

# Dominion Presbyterian

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## Note and Comment.

The Bishop of Melbourne has demanded from the Governor of Victoria the right of opening the State schools in his diocese with an un-sectarian form of prayer, and of imparting broad religious teaching common to all the Christian denominations. He holds that the training of the heart and will of the child cannot be safely left to the parent or the Sunday school teacher, while the training of the intellect is left entirely to the secular teaching in the State school.

The death is announced of Rev. Wm. B. Pope, D.D., one of the three great theologians of Methodism—the other two being John Wesley and Richard Watson. Deceased was in his 81st year. The Christian Guardian, says of him: "Dr. Pope was not only a theologian but a great mathematician and a great linguist as well." He was born in Nova Scotia where his father was for a time a Wesleyan Methodist missionary.

Frank Hugh O'Donnell, a notable Roman Catholic writer, has published a startling letter in which he applauds the victory gained at the Battle of the Boyne of William of Orange over James II, and his Irishry. He sympathises with the Protestants rejoicings over that victory. He holds that King James was a tyrant and a tool of the Jesuits, that King William stood for liberty and the rights of man. And going back to the beginning and origins, he declares that the massacre of St. Bartholomew was a bitter fruit of the same poisonous tree—Jesuitry.

In Alaska, 250 miles south of Bering Strait, and within forty miles of the main coast of Asia, is Gembell, St. Lawrence Island, a mission station of the American Presbyterian church. Point Barrow, Point Hope and Gembell have but one mail and one communication a year with the outside world. There is a Presbyterian mission at Point Barrow, 350 miles north of the Arctic Circle, being the most northern mission station on earth except one in Greenland. At Point Barrow is a Presbyterian missionary and his wife, Rev. and Mrs. H. M. Marsh, and a government teacher and wife.

The Anti-Saloon League is an organization that is becoming very strong in the United States only eight years ago in the State of Ohio, it has spread with such rapidity that it is now organized in thirty-nine States and Territories under a national organization, and is supported by over two hundred and fifty church and temperance bodies. More than two hundred persons now give their entire time to its work, and more than a quarter of a million dollars was raised and expended by its last year. The Presbyterian Banner regards it as the "long-looked for and unifying agency for the temperance forces. For years, that paper points out, "they have been weakened and distracted by divisions that often split them into warring factions, one party crying, Lo, there! The League does not pass judgment on the principles and methods of these various parties and agencies, but only seeks to unite them all along the practical line of

crowding the saloon into as small quarters as possible everywhere and forcing it out of business where this can be done." This is a suggestion that may help towards the solidification of the temperance workers of Canada.

Speaking of the religious condition of London,—the modern Babylon of the world and the lessons to be drawn from the church attendance census taken by the Daily News, Dr. Robertson Nicoll says: "The great means of attracting the people is Christian preaching. Whenever a preacher appears, no matter what his denominations, if they are wise, will give themselves with increased zeal and devotion to the training of the Christian ministry. It is for lack of a trained order of preachers that the Salvation Army has failed in London. Nor will any magnificence of ritual, or any musical attraction, or any lectures on secular subjects, permanently attracts worshippers. It can be done only by Christian preaching." What an eloquent paraphrase of St. Paul's declaration: "For I determined not to know anything among you saving Jesus Christ and him crucified."

"The loss of paper fortunes" is a marked feature of the paralysis which has afflicted the stock markets of the United States and Canada during the present summer. Speculating in margins and watered stocks has strewn the shores of the financial sea with many sad wrecks. The legitimate business of Canada and the United States is safe and sound; there is small danger of loss or failure for the tillers of the soil, for the men who reap the harvest of the sea, bring to the surface the wealth of the mine, or gather up the riches of the forest, provided they leave unsafe and unhealthy speculations to the gamblers and gudgeons whose chief aim in life is to "get rich quick" and then spend their ill-gotten gains as recklessly as they won them. But the gullible victims of the stock exchange and bucket shop gamblers are more numerous than will ever be known. The outcome of the stock-gambling craze of the present year is thus indicated by the Philadelphia Ledger: "When it appears that persons who thought themselves rich from speculation are cancelling passage to Europe by the hundreds, and yachts are going out of commission and that diamonds do not find so ready a sale as last year, we are disposed to regard the rude awakening as a salutary lesson, which positively had to be learned unless we were to plunge into the abyss of gambling. The business world is learning many salutary lessons these days." A good many people in Canada have learned the folly of the "get-rich-quick" methods of acquiring wealth.

At a meeting of the Palestine Exploration Fund, held recently in London, Sir Charles Wilson gave some interesting particulars of recent excavations made at Gezer. The work showed that there were seven strata of remains, carrying back the history of the place seven periods. The first two strata showed that the inhabitants were aboriginals and non-Semitic. In height they varied

from 5 feet 7 inches to 5 feet 4 inches, and lived in caves. Hand-made pottery, flints, objects of bone were found, but no metal. Between the second and third strata there was a distinct break. Evidence afforded by the next two periods pointed to a Semitic race of greater stature and well developed. As in the previous strata, crematoria were discovered. Here were found a broken statuette of a cow-divinity, a bone needle-case containing a copper needle, and an image of Astarte. Two-handled jars containing the bodies of new-born infants were also unearthed, pointing to infant sacrifices. A "high place" was discovered in connection with these strata, comprising a row of eight monoliths standing upright. The fifth stratum gave evidence of a break in the occupation. In the sixth stratum a horned Astrate (with the horns pointing downwards) was found. The Bishop of Salisbury speaking at the meeting said: "The result of the excavations helped us not merely to have faith in the Bible but to understand it better."

Who founded the Y. M. C. A. ? Hitherto the honor of doing so has without question been awarded to Sir George Williams of London, who founded a Young Men's Christian Association in that city in 1844. Now comes forward the Glasgow Leader which claims the honor for David Nasmith of Glasgow, who that paper says, "gave much of his time to Christian effort and whose history shows him to have been a man of considerable ability, and one who possessed a rich capacity for organisation." Writing to a friend in London, in 1838, the year prior to his death, Nasmith thus referred to the origin, nature, and extension of Young Men's Religious Societies:—"Since the close of the 1823, the privilege has been granted me of forming about seventy Young Men's Societies in the United Kingdom, France, and America. My object in these societies has been to bless young men and to make them blessings, and I have not been disappointed. During the twelve months preceding the 16th of March last (1838), I had the pleasure of seeing eighteen Young Men's Societies formed." The Leader also states that in 1838. "The Glasgow Young Men's Association for Prayer and Religious Purposes," was organized and continued in existence till 1866. In 1841, "The Glasgow Young Men's Christian Institute was organized. It continued until 1876 when it amalgamated with "The Young Men's Society for Religious Improvement." The Leader claims that the only practical difference between the Y. M. C. A. of 1844 and the "Young Men's Religious Societies" organized by David Nasmith prior to 1838, is that the Williams organization was an "Association," while Nasmith's was a "Society" or "Institute." That paper concludes: "The indisputable fact remains that twenty years before Sir George Williams established the Young Men's Christian Association in London, David Nasmith inaugurated the movement in Scotland, whence it spread to other countries. To Nasmith, therefore, belongs the high honour of being the founder of the Young Men's Christian Association."