

Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA

Single Copies 5 Cents

NOTE AND COMMENT

Not since the days of Father Mathew has there been any movement in Ireland to compare with the temperance revival which has swept over Ulster, and which in less than nine months has brought a number of people which is underestimated at 50,000 into the total abstinence camp.

It is interesting to note that the Turkish Minister of Education has recently requested a Congregational missionary at work in that country to elaborate a national system of education for Turkey. Turkey's progress toward complete constitutional government is going on uninterruptedly, and the missionary, as usual, is leading the way.

Methodist ministers are not overpaid. The Western Christian Advocate says: "Out of 15,545 ministers of our church it is said that 10,582 are receiving less than \$1,000 a year; and of these no less than 5,256 get less than \$600. In other words, one out of every three of our clergy must be living from hand to mouth, or even going into debt, in such an era of high prices as is now upon us."

According to the Census Bureau 716,936 Canadians are engaged in agriculture, 389,873 in manufacturing, 277,755 in domestic pursuits, and 234,236 in transportation. These are classified as "male," and "without wages." Those "with wages" are 661,485 men, and 153,445 women. The total wages paid in 1901 is estimated at \$544,408,254. This assumes that all workers were paid on the basis of those returned as wage-earners.

The Anglican Episcopal church of the United States has made a good beginning in raising a \$5,000,000 fund in order to provide an annuity for each minister on reaching his sixty-fourth year. This provision is to be of the nature of a pension, and will be rated according to the number of years of service. The annuity is to average \$500 and will be given, not as a charity, but in recognition of what is due to the aging ministers of Jesus Christ.

We see in the papers that the following sentence was used in a prayer before the Northern Assembly by one of its honored members:—"O Lord, reveal to us so much of Thy truth as shall commend itself to our judgment." We never read such gross error in a prayer before, remarks the Presbyterian Standard. The author must be at heart a Unitarian of some type or other. The Westminster says of the petition:—"This unique and wholly remarkable sentence was from a prayer made by an ex-Moderator at the Assembly."

The church papers have been fighting hard to avert the necessity of raising their prices, says the Western Methodist. For ten years all prices have been on an ascending scale. Everybody knows that prices of all things on which we live have advanced some 25 per cent. to 35 per cent., and some articles have seen a still greater advance. The consequence has been that wages have advanced and all materials that go into the making of a paper have advanced. Printers are now getting twice what they got ten or fifteen years ago; paper is much higher, ink is higher, all supplies are higher. It has been a question as to how long papers themselves could stand on a price fixed when all that enters into cost of producing them was far lower. It is quite inevitable that present subscription prices must be increased.

The Cumberland Presbyteries of Anti-Unionists of the South raised their church, the sum of \$12,357. Of this amount \$5,508 or nearly one half went to the legal board to pay the cost of court trials. A church must be in a deplorable condition when it is willing to pay nearly as much for litigation as it can raise for missions.

The earthquake of two weeks ago in Southern Italy was not so destructive as at first reported. The damage was limited to Calitri, where thirty-two bodies have been removed from the ruins. About twenty other persons are reported missing. Immediately upon receiving news of the earthquake the Cabinet met in Rome, wired \$10,000 for emergency relief, and sent the Minister of Public Works to the scene. The King and Queen went also to Calitri, where the King assisted in the work of rescue, aiding with his own hands in the removal of the dead from the ruins. The Queen visited the injured in the hospital.

A Victoria, B.C., hotel-keeper was recently fined \$25 and costs for selling liquor to a drunken man. In imposing sentence the judge declared that "for a long time the chief effort on the part of the authorities seems to have been to keep people from getting a drink after hours, whereas anyone can see that it is far more iniquitous and immoral to sell to a drunken man." No doubt the learned judge is legally right, but it does strike some of us strange, very strange, that it should be legally righteous and moral to sell enough liquor to a man to make him drunk and legally "iniquitous and immoral" to sell him the next glass.

The "Missionary Review of the World" calls attention to a remarkable recognition of a Methodist missionary, the Rev. Frederick Brown, by the Chinese Government, in the conferring upon him of the order of "The Double Dragon." Mr. Brown has been at work in China for twenty-seven years. He distinguished himself during the Boxer rebellion as a guide to the British contingent on its way to the relief of Peking, and it was due to his sagacity that the English were first on the ground at that crisis of affairs. He opened the first foreign school in Tientsin, and has been prominent in all the reform movements among the Chinese themselves, such as his crusade against the use of opium and practice of foot-binding. The order of the Double Dragon is one which is seldom conferred upon any foreigner.

The Presbyterian General Assembly, North, at its recent meeting, formulated and adopted a restatement of what it holds must be accepted by candidates for the ministry. It is as follows:—"That the Holy Spirit did so inspire, guide and move the writers of the Holy Scripture as to keep them from error. That our Lord Jesus Christ was born of the Virgin Mary. That the Son of God became man by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, born of her, yet without sin. That Christ offered himself a sacrifice to satisfy divine justice and reconcile us to God according to the Scriptures. That on the third day he arose from the dead with the same body with which he suffered, with which he also ascended into heaven, and there sitteth at the right hand of the Father making intercession. That the Lord Jesus showed his power and love by working mighty miracles; this working was not contrary to nature but superior to it. That the great wonders were signs of the divine power of our Lord, making changes in the order of nature. They were equally examples to his church of charity and good will toward all mankind."

Militant aggressiveness, in the fear of God and for the establishing of His Kingdom in every corner of this land and in the heart of every man in it, is the watchword for the churches of Canada to-day, remarks the Christian Guardian. Building up strong churches is the watchword for the churches of is not enough, if we leave great unchurched masses outside. Training our own children in truth and righteousness is not enough, if we leave the children of the stranger unshepherded among us. And it will be a poor Gospel that will be heard in our churches if both preacher and people are satisfied to keep it all to themselves.

An interesting suggestion with reference to entering the names of members on the church records comes from a Methodist pastor, who applies it to his probationers. Instead of recording their names himself, he has each one sign his or her own name in the record. The Lutheran Observer thinks the idea is excellent. It does not detract from the solemnity of the public vows, but adds one more impressive act on the part of the one professing faith and purpose. The personal signature on the church-book of every member of the congregation, and of every one uniting with it would be like the signing of a holy covenant already entered into by a sacred public vow.

Canon Hicks, the Bishop-designate of London, speaking at Preston a few weeks ago, stated that the temperance movement had been stigmatized as being promoted by dowdy, self-interested people. He denied that that was so, for in all his experience with the movement he had found the workers to be kind, appreciative people, who had an idea of any enjoyed beauty and art. The temperance movement was promoted by energetic people, and he loved it. The greatest philanthropist was one who placed in the homes, hearts and lives of the people the principle and practice of total abstinence, because total abstinence was the enemy of riot and disorder and the friend of health, self-control, knowledge and progress, and trained children to live a life of freedom and good fellowship. England had benefited greatly by that movement.

The Woman's Home Companion for April devotes a page to writers who answer the question: "Why don't you go to church?" It is an interesting page in that it shows up some of the weak points in the church and the weaker excuses some people offer for non-attendance. A young lady, a stenographer in a large city, says that in the church she would have joined, "you are either an object of charity or an object of constant solicitation." She must either give beyond her means or acknowledge poverty and receive help. The collection box frightened her away. The wife of a hard-working business man said that her husband who loved his family enough to work for them six days of the week wants her with him on the seventh. "What duty do I owe the church that I should deny him?" A young man is looking for a better job, "but the church won't help me and that's the reason why I don't go to church. Other excuses are that the church is poorly ventilated, excluding both sunlight and fresh air;" the average clergyman is poorly informed; the welcome extended to the chance church visitor is artificial; "I cannot accept the narrow and false teachings and the artificial God built up by man." These replies may pass for excuses but there is not among them a valid reason for non-attendance at church. However, it is well for church workers to know what outsiders are saying that they may be prepared to answer or remove the objections.