

Dominion Presbyterian

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NOTE AND COMMENT.

A Temperance revival is going on in Quebec like that which was led fifty or sixty years ago by Father Chiniquy. He continued an ardent advocate of total abstinence to the end of his day.

Rev. Thomas Sedgwick, D.D., who has been pastor of the congregation of Tatamagouche, N.S., for forty-five years, has been given a colleague, Rev. Wm. Forbes, who was inducted on the 19th ult. Dr. Sedgwick is a brother of Judge Sedgwick of Ottawa. A pastorate of forty-five years speaks volumes for both pastor and people.

For the first time cotton from Rhodesia, South Africa, is about to be placed upon the English market. A large consignment is on the way—has probably by this time reached its destination. The cotton planters of the Southern States should make a note of the fact. Africa may soon become a great cotton producing country.

The London Presbyterian makes the announcement that the Week of prayer always commences with the first complete week in each year. Next year, therefore, it will commence on Sunday, January 7th, and close on Sunday, January 14th. Should not the week of prayer be utilised as an eminently suitable time to inaugurate evangelistic campaigns throughout Canada.

A vigorous local option campaign is being carried on by the temperance people in Ontario, and it is probable that local option by-laws will be voted in many municipalities at the municipal elections in December. Prohibition by local option by-laws will be voted on in excess in many parts of the United States. There is no apparent reason why the plan should not attain great success in Canada.

Referring to the fact that Mr. Rudyard Kipling's "Recessional" has been included in the new Methodist hymnbook, the "Morning Post" says that some authors would be content to call this fame; but we understand that this one has strong objections to his verses being set to music, so that his consent to the honor, if obtained, must have been accorded with some reluctance.

An exchange gives the total number of converts from the Catholic to the Protestant church, in Austria, in 1905 as 5,056, a little less than it was for the five preceding years. The Catholics gained from the Protestants 937. The efforts of the Catholics to counteract this movement is, we are told, greater than ever, the State especially being ever ready to help the Catholic party. The total net Protestant increase from this source during the four past years is 26,264. The movement is continuing to grow more evangelical and spiritual in character, and less political and racial.

Fifty-seven years ago, Rev. John and Mrs. Geddie settled on Ameyum. Altogether 12 missionaries have gone to the New Hebrides from Nova Scotia, including Dr. Geddie. The names of the 11 are:—G. N. Gordon, J. W. Matheson, S. F. Johnston, D. Morrison, J. D. Gordon, W. McCullough, J. Goodwill, J. D. Murray, H. A. Robertson, J. Annand, and J. W. McKenzie. Six of the above are dead, three have retired from the mission, and the last three have been on the field over 30 years. There are now 26 missionaries and three assistants on the group.

Many a pastor feels that he has done a most efficient piece of pastoral work when he has succeeded in inducing a family to take a church paper. Henceforth that family has weekly religious visits, with information as to the church and missionary work that is being done, with light upon all the departments of Christian effort and with exhortations to every form of duty. A word in favor of the Dominion Presbyterian at this season of the year would be useful.

The list of congregational contributions to the Emergency Fund of the United Free Church of Scotland has been published. It is a remarkable list, the total reached being no less than £150,000. St. George's, Edinburgh, stands first with great sum of £8,532, Morningside following with £2,087, Broughton Place, £2,025; and the High Church, £1,553. The largest contribution in Glasgow is £1,835 from Claremont, which, like Broughton Place, in Edinburgh, is a former United Presbyterian congregation. But the liberality of the smaller churches is not less, perhaps proportionally, it is even more than that of their richer neighbors. The Presbyterians of Scotland are evidently liberal givers.

The wreck and ruin caused by "the great destroyer" are receiving increasing attention at the hands of the British press. While there may be differences of opinion regarding certain liquor reform measures, there is absolute unanimity concerning the social wreckage and criminal results of alcohol. Time was, and that not so very long ago, says the Scottish Reformer, when the daily press paid little or no attention to the terrible havoc wrought by the liquor traffic, and to the deadly part played by it in the criminal annals of the country. Happily this time is now past, and today it is gratifying to find influential journals vying each other in placing King Alcohol in the dock, and condemning him to capital punishment. This is an encouraging sign of the times, and one full of possibilities for the cause.

The New York "Independent" says: "The Pope has issued an official communication declaring that he has no intention of seeing the nuncios and apostolic delegates for the purpose of conferring with them on foreign politics. The reason for this communication is that too often the purpose has been attributed to the Sovereign Pontiff of meddling with the affairs of foreign states. Within the last few days it has been asserted that the Pope would intervene in the Austro-Hungarian conflict, and also that he was about to establish diplomatic relations with China and Japan, and that he would treat with some powers for the protection of Christians in the East. The Pope has wished to make it clear by this official communication that he has no intention to occupy himself with foreign politics, that he is a purely religious Pope, with no relation to diplomatic intrigues, and that it is no part of his plan to effect changes in what is called the protectorate of Christians." On this the Lutheran Observer very properly remarks: "And yet this same Pope, who is so careful to prevent the idea of his having a political purpose getting abroad, is clamoring for a representative to sit in the gatherings of the Peace Conference at the Hague. It is hardly conceivable that his contention should be allowed. The Vatican is not a 'Power,' neither is the Vatican looked to for counsel by the nations. It would be no more fitting that the Church of Rome should be represented, than that the Lutheran Church, or any other branch of Christendom should have such recognition."

Herald and Presbyter—Prayer should be prayer, whether it is written or extempore. And prayer takes time. He who leads in prayer should remember those whose minds work only at ordinary speed.

United Presbyterian—The Scriptures are not a quarry where men may dig with unsanctioned hands or blast away the strata with scholarly guesses. He who assails the Word of God will grow morally with every stroke of the pick; but he upon whom this stone shall fall shall be ground to pieces. It is an unfortunate quarry for the iconoclast.

In London in 1903 there were 24 murders and every murderer was executed save two who committed suicide. In Chicago, with one-third the population of London, there were 128 murders and one man was executed. These facts impel the Presbyterian Standard to naively remark: "That is a pointer on question whether or not justice is not also mercy. Non-enforcement of law is a very effective method of bringing all laws into contempt. Note the difference between London and Chicago."

New York has a large Jewish population, not less than 700,000, which is about one-half the whole number of Jews now residing in the United States. It is said that many of these New York Jews are making money rapidly and are going into the residence sections and purchasing homes. To such an extent is this being done that it has affected disastrously not a few Christian Churches, both Protestant and Roman Catholic. They have been surrounded by this Jewish population so largely that but little field for operation among people of other faiths has been left them.

In an article in The Ram's Horn the Rev. Dr. John Balcolm Shaw, one of the leading Presbyterian ministers of the United States, calls on the church to lead the ethical revivals which is now apparent everywhere. Dr. Shaw well says that the pulpit ought to preach to the consciences of men as never before, and that "when we have a revival of straight preaching we shall have come to a revival of morality in the pews." With reference to the better moral example which the church should set in its own affairs and dealings it is said that affairs are sometimes conducted within the church by business men "in a manner which would make those same men blush in they were their own private affairs."

D. L. Moody was once asked, "What would you do if you were a pastor in a town where there are five churches and room for only one? His answer was: "Get out mighty quick. No power on earth can make me believe it is God's will that a Methodist and a Baptist and a Congregational and a Presbyterian and an Episcopal church should be in one town where there is not room for more than one or two. There is scarcely any difference in their creeds, and it is a waste of time to be preaching in such a town. I believe that sort of thing is the work of the devil." Noting Mr. Moody's remark the Pacific Presbyterian says: "We do not believe that Mr. Moody has changed his mind in this respect since he passed on into the higher life; and doubtless no one rejoices more than he does over the growing spirit of unity which is gradually bringing the denominations to that position where there will be a universal desire to put the church of Christ in the best workable condition in every community."