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Note and Comment.

Referring to the report that the newly elected Pope purposes eliminating "light, trivial, scenic and profane" music from church services, the Canadian Baptist rises to remark: "It would be well worth while to have a Baptist Pope for a few months if thereby a reform could be thoroughly effected in our church music, and the meaningless rhymes, and unmelodious jingles that we sometimes are compelled to endure in some of our churches, eliminated." The same thing may be said of not a few Presbyterian churches.

It was Rev. Henry Ward Beecher who once said: "The longer I live, the more confidence I have in those sermons preached where one man is the minister and one man is the congregation; where there is no question as to who is meant when the preacher says, 'Thou art the man.'" The late C. H. Spurgeon also held this view and almost invariably followed up his sermons by personal dealing with enquirers. This effective method of Christian work seems to have become a lost art among professing Christians.

Dr. Turnbull of the Sunday School Times who has a remarkable record for personal Christian work, relates the following: "Reinerius, the papal inquisitor, reported against the Vaudois, or Waldenses, in the thirteenth century, that 'he who has been a disciple for seven days looks out some one whom he may teach in his turn, so that there is a continual increase.'" This is a trite illustration of obedience to the Saviour's command, given to one on whom he had worked a miracle of healing, "Go and tell thy friends what great things the Lord hath done for thee." That is personal Christian work.

There died on August 2nd at Ballynateigh, Rev. John Foster Moore, A. M., at the advanced age of 86 years. He spent fifty years in the active service of the ministry. The Belfast Witness says: "Of his sons, two had distinguished careers at Trinity College, one of them dying in 1875, as minister of Shrewsbury, in the Presbyterian Church of England, and the other labouring with success as a missionary pastor in Saskatchewan, among the Indians of the North-West territory, in connection with the Canadian Presbyterian church."

A London paper recently referring to the need for skilled industrial workers, argues for a return to the apprenticeship system—"That there is need for some such thorough training we have abundant evidence. It is stated on all sides that of unskilled labour there is too much, that is in most trades there is always an opening for a really competent workman, that insufficient or incomplete training in really skilled trades is of constant occurrence. Yet it is difficult to persuade a girl, to enter a trade that requires two or three years' training, a certain amount of enthusiasm, ambition, and perseverance." There is food for thought in this utterance. Young men and young women should give it some attention.

Prof. McComb of Queen's University, Kingston, was formerly minister of Elmwood Presbyterian church, Belfast, Ireland. He is now on a visit to Great Britain and the Belfast Witness says of him: The many friends of Dr. McComb will be pleased to learn that the highest anticipations cherished for him when he was in Belfast are being more than realised in connection with his work in Canada, his classes at the college being largely attended and his students loud in their praises of him as a professor. Should he be able to visit Belfast before he returns to Canada he is certain to receive a warm welcome."

A correspondent of the Louisville Christian Observer, who has been visiting Canada, his native country, has the following to say of this country and its people: "The law-abiding character of the Canadian people generally arrests the attention of those from other lands who spend a while among them. There is respect for authority human life is held in sacred regard; the Sabbath is generally observed; and the sanction of religion their place to a goodly degree. How far this is due to the way in which the judiciary is constituted is a problem of interest for us in this country, where recently we have had, alas! so many outrageous cases of violence in nearly every section of our land."

The British and Foreign Bible Society is sending out another Centenary Deputation, this time to the Dominion of Canada, where it has twelve auxiliaries, with over eleven hundred branch societies. The deputation will consist of Archdeacon Madden of Liverpool, and the Rev. G. H. Bondfield, the Society's Agent for China, who is returning to Shanghai, via Vancouver. The London Presbyterian says the deputation proposed to leave Liverpool August 20th by the Dominion line steamer for Boston. Their arrival in this country therefore may be announced very soon. From Boston the deputation will proceed to St. John, N. B. From St. John westwards, a series of Bible Society Centenary Meetings have been arranged in which they will take part. On October 1st the deputation will be joined by Sir Algeron C. P. Cooté, Bart., who will speak at the chief meetings during that month.

Dr. Pentecost writes in the United Presbyterian of a remarkable revolt against the Spanish Roman Catholic church in the Philippines. Aglipay, a regularly ordained Roman Catholic priest, is leader of the revolt. He is popular with the people and thousands are flocking to his banner, and following him in his assault upon Rome. Aguinaldo made him archbishop and head of the Filipino church. That act of course is not recognized by the Roman Catholic hierarchy here, but the people recognize it, and their passionate longing to be free from the tyranny of the friar domination, will lead thousands and thousands to follow him out of the old church. He has repudiated the pope, and all things Roman, and declared for an Independent Filipino (Catholic) Church. Only a short time ago he declared for an open and free Bible, and urged all his people to procure and read the Bible for themselves.

This is a most important movement, and points to great things to come.

At the meeting of the Catholic Total Abstinence Union recently held in Pittsburg, Pa., the following resolution, among others was adopted. "In the spirit of the church as shown forth in councils and synods the Catholic Total Abstinence Union begs and exhorts that all priests will by word and act condemn the liquor traffic, and those who in the defiance of the church's counsel engage in this nefarious occupation. The idea of Catholics gaining sustenance at the expense of the souls and bodies of their fellow men, makes it incumbent on all Catholics, and especially total abstainers, that they will not only not condone or minimize this evil, but by all their power endeavor to take this blot from the fair name of the church. This is done efficiently by the total abstainers taking an active interest in seeing that the State laws are preserved and that drinking places are not multiplied." Another resolution condemned the practice of Catholic societies in permitting strong drink in their public celebrations, and another recommended that Catholics encourage by their subscriptions such Catholic religious papers as do not publish liquor advertisements. Referring to these resolutions the Presbyterian Banner says: "These resolutions would sound peculiar as coming from a Presbyterian or Methodist society, but they are a hopeful fact as coming from a Roman Catholic convention. In this country at least the Catholic church is a strong influence for temperance among the class of people which constitute the mass of its members."

In an address in Philadelphia last month, Rev. R. J. Campbell, Dr. Parker's successor in the City Temple, London, gave a very interesting view of religious thought in Great Britain. Distinguishing between agnosticism and infidelity, he said that the present mood is not one of positive disbelief in God and the great verities of the Gospel, but of suspended judgment. He pointed out that this was a great advance over the mood of a score or more years ago, when men like Tyndall and Huxley were exponents of the dominant philosophy as well as of science. Positive materialism was then in the ascendant. Tyndall's claim that the potency of all terrestrial life is in the atom was acquiesced in by many. This type of thought, widely disseminated in reviews and public discussions, dominated the thinking of great multitudes. Now materialism has fled the field. "Once the attitude of the man in the street was that of contempt towards revealed religion. Now that mood of hostility has changed to one of wistfulness and inquiry. Though declaring he does not know, he earnestly wishes that he did." There is a great and growing interest in religious questions. In contrast with Tyndall's attitude in the past, Mr. Campbell spoke of Lord Kelvin's position to-day, and of the latter's recent assertion that it is impossible to explain the phenomenon of life on the theory of a fortuitous combination of atoms. The whole tone of Mr. Campbell's address was optimistic. It emphasized the awakening, apparent everywhere, of the spiritual nature of man, and the quest for soul-satisfaction, the one answer to which is the Gospel.