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Note and Comment.

It is proposed, says the London Lancet, to attempt a new departure in the treatment of tuberculosis by sea voyages. A large sailing vessel will leave England about the end of this month for a long voyage in warm latitudes, and will be prepared to convey a number of consumptives, inebriates and "other invalids."

Samuel Smith, an English M.P.,—so the London Presbyterian tells us—has just published a "Confession of Faith," in the very words of Holy Scripture. Our contemporary endorses the author's production and ability by saying: "Mr. Smith's rise experience and prolonged reflection on high themes, together with his loving acquaintance with the Bible, give to his effort a special value. It deserves a wide circulation."

The downfall of the Combes government in France is thus explained by the Belfast Witness: "M. Combes and his partners endeavoured to elio the wines of the Roman clericals and the Religious Orders—a work in which they had the sympathy of all Protestants. But, un- known,ly, the impression was created that the Combes Administration was becoming hostile to Religion itself, anti-Church as well as anti-clerical. That negative and unchristian position led to the downfall of the Ministry." However, the new Government declares itself willing to continue on modified lines the policy of M. Combes.

Prince Gustavus Adolphus, the eldest son of the Crown Prince of Sweden, is one of the most interesting of the visitors to Cairo. He has the frank, unconventional manners characteristic of the descendants of the great Bernadotte, and rumour mentions his name as the future husband of Miss Alice Roosevelt, the daughter of the President of the United States. One of ths young Prince's uncles, Prince Oscar, delivers addresses at meetings of the Salvation Army; and another, Prince Eugene, lived for many years as an art student in the Latin Quarter of Paris. He now earns an income of about £2,000 a year by his brush.

A pastor of one of the leading Baptist churches of Ontario recently told the Canadian Baptist the delight that was being derived in his church from the use of the Hymnal. Each Sunday evening a service of song of ten or fifteen minutes in length is held just preceding the usual service. By this means the congregation is becoming familiar with new hymns and new tunes, and at the same time there is the enjoyment and profit of a delightful spiritual exercise. The editor suggests that if more convenient the sacred song service could be held at the close of the regular service and the ends desired could be as well attained. A service of sacred song might be regarded by some as an innovation, but there can be no doubt of the value of such a service to aid in evoking a devotional spirit. The Gospel in song is often very effective.

Rev. Silvestry Horne, an English clergyman, in a recent address, enumerated as the chief items in the program of a living Christianity, the following: "The unity of the Churches, a Christianised Empire and World, better Christian people, redemption of the individual, equality of opportunity to all men, the proper housing of the poor, a living wage for all, and the reduction of the temptations to indulge in drink. All these and other reforms, said Mr. Horne, must be founded on the principle of applying the laws of the Kingdom of Heaven to earth. The Belfast Witness endorses the program in the following terms: "The key-note is true and right—namely, the applying the laws of the Kingdom of Heaven to earth. As we have in our manufactures what is known as Applied Science, so we need Applied Christianity in daily, secular life."

The statement has recently been published that the Rev. E. Crummy, a minister of the Methodist church, is to be called to Cooke's Church, Kingston, the church of which lately the Rev. Alexander Laird was pastor. We have not yet, says the Halifax Presbyterian Witness, a "mutual eligibility" act allowing the Methodist to call Presbyterian ministers or Presbyterian congregations to call Methodist ministers. This proposal to call Mr. Crummy may lead the way! If union is to be attained "mutual eligibility will prove a preliminary step.

The Christian Observer, in sneaking of the evangelistic services being held in Louisville, Ky., notes the interest in the meetings which is being manifested by the daily press, and the faithful reports given, makes this practical suggestion: "If the newsmen themselves would become soundly converted, and cease publishing Sunday editions, and if the people of the churches would also become so soundly converted that they would not read the Sunday paper, we would rejoice all the more." That would be good for the newsmen reading public and good for the newspapers themselves.

The Marquis of Winchester, though dowered with but few acres—they are barely 5,000 all told—is setting a worthy example to his brother lords in his practical handling of the unloved problem. He has drafted a small battalion of the "masterless men" of Southampton to his estate at Amport St. Mary's by Audover, and has there, after ascertaining by special inquiry the special fitness of each, set them to work at painting and decorating, carpentry and joinery, fence making and tree planting, and such other industry as they can compass.

The British and Foreign Bible Society has sent the following paragraph to the London Times: "A unique experience befell a missionary in Japan while he was engaged in distributing the Bible Society's Gospels among the Japanese troops. Near the garrison town of Zentsu one of the officers had his men marshalled into a Buddhist temple, where, by permission of the authorities, not only were the Gospels distributed to the men, but it was specially asked that an address should be given. 'Take your own time,' said the commanding officer. 'We shall be glad to hear you.' And for nearly half-an-hour the men listened to an address concerning the object of the distribution and the nature of the Book that was being distributed. The speech was made in front of the Buddhist altar, the high priest being present, in addition to the other priests connected with the temple." Truly these are the days of wonderful happenings.

Rev. Dr. Armitage, pastor of St. Paul's Anglican church, Halifax, N.S., recently preached on the dangers of city life, noting two especial dangers—the want of home life and the life of the streets. On the former point he said, among other things: "A leading London journalist declared a few years ago, that of all the dangers to men, this is the most subtle and ruinous. You naturally expect me, perhaps, to give some more sensational danger than this, or to say something more startling, or to refer to something requiring a more alarming description. This is all so commonplace. It would be easy enough to tell of gross temptations, to describe sights and scenes of a harrowing description. But just here we have the root of the matter. Provide good homes in Halifax, give us ideal homes for all our young men, and three-fourths of their temptations would vanish. There are two difficulties; one where there are homes, but the young men are allowed to live, as if they had none; the other connected with the 1,500 Protestant young men of Halifax, who are living in boarding houses, often, no doubt, comfortable, but lacking the watchful parental eye, the kindly sympathy and fellowship of family life. There is work here for Christian people along the lines of kindly interest and hospitality. And there is work for the church, to provide social attractions, and to minister to the life of the whole man."

Commissioner Booth Tucker, foreign secretary of the Salvation Army, recently arrived in England from a visit to the continent. He reported to General Booth distinct evidences of a remarkable revival of religion wherever he went. The countries included France, Holland, Denmark, Sweden, and Norway. During seventeen days he took part in meetings at which 381 men and women publicly sought salvation. Commissioner Booth-Tucker says that the news of the revival and interest in religion in London is being chronicled by the Press.

A little over a year ago it was announced in a cable despatch that King Edward had cheerfully sanctioned the proposal made by some army officers who were total abstainers, that they should be permitted to drink the toast of his health in cold water. And now comes the news that the German emperor has followed the example of his uncle, King Edward, it also permitting army officers to drink toasts in cold water. It seems a trivial thing and yet it is deeply significant—an indication that German, saturated and soaked with beer, is turning towards temperance. Nobody would be injured and many might be helped if Canada's Governor-General should imitate the example set by King Edward and Emperor William.

Rev. T. Richards has been thirty-five years a missionary in China. He is at present in England and expresses—first, his firm belief in the Chinese and their evangelisation; and second, his opinion that efficiency will not be secured unless and until missionaries are trained specially for the work. He says—"There is not a single un- dated college in the world to-day for the preparation of missionaries." This much to be deplored, says the Belfast Witness. Because a missionary worker in the East needs a very specialised equipment. He needs a knowledge of Eastern systems of religion, with their vast antiquity and immense complexity. He needs also adjustment of his mind to the peculiar mental habit of Oriental peoples. Mr. Richards says the Chinese are disposed to borrow their future civilization from Japan rather than from Great Britain. That constitutes a danger until Japan is itself Christianised.

Under the caption of "The Coming Revival," the Christian Guardian referring to the religious revivals which are taking place in Great Britain and some parts of the United States, asks:—"Why should we not have in Toronto a similar work of grace? The signs of the times are auspicious. In a goodly number of our churches awakenings are taking place; many have been converted; the spirit of prayer and supplication and expectancy is growing; congregations are large; sermons that bear on the great questions of sin and salvation are listened to with deepest interest; and in several of the churches there have been extensive revivals." And why should we not have a similar work of grace in Ottawa? Let the Lord's people lay hold of the promise "wherever two or three are gathered together in my name there am I in the midst of them." God's presence in a praying assembly means blessing.

Many English people may not know that the Welsh collier always speaks of his comrades who work along with him in his own section in the pit as his "buddies"—("pals" is the English equivalent perhaps in the vernacular of the street. "Buddies" are very loyal to one another and if one of their number is in trouble, or is being bullied by others, his "buddies" always rally to his aid. The London correspondent of the Methodist Times makes the above as introductory to one of the most pathetic interruptions of which he had ever heard in a revival service. A minister was dwelling very vividly on the Saviour's sufferings, and picturing the scene between Gethsemane and Calvary, when they scooped at Him and spat upon Him. A young collier was so moved and exclaimed passionately, "Oh, where were His buddies?"

Such was this rough pitman's commentary on Matt. 26:58. "Then all the disciples left Him and fled."