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NOTE AND COMMENT

Dr. Clark found seven Christian Endeavor societies in Chile, in his recent tour of South America—one English-speaking and six Spanish.

"We are finding you out," said a Brahmin to a missionary. "You are not as good as your Book. If you were as good as your Book, you could conquer India for Christ in five years."

The Endeavorers of Budapest, Hungary, carry on Sunday-school work arrange missionary meetings, serve as deaconesses, act as colporteurs, and are active in reclaiming inebriates.

Japan reported 123 Christian Endeavor societies at the national convention held in Tokyo. Rev. J. H. Pettie writes that never before has the movement had such a strong grip on the young people of Japan.

Native Christians of the Uganda, Africa, mission are sending some of their own number as missionaries to a heathen tribe on the north. This may be called home mission work on the foreign field.

The General Assembly of the American Presbyterian Church, at its late session, adopted a resolution expressing hearty approval of all temperance organizations, and giving special commendation to the National Temperance Society.

A remarkable revival has been carried on at Mengo, the capital of Uganda, the cathedral, which seats 4,000 persons, being crowded for eight consecutive days. Overflow meetings, some for men and others for women, did not appear to decrease in the least the regular congregations. The aggregate attendance for a single week is estimated at 50,000 persons. Many conversions occurred and a new spiritual uplift was given to the whole chain of Central Africa missions.

In China, we are told, a button is a thing of real importance. Chinese mandarins all wear one on their caps as a mark of the rank which they hold. First in importance is the red coral button which is reserved for members of the imperial family. Next in importance is the sapphire blue button, and third on the list is the purple button. Next comes the light blue button which is used by military field officers. The remaining buttons in the order of their importance are the crystal, the jade-stone, the embossed gold, the brass and last of all the silver button. So if you will notice what kind of button a Chinese mandarin wears, you will be able to tell his rank.

Our cousins keep moving in temperance matters. An American exchange says: Acting on a decision of the Supreme Court the police commission ordered all saloons in Saint Paul, Minn., to close on Sunday hereafter. The court holds that the state law regulating the sale of liquor applies to all cities as well as county towns. A year ago Minneapolis "put the lid on" and the thirsty of that city have since been spending their Sundays in Saint Paul. Wise indeed would that state be, even though it did not adopt prohibition, that would enforce the closing of all saloons on Sunday and public holidays, as is done on election days. Many people and municipalities hate their blessings.

We still hear echoes of that old ascetic disparagement of wealth and learning and culture, of science and art and all the manifold activities of modern life. But this is monkish and not Christian. Religion is meant for all of life; in fact religion is life itself, life after the ideal of the Son of God.

Germany leads to-day in the manufacture and use of alcohol for light and power. In that country potatoes and the chief source from which alcohol is produced. The potato crop last year reached the astounding proportions of 1,775,579,000 bushels, or more than 53,000,000 standard tons. Of this amount nearly one-half was used in the manufacture of alcohol and starch. One-eighth of all the tillable land in Germany is planted to potatoes, which show an average production of 217 bushels an acre, which sold at an average of 27.6 cents a bushel, or about \$60 an acre. In France alcohol for manufacturing purposes is made chiefly from molasses and sugar beets.

On June 13 Dr. Herdman, the Rev. J. Robertson and Rupert W. Hagen with Edward Fenz, Swiss guide, made the first ascent of the centre peak of Mt. Begbie, near Revelstoke. Mt. Begbie is named for the man who established law and order in the mining town of Caribou in the sixties. His statue stands in a niche on the facade of the parliament buildings, Victoria. Begbie was called the hanging judge. He went to church on Sunday morning, chose the tree for the victim on Sunday afternoon and hanged him on Monday morning with his own hands. He might have given an invitation to breakfast a la the famous Scottish judge: "Come to breakfast. We breakfast at eight, and hang at nine."

The Douma is dissolved and St. Petersburg is filled with soldiers. The people are quiet only because troops had been posted at every point of vantage before the decision to dissolve the Douma had become known. The edict of dissolution calls for a new Douma and fixes November 14 as the date for its convocation, the elections to begin September 14. A new election law has been proclaimed, however, which provides against "the submergence of the educated classes by the uneducated masses." This overrides the proclamation issued by the Czar on the eve of the convocation of the first Douma, which specifically provided that "the election laws should never be changed without the consent of the parliament itself."

The notorious fact that there are more women in the world than men is attributed to several things, such as the immunity from following dangerous callings, and a more careful and equitable mode of living. Men put down their shorter tenure of life to work and worry; but women may well urge, on the other side, their more temperate habits and reasonable endeavor "to avoid sickness." Dr. Hamilton Coates, speaking on the measures for the maintenance of health in tropical regions, says: "It is well known that ladies in India suffer much less severely from fevers than men. Why is this? Mainly for the following reasons: Rest and proper medical treatment directly the disease is manifested. Avoidance of chill and exposure. Avoidance of over-fatigue. Regular hours for meals, which are properly prepared and cooked. Lastly, but most important, avoidance of alcohol."

The celebrated missionary, Dr. Duff, found it inscribed in Arabic in the gateway of the mosque at Futtehpore Sikri: "Jesus, on whom be peace, has said: 'The world is merely a bridge; ye are to pass over it, and not to build your dwellings upon it.'" See Smith's "Life of Duff," ii. p. 164. It is not strange that a saying of Jesus should be found in India, for St. Jerome says that Bartholomew preached to the Indians and wrote a gospel. And the Mohammedans regarded Jesus as a prophet. There is no mention of "bridges" in the Scriptures (though see 2 Macc. xii, 13 A. V.), but I wonder if the saying may not be an echo of the Lord's ministry at Tyre (see "The Days of His Flesh," p. 253), the "bridge" being the famous mole which connected the island-city with the mainland.

Yale Divinity School has announced a change in its theological courses which marks a decided innovation in the practical training of ministers. Instead of one regular course, with electives, as is general in theological institutions, there will be three co-ordinate courses, only one of which will lay any stress on the languages in which the Scriptures were originally written. The course requiring Hebrew and Greek will be known as the "historical" course, and will conform very closely to the traditional lines of the past. The second course will be known as the "philosophical," and will lay the greatest stress on psychology and religious philosophy. The third will be known as the "practical course," bringing sociology into greatest prominence, and will dwell largely on the practical problems and methods of pastoral work. The last will no doubt attract the largest number of students. The results will be watched with interest.

At the opening of the General Assembly of the Church of Scotland, the Right Reverend the retiring Moderator struck and struck clearly, the keynote of reunion. The Lord High Commissioner also quite unexpectedly expressed a hope that now at last the severed members of Scottish Presbyterianism will be brought together. Dr. Scott, the leader of Assembly, is pledged to move the House in that direction; the whole ecclesiastical atmosphere is charged with this beneficent electricity. As for the United Free Church, of course its action is embarrassed by the United Presbyterian element absorbed in 1900. They have always been Voluntaries, and cannot profess any pleasure in union until Disestablishment has first taken place. But the original Free Church element is much disposed towards reunion. The Legal Fees are strong for establishment, and, therefore, will be in favour of the union. There is thus a brighter prospect in Scotland, says the Belfast Witness than has been ever since 1843. There are, to be sure, difficulties in the way. But even the minimum, the mere holding of a conference of the three Bodies, will be a great step towards the happy goal. Scotsmen move cautiously, but they will be inspired, we hope, on this occasion by two mighty motives. One is weariness and disgust with the need less irritating differences between Presbyterian Churchmen all holding the same Faith. The other is love for the Master, and zeal for the Christianisation of the country by our great Evangelical Church. Dr. Cooper's proposal to include the Episcopalians need not be considered, it is quite impracticable.