

Dominion Presbyterian

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Note and Comment.

There are 443 evergreen Sunday Schools in the Maritime Synod. In Trinidad all are open during the year, 78 in number.

The Northern Presbyterian church of the United States is making remarkable progress in the Philippines. It has five fully organized churches, with over one thousand members, and a native Filipino has been ordained to the ministry. The church at Iloilo has been built by the Filipinos without outside assistance.

The London Presbyterian records the death of Mrs. Hudson Taylor, wife of the founder of the China Inland Mission. Mrs. Taylor shared her husband's active interest in the evangelization of China, and she was his companion in the frequently dangerous and always weary journeys through China which he undertook so often.

A French agriculturist has been experimenting with bees as messengers. He has discovered that they will return to their hives from a distance of about four miles in twenty minutes, bringing despatches after the manner of homing pigeons. The pigeons will retrace a distance of 500 or even 1,000 miles, and are in little danger of being driven out of business.

More than 30,000 Christian churches are within the bounds of the Louisiana Purchase, having more than 2,000,000 communicants, and property valued at \$70,000,000. Saturday, Sunday, and Monday, Oct. 29, 30, and 31, have been chosen for the celebration of the religious and missionary aspects of the purchase of Louisiana in St. Louis and throughout the country.

A Nebraska woman has been granted \$5,000 damages against a company for debauching her husband by selling him liquor. She testified that her husband, who was a good stone mason, earning thirty-eight cents an hour, after purchasing liquor from the defendants, became so debauched that he would not work, neglected his family, and compelled his wife to support them. The fine was the full amount allowed by law.

Since the days of Brewin Grant and Dr. George Sexton, no Christian controversialist has occupied a more prominent position than Dr. Harrison, of Newcastle-on-Tyne. In spite of Blatchfordism, Dr. Harrison thinks that the old blatant unbelief has had its day. In dedicating his new book to Dean Pigou, Dr. Harrison says: "My work as an apologist of Christianity is over. What we have now to contend with is not the flippant infidelity of a Voltaire, or the more sorry rationalism of a Strauss. The great trouble of our times is apathy, indifference, estrangement from religion."

In the past fifteen years, says the South-western Presbyterian, under the presidency of Major John W. Thomas, the Nashville, Chattanooga & St. Louis Railway has not allowed a Sunday excursion train upon its

tracks. For this let due praise be given. It may be added that this very fact, doubtless, may account for the record of this road for promptness, precision, safety and remarkable freedom from accidents. All these may be considered as due to the respect which it pays to the Lord's Day. There is worldly profit in obeying the divine law.

A traveller in China asked a native if he had ever read the Gospel. "No," was the answer, "but I have seen it. I have seen a man who was the terror of his neighborhood with his curses and his violent temper. He was an opium-smoker, a criminal, and as dangerous as a wild beast. But the religion of Jesus made him gentle and good, and he has left off opium. No, I have not read the Gospel but I have seen it, and it is good." If all professing Christians could be "living epistles of the Lord Jesus Christ, known and read of all men," what an effective, far-reaching and blessed influence their lives would exert.

Korea has a regular medicine day, when systematic folk doctor themselves whether they want it or not. Should the liver get out of order on any other day of the week it has to wait rectification until the proper medicine day comes round. An aged Korean's argument that this is as logical as the English custom of resting one day in seven, whether you want it or no, is a more practical criticism than it might at first seem for Sunday is the recognised medicine day of many professing Christians, whose religion often goes wrong during the working week, and who wait for the medicine of Sunday work to set it right again.

A Bismarck anecdote related in a Berlin journal throws light on bureaucratic conditions of St. Petersburg. When he was Germany's Ambassador to Russia he bought the house in which he lived. All efforts, however, to get the necessary papers failed. In answer to his complaints, he finally received a hint that it was customary to pay the officials. Too proud to do this, he complained to the Czar. Alexander II. promised to come to the rescue, and matters were soon adjusted. The next time Bismarck met the Czar he thanked him for his kindness. The Emperor smiled, tapped him on the shoulder, and said: "I paid the fees to the officials myself!"

The Christian Observer remarks that the Presbyterians of St. Louis deserve all praise for the efforts they are making to reach the multitudes who are gathering week by week in St. Louis to attend the great Exposition in progress there. They have carefully matured plans, and are carrying them out well. The Music Hall is used for the services every Sunday afternoon. A Gospel waggon is also used, and services are also held at the Exposition gates, at the Inside Inn, and at other places. This is a most worthy effort, and we hope that all Presbyterians who are in St. Louis over Sabbath will show their interest in the movement, by attending these services, and by giving any assistance in their power.

As regards the attitude of Scientific men towards the Christian religion, the following striking fact is worthy of note: Dr. Wernart, of Berlin, has made an inquiry as to the religious views of 300 of the most distinguished men of science, living or dead. He finds that of the 300, 242 confessed themselves believers in God. Of the remaining fifty-eight, thirty-eight gave no information, or none could be obtained. There were left twenty, of whom fifteen avowed that they were unbelievers or agnostics, and five—only five out of 300!—professed to be anti-Christian Materialists. A further reduction may be made. For of those who seemed opposed to religion, especially on the Continent, some are not rejectors of real Christianity; it is Romanist superstition that disgusts and repels them.

In view of the World's Baptist Congress, to be held in London next year, it is interesting to note the strength of the denomination in the United States and its spread to all parts of the world. The last summary of statistics shows a total of nearly 51,000 Baptist churches in the U. S. A., a number which will probably now have risen to 52,000. Judging from the increase throughout the world of the last few years, the total next year will probably be 62,000 churches. The membership of these churches—again estimating from the recent increase—will approximate to six millions, with forty-five thousand pastors and two and three-quarter million Sunday scholars. In the British Isles the number of the Sunday scholars is greater than that of church members, but in the United States it is far below.

A correspondent of the Presbyterian Standard (U. S.) who has been travelling in Great Britain and on the continent, gives the following striking description of the service of praise in Free St. George's church, Edinburgh, of which the venerable Rev. Dr. Whyte is pastor: "The organ was in rear of the pulpit, but the choir, 40 or 50 strong, sat on the main floor immediately in front of and below the preacher; and such singing! The choir and organ simply led the service of song. The Psalmist's words seemed literally fulfilled: 'Let the people praise thee, O God, let all the people praise thee.' The order of service was very much like our own, except that before the sermon there were three prayers, and such prayers, too! Verily, our Scotch brethren have both the gift and grace of prayer far beyond ourselves, if one may judge from three or four samples. There were also four hymns in this preliminary service. The time occupied—often 15 or 20 minutes—in many American churches by the organ 'voluntary' and the choir 'anthem' is spent here in prayer, praise and the reading of God's word, in all which the people all (seem to) take part. In this at least would that our churches would follow the example of the Mother Church—a consummation devoutly to be wished, especially as regards the singing. This, in my judgment, would in the end and in the best sense prove more popular and more attractive, too, than all the long 'voluntaries' and 'anthems;' and may I venture to ask, would it not be more acceptable to our God and Saviour as well? The correspondent's comment is true and to the point."