

# Dominion Presbyterian

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## Note and Comment.

A Rev. Dr. Steel in the United States has been insisting that education has made the Negro worse, and there are others who agree with him. They say that the South has spent a large sum of money in giving the Negro education; that the Negro race is "increasing in criminality"; therefore, education has made the Negro worse. The Richmond (Va.) Times-Despatch meets the charge by saying: "Let Dr. Steel make some inquiries concerning the Negroes that have been sent out of the high schools of Richmond and Lynchburg, or the Normal School at Hampton, and we think he will find that the great majority of them at least are not only not criminals, but that they are among the best and most useful of their race."

Several Presbyteries in the United States have overruled the General Assembly to take into consideration the methods of Sabbath-school instruction and to proceed to the preparation of some adequate method for advanced work under the conduct of the Church. While these differ, somewhat, they all have in view the fact that the important work of religious instruction must not lapse into the hands of irresponsible agencies. The Herald and Presbyter noting these facts says: "The Presbyterian church has a duty laid upon it, and it will have consecrated wisdom for its discharge under God's leading."

Aberdeen, the "Granite city" of Scotland, whose earlier traditions are described by the Glasgow Weekly Leader as hardly evangelical, gave a hearty welcome to the American evangelists, Dr. Tarvey and Mr. Alexander, as it did thirty years ago to Moody and Sankey. The Leader says: "It is a beautiful city, full of life and energy, and when God's spirit descends the work of grace will deepen and grow." The meetings held by the evangelists have been large, impressive and successful as to results. Mr. W. M. Oats, a British evangelist, whose visit to Ottawa some two years ago, will be pleasantly remembered by many of our Y.M.C.A. people, took an active part in some of the gatherings.

Abbe Loisy, described as a professor of history and "a pious, learned, selfless Catholic priest," has issued a book in answer to Harnack, which has had a "marvellous success." The title is "L'Évangile et l'Église" [The Gospel and the Church]. It is a remarkable evidence of the intellectual fermentation in the Roman Catholic Church, Defending the Roman or Papal organization, the learned professor abandons a very large part of the doctrines which Protestants oppose. The Presbyterian Banner gives quotations from the book which clearly show that primitive Christianity and Romanism are world-wide apart. A Catholic writer in the Contemporary Review says: "It is a work which marks an epoch in Catholic thought from which coming historians will date the recovery by the Church of her universal, her Catholic character, or else her lapse into the state of a religio paganorum, into which one-sided theologians have long been thrusting her."

The Chicago Interior remarks that it is

pleasant to welcome to Washington a new Chinese minister who has been educated at such institutions as those at Andover and Amherst. He has brought with him a whole trainload of young Chinamen to be educated at the same Christian schools where he received his own training; and on the whole, he pretty plainly exhibits the change that takes place in a man when Confucian stagnation gives place to Christian activity. The heaven is working in China, and it was received not from the business houses of Hong Kong but from the Christian schools and churches of the New England states—and from Great Britain and Canada, our contemporary might have added. Those people in Canada and the United States who are clamoring and working for the exclusion of the Chinese are really seeking to destroy one of the greatest opportunities Providence has placed in our hands for the Christianization and evangelization of that people.

The London Presbyterian tells a somewhat humorous story of a quaint illustration used by a newly instituted High Church vicar in a sermon in an important London suburb recently. Ritual, he said, was a means of conveying truth through the senses, especially the eyes. "We have experience of this," he went on, "in the teaching of children. Do we not all know the value of the kindergarten system? It has become indispensable." The Presbyterian improves on the incident by quoting a remark made in gentle irony by Dr. Monro Gibson in his address as president of the Free Church Council, some years ago, at the City Temple. "Ritualism," said the genial Dr., "is apt to appear to us somewhat childish, a sort of kindergarten of religion. But the zeal and devotion of these men often put us to shame, and we ought to remember that a thoroughly efficient kindergarten may do more good than an inefficient high school!" So ritualism is a sort of religious kindergarten system.

In one of his addresses in Aberdeen, Scotland, Dr. Torrey, the American evangelist, spoke vigorously against all forms of Sabbath desecration, and made reference to Scotland's Sabbath. The Glasgow Leader reports him as saying: "Scotland had been great, and a power for truth and goodness in the past; but if we lost the hold of our Sabbath, and degenerated to the level of other nations, we would go down and be weighed in the balance of God and found wanting. When Scotland revered God's Word and God's Sabbath and God's name, Scotland was truly great; but Scotland would be doomed if she allowed anything to disturb or desecrate her love for the Sabbath and for the Bible." We commend these words to the Christian people of Canada. If we are to enjoy a healthy and vigorous national life we must maintain a virile Christianity and stand by the Christian Sabbath, which is threatened on all sides by the sphy and indifference of professing Christians and by the greed and selfishness of mammon worshippers.

A correspondent of the Christian Guardian draws attention to the increasing profanity which prevails in Toronto, just as the DOMINION PRESBYTERIAN did some months ago to same sad condition of things prevalent

in Ottawa. He writes: "Not so very long ago, hardly any man who was sober and in his right mind would utter an oath in the hearing of a lady, no matter how profane he might be; but now a lady cannot walk along a busy street in Toronto without being offended by the vulgarity of those who pose as gentlemen. It is not from police court characters that the most of this comes, but from men, especially young men who hold respectable positions in business and society. I have observed well-dressed, apparently respectable young men, on the street, whose conversation was thickly interspersed with oaths, regardless of the feelings of those around them. It is a most senseless vice, no gain coming from it. Generally when men do wrong they expect to gain something from it, but how profanity aids the English language in expressing thought, I am at a loss to understand. Nothing is to be gained, but self respect is lost. Let an agitation be commenced against it, and let us persevere until some legislation is procured which will be a force in clearing our streets of this disgraceful form of expression which is not worthy of being called language." Yes, there is great need for the inauguration of a vigorous, moral crusade against the growing sin of profanity. "Because of swearing the land mourneth." There is great opportunity for the press as well as the pulpit to give direction to public opinion on this crying sin of our day.

"Senex," one of the most interesting contributors to the Herald and Presbyter, gives the following remarkable testimony to the influence of the Bible from the works of F. W. Faber, an eminent Roman Catholic writer. He sees in the English version the power that has made the English and American people so heretical—i. e., so free from the degrading superstitions of the papal nations. He says: "Who will say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the strongholds of heresy in this country. It lives on the ear, like music that can never be forgotten, like the sound of church bells which the convert hardly knows how he can forego. Its felicities seem often to be almost things rather than mere words. It is part of the rational mind, and the anchor of rational seriousness. Nay, it is worshiped with a positive idolatry, in extension of whose gross fanaticism its intrinsic beauty pleads availingly with the men of letters and the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its phrases. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best movements; and all that there is about him of soft and gentle and pure and penitent and good speaks to him for ever out of his English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. It has been to him all along as the silent, but, oh, how intelligible voice of his guardian angel. In the length and breadth of the land there is not a Protestant with one spark of righteousness about him whose spiritual biography is not in his Saxon Bible." How the free people of free Christian countries should cherish and honor and make diligent use of this the greatest of a books.