

## The Dominion Presbyterian

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OTTAWA, WEDNESDAY, JUNE 22nd 1910.

"A Chiel" says: The ex-Moderator, whose two deliverances before the Assembly have made such an impression, is a fine example of the value of perspiration. Prosy preachers who drift and draw in their work should remember that inspiration is just perspiration. Dr. Lyle spoils a collar every time he speaks; but he brings conviction to his hearers. Don't be afraid of your starched front and neck band if you wish to get inside the walls of indifference and unconcern that line the pews.

We see by last week's Belfast Witness that the Convener of our Foreign Mission Committee, Rev. Dr. Martin, of Brantford, has been speaking before the Irish General Assembly. He gave an address which was received with frequent bursts of applause, in which he brought before the members Canada's pressing problem of how best to deal with the inflow of immigrants from various countries and speaking many languages; how best to transform them into Christian citizens. Dr. Martin's appearance before old country Assemblies indicates restored health, at which all his friends will rejoice.

The N.Y. Christian Advocate says:—"Ginx's Baby is the title of a political pamphlet, now forgotten, which forty years ago was the talk of England and America. Edward Jenkins, its author, died June 4 in London, and the papers recall that he was a minister's son, born at Bangalore, India, educated in Canada, and sometime member of the House of Commons. The famous pamphlet was a satire on the British poor law and the charity methods of the time."—Edward Jenkins was the son of the late Rev. John Jenkins, for many years minister of St. Paul's Church, Montreal, and Moderator of our General Assembly in 1878.

The General Assembly made two excellent appointments at its recent meeting. The Rev. J. D. Byrnes, of Cobalt, has been named as successor to the late Rev. S. Childerhouse, as superintendent of Home Missions in Northern Ontario; and Rev. J. A. Macfarlane, M.A., of St. Andrew's church, Levis, Que., was appointed superintendent of Home Missions in the Province of Quebec—a new office which is thus filled for the first time by Mr. Macfarlane. The positions are most important, and both Mr. Byrnes and Mr. Macfarlane have already given evidence of their fitness for the work now entrusted to them. They will both make good, and will thus amply justify the choice of the General Assembly.

### ENGLISH PRESBYTERIAN SYNOD.

We take from The Interior the following outline report of the meeting of the Synod of the Presbyterian Church in England:

The Synod of the Presbyterian Church in England met this year in Cardiff, Wales. The retiring moderator was J. Campbell Gibson, the denomination's greatest missionary, and the newly elected moderator is J. Mellis, pastor at Southport, a venerable man whose presence and sermon were alike impressive. The bishop of Llandaff not being able to attend in person sent a courteous greeting and welcome in the name of his Anglican diocese. The Calvinistic Methodists were present in force and heartily entered into the spirit of the occasion. The Roath Park Church, in which the sessions were held, is one of the finest church buildings in Wales. Erected but ten years ago, it combines in its structure the beauty of ancient form with the conveniences of modern arrangement. A large part of the time was to the consideration of foreign missions. Dr. Monro Gibson, who is to preach in Chicago this summer, called the attention of the Synod to the Laymen's Missionary Congress then being held in Chicago. The Rev. J. R. Gillies, M.A., the students' pastor, reported on the work in Oxford and Cambridge for sons of Presbyterian families attending these famous universities. Dr. J. Wilbur Chapman and Mr. Alexander, then holding meetings in Cardiff, held several devotional sessions with the Synod.

### CHRISTIAN SCIENCE "EXPLORED."

We have before us a book entitled, "The Religio-Medical Macquerade," by Frederick W. Peabody, LL.B., of The Boston Bar, which is styled "A complete exposure of Christian Science." Whether this be so or not, one thing is certain unless the charges made by the writer are met and refuted, "Christian Science"—"the most gigantic fraud of the ages," it is called by our author—will soon be relegated to the limbo for forgotten faels and frauds.

The wide field covered by Mr. Peabody, in dealing with the "Prophets of Concord," is best given by presenting a synopsis of his work as follows: "Personal sketch of Mrs. Eddy. The sacrifice of children. Demonstration of the fraudulent character of the 'Religio-Medical' phase. Mrs. Eddy's claim of equality with Jesus. The 'revelation,' the 'inspired' volume and the latter-day idolatry. A sham 'religion.' The Eddy 'miracles' and the bogus character of the 'healers.' The death of the 'completely cured.' The motives of the 'Founder'—money and power. A greed without parallel—a debasing despotism. A charity unapproached by other imposters—a self-abasement unreachd by other dupes. The black magic of Eddyism, and its efforts to cause disease and to kill. The vileness of the 'founders' conception of marriage and her 'inspired' teaching of the iniquity of child-birth. An amazing contrast with Jesus."

In a review of the book, the New York Times, a journal that has already devoted a good deal of attention to the claims of "Christian Science," after a full consideration of all the statements put forth by the author, concludes that:—"Either Mr. Peabody is the most shameless of calumniators, or Mrs. Eddy is the laziest of charlatans. And Mr. Peabody expresses an eager readiness to have this question submitted to any test. His charges run the whole gamut from attempted murder to accomplished theft, with endless lying scattered all along in between. They are not vague, but definite, and every one of them can be settled as true or untrue. Why do the Eddyites wait? The courts of Massachusetts are open, and until Mr. Peabody is a convicted slanderer no sane and decent person, man or woman, can afford to give any countenance to Christian Science."

### BRITAIN'S ATTITUDE IN INDIA.

Professor Wodehouse has contributed to the "Nineteenth Century" for April an informing paper on this important subject which is well worth reading and considering. An especial experience of an instructor in philosophy of intelligent young East Indians in the Deccan College, Poonah, gives weight to the learned professor's opinions. The writer says, very truly, that, "The very impersonality of our regime in India has given to the latter a coldness, a hardness, and an impassivity which, in themselves, and quite apart from any special cause or grievances, would be enough to render it unpalatable to a people who, from time immemorial, have always looked upon the bond between ruler and ruled as an intensely personal bond." And yet, when one turns to the other side of the picture, and sees the tender solicitude, the warm and heartfelt interest, even amidst the horrors of the Mutiny, and the tremendous strain of high command that could lead John Nicholson, but a few days before he led the victorious assault on Delhi, and died a hero's death, thus to write to his friend, Herbert Edwardes:—"A poor orderly of mine, named Sadat Echan, died here of cholera the other day. He has a mother and a brother, and I think a wife in the Yusufzai country. Should I not be left to do it, will you kindly provide for the brother, and give the women a couple of hundred rupees out of my estate?" and remembers that the constant and unselfish exercise of his noble qualities of heart and head in the cause of righteousness, justice and mercy led certain Hindu devotees to exalt and worship him as a God, one can readily understand how susceptible the East Indian is to direct personal influence. The English "coldness," "hardness," "impassivity" are doubtless tremendous barriers to friendly, to say nothing of affectionate, racial feeling between Britain and Indian. But surely the Lawrences, Havelocks, Edwardes, Nicholsons, and other humane and heroic men have not lived and died in vain for India and the Empire. And the religion of which they were faithful exemplars, will in due season bind the diverse races of India together in the strong and beneficent bond of Christian civilization.

The Moody Bible Institute of Chicago is seeking to meet the demands of the different denominations for workers among the foreign-speaking peoples of our large cities, says the N.Y. Christian Intelligencer. Its students now embrace twenty nationalities, and men and women can be sent out qualified to conduct gospel meetings in sixteen languages. As a matter of fact, work is now being done by these students constantly among Yiddish, Swedish, Danish, Norwegian, Italian and other foreign-speaking peoples in Chicago and its environs. In addition to this the Bible Institute Colportage Association, besides being a channel for the distribution of the Bible in foreign languages, publishes its own evangelical literature in several tongues. One of D. L. Moody's books is now published in six different languages. The inter-denominational character of this work is kept to the front by a faculty composed of men and women trained in the Episcopal, Congregational, Baptist, Presbyterian, Methodist and Lutheran communions. Students of both sexes are welcomed here from all over the country, and churches and institutions in need of helpers are constantly applying for their aid.