

# Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA, MONTREAL, AND WINNIPEG.

Single Copies 5 Cents

## NOTE AND COMMENT

A physician in a dry county of a Southern State undertook to sell prescriptions for whisky, writing orders for all who applied at twenty-five cents each. The courts fined him \$1,800, and the State Board of Health revoked his license.

A mistaken report that Mrs. Eddy was to give \$1,000,000 to the poor was widely heralded; but the subsequent statement is that the \$1,000,000 is to be used only to teach the nonsense of Mrs. Eddy, which will be a waste of time of the poor.

In Sweden the public houses are closed on Saturday—payday—while the savings banks are kept open until midnight. No government can force a man to save his money; but this Swedish system at least encourages him to deposit it where it is most likely to be of use.

In the province of Kan-su, foot-binding has been carried to such an extent that there are women who can walk only on their knees. Some other provinces are so far advanced that in them it is believed this generation is the last to go bound-footed. In some places women of seventy are unbinding.

The London Chronicle mentions a novel ceremony witnessed at Hangchow, a few months ago. "Opium pipes and trays collected from the closed opium dens were built up into two big pyramids on a spur of the city hill, and burned in the presence of a great concourse of people.

The fact that it is now possible to perform surgical operations for tuberculosis marks an advance of great significance in the fight against the disease. One such operation was performed in London two weeks ago, and the patient—a lady who was not expected to live more than a few days—is now making excellent progress towards recovery. At least two eminent London surgeons are now undertaking these cases, and on the Continent operations on the lungs—hitherto considered as impossible as, until recently, were operations on the heart—have been made successfully.

There were two mottoes that were especial favorites to the late King Oscar, of Sweden. One was the proverb which is inscribed upon the walls of the University of Upsala: "Unfettered thought is grand, but grander still is truth." The other was the motto which he had taken for his life-long policy: "The welfare of the brother folk." These two mottoes, which were motives for King Oscar, reveal something of the source of his quiet, unostentatious greatness, and the reasons for the universal esteem and affection in which he was held. A life built upon truth and brotherly service cannot help but be great.

The Winnipeg Free Press tells us Rev. J. L. Gordon in that city is still asking the ladies of his church to take off their hats every Sunday evening during the delivery of his sermon. In New York, it is claimed, this same idea is gaining a foothold. Prof. Morgan has declared that "the time will come when ministers in the churches must take a stand to abolish this custom of women wearing hats at worship. Ministers can preach better if they can look into the eyes of their people than they are now able to do when talking through a hat."

"Punch" has a cartoon this week representing a Jap, calling across the Pacific to Miss Canada: "Lady, I recognize my advances are distasteful to you, but I trust I may still regard myself as a friend of the family!" To which Miss Canada calmly replies, "If you'll promise to let me see as little as possible of you I don't mind being a sister to you for mother's sake."

Mulai Hafiz has been unexpectedly proclaimed Sultan of Morocco, at Fez, threatening Morocco with civil war. Mulai Hafiz is thus in rebellion against Ab-del-Aziz, and is said to have proclaimed his overthrow, the rejection of the European agreement for policing the country, the expulsion of French troops, and prohibition of access to the interior by Europeans. This may compel France to sustain the regular Sultan.

There is a growing disposition, says the Christian Intelligencer, to eliminate the sermon or even an address from funeral services. This is due to the frequency with which the funeral sermon has been a mere eulogy, or an effort to open wounds afresh, or a perfunctory discourse. It is doubtful, however, whether the wise pastor should forego the opportunity to press home upon tender hearts and hearers perhaps not often found in the house of God, the message of the Gospel.

A curious story comes from Winnipeg that rascally leaders among the Doukhobors in the Northwest are causing unspeakable misery among their dupes. The unfortunate people, at their bidding, are said to have sold their cattle, sheep, chickens, watches, and clocks, and handed over the proceeds. They live on raw vegetables and are herded together like cattle. Seven thousand of them, it is said, are looking forward to a pilgrimage in the spring.

It is noteworthy that the General Assembly of the Presbyterian Church of India selected an Elder as its Moderator. Sir Andrew Fraser, Governor-General of Bengal, was an Elder in connection with the Free Church at Nagpur, where the pastor was a native convert. In Bengal he identified himself with the Church of Scotland. But in the Church of India all are united. At the constitution of the Church it was arranged that Elders are eligible to the Moderatorship.

Not a few articles are sent to this office so poorly written that they cannot be read, remarks the N. Y. Christian Advocate. On one occasion a sentence had to be shown to eight different persons before it could be deciphered. Illegible writers have no claim on attention unless they have been paralyzed or otherwise disqualified. When a writer in extreme age addresses us with a trembling hand we are glad to receive his communication and ready to give hours, if necessary, to interpretation. Otherwise, after trying awhile, we lay aside the paper. It is said that Dean Stanley's handwriting was so abominable that after his death, when an attempt was made to collect a volume of "his light and graceful occasional verses," an unforeseen difficulty occurred. "In many cases the recipients of the poems were dead, and no living creature could decipher the dean's handwriting, so what might have been a pretty and instructive volume perished untimely."

Says the Belfast Witness: Rev. J. A. Sharp has visited Wales to inquire into the present state of the Revival districts. He reports that the influence of that movement is passing away. It is impossible to avoid the conclusion that the Welsh Revival was not founded substantially nor conducted with spiritual sanity. Evan Roberts and his helpers were markedly hysterical, and quite too emotional. Our own Revival of 1859 left far more satisfactory and permanent results.

The Very Rev. Dr. Mair contributes to the "Scottish Review" an article dealing with Professor Herkless' article in a previous issue on the Formula of Subscription. Dr. Mair quite agrees that the Confession needs revising, and that the Church has the spiritual right to revise its creed. But he points out that the Church of Scotland, being a State Church, cannot legally alter the Confession without permission of Parliament. He holds that the late decision of the House of Lords has given the Confession a new lease of life—legally, that is. Dr. Mair proposes as a Formula this—"I hereby subscribe the Confession of Faith, declaring that I accept it as the avowed Confession of this Church, and that the fundamental doctrines of the faith which it embodies are essential doctrines of my faith to which I will adhere." That, he thinks, would satisfy the legal requirements of the State. Then to satisfy the demands of conscience he proposes a Declaratory Act setting forth the meaning and force of this Formula. To us, of course, the legal point is not relevant, as we are not an Established Church. Our interest is in the Creed, and in the way in which the Church of Scotland will ultimately arrange its relation to the Creed.

In the Canadian Bulletin of The Bible in the World is to be found the following remarkable statement regarding the many versions of the Bible needed to meet the requirements of Canada: "Seventy different versions of Scripture are required for Canada and are entered in the new 'Canadian Price List,' (of which list large supplies were recently sent to the various Auxiliaries). In addition to these, there are twenty-three Diglots or Parallel Versions (mainly portions). In sixteen of these English appears alongside Arabic, Chinese (Canton), Chinese (Mandarin), Danish, Dutch, French, German, Greek (Ancient), Hebrew, Italian, Norwegian, Persian, Ruthenian, Spanish, Swedish, and Welsh; and in the remaining seven Diglots the following appear in parallel pages—Arabic and French, Finn and Swedish, German and Bohemian, German and Ancient Greek, Hebrew and German, Slavonic and Bulgarian, Turkish and Italian. There are also versions for the blind in the Braille and the Moon Systems. It will be a matter of interest to many of our readers that, as the result of representations made by the Upper Canada Bible Society, the Parent Society has agreed to produce certain other Parallel Versions which are very desirable for the foreigners in Canada. Portions in Ruthenian and English in parallel pages will be exceedingly useful. Such Diglots serve a double purpose; they help foreign settlers to learn the English language, while in the act he is learning more than he ever knew of the words of eternal life."