

Dominion Presbyterian

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Note and Comment.

A Mormon Apostle has been elected to represent Utah in the United States senate. It is denied that he is a polygamist, but he defends that peculiar institution of the Mormon church. A strong effort is likely to be made to prevent his admission to the senate.

Mohammedans from India, trained in the schools and colleges founded by the British, are to be engaged to teach the Mohammedans of Mindanao in the Philippines in schools founded by the United States. "This," says the Boston Morning Star, "is a profoundly suggestive and interesting fact."

"Dr. Gordon, of Boston," says the Presbyterian Standard, "thinks that we are just at the beginning of our troubles between capital and labor and that no legislation or arbitration can avail, or anything but the implantation of the sense of justice and of a common brotherhood." In other words the gospel of the Golden Rule must be brought to bear upon those who usually form the contending parties in labor wars.

Some Anglican church papers in England are said to be very indignant that a Scotchman, and by creed a Presbyterian, has the appointment of the spiritual head of the Anglican church. The Glasgow Weekly Leader naively remarks: "There is something in it, perhaps, and it would be much better if the people had something to say in the matter. This is one of the penalties of a State Church. It would be better if the people who constitute the Anglican church in England were vested with a little more power and responsibility in such matters ecclesiastical."

The Philadelphia Ledger quotes the Emperor of Germany as having recently said: "It is better that a woman should know how to bake a pancake than that she should be able to discuss constitutional questions." The emperor is said to have made this remark to a court lady with a view to emphasizing the kind of woman his wife, the empress of Germany, is. It would not be straining the idea, would it, to say that it is better that a woman should know how to cook and bake and keep house generally than to be ignorant of these things and merely shine as a society lady.

Says the Herald and Presbyter: "With foreign immigration coming to us by the hundreds of thousands every year, we need the most vigorous and aggressive kind of foreign missions in our own country. Great multitudes of ignorant, vicious, anarchistic people are coming into our cities and States. We must control them by means of religious and educative influences, or they will overmaster and ruin us by the dense weight of their ignorance and vice. If we can manage them, and make respectable and reputable citizens out of them, we shall have done a great missionary work." The Christian churches of Canada are face to face with the same serious problem. Will the Christian people of this country be equal to the emergency?

Mr. Schwab, an American millionaire, is represented as saying that if he were compelled to choose between living at \$500,000 a year and \$500, he would choose the \$500 plan, and that only interest in the game keeps him in the harness. The Michigan Presbyterian suggests that such a declaration is a strong proof of the truth of the inspired statement that "A man's life consisteth not in the abundance of the things which he possesseth." "Careful for nothing," sounds fatalistic, but when it is supplemented, as Paul supplements it, with prayer and trust, there is no better ideal of life.

A Papal Society, organized "for the diffusion of the Holy Gospels," has printed a large edition in the Italian language, and Pope Leo has granted an indulgence of 200 days to all who shall spend fifteen minutes daily in the study of this book. The writer of the preface to the volume says: "Let the Gospels become together with the other Scriptures of God, the pasture of our souls, and under their sacred spell these shall indeed be nourishment unto life. As it enters our homes there shall breathe there a new spirit of purity; the authority of parents and the subjection of children shall stand in new strength. The Gospel shall lead in social questions among us, teaching the poor no longer to think themselves unhappy merely because they have less of this world's good than the rich, and the rich to abound in the neglected duty to a discriminating charity where heart and hand shall work together." The decree of the Council of Trent, forbidding the reading of the Scriptures in the vulgar tongue, without written permission from spiritual superiors, seems to be in danger of falling into disuse.

Rev. F. B. Meyer has published a volume entitled "Samuel the Prophet." The period of Bible history covered by the life of Samuel is recounted in Mr. Meyer's own inimitable style, and the spiritual lessons are drawn and applied in his usual striking and happy manner. The Philistines, he puts it, are threatening the Christian world today, just as they did the Hebrew nation. He says: "In the insidious attempts to rob us of our Rest Day, and to turn it into one of public amusement; in the unblinking effrontery of vice in various forms; in the retained domination of all other interests by the mad greed for money; in the spirit of amusement which infects society; in the worldliness and luxury which divide with the spiritual and heavenly thy hearts and lives of professing Christians—we are brought face to face with the bands of the Philistines as they steal up from their lowlands to the uplands of religious constancy and strength. They have no rights, but they never fail to assert their pretensions; and sometimes we almost lose heart, and begin to question whether there is any use in opposing them." The author of the book calls Samuel the John Knox of his age, as mighty in prayer as in statesmanship.

Rev. J. D. McKay, of Coburg Road Presbyterian church, Halifax, has been designated a missionary of the Presbyterian Church to Demarasa. He will take the place of Rev. Geo. Grant, son of Rev. Dr.

Grant of Trinidad, who was compelled by ill-health to leave the mission and return to Canada. The Demarasa mission is practically an off-shoot of the Trinidad mission, which was established in 1867, when Rev. Dr. Morton and wife went out as pioneer missionaries to that island from the Presbyterian Church of the maritime provinces. He was followed three years later by Rev. Dr. Grant, and later by Rev. Thomas Christie and Mr. McLeod. The two latter have passed away to their reward. The staff in Trinidad now consists of the Mortons, father and son, Dr. Grant, Messrs. McRae, Fraser and Thompson; and in Demarasa Revs. Sutherland and Cropper who will soon be joined by Mr. McKay. Rev. Geo. Ross, it will be remembered, was compelled by the continued ill-health of his wife to leave the mission and return to Nova Scotia.

Here is what an eminent French statesman, M. Clemenceau, said of the struggle now on in France between the Papacy and the French nation. "Freed from the yoke of Rome we find everywhere free countries. What we combat is the Roman theocracy, a corporation of men having the defects as well as the virtues of humanity, but claiming to represent the rights of God as against the rights of man." And he thus addressed the representatives of that theocracy in France—"So long as you ask only for liberty to believe, to practise your religion, we are in agreement, we refuse you nothing; but when it is a question of twisting our domestic politics into harmony with those of Rome, and with your social conception, we can no longer remain in agreement." M. J. McCarthy, the eloquent Irishman, author of "Five Years in Ireland," and "Priests and People"—whose utterances have on several occasions been noted in the DOMINION PRESBYTERIAN, quoting the above sentences in a recent address before the Presbyterian Association of Belfast, I., said: "Broadly speaking, these few sentences put the situation in the South of Ireland in a nutshell, and they also indicated what must soon be the attitude of the majority in the United Kingdom as a whole, and in Ireland itself, with regard to the Gaelic Roman and Anglo-Roman theocracy with which they had to deal. There was a struggle coming which he should not discuss that night; but he would say that if men were found ready and willing to leave hearth and home, and to lay down their lives for the Empire on the blistering veldt of South Africa, others should not flinch from the final sacrifice, if it were necessary, in a cause which was even nobler still—namely, that of winning freedom of mind for their children and their children's children in their native land. It must be shown that the rights of God in Southern Catholic Ireland were in harmony with the rights of man, and that the rights of man should be, and must be, the common rights of all men and all women, and not the selfish aggrandisement of the professional religious, male and female, which they found in the South of Ireland to-day." Coming from an Irishman and a Roman Catholic of Mr. McCarthy's standing and character, these ringing words are exceedingly significant.