

# Dominion Presbyterian

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## NOTE AND COMMENT.

England will have a strong and effective promoter of temperance reform in the person of Rev. Charles M. Sheldon, who goes thence March 1 for a three months' tour.

In Prince Edward Island, of thirty-three Presbyterian congregations thirteen are pastorless, or about to become so. An effort is being made by the Presbytery to reduce the number of congregations by uniting some of them.

The wife of a Chicago defaulter, Mrs. J. C. Eskildsen, has agreed to pay up all losses sustained through her husband's actions. She has mortgaged much of her property for \$10,000, a large part of which will go to Danish Brotherhood of America, of which her husband was the treasurer.

The Roman Catholic church is organizing in some places a society known as the Holy Name Society. The object is to promote reverence, and the members are especially pledged against the use of profane language. A parade of the societies a few days ago, in Newark and Jersey City contained thirty thousand men. We need an anti-profanity society in this city—we need it badly.

Boston has been graciously blessed in the evangelistic campaign conducted by Gypsy Smith. Overflow meetings had to be held noon and night. Up to December 2 fifteen hundred adults and nine hundred children had signed cards testifying to a decision to accept Christ. It is believed that in addition to these an unnumbered throng of backsliders were reclaimed. Mr. Smith is now in Portland, Me.

Dr. Broadus, when pastor near a great university, called on one of the students to pray. He says: "In the course of a simple, earnest prayer, such as a truly intelligent and loving soul might be expected to make, he used an expression which sank into the very soul of me, and which I have remembered. I think, dozens of times. He said: 'O Lord, please take us as we are, for Jesus' sake, and make us, by the Holy Spirit, what we ought to be.'"

A testimony to the efficacy of mission work in Labrador was given by Sir William MacGregor, the Governor of Newfoundland, after a visit to that colony. He states that no prison, no magistrate, no police were to be seen on the Innuitt coast, and further states, "But it would not appear that these adjuncts of civilization, necessary elsewhere, are required there. The moral control of the mission, which has been so effective in the past, would appear to be sufficient at the present time."

The Philadelphia Ledger has made some investigations on how families of moderate means dispose of their incomes, and editorially that paper condemns the parsimony toward the Church which is indicated by the investigations. It is evident even to a paper which does not pretend to be a religious journal that it is ridiculous to think of a sensible man, like one who was mentioned, with an income of \$1,750, spending \$220 a year for cigars, liquor, amusements, etc., and only \$20 for church and charity. The whole investigation reveals a lamentable amount of the most sordid selfishness and a woeful lack of appreciation of the value of the Church.

Speaking of our "Ralph Connor" at the Brotherhood convention in Indianapolis, the Michigan Presbyterian says: "Ralph Connor's words were deeds. It was not so much the great speech as the man speaking. The silent deeds to which the Northwest mission field were witness, became eloquent utterance in Tomlinson hall. There he stood and read off the writing which glows in the Northwest heavens in letters of fire. Every word had the weight of a church, a saved soul, a man won. Every word throbbled with the battles of heroes."

Gratifying laws for the preservation of the Lord's Day have been passed in Canada and are being enforced with more or less satisfaction. But other things than statutes are necessary in order that the best results may issue. On this point the Canadian Baptist quotes Rev. Dr. Ferry as saying: "Without a community of persons who find in the day they make a Sabbath a spiritual inspiration which is peculiar to that day, public sentiment will not long continue to make Sunday a rest day. Sunday depends for its distinctive atmosphere and vitality on Christians, not on legislators and the chief influence of Christians in making Sunday a Sabbath is through public worship."

With us, the binding of a Bible is purely a matter of taste and of the size of one's pocket-book. With the Bible Society there are many other things that enter in, and the effect of climate and the character of the insect life in the country for which the book is designed, are most carefully considered in the selection of the material for the covers. The Gospel of Matthew, in Bulu, has just been bound for shipment to the west coast of Africa. The principle ingredient of the binding is gun-cotton, and to insure it against the denigrations of insect pests, particularly against the red ant, corrosive sublimate is an important element in its composition.

The Chicago Interior states that Dr. John G. Patton, writing from Victoria, Australia, where he is spending his old age in sending forward men and money to his beloved work among the New Hebrides islands, tells us that three natives of Tana, members of the Christian community, were recently killed by the heathen of the interior, among whom they had gone as peace-makers. The natives in remote districts are constantly supplied by French traders with rum and rifles. These three native Christians volunteered to visit the disturbed sections and use their influence in restoring peace. Nevertheless the Christians of Tana have not renounced the task.

We witness against Christ by our silence when we do not champion His cause of righteousness. Christ has come to right the wrongs of the world. His method is by personal effort. That was the way in which He worked. "He gave His life a ransom for many." We miss the full meaning of that sentence when we confine it to Calvary's sacrifice. Jesus' whole life was a world-saving act. To reproduce that life throughout the centuries He calls His disciples: Go, live my life over again in your own life. Paul caught it when he wrote: "For me to live is Christ." The world wants no cowardly silence in our testimony against evil and for good. In every community there are enough Christians, if they would only speak out, to drive entrenched evils out of existence. But how many allow things to go unrebuked, which Christ would drive out with a whip.

It is estimated that there are 200,000,000 Mohammedans in the world, 124,000,000 of whom are under Christian rule or protection. The possession of the Philippines by the United States makes missions to the Mohammedans "Home-Missions," in a literal sense. It is worthy of note, however, that in nearly every important city in the Moslem world whose population is over 100,000 there is a center of Christian work in the form of printing-press, hospital, school or college.

The Grand Lodge of Masons of Kentucky has, by a vote of 418 to 32 decided that distillers and liquor sellers cannot be received to membership in the lodges of the state. The few who opposed the resolution made no plea for the liquor men beyond asking that action be postponed. The Knights of Pythias Supreme Lodge has taken like action. These things are a sign of the growing disgust of thoughtful people for the wretched liquor traffic and all who are in any way connected with it.

What is claimed to be the largest lodging house in the world was recently opened to the workmen of London. It is known as the People's Palace, and was erected by the Salvation Army in the South End, at a cost of \$240,000. It is five stories in height, contains 287 lodging rooms, reading and social rooms, a swimming pool and baggage rooms. Attached to the hotel will be a free labor bureau for the registry of the unemployed, a free legal bureau for the prosecution of petty cases for the poor, and a free dispensary, all of which are to be open evenings.

Says the venerable Dr. Cuyler: My Bible is all the dearer to me, not only because it has pilloved the dying heads of my father and mother, but because it has been the sure guide of a hundred generations of Christians before me. When the boastful innovators offer me a new system of belief I say to them: "The old is better." Twenty centuries of experience shared by such intellects as Augustine, Luther, Pascal, Calvin, Newton, Chalmers, Edwards, Wesley, and Spurgeon are not to be shaken by the assaults of men who often contradict each other while contradicting God's truth.

It is Rev. Dr. Cuyler, of New York, who says that "probably the best indication of the spiritual condition of a church are its prayer-meetings and its contribution boxes. The first one denotes the condition of the reservoir which supplies the spiritual force, and the second indicates the outflow of Christian benevolence and of Christian activities." Speaking of the prayer meetings he says: "After all, the main feature of the best prayer-meetings is the presence and the power of the blessed Spirit. Then every voice in prayer, in sacred song, in exhortation or address, becomes but a vehicle for that Spirit to speak through. Such prayer-meetings do not depend on numbers to give them weight, or music, or eloquence to give them attraction. In such meetings souls are quickened, the sad are comforted, the weak are strengthened, and the impenitent converted. In such meetings revivals begin, or are carried forward. They are the joy of every faithful pastor, and the spiritual 'electric power-house' (if I may use this familiar term) which propels the beneficent activities of the church. What hinders every church from having a good prayer-meeting?"