

# Dominion Presbyterian

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## Note and Comment.

A statue of Mr. Gladstone which Parliament authorized to be placed in Westminster Abbey, has just been erected in the north transept. It occupies a prominent position between the statues of Robert Peel and Lord Beaconsfield, and fills the last remaining space available for a standing statue in the transept. It is of white marble. The sculptor was Thos. Brock, R. A.

The "British Weekly," says—Perhaps absence has not made the heart of the Commons grow fonder, but it has made the house prouder of Mr. Chamberlain. It has made all parties conscious of his personal supremacy. All have felt that the most interesting man, the most piquant personage, has been out of it while he was away. The feeling is not in every case agreeable, but it forces itself into the Parliamentary consciousness.

Fifty years ago seven shoemakers in a shop in the city of Hamburg said: "By the grace of God we will help to send the Gospel to our destitute fellow men." In 25 years they had established 50 self-supporting churches, had gathered 10,000 converts, had distributed 400,000 Bibles and 8,000,000 tracts, and had carried the Gospel to 50,000,000 of the race. It would take only 150 such men to carry the Gospel to the world in 25 years.

Mr. Campbell's sermon on "Personal Immortality" was by general agreement the best he has preached at the City Temple. To listeners who looked down on the pulpit from the side galleries, perhaps the most wonderful fact about the sermon is that Mr. Campbell delivered it without a single note. Standing before the audience of 3,000 people, he pursued from first to last a closely knit argument. Never for a moment did he lose the thread or permit his hearers to lose it. The address was a masterpiece of luminous and brilliant exposition.

Every now and again Canadians are treated to sensational stories in connection with provincial and municipal politics. Where there is so much smoke there must be some fire, but somehow or other, of late years, nothing very startling actually materializes. It seems to be different among our neighbors to the South. They are having almost a surfeit of exposures of state and municipal rascality. A few months ago all eyes were turned to St. Louis, where a number of municipal boodlers found their way to the penitentiary. Now Seattle is the centre of exposures of the boodle ring. Minneapolis, too, has been enjoying exposures along the same line. There have also been some revelations in state politics in Delaware, formerly a Democratic state, but for some years past in the control of the Republican party. And last but not least we have the following in the Scottish American Journal about "little Rhody": "Rhode Island is in quite as bad a case. There the Republicans buy their way in the Legislature regularly, and the people are so accustomed to being paid for their votes that

they would regard it almost as a wrong if they were deprived of this source of revenue." If there are many states in the Union in such a plight, the American Republic stands in danger of being honeycombed with state and municipal corruption. The outlook is not a pleasant one and the people of Canada would do well to take care that boodling of any kind is throttled in its beginning.

The Presbyterian Standard of Charlotte, N.C., makes the following trite comment: "The pressure of missionary enterprise upon the churches constantly forces them together. The other day there was a meeting of Presbyterians and Methodists in Toronto to see if some *modus vivendi* could not be adopted for the prosecution of mission work in the great Northwest field. When Wesleyans and Calvinists can get together on such a proposition the union of kindred churches cannot be far off. Corporate union of evangelical churches may not be so new as many suppose, but there are many points at which they can unite to promote the welfare of the Redeemer's kingdom. It is a good sign of the times to note that such co-operation is steadily increasing.

The editor of the *Standard*, N.J., Herald, who has lately been doing some travelling in the Southern States, says: "From my own personal observation, the negroes are treated far better here than in the North." He also says that "there is too much politics and not enough commonsense employed" in solving the race question. He concludes an article by saying: "The Southern people are much kinder to the Negroes than the Northern people; this is the honest testimony of every Northern man who comes South. But the Southerner will not admit that a race he knows to be inferior to him in many ways is his equal in all respects." All this, however, does not explain away the lynching of negroes in the South.

Although Mr. Carnegie and others, says the Scottish American Journal, boom America as destined to be the dominating Power of the future, it should not be forgotten that British capital and European vital force have been, and are, two of the most important factors in the rise of the American Republic as a great Power. "The United States," says the *Greenock Telegraph*, "will never cease to be in fact a colony of Britain until British emigrants and British capital are diverted to the development of the British Empire. Moreover, the great men of the United States have not been American, but American and British. Most of Washington's generals were born on this side of the water, and in the Civil War there were at least three hundred thousand Britons in the Federal and Confederate armies. This country is always represented in an American Administration, and the present Secretary for Agriculture at Washington, Mr. James Wilson, was born in Scotland. In fact, an enormous proportion of the great men in politics, law, war and literature who were counted among the most distinguished men of the United States were either born in this country or were the sons of British parents. Notable men whose grandparents were born

across the water are, comparatively speaking, very few indeed." The Britisher, and particularly the Scotch type of him, seem to be ubiquitous in the world of commerce and politics. He is found in all countries.

The Christian Guardian quotes the Bishop of London as saying that he considered temperance work most delightful because it was most hopeful. He said that oftentimes people did not look far enough back to note the progress that had been made, and get the encouragement such a retrospect would give. He could personally look back twenty years, and speak of the difference. At one of his first temperance meetings, a brick-bat came within a quarter of an inch of his head, and nearly spoiled his chance of being made Bishop of London, or of coming to London at all. The Bishop spoke strongly for more personal work. "See your erring friend home from the warehouse; see him past the public-houses; give him compassion, help, sympathy; stay him against temptation, and if you save one soul from the drink, it will be a soul saved from death, and will cover a multitude of sins." There is too little personal work done both in moral and religious movements.

To those who would hurry themselves, or others, into the ministry, we commend the following opinions expressed by Rev. G. C. Richmond, of Syracuse, N. Y.: "A man is not ready to preach before he is twenty-five. People do not value what he has to say before that period. . . . The mind of a man is hardly open and prepared to grapple with the problems of the universe before that time. . . . The first question to be settled today is not 'Do the women like the young minister?' but this, 'How do the young men like him? Has he qualities which a man admires?' . . . Social qualities are not sufficient. Some men think they can sing the gospel as well as preach it. Churches are not built on song. A parish grows to-day because the man who leads it is known to be a man of deep learning in the arts of life, and whose ability is unquestioned by the men of the world."

The Roman Catholic hierarchy in Ireland have long been demanding the establishment and endowment of a Catholic University for Ireland. The demand is based on the plea that the consciences of Catholics forbid them to study in a mixed university. A singular commentary on this plea is, that Roman Catholics now possess at Cambridge two establishments for the training of priests, named respectively, St. Edmond's House and St. Benedict's House. There are, in all, about forty lay undergraduates, who are Catholics, belonging to the ordinary colleges. A special chapel for the use of the latter has just been constructed in St. Andrew's Street, with accommodation for a congregation of sixty. All this, effected under the full sanction of the Romanist bishops. This anomaly leads the Christian World to remark that "the Irish Catholic conscience must differ profoundly from the English."