would become were it steadily acted upon. It is the merest truism to repeat that those who drift into evil courses forget God. He is not in their