

Dominion Presbyterian

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NOTE AND COMMENT

The use of the individual cup at communion is slowly but steadily spreading throughout the Presbyterian church in England.

Dr. Alexander MacLaren was 81 years of age on the 11th of Feb. Yet his mind is as clear and strong and his pen as facile as ever.

The Presbyterians of the Maritime provinces last year contributed \$97,789 to the missionary and other schemes of the Canada Presbyterian church—an increase of \$2,000 over the previous year.

The Dean of St. Andrews holds the view that much of the responsibility for the decadence of Sabbath observance lies at the door of the better-off classes, who travel and entertain largely on Sundays.

A number of Danish physicians have drawn up a poster and placed it in all the railway stations in Denmark. It reads: "To the Danish people: Alcohol is a stupefying poison; alcohol is the cause of many mental diseases and of most of the crimes."

It is rumored that a scheme is on foot for the neutralization of the Philippine Islands. The London Tribune, in an editorial, says "this news would be welcomed in all parts of the world as giving promise of the removal of a possible cause of future trouble to the United States and the other nations with vital interests in the far East.

"Some of you," said Dr. Torrey in a recent sermon, "will have to give up everything you have in the world if you become Christians. For instance, if you are in the liquor business, which is damning more souls, ruining more families, blasting more lives, than anything on earth, when you become a Christian you will have to wash your hands as white as snow from all complicity in this drink traffic in all its forms. One night in Aberdeen three men in the liquor business came out on the side of Christ. Every one of them quitted the business instant. Of course they did! So will you if you are converted."

Under the caption of the "Great Law Breaker," the Christian Guardian indulges in the following soothing comments on some revelations recently made in Toronto: "The investigation at present in progress in this city touching the matter of license transfers and kindred subjects, once more calls the attention of every one to the well-known fact that there is no business or occupation in the world more given to utter lawlessness or more implicated in wrongdoing than the liquor trade. It seems utterly impossible for men in any way connected with the trade to do the honest thing in any connection. The business appears to be so entirely out of accord with the sanctions of justice or fair-dealing that it instils in those engaged in it an utter disregard for law, either human or divine. There are exceptions, we doubt not, but it is evident that the number of brewers or hotel-keepers who would not break the law in the interests of their trade are few indeed. Even politicians who have to do with the liquor business seem to lose any little sense they may have had before of either decency or honor." The whole business is demoralizing in the extreme.

The report of the Massachusetts Bureau of statistics on the influence of the liquor traffic in regard to criminals informs us that "82 per cent. were in liquor at the time of offense," and that "in 84 per cent. the intemperate habits of the offenders led to a condition which induced the crime." More than this that, "excluding minors, ninety-six to every one hundred were addicted to the use of liquors."

Last Sabbath our Irish Roman Catholic fellow-citizens paid homage to the memory of "Ireland's Patron Saint," St. Patrick. This was quite becoming for he was a great and good man—a Scotchman, a Protestant and a Presbyterian; that is, he adhered to those general religious and moral principles which distinguish Protestantism, and the churches which he established in Ireland were moulded largely on Presbyterian lines.

Wherever Gipsy Smith goes it is difficult to find an edifice large enough to accommodate the multitudes who want to hear him. In Chicago the throngs filled the street an hour before the doors opened. Gipsy Smith preaches an old-fashioned gospel. According to the statements of the daily papers, hundreds were turned away from some of Torrey's meetings in Cleveland, because the place was full. Torrey preaches an old-fashioned gospel. On the other side of the sea in London, 3,000 people were turned away from a packed house when Campbell Morgan preached on theology. And Campbell Morgan preaches an old-fashioned gospel.

Referring to the decision of Judge Atman, of Indiana, on the liquor license question, referred to at some length in the Dominion Presbyterian of March 13, the United Presbyterian of Pittsburg, Pa., says: "The line of argument is that the police power of the state must be exercised for the protection of the health, safety, comfort, morals and welfare of the public. Public good is the supreme law. The sale of intoxicants is not a common law right; it has no legal standing without statutory enactment. But the legislature may not invade fundamental rights; it has no right to legalize that which tends to the public injury. The voice of the courts is almost unanimous that the sale of liquors as a beverage works against the public good. All license is based on the idea of restraint because of the danger involved. This is the condemnation of all license, and makes it unconstitutional."

They do excellent things sometimes in the United States. Note two of them. A member of the city council of Pittsburg, Pa., has been found guilty of accepting a bribe in connection with a railroad ordinance, and has been sentenced to serve three years in the penitentiary. There are others who are implicated, of whose conviction the attorneys for the city are confident. Another conviction and sentence to prison for two years in which Pittsburgers may feel special satisfaction occurred a few days ago, when two men were found guilty of the crime of attempting to corruptly influence the action of jurors in a criminal case. Referring to these things the United Presbyterian says that it "has no pleasure in the suffering and ignominy which comes to individuals and families through conviction for crime, but it is a matter for which the community must feel gratified when it is thus shown that men of business standing may not treat with contempt the laws which are intended to safeguard most important interests."

Says the Aetion Free Press: The religious inclinations of a mouse caused an amusing diversion at Knox church Sunday evening service. His preliminary appearance in the class room sent one of the choir ladies upon the rungs of a chair with a shrill scream. During the service he turned around through the auditorium, climbed upon the organ boy's and choir lady's knees, ran over another lady's toes, and after some startling appearances among the audience, withdrew, no doubt feeling his duty done. The usual quiet and reverent attitude of a number of members of the choir and congregation was somewhat seriously affected.

Pedro Alvarado, the Mexican multimillionaire mine owner, who two years ago offered to pay the Mexican national debt, is fertile in ideas for promoting what he conceives to be the public good. A few months ago he gave \$10,000,000 to the poor of his country, and now he offers a like sum to be devoted to a campaign for the extermination of the Yaqui Indians. He says that Mexico can never prosper as a nation until these fierce redskins are destroyed. He proposes equipping a regiment of picked fighters to run down the Yaquis and accomplish their extermination. These Indians have a long record as fierce fighters against the Mexican government. They are stock raisers and farmers at home, growing corn, cotton, beans and tobacco. The women are expert weavers. In the outlying country the men are employed as miners, teamsters and cattlemen. Since 1825 most of their wars have been for the purpose of resisting taxation or of driving back gold hunting Mexicans who encroach upon their lands.

Under the caption of "Some signs of the Times," a writer in the Lutheran Observer makes some interesting points. One of these is "the decadence of the non-Christian nations," combined with abundant evidence that they are waking up to better things—or, as the writer puts it, "a better resurrection." In other words, the decadent nations, having lost faith in the customs and methods and religions of their hoary past, are turning their eyes to the light and reaching out for the expected deliverance from the trammels that have so long hindered their progress and prevented their development. The coming revolution, he thinks, is to be a peaceable one for "it will be wrought by the Spirit of God through the people." The doors of the world are wide open for the reception of the Gospel message, inviting the Churches of Christendom with their greatly increased wealth to respond promptly to the great opportunity. Closely allied with these signs of the times is the growing dominance of Protestantism. Not since the days of the Reformation has the statement assumed such strength as now. There is a prophecy in it that thrills to the finger-tips. It is the more hopeful because there is nothing vicious in it. It has in it the tone and promise of the anthem of advent. Even the movement in France is humane and just. There is no disposition to declaim against religion, or to give encouragement to persecution. If the day of judgment has come to usurpation and tyranny, it is inevitable, and is only the process toward the recovery of the long-stayed rights of the people. Italy, Spain, Austria, as well as France, have joined in the crusade. Others will follow in order. The light has shone upon the darkness, and thousands have caught a glimpse of "the glory of the coming of the Lord."