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Note and Comment.

There are seventeen Protestant and twenty-two Catholic Churches in Manila, and the Catholics have been there as many centuries as the Protestants have been years.

Rev. R. A. Torrey, D.D., and Mr. Charles Alexander, who are described by the Glasgow Leader as "the Moody and Sankey of the present day" are holding impressive and successful revivals in the large cities of Scotland.

A Korean merchant is reported to be on a visit to the United States to make a contract for the manufacture of idols to be shipped to Korea and sold as objects of worship. The Christian Observer asks: "Is the maker of an idol free from the guilt of idolatry?"

"Is there any standard for the Sunday School library?" asks the Sunday School Times. If not, there ought to be. There is too much namby-pamby religious fiction—if such a phrase can be permitted—in many Sunday School libraries. The fiction is there all right, but the practical religion embodied in it can often hardly be discovered by the use of a fine-tooth comb.

Dr. Lorenz, the great Austrian surgeon, who recently attracted so much attention in the United States, was present at a banquet given in his honor, where wine was served. He pushed his wine aside untasted and called for a cup of tea. Asked if he were a teetotaler he said: "I cannot say that I am a temperance agitator, but I am a surgeon. My success depends upon my brain being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquor without blunting these physical powers which I must keep on edge. As a surgeon I must not drink." That is a capital temperance sermon.

There is much food for thought in the following paragraph, clipped from one of our exchanges. It calls attention to a truth too generally forgotten, yet of the highest importance: "The Church of the future is not a magnificent building; not the most perfect system of theology; not the grandest scheme of human betterment; not in the revival of that which has been, however good it was; the church of the future is the little child now in your Sunday school. You are building your church in your training of that child. How are you doing it? Are you shaping him into good church building material or is some one planting the seeds of decay in his heart? The church of the future is builded not of books and theories but of lives, and we are building or destroying it to-day in our Sunday schools." How tremendous are the responsibilities of Sunday school teachers! But where do professing Christian parents come in?

The San Jose, Costa Rica, correspondent of the Michigan Presbyterian tells of a little company of Presbyterians in San Jose who enjoy an English service every alternate Sabbath morning. "One of the number,"

says the writer, "is a lady in her 87th year, whose conversion dates back to the great revival movement in Scotland nearly 60 years ago, when the evangelistic services of the Revs. Murray McCheyne and James Burns were so mightily blessed, the latter of whom our aged sister speaks of her as her "spiritual father." How true that "the memory of the just is blessed," and that the influence of saintly lives never dies.

It is not the brewer or the saloon keeper who suffers from the traffic in human life, but the families of the drinkers. A man drinks and his wife suffers. A man drinks, and his children suffer and starve. A son drinks, and his parents suffer the disgrace. One of the worst features of the whole accursed thing is that the innocent suffer for the sins of the guilty. An American paper says it has been estimated that there were three thousand wives murdered last year by drunken husbands, and ten thousand little children rendered homeless because of the liquor traffic, which stole the money that should have procured them home and food and comfort. Thus we see everywhere that it is the women and the children that suffer most from this accursed traffic. What an awful agent of death and hell the liquor traffic must be!

Here is what the Universalist Leader says of the failure of popular education—that is, intellectual education and knowledge without the moulding influence of morality and religious education to produce moral character and religion: "Dr. Parkhurst is right in his contention that no modification of our educational systems can ever fill the place of 'life training' which belongs to the religious institution, and while the religious and educational can supplement each other they can never be combined. There is still a real difference between the 'tree of knowledge' and the 'tree of life.' Knowing more is not necessarily becoming more holy. 'Knowledge is not life.' The Church should give millions to education but more millions to its own work, for its work is primary; it is the fountain-head of those principles out of which all education grows." This question will not "down." It will have to be grappled with by the Christian people of this country at no distant day—and the sooner the better.

Sir George Stokes, the eminent man of science, recently died in England. What is his science record? asks the Belfast Witness. Greatest mathematician in England, Master of Pembroke College, Cambridge; first exponent of spectrum analysis, explained the cause of suspension of the clouds, and in other ways advanced human knowledge. What of his religious attitude? "The Times" says—"No account of his life would be complete without a reference to its religious side. To many he was one of the prominent instances of the possibility of combining scientific research with the maintenance of Christian convictions." What necessity, beyond the perversity of human nature, is there for any real antagonism between genuine religion and true science?

The Belfast, Ire., Witness says their hope of the union of the Congregational Presbyterian churches in Australia. It is so much in common between the Communions it should not be a difficult thing to unite. Some Presbyterians that it would necessitate their surrender of creed. But it appears the Congregational Churches of Australia have a creed which substantially the same as the "Brief Statement of Doctrine" of the American Presbyterian Church, or the Declaratory form of the Presbyterian Church of England. ecclesiastical polity the two Churches have been approximating to each other for 50 years. If the Australian proposal succeeds it will smooth the way for a union more less incorporate in the British Isles. And such a union can be effected in Australia and the British Isles, why not in Canada and the United States?

Some time ago J. J. Hill, one of the leading railroad financiers of the United States gave a forecast of the financial and commercial outlook in that country, in which he said: "It is, indeed, a grave crisis we are approaching, although few seem to appreciate it. A few years may see the closing many factories and the throwing of thousands of men out of work. We have been reaping the harvest and the reverse is coming. How far Mr. Hill is qualified to give utterance to such a grave prediction, no one on this side of the international boundary will care to say, but if his forecast should be borne out by facts, neither Canada nor Great Britain could escape the influence of the predicted disasters. In this country we have enjoyed a large degree of commercial and manufacturing expansion with its resultant prosperity. Our business men have been "clapping on all sail" in the race for wealth. Perhaps it might be well to take in some sail and do a little stock-taking. Good times cannot continue indefinitely.

There is a good deal of lively sparring at times between Northern and Southern denominational papers, indicating that the animosities created by the war of the rebellion have not yet wholly died out. For instance, the North Carolina Presbyterian Standard pays its compliments to New England in the following fashion—the reference being to the question of African slavery: "The New England record on the question is not one to be proud of. It was the original promoter of the slave trade voted against Virginia and other Southern States for the perpetuation of slavery at a time when it might have been peaceably abolished, and then sold its slaves to the South after they had proved unprofitable in New England. It then became oppressed with the iniquity of Southern Slavery, began the agitation that ended in a fratricidal war, and urged the suffrage policy which Secretary Root has just admitted to be a forty year failure. Since the foisting of a helpless people upon the whole nation it has been much more liberal with theories than with charities and has furnished more salaried reformers than dollars for reform." It will now be in order for some New England journal to retort that they don't lynch negroes in that section of the Union,