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Note and Comment.

The Kingston correspondent of the Toronto News writes: It might be interesting to note in connection with the religious harmony which prevails at Queen's, that Roman Catholics voluntarily contribute to the Y. M. C. A. and Presbyterian missionary funds. It was always a pleasure to see upon the mission lists, which the Theological students had, the names of Roman Catholics who had handed in contributions to that object without being canvassed or prompted.

The death a few weeks ago of Lord Stanley of Alderley removes one of the most extraordinary Englishmen of the day. Extraordinary, not on account of gifts, although he was not wanting in ability or persistency, but on account of his religious eccentricity. Probably few people were aware, until "The London Times" reminded them, that he supplied "the only instance on record of the British peer who embraced the Mohammedan faith, and followed it devoutly."

Cardinal Gibbons, one of the greatest if not the greatest, prelates of the Roman Catholic church in the United States, once paid the following tribute to the value of the Sabbath:—"The institution of the Sabbath has contributed more to the peace and good order of nations than could be accomplished by standing armies and the best organized police force." The truth of this declaration is emphasized by the well-known fact that wherever the Sabbath is most faithfully observed as a day of rest and worship, there we have the highest respect for law and order. It pays committees in dollars and cents to maintain the Sabbath in its integrity.

The South-western Presbyterian of New Orleans, talks to Chicago in the following fashion: "The inquiry may be very pertinently made if the popularity of 'yellow journalism' has not done much towards creating a carnival of crime in which Chicago has been indulging of late. And there must be almost criminal neglect or delay somewhere that there should now be more than a thousand cases awaiting trial in that unfortunate city." The "yellow journal," desecration of the Sabbath and the sway of the liquor saloon, constitute a trinity of evil strong enough to ruin the morals and reputation of any city or any country, if not fought and checked.

The Presbyterian Churchman calls attention to the newly published census returns for the Colony of Victoria, as indicating the suitability of our system of church order for the new self ruling countries. During the past ten years, it points out, the increase of the total population was 5.34 per cent. Over and above the normal increase according to this standard, the Church of England shows an addition of 21; the Roman Catholics of 1238; the Methodists of 13,121; and the Presbyterians of 18,432; while all the minor sects, and those classed under other headings, show a marked decrease. Out of every 100 added to the population thirty-six were Presbyterians.

How to reach and impress the so called "unchurched masses" of the slums of great cities, is being much discussed in British papers and on British platforms. One evangelist, who has had wide experience in "squalid districts," says: "I do not think there is any substitute for thoughtful, able, earnest preaching of the Gospel, in all its aids, variety and meaning. Surely this is broad enough and scope enough for every gift and genius. I do not believe that any lecture on the Bible, or on our leaders and heroes of faith, or the social regeneration of the people, can at all adequately take its place. I have seen it all tried, and fail to attract the people; while the steady, thoughtful, earnest preaching of the Gospel holds the field."

Rev. Dr. John McDougall, who recently returned from a visit to the Pincher Creek district, relates recently an interesting fact which came under his notice. In 1873, 30 years ago, Mr. McDougall camped with his father, the late Rev. Geo. McDougall, and Dr. Lauchlan Taylor, in a coulee, now known as Spring Boule, on the old Fort Benton trail, south of Lethbridge. At that time the buffalo were so numerous that the party had to dig out the head of a spring in the coulee, and keep the buffalo away while they watered their horses. On the train near Pincher Creek this week, Dr. McDougall met a farmer who had homesteaded that very spot, and this year had raised 42 bushels to the acre of fall wheat on his farm.

Rev. J. E. Bear, in the Christian Observer publishes the following startling calculation: "There are said to be 856,000,000 people in pagan lands. A generation passes away in 33 years. Divide this number by 33, we find the death rate per year—35,939,393. Divide this by 365, we get the death rate per day—71,076. This divided by 24 gives the death rate per hour—2,961." Just think of it! Nineteen centuries ago the Lord Jesus commanded those who compose the visible church to go to all nations and preach the gospel to every creature. Have his professed followers obeyed his marching orders? Still 875,000,000 people who have never heard the joyful sound—going down to a Christless eternity at the rate of 50 per minute. Is this not a staggering thought?

"We remember," says the Christian Intelligencer, "when the experience of France was quoted as favoring the proposition that the use of wine was really promotive of temperance. It was stated that it was most rare in wine producing countries to see an intoxicated person, and that people drinking wine would not drink stronger beverages." Temperance workers in Canada have time and again met the same argument. "Give us the mild wines of France," said our moderate drinkers and anti prohibitionist friends, "and the people will soon be weaned from the use of the stronger and more virulent alcoholic beverages." This specious argument is no longer available. So far as France is concerned it is no longer a quotable example. To-day it is the worst liquor-cursed country of Europe. And, as shown in the columns of the DOMINION PRESBYTERIAN, that country is now the theatre of the most wonderful and vigorous campaign against the liquor traffic to be noted in any

country in the world. The lesson to be drawn, says our New York contemporary, "is that the appetite for alcohol grows by indulgence and the path of safety for the individual is total abstinence." When will the young men of Canada take this serious fact to heart?

The Wine and Spirit Journal is quoted as containing the following very frank statement: "The average saloon is out of line with public sentiment: The average saloon ought not to be defended by our trade. It ought to be condemned. It is generally run by a sport who cares only for the almighty dollar. From this resort the drunken man reels to his home. At this resort the local fights are indulged in. It is stench in the nostrils of society, and a disgrace to the wine and spirit trade." When an organ of the liquor traffic thus reads the liquor saloon out of the category of reputable institutions, the people have no hesitation in calling upon the country's legislators to summarily wipe it out of existence.

Here is a pointer which comes from "way down south," as the old song has it. In a Presbyterian congregation at Danville, Ky., each year in early autumn, all the old ladies of the congregation are gathered together and entertained in the church parlors. This day is devoted to them, and they are made to feel that the younger members of the church hold them in reverent regard and tender affection. Lunch is served, the pastor and office-bearers of the church are also invited to be present. At the close a brief religious service, with an appropriate address by the pastor, is held; and thus by social pleasure and religious fellowship both the hostesses and guests are cheered and refreshed. The Christian Observer says "this is surely a good custom which might well be observed in some similar way in all our churches."

Leslie's Weekly of New York makes the following trenchant reply to the adverse criticism of Sabbath schools and their work which periodically emanates from certain quarters: "It is quite true that the system of religious teaching followed in the Sunday schools of the country has many imperfections, that the teachers are often untrained and the text books unsatisfactory, but granting all this, and more, it remains to be said that these schools are being gradually but surely improved; that, as they are, they represent in their teaching and governing force the highest intelligence, the best energy, and the most earnest devotion now enlisted in the cause of religion, and that by means of them a vast multitude of children are receiving the only religious instruction they have anywhere, and many the only inspiration to pure and noble living. The value and importance of the Sunday school as an agency in religious progress, as a nursery of the Church, as an essential and vital factor in the development of right character, were never so widely recognized as they are to-day, and never has the Sunday school commanded the service of so many gifted and devoted men and women. "A better purpose would be served if the critics would add in addition to the efficiency of Sabbath schools and their work.