

# Dominion Presbyterian

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## Note and Comment.

The educational battle still goes on in England. Six thousand four hundred and seventy-two "Passive resisters" had been summoned up to November, and London is not yet touched, where the greatest struggle of all is expected.

The Christian Herald two weeks ago contained a sermon on "Numbering the Stars," by Rev. Joseph Hamilton, author of "Our Own and Other Worlds." This popular book is receiving high commendation from the press, and the Minister of Education for Ontario has recommended it for purchase by all libraries receiving government aid.

The Religious Intelligencer, organ of the Free Baptists of New Brunswick, caustically criticises the Governor General's disregard of the Lords Day in some recent act, saying: "Because he is Governor General he has no right to flout his disregard of law and Christian sentiment. That he does so, in fact, that he ought not to be Governor General. His predecessors in the high office were more mindful of the things that make for righteousness."

As might have been expected, says the Canadian Baptist, it now appears that the liquor saloon was largely responsible for the late Chicago theatre horror. Sage hands who should have been on hand were drinking in a saloon near by, and two of the most important managers of the theatre were, under the influence of liquor. The liquor saloon, wherever it exists, is awfully costly from every point of view.

The following information, taken from The Missionary News, should cause some serious thought to those of us who are not very much in earnest about the work of Christian missions. The news says that "The British Empire contains a population of 350,000,000. Of these, 240,000,000 are heathen and 60,000,000 Mohammedan. That is to say, only one-seventh of the King's subjects are even nominally Christian."

February 14 is set as the World's Day of Prayer for students. It should be faithfully remembered in all our churches and services on that day. March 7 is to be observed as Bible Sunday, commemorative of the hundred years' work and progress of the great parent society, the British and Foreign Bible Society. During its history it has distributed 180,000,000 Bibles in 370 languages, and has been the friend and helper of every Protestant missionary society in the world.

Thomas Carlyle was a "hoarder of the gold of silence," and would sit for hours, puffing away at his pipe, without uttering more than a grunt or a gruff monosyllable. Leigh Hunt, his neighbor and intimate, once wrote to a friend: "Have just spent a pleasant hour with Carlyle. When I went in he growled 'Hello! I here again!' and at parting he snapped out, 'Good day!' and that is the sum of the conversation he honored me with. But how eloquent his silence is! I just sat and looked at him, and came away strengthened for a fresh struggle."

At the beginning of the year Dr. Monro Gibson, of London, assumed the office of president of the British Sunday school Union for 1904. He has issued through "The Sunday School Chronicle," a message to all Sunday-school teachers, in which he calls attention to the responsibility laid upon Christian workers among the young by the fact that the Sunday-schools hold the children of the working people, though the churches seem to be losing the parents.

Dr. John Watson (Ian Maclaren), speaking at the annual dinner of the St. Andrew's Society at Manchester a few days since, said that Scotland owed not a little to the spirit and to the unsparring discipline of her kirk. The Church of Scotland had never been a gentle or a playful mother. She had not spoiled her children, but, in the old Scots phrase, she had dealt "faithfully" with them. Whenever at a crisis the kirk had to choose between throwing in her lot with the crown and tyranny, or with the people and liberty, she was always on the side of the people.

The British and Foreign Bible Society is vigorously pushing the work of organization for the Centenary campaign. Canada has undertaken to raise \$50,000 as her share of the thanksgiving fund, Toronto's allotment being \$9,000. The subscription list will be open early in the New Year. Two special features of the Centenary movement are the enlisting of women as workers, and the offering of prizes to private, public, collegiate, and model schools for the best essays on the Bible Society.

For the inhabitants of the island of Tristan da Cunha, the British and Foreign Bible Society has made a free grant of fifty Bibles and Testaments, which are being sent out, by request, to "Peter Green, the chief man of the island." This island, which is the loneliest and least-known fragment of the Empire, lies in the Atlantic Ocean, midway between the Cape and South America. The population, which numbers about sixty, consists of shipwrecked sailors with their wives and families, who have now made the island their permanent home. One of His Majesty's ships pays an annual visit to the island.

The monument to the memory of Dr. Livingstone, the great missionary explorer, which it was decided to erect three years ago to mark the spot where he died at Old Chitambo, close to Lake Bangweulu, has now been completed. The obelisk stands some twenty feet high. On two opposite sides of the memorial a bronze tablet, embedded in the concrete, records the fact that the memorial has been erected "by his friends to the memory of Dr. Livingstone, Missionary and Explorer," who died May 1, 1873, and on the remaining sides a tablet is inserted recording the fact that the obelisk occupies the spot where formerly grew the tree under which Livingstone's heart lies buried. There is also a copy of the inscription carved on the trunk of the tree at the time of his death by the explorer's sorrowing native followers.

This is the laconic way in which the Christian Observer sums up the missionary outlook: "A thousand conversions in the pro-

vince of Canton, in south China, last year! Five hundred converts from heathenism received in one district worked by the London Missionary Society within the year just closed! The fields are white with the harvest; can we not send more laborers?" If the professed followers of the Lord Jesus will remember the Great Commission, realize that the world's fields are white unto the harvest, and give to the cause of missions as the Lord hath prospered them, the prayed-for laborers will be forthcoming and the century now opened will be a great missionary and evangelizing era.

Wm. Carey, the pioneer of missions in India, was a shoemaker by trade, and was sometimes sneered at by the "Sons of Babel" of his day as the "consecrated cobbler." He was a nobly consecrated man and laid the foundations of Christian missions in India. Long before going to India he did wonderful home mission work in England, causing some people to remonstrate with him by saying, "you are simply ruining yourself by neglecting your business." "Neglecting my business?" said Carey, looking at him steadily. "My business, don't you know, is to extend the kingdom of God! I am only cobbling shoes to pay expenses." The great Apostle of the Gentiles did the same thing; he preached the gospel and worked at the trade of tent-making "to pay expenses." It is a pity we couldn't have more of the spirit of Paul and Carey among professing Christians nowadays.

The clergy of the Roman Catholic church in Austria are becoming alarmed at the "Los Von Rom" movement in that country. They admit that 30,000 persons have left the Roman Catholic church during four years past (the correct number is 45,000). They warn their young people not to mix with Protestants—just as the Irish clergy, says the Belfast Witness, fear to let their young men be educated beside Protestants. They warn their people against reading Bibles, Testaments, or religious books published by Protestants. Above all their people are enjoined never to attend an Evangelical prayer meeting or service of any kind. The Roman clergy admit that the movement is strong and very dangerous to them.

In a great Unitarian Conference recently, held at Manchester, a striking paper was read by a prominent layman, calling attention to the weakness of the Unitarian body because of its lack of what the orthodox bodies styled "a passion for souls." The speaker called attention to the great Central Hall Mission as a striking example of what such enthusiasm might do, and he thought if Methodism, with its "dogmatic bonds and obsolete faith," could do so much, Unitarianism ought to do much more. He said that while they had no hell to save men from, the work of saving them from the filly of sin, from drink, ignorance, godlessness, etc., was sufficient to inspire to enthusiasm. While this may be true, the fact still remains that Unitarianism has never been enthusiastic to the length of great self-sacrifice. What is the reason?