

## NOTE AND COMMENT.

"I am not much of a mathematician," said the cigarette, "but I can add to a man's nervous troubles; I can subtract from his physical energy; I can multiply his aches and pains; I can divide his mental powers; I can take interest from his work, and can discount his chances for success."—*Ex.*

An ethnologist who has been recently visiting the famous colony of clay-eaters in North Carolina describes them (says the "Tatler") as hardy, but pale; the clay they eat is a deep yellow, with a smooth, sweet taste, something like molasses. It is eaten raw, cut into round cakes; sometimes it is mixed with sweet potatoes in a pudding.

It is to be hoped that the Ottawa Library committee will reverse the decision to keep here out of the library building at night. Why should all books be punished for the sins of the leisterous ones? Let the librarians deal with the individual cases. There are better and safer in the library building than in other places and they should be encouraged to go there.

Many of us miss the love that might be sure by keeping our eyes fixed on those of other people. No one can enjoy his own opportunities for happiness while he is envious of another's. Life has its full measure of happiness for every one of us, if we would only determine to make the very most of every opportunity that comes our way, instead of longing for the things that come our neighbor's way.

Not in words has there been as hot a debate in the Presbyterian General Assembly of the United States as arose the adoption of the Book of Forms and Services. Dr. Robert Johnston of Montreal, following Dr. Henry Van Duse, the ablest man of the committee, waved a scroll of the book and declared: "It smells of mischief." Two hours were consumed but no conclusion was reached, and the debate is to be continued.

"They shall run, and not be weary; they shall walk and not faint." It is sometimes harder to walk than to run. A tiny child finds it so, as it keeps on running from the father's to the mother's knee. The convalescent finds it so when he totters from the bedside to the door, in learning again the use of his limbs. God helps his people in both walking and running, in both the commonplace and the unusual. We need him more here than in the former than in the latter.

Many of the things for which we toil and deny ourselves are found to be strangely disappointing. We attain our ends only to discover that we have spent our money for that which is not bread, and our labor for that which satisfieth not. Moreover, the fashion of this world passeth away, and the rewards that its pursuits offer are ephemeral things. There is no guarantee of long possession, even when they are grasped. We may be parted from them at any cost. But right character never disappoints its possessor. There is nothing delusive in this good. It vindicates its worth in every emergency. And it is an eternal possession, an enduring quality of our imperishable self-hood.

Mayor Schmitz, of San Francisco, attributes the remarkable absence of crime and the exceptional order which have prevailed in that city since the earthquake and conflagration to the fact that the effect against the selling of liquor has been rigidly enforced. The Board of Police Commissioners has unanimously endorsed a suggestion made by him that all saloon licenses be revoked. They are a unit in believing that the city's welfare will be enhanced by fewer drinking places. Constructors of tenement buildings for saloons have had issued to them warning to this effect and have been informed that it will be unwise to incur any expense in this way.

Mrs. Everard Cotes, the Canadian authoress, better known as Sara Jeannette Duncan, has written a new novel entitled "Six in Authority," which is being published in London by Constable.

Sir Andrew Macdonald, at one time Lord Provost of Edinburgh, who has just retired from public life, during his term as Chief Magistrate took a holiday at Nice, and the present King happened to be staying there at the same time. One day, says "M. A. P." the Provost and the King chanced to meet on the Promenade. The King said: "You are a busy man with your city affairs, and must find it difficult to get away from them. How do you manage to arrange it?" "Oh," said Sir Andrew, lightly, "I just come away!" "I wish I could copy your example," said King Edward, laughing.

Let us not fall into any mistake about the phrase "Secular system of education." No Christian man or Christian Church wishes or promises that the schools should be without religious teaching. The meaning is that the State should not aid and support only education in secular subjects, giving facilities for the various Churches and sects to teach their various beliefs at their own expense. Why, then, would Christians regret such a plan? For two reasons—First, because they would be sorry to see the State detaching itself from all recognition of religion; and secondly, because they would prefer a simple Bible lesson given by the ordinary teacher on every day as part of the regular school teaching.

The Episcopal Church has rarely been disturbed by trials for doctrinal heresy. It prides itself on liberty of belief and has confined its discipline to securing conformity to usages and subordination to authority. This makes the more notable the trial conviction and sentence of the Rev. A. S. Cransey, D.D., of the diocese of Rochester, for denying the virgin birth and resurrection of Jesus Christ, as affirmed in the Apostles' Creed, and for breaking his ordination vows. The court of five found him guilty by a division of four to one. The dissenting member found him guilty merely "of error in presuming to define what God has not been pleased to reveal and to interpret those doctrines in the church." Those outside the Episcopal communion cannot but approve of the findings of the court, and have with them that in the thirty days allowed for re-education of his error, Dr. Cransey may discover that his teaching not only contravenes the canons of his church, but strikes a blow at the very fundamentals of our Christian faith.

Whether some of the so-called modern thinkers and scholars and would-be religious leaders intend it or not, they are sowing the land with skepticism. They are ripping up religious beliefs front and back; they are kicking out of doors the faith which has converted and saved millions of men and women; they are sending to the scrap-heap doctrines which have been the bone and sinew of some of the greatest moral and religious movements that the world has ever experienced. They are sneering at convictions which have taken men to cannibal tribes with a converting power which transformed them, and in place they are giving us theories and speculations which would not convert a mouse. And they are doing all this with an affection of condolence and a claim to wisdom which seem to gather strength in their own minds by sheer force of assertion and repetition. It is high time to give this thing a jolt. Men who claim to be believers and yet will not permit us to believe anything worth believing should be told that they occupy an untenable position and will have to be classed where they belong. They can not run with Hume and hold with the men who are proclaiming the message of the four gospels. Huxley said that he could stand an out-and-out man on either side, but the man who was trying to play both sides he could not stand. Nor can the church stand him.

## HARDER FOR SOME.

(By The Rev. C. H. Wetherbe.)

As a matter of justice to an unfortunate class of Christians, their more favored brethren ought to bear in mind the fact that it is a great deal harder for some Christians to maintain a creditable career than it is for many others.

Those who have been favored with godly parents, whose ancestors for a generation or two were people of noble qualities, are not apt to have nearly enough compassion on such Christians as have inherited strong tendencies to evil-doing. Their parents and other ancestors were godless and morally low. Back of many a Christian have been several generations of very depraved ancestors, and that hereditary force has a mighty effect upon the present Christian. Perhaps his father and grandfather were exceedingly profane, intemperate and skeptical. It may be, also, that his mother and grandmother were skeptical and very irreverent. There are many instances of this kind, and it is not a matter of wonder that a Christian, having such hereditary forces pressing upon him, should have great difficulty in living up to such a level as he really desires to live. It should not surprise anyone if he were to do some things which would be inconsistent with true Christian life. His general average is to live righteously, but he frequently fails to do just what he knows that he ought to do. He has many a hard struggle with his old inclinations. We say that God's power ought to so control even such a person that he will be a constant victor over all inward foes or forces; but it is not altogether a question of God's power; God does not treat a Christian as one manages a machine. Some tell us that God, by direct power upon Christians who long for it, instantly takes out of them all of their old nature. They are mistaken. God never does that. He does help trusting ones, but they still need to fight against their natural propensities; if they do not fight, then they degenerate and damage themselves. Let those who are favored with generations behind us of godly ancestors be more tolerant towards others less favored, than we are often disposed to be. It is much easier for those whose ancestors were morally noble to live than it is for the other class, and they ought to be exceedingly thankful and glad.

A new story is told, says The Scottish-American, of Dr. Maclaren and his introduction of a one-time assistant and successor, the Rev. J. E. Roberts. After the morning service, taken by the Doctor, Mr. Roberts, who was to conduct the evening service, went into the vestry to see him. Mr. Roberts was wearing a pair of light grey trousers, and in the course of conversation the Doctor suddenly stopped and asked, "Haven't you a pair of black trousers?" Probably Mr. Roberts had, but they were in London. "Borrow a pair before to-night," said Dr. Maclaren; "I don't care what you wear, but some of our people are critical, and I want you to make a good impression. It's a pity to spoil the word of God for a pair of trousers."

The Congressional Union of Great Britain endorses the Bannerman government's education bill in the following terms: "A just and statesmanlike measure intended to secure public control and management in public elementary schools, the abolition of religious tests for teachers, and the relief of the public purse from any payment for sectarian teaching. The Assembly calls upon the members and adherents of the Congregational denomination to render local and strenuous support to the government in carrying the main principles of the bill into law." The Union, however, trusts that in committee there will be such an amendment that the denominational teaching provided for in Clause IV, shall not be given by teachers upon the school staff, and that a clause will be added securing popular control and the abolition of tests in all training colleges maintained by public funds.