

# Dominion Presbyterian

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## NOTE AND COMMENT.

The fund to perpetuate Dr. Barnado's noble work for English waifs has reached \$200,000.

The Chinese government has ordered the execution of the leader of the Chang-pu mission outrage and the punishment of his followers.

The Pope has issued an encyclical condemning the French separation law and calling on Catholics to unite in defense of the Church.

The late Marshall Field had conscientious objections to the Sunday newspaper, and never advertised in it. No one would imagine that he suffered any serious financial loss through following his conscience in this matter.

The recent ordination of seven additional elders in St. Enoch's, Belfast, brings the membership of the Kirk session up to twenty-four. This is the congregation ministered to for so many years by the late Dr. Hugh Hanna.

Sir Francis C. Burnand has resigned the editorship of Punch. He has been associated with it for forty years, and edited it for a quarter of a century. He will be succeeded by Owen Seaman, at present assistant editor.

The withdrawal of a prominent wholesale liquor dealer of Philadelphia from the business and his request to the court for a revocation of his license on the ground of his belief that the business is an evil one, "surrounded with trouble, deception and corruption," is a source of great encouragement to all temperance workers and friends of righteousness.

The funeral of King Christian of Denmark was remarkable for the character of the arrangements attending it. The room in which the body lay in state had no suggestion of mourning. Black was entirely banished. A description in a Copenhagen dispatch says: "The red walls, gilded window frames and the multi-colored flowers, among which the King's favorite Magna Charta rose predominant, completely removed the gloom of the usual death chamber. The white grouping rather suggested the glorious crowning of an honored life. This note was also struck by the prayers and sermons in the churches, in which King Christian was eulogized not so much as a monarch, but as a splendid pattern for every Christian." The grandest eulogy that man can be given, and possible for the poorest as well as for kings!

The full separation of Church and State in France is an accomplished fact. It does not mean a trend toward Protestantism, but merely a revolt on the part of a nation predominantly Roman Catholic, and so strongly so in its past history that for generations its monarch has borne the title of "Eldest Son of the Church." The antagonism of the Papal representatives to the republic and the persistent exercise of the church's political, educational and moral influence in opposition to the established government led to the action which has abolished the Concordat and reduced the State Church to a mere society on an equality with other religious bodies. Its support no longer comes from the State, but will depend on the voluntary contributions of its members. It is something for the Protestants to be put on a full parity with the Romanists, but in many ways the new legislation will bring greater burdens on them than on the much more numerous and financially stronger adherents of the Church of Rome.

Mr. Paul Sabatier, the eminent author of the "Life of St. Francis of Assisi," has issued a volume in which he deals with the question of the separation of Church and State in France. The writer takes a hopeful view. He admits that a section of the Roman Catholic church is dead, but he foresees a new era in religion in France. He gives credit to Protestantism for the awakening in France and expresses his high esteem for the Protestant churches.

The London Presbyterian says: "In reference to Princess Ena's perversion to Rome, the fact is recalled that, as she was born at Balmoral, she was baptized by Dr. Cameron Lees, of St. Giles', Edinburgh, who was one of Queen Victoria's favorite Scottish chaplains. Archbishop Bourne, it is announced, will shortly commence her instruction in Roman doctrine, and prepare her for "conversion." He is sure of his cardinal's hat in consequence.

The drink bill of England and Wales for the year 1904 was the enormous sum of \$844,935,000. That of the United States for the previous year was the still larger sum of \$1,242,943,118, and 1904 will show an increase even on this. Canada's bill for 1904 was over \$50,000,000. The whole of Protestant Christendom did not give more than \$20,000,000 to the cause of Christian missions in the year 1904. The idea that the Christian nations are making great sacrifices for the heathen nations does not seem to rest on a good foundation.

Notwithstanding the statement made a year or more ago that British forces in the West Indies were to be withdrawn, the Government has decided to maintain a white force of artillery and engineers in Jamaica. H.M.S. Indefatigable, with a specially large complement of marines, will be an additional safeguard of West Indian peace. It will cruise about and be ready to land anywhere at short notice. There are only police in the other islands, but the fact that within three days a naval brigade can be landed on any island of the group gives a feeling of security.

Mr. John Willis Baer, of the Presbyterian (American, North) Mission Board, who has recently visited Porto Rico, reports: "I expected to find it Catholic. I found it Protestant. You will find more natives in Protestant than in Catholic places of worship on Sunday. There is a great host of Porto Ricans apathetic of their religion, but of the people who are mindful of their religious obligations, more are now Protestant than Roman Catholic; and this in less than six years. The Presbyterians have now about fifty stations. Five years ago there was but one Protestant church on the island." Until recently the great host of children were without schools; now a transformation has been wrought.

The Tuamotu archipelago, in the South Seas, has become a possession of the Roman Catholics and the Mormons. Nominally these islands have been under the care of the Paris society, but for three years they have been without any Protestant pastor and the Protestants have practically disappeared. At Tubuai in the Austral group, about 500 miles south of Tahiti, Rev. M. Burnell of the Paris Society, reports his astonishment at finding a preacher, a young man not yet ordained, engaged in a strenuous effort to build up a new parish in the midst of a considerable population of Mormons. He has already drawn about himself more than twenty Mormons, who declare their wish to obey the teachings of the Gospel of Christ.

Because of failing health Dr. Rainsford has resigned the rectorship of St. George's in New York City. From an almost empty church he had drawn together, in institutional work, nearly 7,000 people. About thirty years ago, as a young man, he attracted a good deal of notice in Toronto.

Sir Wilfrid Laurier was the guest of honor at the recent banquet of the Literary and Scientific Society of the University of Toronto. In reply to the toast of "Canada and the Empire," he retold the story of early indifference to the value of the Imperial tie, but declared that that had been removed by the granting of responsible government. "We have no grievance," said Sir Wilfrid. "All our relations with Great Britain are perfectly satisfactory. If the institutions have to be changed, the change will be in the line of union—for the whole, coupled with autonomy for the parts."

The Rev. Dr. N. D. Hillis, of the Tabernacle, Brooklyn, N.Y., appears to be having remarkable success in the evangelistic mission which he is conducting in several of the states of the Union. The Congregationalist of February 10 quotes the following from a personal letter received from Dr. Hillis: "At Lawrence, Kan., I hired the theatre at my own expense, and, despite rain and wind, the building was crowded from street to roof. The banks and stores closed of their own accord. At eleven I had about 1,500 university students, and at twelve the townspeople. I preached a straight, evangelistic sermon on the need of man and the love of God. I find it possible to fill a theatre at any hour in the day and any day in the week in any kind of weather. The very air is full of expectancy; the people are plastic and eager, and have hungry hearts. It is a great opportunity."

Mr. Birrell has announced that the first effort of the new British government will be to deal with the education question. The present system admittedly helped greatly toward the victory of Liberals at the election. Mr. Birrell states his preference for some simple undenominational teaching in the schools, rather than the secular system. This is the programme of the Nonconformists, and would satisfy most Evangelicals. But Lord Hugh Cecil, who speaks for the great majority of the Church of England, writes in The Times that they will not be satisfied with and such arrangement. "Undenominational," he holds to be the same thing as "Nonconformist"; he says the Church which lives through millenniums can easily wait for five or six years, when he expects this Liberal Government will be turned out. We seem, therefore, to be about as far from a settlement of this education problem as ever.

One of the significant results in connection with the revivals which are taking place in India, is the movement among the native Christians—an Indian Missionary Association. This movement holds up missionary service as an essential duty of the Christian life. A writer in the United Presbyterian thus speaks of the movement: "It may be God's solution for the great problem of past years, the lack hitherto of an adequate native force. But its spirit goes out far beyond any professional engagement in mission employ. It means the setting up of the missionary life within the Indian Church as the normal Christian life for every individual. It was this standard of the Christian life which accounts for the rapid spread of Christianity in the early centuries of its history. What may it not mean for the evangelization of India." Professing Christians, it seems to us, need to get back to the spirit which animated the Lord's people in those early days of the church.