

Dominion Presbyterian

\$1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS

Note and Comment.

The Canadian Baptist quotes the *Liquor Journal of Toronto* as saying: "Our interests lie in constantly raising the standard of the business, in license laws that make the trade both respectable and profitable: and by thus offering an incentive to honorable men to go into the retail trade, we can alone hope to keep the industry profitable for the manufacturers. The liquor trade has become so disreputable that it cannot be made respectable. The best thing to be done is to bury it as quickly as possible out of sight."

The people living on the Northern coast of Norway have for some time suffered severely from the ravages of seals, which destroyed or scattered the fish on which they mainly subsisted. Now it is proposed to send warships to the waters where the seals are most numerous to destroy as many as possible and break up the herds. When the Alaskan seals begin to destroy the fisheries of that country—that is when the fisheries become valuable—the American government may be willing that Canadians should take a hand in the work of killing the seals.

Last year 31,000,000 gallons of alcohol were used in Germany for technical purposes and for fuel. For motor wagons and light running machines and small railroads it is said to be cheaper and more practical than coal, and for lighting purposes more economical than petroleum. The *Journal of Inebriety* says: "The evolution of alcohol from a beverage to a fuel is not more startling than other changes seem every day." Using alcohol for light and fuel purposes will certainly be more sensible and humane than using it to addle men's brains, destroy their stomachs and degrade them to the level of beasts.

As substantial evidence of the fact many Jews are adopting Christianity, a German pastor states from 1800 to 1899, 74,500 baptised into the Greek church, 72,000 into the Protestant churches of Europe and America, and 53,000 into the Roman Catholic church in all 224,000. Taking the year 1898, the same winter found that 1,450 Jews were admitted by baptism into Protestant churches, 1,250 into the Catholic church, and 1,100 into the Great Orthodox church. Nowhere have conversions been so numerous as in Great Britain, where in the nineteenth century 30,000 Jews have been admitted into the Christian church. In Germany at the present time there are 125 Jews preaching the Gospel.

Bishop Philips Brooks was asked, "Suppose, Dr. Brooks, you were called to take charge of a parish burdened with debt, needing many things for the development of its own work, and almost in despair of ever getting the best of its difficulties, what would you do first to remedy the situation?" Quick as a flash came the reply, "The first thing I would do would be to ask that congregation to make an offering for foreign missions." The Central Presbyterian endorses the bishop's method in the following terms: "Does that seem strange to you?"

It is both good philosophy and good theology. It is both common sense and Bible truth. It is belittling, narrowing and weakening to keep the people's attention on the small things immediately around them. It is elevating and inspiring to keep their eyes and their hearts on the great things of the kingdom of God. The people who are heartily interested in missions in China and Africa will find it easy to take care of the small things at home." Let pastors of weakened discouraged charges make a note of this.

There seems to be a good deal of distrust of Germany "down South." Her action in Venezuela has aroused the suspicion that she was testing the Monroe doctrine with a view to ulterior designs upon a more Southern republic Brazil. The *Southwestern Presbyterian of New Orleans* says: "To the number of several hundred thousand Germans have entered Brazil and by their well known thrifty habits secured a commercial prominence far beyond their numbers. While they impart life to the South American sluggishness, they do not assimilate with the country, but retain interest and citizenship in the Fatherland. This has excited the alarm of Brazilian statesmen and resulted in discouragement of Latin immigration." If Brazil, as well as the United States, is suspicious of Germany the immigrants from the latter will be well watched.

British papers indicate that a very hopeful temperance reform movement is being promoted in the United Kingdom. Many public men as well as ministers of the gospel and Christian men generally are realizing that a vigorous and united campaign against the tide of intemperance which is sweeping over the land must be prosecuted if the British nation is to be saved from national decay and moral ruin. The new license act passed for England is being enforced with good results. It makes the drunkard as well as the illicit liquor vendor a criminal, and it also treats as a criminal the licensed liquor vendor who sells to a man who has been proclaimed by the magistrate a habitual drunkard. The act is certainly a great advance on previous enactments, and the report is that already the effect is marked by a great decrease in the number of "drunks." The man who gets drunk is certainly an offender against the public, and as he acts on his own free will, it is legitimate that his offence subject him to offence."

The officials of the Methodist church away down in Texas, having tired of the minister who had served them for a year, is reported to have sent the following unique request to the presiding elder or bishop or president of the district: "Send us a young man who can convert our church members, revive our official members, save the sinners, enthuse our young people and gather members into our church, increase our finances, popularize our Sunday night service, spiritualize our midweek prayer meeting and draw men to our church. We wish him to be a man of grace and person, sweetness of disposition, gentleness of speech, social ability, political inactivity, pastoral care and pre-eminent

preaching ability. He should have a gentle gracious, hard-working helpmeet, without children, who will assist but not run either the church or the pastor. We can pay him \$475. We have no parsonage. We hope you can find just the kind of a man we want." These people wanted their minister to do so much that they did not leave anything for themselves to do, except pay the pittance they proposed to give him. But why did they object to children in the parson's family? It is pretty certain they won't be able to get such a pair of angels on such terms. Probably there are more congregations than Methodists who are oppressed with a similar "long felt want."

Under the caption of "Homes for the Poor," the *Pittsburg, Pa., United Presbyterian* says: "Money by the millions is pouring into the treasuries of educational institutions, it is founding public libraries in magnificent buildings, it is establishing hospitals and homes for the old and enfeebled, but the home itself is neglected. The working man, however industrious, toils hard at wearing work, but at the end of the week, or month, when he has paid his rent, he has nothing left. Here is the opportunity. Let men of capital buy land and build homes on the most approved models and with good surroundings, and sell them to people of small means, or without means, on terms that would be no more than reasonable rent." The paper quoted explains that it uses the word "poor" in a very wide sense; not restricting it to those who are in need of direct charitable aid, but to those without means or small means; the industrious and self helping, who are not in circumstances to secure for themselves homes, and are, consequently, living at a disadvantage and suffering loss. And it suggests "sell," not give, because "that is not the best help which comes in the form of a gift" and because "the normal human development is by personal effort" the result which would flow from such a practical form of benevolence are thus described: "Self respect is essential to manhood. Let it be made possible for industrious men to secure homes by their own effort. Make it possible for them to look forward to the time when they will be able to call their place of living their own. Make it possible for the father to be able to say to his family: 'This week's payment brings us by so much nearer to having our own home.' Then we would see a wonderful change about our industrial plants and in our cities; the hovel will give place to the home, the spiritless children will take the air of the well-to-do, the downward drift will be checked, and intelligent, industrious men will take the place of the discouraged. The 'industrial' war would cease, for a home owner is not a striker, and the employers will seek the good of their employees and deal fairly with them, when they find their work backed by men of common interests. The money invested will return to the capital account and be reinvested in other homes. Better than libraries, better than charity to thousands, will this home getting be. Make it possible." If we are not mistaken the Dominion coal and steel company, operating at Sydney, N. S.; has provided houses for its workmen on a plan somewhat akin to the one above suggested.