

# Dominion Presbyterian

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## NOTE AND COMMENT.

Rev. F. B. Meyer severs his connection with Christ Church, London, next Spring, at which time he will be sixty years old.

Rev. Dr. Chapman, of New York, is to hold evangelistic services in Halifax, Sydney, and some other places in Nova Scotia next winter.

Mr. John Grierison, of Halifax, N.S., who is now eighty years of age, recently walked with his son, Dr. Grierison, of Korea, from Halifax to Musquodoboit Harbor, a distance of 28 miles, in nine hours. That was plucky, especially for the elder man. "In the days when we were boys", people often did such things when occasion required. In the case of a good many people nowadays walking is almost a lost art.

The Birmingham Ledger tells us that a man has invented a cement shingle. It is a metal shingle covered with cement, and is really a tile as lasting as stone. As cement becomes more known, and it is learned that every man can make his own cement, there will be a boom in cement building. The great cost of building has been the increased cost for material and the high price for skilled labor. With cement there need be only one skilled man and plenty of common labor, even in building houses. We are beginning the cement age, and concrete houses will be the houses of the future.

The Tibetan Bible, or Kargyur, consists of 108 volumes of 1,000 pages each, containing 1,085 separate books. Each of the volumes weighs 10 pounds, and forms a package 26 inches long, 8 inches broad and 8 inches deep. This Bible requires a dozen vaks for its transport, and the carved wooden blocks from which it is printed need rows of houses, like a city, for their storage. A tribe of Mongols paid 7,200 oxen for a copy of this Bible. In addition to the Bible there are 225 volumes of commentaries, which are necessary for its understanding. There is also a large collection of revelations which supplement the Bible.

Mr. John Charlton, M. P., says The News, has given \$50,000 to strengthen the chair of moral philosophy in Queen's University. Mr. Charlton has always had a keen interest in the educational institutions of the Presbyterian church, and if we do not mistake has argued strongly for their consolidation. But nothing seems more certain than that Knox and Queen's are finally established at Toronto and Kingston and that each has its place in our scheme of higher education. Knox has fine traditions, great present usefulness, and a distinct and wholesome influence upon the character of the Provincial University, while Queen's as much as any other educational institution on the continent nourishes true University ideals, fills its students with a robust spirit and breeds in them a keen and courageous intellectual temper. In strengthening Queen's Mr. Charlton does a genuine public service and gives a fresh pledge of his devotion to the Presbyterian Church, in which he has been a conspicuous figure for a generation.

Maine, under prohibition, is a prosperous State. It has what no other State has, and that is more savings bank depositors than voters. It has 100,000 more depositors and \$22,000,000 more money deposited in them than Ohio with six times as many people. It has more school teachers to every 10,000 of her people and more teachers in proportion to her school population than any other State in the Union. Maine stands, as it has long stood, an unanswerable argument for prohibition, and the more the argument is assailed the more unanswerable it is.

The Roman Catholic Church in Toronto is to be praised, says the Telegram, for its efforts to combat the vice of profanity. The activity of the Holy Name Society is specially aimed at the great and growing evil of swearing. There is at least as much reason for the work of such an organization among non-Catholics as among those who owe allegiance to the Church that has formed the Holy Name Society for warfare upon profanity. The ideal Canada is the home of a clean-lipped people. The actual Canada is becoming the home of a population that does as much swearing per capita as any race on earth. This subject has been several times mentioned in these columns. We should like to see a united movement among all the churches for the suppression of this growing evil. A beginning can not be made too soon.

After a ten months' sojourn abroad, Dr. Francis E. Clark gives, in The Congregationalist, some interesting impressions of church life in Europe as compared with that of this country. He dwells at some length on the insiduous congregational singing which is common in the churches of Great Britain, saying: "The singing in the English churches always fills an American with delight, and sometimes envy, as he thinks of the thin and straining congregational singing he often hears at home. As a rule English church singing is not only more hearty—it is more expressive than American. The lights and shades of musical thought are given with greater accuracy and feeling. Another feeling of British church life which deeply impressed this observant and experienced traveller was the greater activity of laymen, who conduct many preaching services at outstations. This is a common practice in all of the non-conformist churches and adds greatly to the efficiency of the church work."

The promoters of Intemperance have long industriously utilized the bill-board. Now they are finding their guns turned upon themselves. In some parts of this country the bill-board is being used to proclaim the truth regarding the nature and effects of beer and whiskey. Instead of the usual lies with which the brewer and the distiller have deceived the people but across the Atlantic this movement has made much greater progress, and is not confined to philanthropic societies or individuals, but is being prosecuted by many municipalities. In England the bills were posted chiefly by the health officers of the various municipalities at the expense of the cities themselves. The Honor Dealers attempted to prevent the use of public monies for this purpose by court proceedings, but were defeated in test cases. Now what is there to hinder the temperance people of Canada utilizing this method of educating public opinion?

The Japanese yen is a silver coin of the nominal value of \$1. Actually the value is 50 cents. The Japanese currency system is decimal. Thus the yen, or dollar, is divided into 100 sen or cents, the sen into 10 rin, the rin into 10 mo, the mo into 10 shu, and the shu, finally, into 10 kotsu. Government accounts do not take account of any value smaller than a rin, but estimates by private tradesmen often descend to mo and shu, which are incredibly minute fractions of a farthing. No coin exists, however, to represent these Lilliputian sums.—Christian Work and Evangelist.

The Philadelphia Bulletin quotes a filtration expert as saying: "Copper is a marvellous preventative of disease. If we returned to the old copper drinking vessels of our forefathers typhoid epidemics would disappear." In illustrating his view he took a copper cent from his pocket and spoke as follows: "Examine this cent, under the microscope, and you will find it altogether free from disease germs. Examine gold and silver coins and you will find them one wriggling and contorting germ mass. Yet copper coins pass through dirtier hands than gold and silver ones—you'd think they'd be alive with micro-organisms. But no. Copper kills germs. Diphtheria and cholera cultures smeared on a copper cent die in less than two hours. They have many cholera epidemics in China, but certain towns are always immune. These towns keep their drinking water in great copper vessels. Travellers have tried to buy these vessels, for they are beautiful, but the villagers will not sell them. They have a superstition that their health and welfare depend on their retention. I wish all superstitions were as true and salutary as that." There is food for thought in this presentation of an interesting scientific question. Copper is plenty and cheap in this Canada of ours.

Dr. Talmage, Los Angeles, in a sermon on the omnipresent poor says: "Why a poor man wants to live in a city is inconceivable to me. Where there is work for one man in a large city, there are five applicants for the position. In 1888 there were 79,000 deaths in the city of London; 10,170 took place in the public work houses; 7,113 in public hospitals; and 350 in public asylums. This made in all 17,662 paupers who died that year in London. One-tenth of all the people who die in New York city are buried in Potter's Field. The preacher strongly commended the work done by Dr. Barnard and Gen. Wm. Booth in improving the social condition of the 'submerged tenth.' The former saved the man by colonizing the boy, while Gen. Booth sent his Salvation Army soldiers into the city slums and gathered the men and women together and took them out of their surroundings, and placed them upon the farms, and saved them also. He also added: 'But we must do more than to simply colonize our boys and girls in country places. We must carry the institutional church into our poor districts and fight sin on its own ground. The simple fact is that many of our churches are going to pieces, simply because the people do not have enough to do. The congregations listen to sermons, but do not work for Christ. Does not this accurately depict the situation in all our large cities and many of our larger towns?'"