

Dominion Presbyterian

\$1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS

Note and Comment.

The intense and persistent opposition of English Nonconformists to Lord Balfour's education bill has compelled the government to abandon the second clause—one of the most obnoxious clauses—of the measure. According to latest cablegrams there is a strong probability of the third clause also being abandoned. It contains some very objectionable features. The feeling of the Nonconformists in opposition to the measure has risen to fever heat. The government may yet make discretion the better part of valor, bow to the gathering storm and abandon the measure altogether.

In speaking of the Torrey-Alexander evangelistic services in Belfast, I the Glasgow Leader says: In all his discourses Dr. Torrey exalts the Word of God. In the pulpit he is a man of One Book. He makes the Cross the cynosure for every eye; hence it is that under his ministry stubborn wills are broken, stony hearts are melted, and strong men as well as gentle women yield themselves to Christ." The same paper says: "A fact which the experience of every day is bringing into bolder relief is that there is hardly any limit to the power of the ministry of song." Next to the preaching of the everlasting gospel the human voice divine could not be consecrated to a nobler mission than that of singing the gospel.

Persecution usually fails in its object. It failed in China. As in the early days of the Christian persecution simply spread the gospel. The blood of the martyrs invariably proves the seed of the Church. The agent of the American Bible Society in Shanghai, China, writes home as follows: "We issued more Mandarin Bibles in the last three months of this year than would have been considered ample stock for eight years a decade ago. The direct issues of Bibles for the year reached a total of 10,126 or just about one-fourth of the entire number sent out by the American Bible Society from the time it commenced distributing Scriptures in China, more than forty years ago, to the end of last year. The demand for Bibles and Testaments has not been confined to any district, but has come from all parts of the empire to which our missionaries have returned."

Little Princess Mary of Wales, in signing the register at the baptism of Lord Chelsea's son, has possibly left the first specimen of her writing for public inspection. One recalls the first letter extant in the handwriting of her great-grandmother, the late Queen—written when she was a year older than the Prince of Wales's little daughter. This letter, in a bold, even, round, childish hand, is without blot or correction throughout, and was sent by the young Princess Victoria to her uncle, the Duke of York, congratulating him on his birthday, on August 16th, 1826. The Prince of Wales's little daughter was first known as Princess Victoria, but that leading to confusion with her aunt, Princess Victoria,

the King's daughter, it was announced that she would be known as "Princess Alexandra." Now she has assumed the last of her baptismal names—the whole being "Victoria Alexandra Alice Mary."

The Belfast Witness says the Church Mission Society is by far the brightest jewel in the Episcopal crown. Its recently published annual report contains some very gratifying particulars. One is that Lord Cromer has permitted a Christian school at Khartoum, a place which Lord Kitchener had barred against Christianity. Other points are these—The society has 40 medical missions, that 159 missionary students were training for the foreign field in England, and that there was a total of 1,328 European missionaries and wives at their 580 stations, 378 native clergy, 7,673 native lay teachers, 301,000 native Christian adherents, 81,000 native communicants, 2,346 schools, 220,000 scholars, 1,831 hospital beds, 15,648 in-patients and 809,000 "out." The C. M. S. has now a staff of nearly 10,000 workers, and the income increases every year by \$10,000.

Rev. J. Reid Howatt, of London, England, the London Presbyterian says, can preach with his fingers as well as with his tongue. When in Newcastle, England, recently, after preaching four sermons in College Road church on Sunday, and before lecturing there on the Monday evening, Mr. Andrew Young, the genial and faithful director of the great Institute for the Deaf and Dumb, persuaded Mr. Howatt to give an "address" to the inmates. There were about 120 in all—boys, girls and teachers—and for twenty minutes Mr. Howatt rivetted their attention. He told how he had gained his skill. For three years, when a lad, his only companions were deaf mutes. They happened to dwell near, were fine fellows so drew him to them. So thoroughly had he become identified with them that once, on going into a shop for something, the lady behind the counter looked kindly at him and said, "You've got back your speech!" Seeing him always with the "dummies," she had taken him for one.

Missionary enthusiasm is not a matter of heredity, but there are cases where it seems to run in family lines. A very marked case is that of the Scudder family of our Church says the New York Christian Intelligencer. All the sons, and the greater number of the grand-children have been, or are engaged in the work inaugurated by the father. Dr. John Scudder, of India. In some measure this is true of the Chamberlain family. Another instance is that of the Editor-in-Chief of the Missionary Review of the World, the Rev. Dr. Arthur T. Pierson. All of his seven children are engaged in mission work. There are five daughters and two sons. One of the daughters is laboring in Japan, another among the Indians in Arizona, another in Calcutta, and two are city missionaries in New York and Philadelphia. One son is managing editor of the Review and another is about going to Central America. Have we any illustrations of this kind in Canada?

Something like a "bolt from the blue" has struck the Sacerdotal and Ritualistic clergy of the Anglican Church in England. The "bolt" is a letter from Rev. Dr. Bruce, vicar of St. Nicholas Church and honorary canon of Durham, in which he takes practically the same ground that Bishop Lightfoot did in the introduction to his lectures on Philipians, frankly acknowledging that bishops and presbyters were at the first convertible terms and that the episcopate grew out of the presbyteriate. Dr. Bruce spent thirty-five years in the Punjab and in Persia. When there he was brought into close contact with the missionaries of non-Episcopal Churches, whose life and labours he heartily appreciated. The Belfast Witness says that he was not a little surprised to find on his return to England that many in his own Church looked down upon Nonconformist ministers as if they were outside Covenant mercies and Apostolic order. So he set himself, as Dr. Lindsay has done, to study the Apostolic Fathers and the movements of the Early Church. He makes no secret of his opposition to the dogma of Apostolic Succession, as it is popularly called—a dogma, by the way, which Archbishop Whately said nobody could tell what it was or whence it came. He is equally opposed to the theory of Sacerdotalism, as it, too, is popularly spoken of—that is, the theory that "Our Lord instituted in His Church a Sacerdotal class of sacrificing priests." And he does not hesitate to say—as indeed no scholar dare hesitate to say—that "of Monarchical Episcopacy there is no trace in the period of Church history under discussion," that is from A. D. 70 to A. D. 130. There seems to be a good deal more fiction than fact about the dogma of Apostolic succession.

The question of the Jewish Sabbath is beset by obvious difficulties when the Jew works amid Gentiles. As a rule, says the London correspondent of the Belfast Witness, Israel congregates in its Ghetto in each city, but the stress of modern competition has led to a gradual "loosening of stakes," until the chief Rabbi (Dr. Adler) has found it necessary to speak out. He declares that among the Jewish working classes, once distinguished by a vigorous observance of the Sabbath, there is much desecration, and that it is necessary to form "a holy league" for the preservation of the day. Dr. Adler, indeed, speaks very plainly to his co-religionists on the ethics of business life. "There is no more fatal mistake than to suppose that by establishing a synagogue, by regular attendance at its services, you have satisfied your obligation as Jews, and that your religion has no concern with the daily walk of life. The aim and purpose of your gathering here must be to fear God and keep His Commandments and reverence all His sanctuaries. Your workshop or place of business must become a sanctuary by the consciousness with which you obey the Divine bidding. 'You shall not oppress one another'—by studiously refraining from grinding down the poor labourer or from withholding the wages due to one hired, and by rigid abstinence from every form of unfair trading and every kind of chicanery."