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NOTE AND COMMENT

French experimenters have succeeded in telephoning three hundred miles without wire. The principle is the same as that of wireless telegraphy. One hears the words through a receiver attached to a very delicate apparatus.

The resignation of Dr. Marcus Dods from the principalship and the New Testament chair in New College, Edinburgh, reminds us of the time that he was considered a somewhat dangerous and reckless thinker, whose right to hold office in the church was even more than questionable. Today he is looked upon as the special defender of conservative orthodoxy, his writings being marked by what many would consider an excess of caution. Evidently, says the Christian Guardian, things move on in the world of thought.

Although only a half a dozen families of the Chinese church in San Francisco have remained there since the fire, their house of worship was the first rebuilt in Chinatown. One of the rooms on the ground floor is devoted to the use of Koreans Christians and two, "where the sunshine pours in all day," are occupied by the Occidental School of fifty children, of whom, it is said, "A more fascinating collection you never saw." One large room is for night school—forty boys every night. Out of this school many Christians have come.

The Germans have given a great deal of attention to industrial education, conducted through multifactor trade schools, which are essentially shops, though book learning is not neglected. These schools, which extend to every vocation, are divided into "continuation schools" and trade schools proper. The former do not confine their work to any single branch of trade or industry, but attempt to provide instruction in fundamental knowledge for girls as well as for boys. Religious instruction is often associated with them, and attendance is commonly compulsory.

During the coming winter thirty ministers of the English Presbyterian Church who have volunteered for this duty will be engaged in the work of holding special evangelistic missions, of eight or ten days' duration, in congregations desiring their services. The experience of the past few years, remarks the British Weekly, shows that whilst these missions do not touch non-churchgoers to any great extent, they almost invariably raise the spiritual life of the congregations in connection with which they are held to a higher level. And this surely is no small gain.

The Boston Congregationalist contains an interesting paper by Dr. George Gordon on the Edinburgh Council, who writes: "The Edinburgh Council impressed me as intensely in earnest. There was a noble realism in its entire life and endeavor. Its philosophy of religion was alive, sincere, and for the sake of religion. The Christianity of the Council was applied Christianity, and here the insight and moral passions of the speakers were especially inspiring. In such a Council ecclesiasticism had to be heard, but it was, notably in Dr. Dunning's paper, ecclesiasticism for religious and human ends, and for nothing else. In Prof. E. C. Moore's remarkable paper on Foreign Missions, personal loyalty to Christ and comprehensive sympathy with ethnic faiths were so blended as to captivate the Council."

The amazing thing in life is the absolute folly of young men as to alcoholic drink. Boys of eighteen and twenty play with beer and gin as if an army of four thousand drunkards was not marching to death every year. That is the truth. These boys are the recruits. The only safety is in absolute abstinence. No boy means to become a drunkard. The fact is, that four thousand of them die such every year.

Professor Masterman, lecturing at Cambridge on Religion in England, said the Reformation came from deeper and better sources than King Henry's marriages. The English Reformation made the mistake of resting far too much on the secular power. Puritanism first attacked the Church-State idea. Although it was quite as intolerant as the Anglicanism of the day, Puritanism gave a certain sober strength to the English character, which he hoped it would never lose, and also introduced a certain sobriety into English life, which to-day showed signs of relaxing. English Nonconformity—not to be confounded with Puritanism—dated from 1660. The struggle that followed for 150 years had left a legacy of bitterness, which was one of the chief hindrances to Christian unity.

A contemporary sounds a true note in the following paragraph: Fraternal organizations of men make much of public display in great processions, splendid attire, bands of music and festive celebrations. These make impression on the crowds of spectators of the numbers and power of the order. With the exception of the Roman Catholic Church how different is the method of the Christian churches which meet quietly in their assemblies, make no parade of numbers and use no processional display. The kingdom of heaven cometh not with observation and its evangelical and missionary operations are carried on in unobserved ways. The early Christian movement in the Roman Empire was of this character and was suddenly found everywhere extended. The public press does not mark the kingdom's advance in headlines, and unless one looks into religious weeklies and missionary magazines he is ignorant of the silent, constant and growing operations of the churches.

Before he left England a fortnight ago for his tour in South Africa, General Booth prepared a message to the rank and file of the Salvation Army on woman's work and influence. According to the directions of the venerable commander-in-chief, the message was read on Sunday. General Booth says:—My feelings and opinions with respect to woman generally are known throughout the world. My standard on this subject is ever before you, and I want the entire Army to embrace it. First and foremost, I insist on woman's equality. Every officer and soldier should hold to it that woman is as important, as valuable, as capable, and as necessary to the progress and happiness of the world as man. . . . The Army has maintained that the sexes are equal alike in birth; alike equal in the value of the soul and the capacity for joy and sorrow; alike equal before God, and in the love of the Heavenly Father; alike equal in their share in the redemption of Jesus Christ; alike in responsibility for spreading salvation and extending the Kingdom of God; alike equal in accountability at the judgment day; alike equal as citizens of the Celestial City; and alike equal in capacity for the employments and enjoyments of the eternity to come.

Says the Presbyterian Witness: This Bar was abolished in 1866. We noticed the fact in our own columns on the 19th September of that year. It is noticed also in the Missionary Record of that year. The Senate declined to abolish its bar. This is "ancient history." We notice with regret that liquor is still supplied in the House of Commons and in the Senate for the use of the members. It is certain that the existence of liquor in either the House of Commons or Senate is a cause of offense to many earnest citizens. It is certain also that it would be no real hardship to either Senators or Commons if it were abolished.

In an article contributed to the "Daily Mail" "Year-Book of the Churches" the Rev. George Robson, D.D., a former Moderator of the United Free Church, gives it as his opinion that in the Church life of Scotland to-day there is much activity without resulting spirituality. After referring to the excellent organizations and activities of all the churches, he says: "But amid all this development of Church organization and activity there is no clear evidence of a stronger and fuller spiritual life. Only it must be recorded with thankfulness that the trial to which so many congregations in the Highlands have been exposed in being deprived of their churches has proved a blessing in disguise. It has led them to realize very vividly the value of spiritual things, the meaning and use of church worship and fellowship apart altogether from their material equipments and traditional associations. The breaking up of the old routine has proved a call to newness of life. Cheering signs of awakened interest in the Gospel and Kingdom of Christ have appeared in many places, and there is promise of a new era of Bible class instruction and care for the young in many parts of the Highlands."

When the daily papers are being placarded with advertisements which pretend to quote scientific and medical experts on the harmlessness—no, on the wholesomeness and healthfulness of beer, it is interesting to read the following from a wholly disinterested source. The Scientific American says: "For some years a decided inclination has been apparent all over the country to give up the use of whisky and other strong liquors, using, as a substitute, lager beer. This is evidently founded on the idea that beer is not harmful, and contains a large amount of nutriment. This theory is without confirmation in the observation of physicians. The use of lager beer is found to produce a species of degeneration of all the organs; profuse and deceptive fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities, local inflammations of both the liver and kidneys—all of these symptoms are constantly present. Intellectually, a stupor, amounting to almost a paralysis, arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger which are senseless and brutal. In appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. The constant use of lager beer every day gives the system no recuperation, but steadily lowers the vital forces. Recourse to lager beer as a substitute for other forms of alcohol merely increases the danger and fatality.