

# Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA, MONTREAL, AND WINNIPEG.

Single Copies 5 Cents.

## NOTE AND COMMENT.

One of the daughters of Garibaldi is a teacher in a Methodist Sunday school in Italy and one of his grandsons is preparing to be a foreign missionary.

A lord chief justice of England says: "Judges weary with calling attention to drink as the principal cause of crime. But I cannot refrain from saying that if they could make England sober, they would shut up nine-tenths of the prisons."

"During my travels through Europe recently," says Archbishop Ireland, "I have discovered that the war against alcohol is spreading through every country on that continent. There is not a single country in Europe to-day that does not have its annual congress of anti-alcoholic workers, and these congresses are made up of the best physicians and the leading thinkers of each and every country."

"A group of French priests" have issued a call for a "free assembly of the clergy" in Paris, some time in the course of this month. The call is signed by some thirty priests, and a score of political journals of different shades have passed their respects (hostile or friendly) to this attempt at Catholic Reform. The purpose of the assembly is to study plans of reform and issue a preliminary Declaration. A council of jurists have offered their services.

When Rev. James S. Gale, missionary and popular writer, left Korea, recently, says the Presbyterian Standard, 300 people assembled at 7 o'clock in the morning to sneed him on his furlough; among them was the secretary of the Imperial Cabinet, the former governor of Seoul, a nephew of the Emperor, the Emperor's private secretary and the ex-chief of police. There has been no more thrilling tale of Korea told in the English tongue than Mr. Gale's "Vanguard."

The revival of the religion is the revival of the spiritual life in the souls of men; the revival of righteousness in all the relations of man with man. It is a revival of faith in the great teachings, and in the high ideals of Jesus. This revival waits on the action of the church. "If my people who are called by my name shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

Says the Christian Intelligencer: The progress of missions in Central Africa is phenomenal for rapid extension and encouraging results. It is only thirty years since work began in response to Stanley's appeal that at least one missionary be sent to this, at that time, almost unknown region. To-day there are 100 ordained native pastors, 2,000 churches and schools, 60,000 converts and 30,000 native children in the Christian schools. In Uganda, not included in the above, there are 32 native clergy, besides the 2,500 native evangelists and helpers, who have 1,000 places of worship, including a cathedral that seats 4,000. The baptized converts number 50,000 and the attendants at Sunday service are as many. In Uganda alone there are 100,000 natives who can now read and write, and 250,000 who receive regularly Christian instruction. Such success is almost unparalleled in the history of missions.

Rev. Dr. Reinhard Lipsius, of the University of Jena, has resigned from the theological faculty of that institution and has been appointed to a chair in philosophy. The reason assigned for this change is that having given up his belief in Christianity as a supernatural of final religion, he felt it consistent to hold a position which was established for the defence of the evangelical faith. In philosophy he has a free field, calling no man master. In religion he felt that he could not at the same time profess Christianity and antagonize it.

Dr. Howard Agnew Johnston, in a letter from China to the Westminster, Philadelphia, says: "A special student of current Chinese literature is the Rev. S. L. Woodbridge, D.D., of Shanghai. Dr. Woodbridge is a minister of the Southern Presbyterian church and is the editor of 'The Chinese Christian Intelligencer,' now published jointly by all the Presbyterian missions in China, as a Church and family newspaper. It is printed entirely in the Chinese language and diligently keeps in touch with the current sentiment which appears in Chinese literature."

"Politics in the Pulpit" was the order of the day in Minneapolis on Sunday, Sept. 16, when in more than 100 churches mass meetings were held and sermons preached in favor of the Republican candidate for mayor. The reason for this unusual Sunday programme was that the present mayor has for two years enforced the Sunday closing law, suppressed gambling and compelled the saloons to close their doors at least hours. For this reason the righteous favor and the unrighteous oppose his re-election. In such a fight the pulpit could not remain neutral.

Dr. F. L. Patton has this to say of the Moody Bible Institute of Chicago: "I wish to express my deepening interest in the work of the Moody Bible Institute, an interest which increases the more known about it. The institute is doing a work of the deepest importance in the sphere of religious experience. Others may be raising questions as to how and where we got our Bible, and some may be seeking to reply to them. Blessed be God, there is one place where they read the Bible as the Word of God, and whose students, having first ascertained its contents, go forth doing their best to convey them to other men. May it live and prosper!"

Bishop F. R. Graves has written most interestingly in the "Chinese Recorder" on the Chinaman and his religion, giving us his idea of what will be the development of Chinese Christianity. The Chinese are, above all, a practical people, little given to speculation or philosophizing, and their religion heretofore has placed emphasis upon the moral rather than upon the spiritual. They have shown little interest in theology, concerning themselves chiefly with duties to the family, to the state and to ancestors. While the long list of Chinese Christian martyrs shows that there is an idealizing instinct in the Chinese character, and that many of them are capable of great self-renunciation, yet Bishop Graves is convinced that the practical turn of the Chinese mind will show itself markedly in the Chinese Christian church of the future. That church will be institutional in its organization, with a multitude of societies and clubs and guilds within it, and giving its attention chiefly to family life, works of philanthropy, and good government.

A great peril confronts the young King of Spain. The Pope and the Catholic orders have determined to support the Carlists. The latter have for years been a source of danger, ready at any time to rise in rebellion. The young King has thrown his influence with the Liberals, and is seeking to modernize Spain. For this reason the Roman Catholic Church is against him and, with the dense ignorance among the peasants, has great influence. If the King succeeds, he will take his place among the great rulers of the world. The Carlist rebels are said to be financed by the Catholic religious orders.

At the Methodist Conference at Montreal, Dr. Kelley, a delegate from the United States, said in his introductory address: "Wherever the flag of Britain floats it stands for justice, for equality, for order, for Christian civilization, for the welfare of all mankind." We fail to understand the attitude of those who denigrate the display of the Union Jack on our schools, to say nothing of our own continent. In many countries in Europe, Denmark, for instance, the flag is flown on all public schools, because it shows they are Government property.

The parent of all the Y. M. C. A.'s throughout the world, that in London, has sixty branches throughout the metropolis, at each of which are to be found Bible classes, mission bands, prayer-meetings, dining rooms and rooms to be rented to young men for permanent homes. The central branch has 1,000 members. The London Y.M.C.A. last year contributed \$6,000 to foreign missions. Not only this, but it carries on city missions with zeal and success. It magnifies the Word of God and conducts all its work along evangelical lines as strictly as when first organized.

As to the growth of temperance sentiment in Ireland, Rev. David McMeekin, writing to the Central Presbyterian says: "Some sixty years ago, and even less, the question of temperance was at a low ebb in Ireland, even among the ministers and members of congregations the question was little discussed. In the days when an ordination took place, drink was placed upon the table at the luncheon provided, at the close of the service, for the ministers and the friends and relatives of the person ordained. Such an arrangement is now unknown. These luncheons are still provided when loyal and patriotic sentiments are proposed and responded to. If toasts are proposed, they are responded to by libations of cold water. The Irish Presbyterian ministers and their elders are now, as a rule, total abstainers."

Says the Rev. G. C. Elliott, in the Canadian Baptist: "While the public services of the Lord's Day are important as a means of reaching the community, and preaching the Gospel to the unevangelized, there is no other service held by the church that possesses greater potencies and possibilities for the extension of Christ's kingdom than the mid-week meeting for the exercise of spiritual gifts and graces. It should be the mightiest factor in widening the scope, and increasing the efficiency of the church's work in the community, by developing the latent talent of its members, and enlisting them in active service for Jesus." How we wish Presbyterians everywhere could get hold of this idea about the mid-week prayer-meeting, hold on to it and carry it out practically.