

# Dominion Presbyterian

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## NOTE AND COMMENT

It was Phillips Brooks who said: "If we should sweep intemperance out of the country, there would be hardly poverty enough left to give healthy exercise to our charitable impulses." And there would be abundance of money to carry on the work of evangelizing the world.

The New York World makes the following good hit: "It is curious that the United States Government should moralize to the Central American Republics on the folly and irony of engaging in war among themselves, and still permit the shipment of arms from American ports to Central America." A good example would be more effective than lecturing.

A young Korean, who studied in the United States, and married a Chinese lady, after his return to Korea was made a member of the cabinet and given the portfolio of education. He has now given up political life to take up work in the mission and has been given charge of the educational work. The result of his work and influence will tell much for the cause of Christ.

The deepest reason, says Dr. Alexander MacLaren, for the indifference that prevails amongst Christian people at home in regard to missionary enterprise abroad is the defective experience which our people have of the power of Jesus Christ over their own lives. The man that has been deeply convicted of sin and is conscious of the greatness of the grace which saved him is the man who is most desirous to have other men saved.

Rev. Charles C. Godden, of the Melanesian mission, was murdered by a native on the Island of Opa, New Hebrides, on October 16. He had only recently returned from Sidney, Australia, with his bride. Mr. Godden's murder was the revenge taken by a half-witted Kanaka laborer, who fancied that he had been ill-used in Queensland, and to whom all white men were looked upon as enemies. The missionary had been very happy and successful in his work and his loss will be keenly felt.

Nova Scotia keeps up the record for aged men. Rev. James Thompson, of West River, Pictou, is now ninety-one years of age. Mr. James Gordon, a retired business man of Halifax, has just entered on his ninetieth year. Both are hale and hearty. A few weeks ago Mr. George Clark died at Upper Caledonia, Guysboro, at the advanced age of 93 years. Ontario and Quebec seem to keep pace with the Maritime provinces in the matter of aged persons, as may be seen any week by reference to column of death notices in this paper.

It was recently said in our hearing, says the Presbyterian Standard, that of twenty-nine men killed in a certain county in South Carolina, twenty-eight had pistols on their persons. The one victim who did not have a pistol was killed accidentally. These data point to the conclusion, and no doubt it is a just conclusion, that it is an exceedingly dangerous thing for a man to carry a pistol. His chances of being killed, as compared with the man who does not carry a pistol, are as twenty-eight to one. This is as it ought to be. If anybody is to be killed let it be the man who has made preparation to kill some one else.

The Boston Morning Star (Baptist), confesses to a degree of compassion for the young man who killed the employer of his sister in that city because he had ruined her. If the brother had not killed the scoundrel what would have followed? Society would have treated the young woman as an outcast but her betrayer would have gone his customary way without rebuff. Isn't society partly responsible for such murders

Closing the bar-rooms does not take away the appetite for strong drink, says the Maritime Baptist, but it does remove the strong temptation to those already its victims and to the weak and foolish who may form the habit. Cardinal Manning said: "It is a mockery to ask us to put down drunkenness by moral and religious means, when the Legislature facilitates the multiplication of incitements to intemperance on every side. You might as well call upon me as the captain of a sinking ship, and say: 'Why didn't you pump the water out' when you are scuttling the ship in every direction. If you will cut off the supply of temptation, I will be bound by the help of God to convert drunkards; but until you have taken off this perpetual supply of intoxicating drink we never can cultivate the fields."

D. L. Moody was asked to preach in a London church. At both services he preached with difficulty, people respectful, but no interest. But when halfway through the evening talk suddenly the atmosphere and the people's faces changed. And when the invitation was given for those who wished to be Christians to rise, groups and pewsful got up. He asked the pastor, "What does it mean?" "I don't know, I'm sure," he replied. He thought they did not understand the proposition, and explained and told them to go to the inquiry room, those who wanted to be Christians. They packed it. A ten days' meeting added four hundred to that church. It all came about because a sick, helpless, shut-in woman was praying for her church. What revivals we might have in our churches if Christian people, men and women, boys and girls, would besiege the throne of grace with earnest, persevering, believing prayer, for blessings on the work and preaching of their pastors.

One of the great mission societies of England is the Church Mission Society. The Belfast Witness tells us that its operations are so vast and so successful that although last year's income was \$25,000 above the average of the past six years, yet there results a big deficit of \$21,000. At a recent meeting of the society a remarkable speech was made by Mr. R. K. Sorabji, Professor of Law at Allahabad University, a strikingly handsome and dignified figure, with a splendid voice and a perfect command of cultured English. He gripped his audience from his first sentence, in which he told how, twenty years before, as a boy he attended a similar meeting in that hall, and vowed that some day he would stand on that platform and plead for his people. With vivid word-picturing he made his hearers see India's myriads, Hindu, Moslem, Parsee, practising their mistaken worship. "Everywhere in India is a wealth of religious feeling, but a famine of religious truth." He told how ably the Empire's officials strove to cope with the famine of food—"Shall the Church do less when the famine is for the Bread of Life?"

John Knox prayed the Scotch Presbyterian Church into existence and then prayed it into pre-eminence. "Give me Scotland, or I die." When Calvinism reached the Scotch people, they were vassals of the Romish Church, priest-ridden, ignorant, wretched, degraded in body, mind and morals. Buckley describes them as "filthy in their persons and in their homes," "poor and miserable," "excessively ignorant and excessively superstitious," "with superstition engrained into their characters." Says Carlyle: "This that Knox did for his nation we may really call a resurrection from death." "John Knox," says Froude, "was the one man without whom Scotland, as the modern world has known it, would have had no existence." Knox made Calvinism the religion of Scotland, and Calvinism made Scotland the moral standard for the world.

The "Herald and Presbyter" has gathered some interesting facts with regard to the place of the Bible in the public schools of the United States. With all the agitation against its use there is no doubt that the impression in many minds is that its presence in the schools is not the general rule. The facts, however, do not bear this out. The "Herald and Presbyter" says:—"It does not appear that the Bible has been withdrawn from the public schools, except in a few instances. It has been found that, in Pennsylvania, the Bible is read in twenty-six thousand of the public schools, including every school in Philadelphia, California, Louisiana, Wisconsin, Washington, Nevada and Montana are the only States in which Bible-reading in the schools is generally omitted. It is read in the large majority of the States, including all those of the eastern part of the country."

Mr. Andrew Carnegie has been talking some plain, practical, common-sense truths, which may well be food for thought in these materialistic days when the craze for wealth is so much in evidence. Speaking in the city of Pittsburgh, Pa., at the opening of the great institute which bears his name, he said, among other things: "Things material are abundant. Our mills and factories are numerous, large and prosperous, but things material, including money itself, should only be the foundation upon which is reared things spiritual. Our mines of coal and iron have not completed their mission when transmuted into dollars. Not till the dollars are transmuted into service for others has wealth completely justified its existence. Dollars are only dross until spiritualized, a means to an end, and miserable is the man, mean and squalid his life, who knows no better than to deaden his soul by mere possession, counting over the hoard which holds him down, or using his faculties in old age in augmenting the useless stuff which ministers not to any taste worthy of man. Little does and little can the speculator on the exchange or the mere dollar grabber in any line of activity know of the higher pleasures of human existence. Only when a man labors for the general good and for other than miserable aims that end with self can he know and enjoy the high spiritual rewards of life." Mr. Carnegie has "gone through the mill"—to use a slang phrase—and he probably knows how wearing, wearying and disappointing is the race for wealth, even when the race is won.