

## PROGRESS IN THE MORMON BELT.

A very interesting event took place last Sunday, the 25th inst., at Magrath, being the dedication of the Presbyterian Church which has recently been erected in that growing town.

Rev. A. M. Gordon, of Lethbridge, preached a very appropriate dedication sermon from the text, Acts 26, 19. Rev. J. J. Baker, of Raymond (Baptist), assisted in the service, also the pastor, Rev. J. J. Cameron, who presided on the occasion.

The Raymond choir assisted in the musical part of the service. The church was well filled, a large number of people driving over from Raymond. The service was thoroughly appreciated and enjoyed by all present.

The opening of the new church in this part of Southern Alberta marks a red-letter day in the ecclesiastical history of Magrath. Two years ago the congregation comprised a mere handful who met in the school room for worship, but through the influx of settlers to the town and adjacent country the congregation increased so rapidly that it became necessary to erect a church to supply the pressing need. A united effort was put forth by the congregation which with the aid they have received from the Home Mission Fund, has resulted in the erection of the present neat and commodious building which reflects credit on the liberality and energy of the members and adherents.

A new organ has been installed by the "Ladies' Aid," and a neat pulpit set adorns the platform. The pews, which are still in excellent order, were obtained from the old Presbyterian Church, Lethbridge. The seating capacity is about two hundred, and when the church is all completed, with fresh coat of paint, bell, etc., it will be quite an attractive building, and will doubtless give a fresh impetus to the cause of Christ in this important part of the province. It is a significant fact that this forms the sixth Presbyterian church which has been erected in "the Mormon Belt" during the past six years.

The Bibelat (T. B. Mosher, Portland, Maine) for May contains "The Fire of Prometheus," by Henry W. Nevins. This is a brief essay written in a beautiful style, and having in it much spiritual suggestion. Of its author we are told: "In 1895 Mr. Henry W. Nevins published his first volume. Since then his work as war correspondent and all-round contributor to leading English and American periodicals has made him a sufficiently well-known man of letters. That he has had the courage of several unpopular convictions; daring to criticize his contemporaries; Kipling for example, in a manner peculiarly his own, and, as one of a noble few has found something more than food for the laughter of Parliamentary fools in the demand for woman's right to vote, does not lessen our regard for his sense of equity and fair play. Quixotic indeed as such attitude may seem, one must never fail to take into account the marching morrows. We cannot do justice to the essay by quoting part of it, but we give here a brief poem by the author:—

## At Thirty-five.

Now in the centre of life's arch I stand,  
And view its curve descending from this day;

How brief the road from birth's mysterious strand,

How brief its passage till it close in grey!

Yet by its bridge went all the immortal band,

And the world's Saviour did not reach half-way.

I know no manner of speaking so offensive as that of giving praise and closing it with an exception.—Steele.

## ABOUT JOHN CALVIN.

There are many yet unmentioned things, so far as we know, in the story of John Calvin's life. And there are other things that call for added emphasis.

It is worthy of recall that Calvin administered the communion monthly and required all who partook of the Lord's Supper to present themselves to him for spiritual examination. These recurring examinations, we dare say, were notable and exciting. We may presume they were needed in that day, and would be helpful now. They were an improvement upon the Confessional. It is easy to see how they would keep the eyes of church members upon the presence or absence of evidence of growth in grace. Would our flocks vote for the adoption of this practice? What ever leads to the serious concentration of thought upon growth in the knowledge of our Lord Jesus Christ and the lack of it would be a great service.

One is impressed with the evidences of Calvin's consecration to the service of God as he notes this and that thing in his life. We note a new place, as it were. When he was besought to go back to Geneva and take up again his work there, from which persecution had driven him, he declined. But the appeals to return were importunate and convincing, and he finally announced his decision to return, in these striking words: "I am not my own; I offer my heart, as if slain in sacrifice, to the Lord." At all times, and now particularly, there is a call for such devotion to Christ among men. What an exemplar he was!

One needs to remember Calvin's words about the doctrine of the Reformation he systematized, and the ecclesiastical system he organized at their completion. These are the words: "We at length possess a Presbyterian court, such as it is, and a form of discipline, such as these disjointed times will permit." We see that he was fully conscious of their imperfection, and was laboring in full recognition of inability to go further, on account, as he expressed it, of "the disjointed times." We can not imagine fully the difficulties under which he labored, yet we know enough to wonder that he wrought so much, and did it all with so little admixture of error.

Looking back over the centuries at the religious, educational and political conditions of Europe at the time, it is a matter for wonder that his fame should have been so great and his influence so powerful. Beza, in two sentences, tells the story of his distinguished position, and gives the only reason therefor: "Calvin never spoke without filling the mind of the hearer with the most weighty sentiments. People flocked to him from all parts of the Christian world—some to take his advice in matters of religion, and others to hear him. He was courted by the good, and feared by the bad." It has been said of him that he was the most Christian man of his century. Geneva, under his influence, was the most thoroughly religious place in Europe.

There is one sturdy dogma of Calvin, from which was worked out by inexorable logic and demanded by absolute necessities in order to the highest development of Christian character and ideal civil commonwealths, was his placing the Word of God on the pedestal as sovereign law to be obeyed as supreme with deathless loyalty and devotion. Out of this dogma was evolved in after times the divorce of church and State, the education of the people, modern democracy, civil and religious liberty and the high type of morals in civil and church life to which the great historians of the English-speaking people have pronounced fruits of Calvinism—an ism which they did not love—unsurpassed as the outcome of any other. This fact cannot be emphasized too much.

Calvin had ever before him an ideal Christian commonwealth for Geneva. This explains one of his crowning achievements, the establishment of the Academy in the city. To preaching as an abstract work, and to discipline, to which he was singularly devoted, he added religious education. At the time of Calvin's death, says one writer, 1,200 scholars were enrolled in the private school, and 300 in the Public school. The vast majority of those in the higher studies were foreigners attracted to Geneva by the fame of the school. \* \* No school in all protestantism ranked higher in public repute for a century after his death. Its honorable history has continued to this day, when it has long since become in name, as it was always in fact, the University of Geneva."

He died the 27th of May, 1564. His body, enclosed in a wooden coffin, and followed by the Syndics, Senators, Pastors, Professors, together with almost the whole city, weeping as they went, was carried to the common burying ground, without pomp. According to his request, no monument was erected to his memory.

Beza writes of his personal appearance and traits: "He was of middle stature, of feeble health, courteous, kind, grave, and dignified in deportment. His frame was meagre, even emaciated; his face was thin, pale, finely chiseled—mouth well formed. He wore a long, pointed beard, his hair was black, his nose prominent, his forehead lofty, his eyes flaming. His dress was plain and neat; his habits were methodical in the extreme; his frame altogether too slight for his mighty labors."—Presbyterian Standard.

Rev. Dr. John Somerville, Treasurer of the Presbyterian Church in Canada, whose illness of some five weeks' duration has been causing some anxiety, is now rapidly improving. He will be out again shortly.

A kindly spirit of Christian friendliness was manifested at Saranac Lake, N.Y., when every Protestant congregation in the town offered the use of its place of worship to the congregation of St. Bernard's Roman Catholic Church until a new edifice can be built to replace the one recently destroyed by fire. The Methodists were quickly followed by the Presbyterians and the Episcopalians.

Rev. Jonathan Goforth, one of our missionaries in China, reached New York on Tuesday and set out immediately for Ottawa, where he delivered a stirring address Wednesday evening in Knox Church before the W.F.M. Society and a large audience, completely filling the spacious church. Rev. Mr. Goforth, who is home on furlough, is a missionary to Honan, and was a leader in the revival movement which spread over Honan and Manchuria last year.

## A BOOK FOR MOTHERS.

Every mother is naturally anxious for information that will enable her to keep little ones in good health. The Dr. Williams' Medicine Co., have issued a little book which contains a great deal of information on the care of infants and young children that every mother ought to know. The book will be sent free to any mother who will send her name and address to The Dr. Williams' Medicine Co., Brockville, Ont.

No Sabbath, no worship; no worship, no religion; no religion, no morals; no morals, then—pandemonium—Crawford Johnson.