

# Dominion Presbyterian

\$1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

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## Note and Comment.

The Presbyterian Standard quotes the New York Sun as "casually" remarking, in the course of an argument, that John Calvin taught the doctrine of "universal infant salvation." This is unexpected testimony from such a quarter.

There happened in Belfast lately this circumstance: The City Council asked the Post Master General to have in that city a Sunday delivery of letters. Representatives of the Churches called on the Council to rescind the resolution. After the debate this was done by 28 to 7.

Among the young men that have gone to labor among the Galicians is Rev. Geo. Arthur, who was well-known in Halifax, N. S., when a student. Mr. Arthur is a P. E. Island "boy." He is a medical man, and will attend to the physical ailments of the Galicians as well as to their spiritual needs. The people are of the Greek Church, and the colony in which Mr. Arthur is at work embraces 3,000 people.

The late P. M. Arthur, Chief of the Brotherhood of Engineers, the best labor organization in America, perhaps because he was the best chief, was a faithful and consistent member of the Methodist Church. "To him," says the Presbyterian Standard, "more than to any other man is due the rigid rules of the Brotherhood on the subject of temperance, whereby thousands of lives have been saved that drunken engineers would have sent to their death. This is a valuable pointer for railway managers and railway employees.

On the fifth of July, amid national rejoicings, the corner-stone of the Huss Monument was laid in that old historic square, "Alstadter-Ring" in the city of Prague, Bohemia. Here, where over a score of Bohemian nobles were beheaded in 1621, and where for centuries a monument has stood to commemorate the downfall of Protestantism, on this historic ground will stand the monument to Huss. It is worthy of note that Liberal Catholics contributed largely to the erection of the monument. The Los Von Rom movement in the Austrian empire seems to be making itself felt everywhere in that country.

Fourth of July celebration usually prove costly affairs in the United States. The Chicago Tribune for a number of years, has kept a record of the casualties in connection with these jollifications which are decidedly suggestive. For the last Fourth of July the list of casualties from the principal cities and towns only, and not including the deaths from lockjaw and kindred effects were the following: deaths, 52; injuries, 3,665; losses from fire, \$400,625. The Herald and Presbyter remarks: "Had this been the result of a battle, it would have been considered a terrible affair. It hardly seems creditable for a civilized people." If the fire-cracker nuisance could be abolished this formidable array of casualties would be materially reduced and many a dollar saved to be expended in some more useful way.

The Christian Guardian draws attention to the fact that one of the greatest journals in the world, The Daily News, of London, has adopted the policy of refusing all advertisements of alcoholic liquors, and has proscribed the publication of betting and turf news. That is a splendid example, which the Guardian hopes our great Canadian newspapers will not be slow to follow. It is satisfactory to learn that wonderful prosperity has attended The Daily News since it adopted this policy. That means, we suppose, that the friends of good manners and good morals have given it increased and hearty support. It ought to "pay" in a Christian and civilized community to refuse to advertise evil. There ought to be a sufficient constituency, without truckling to that which upholds these things. There is, and they ought to make their presence and their power apparent.

Charles Dickens, in a letter written from Switzerland in 1845 to his friend and biographer, Forster, says: "In the Simplon, hard by here, where (at the bridge of St. Maurice over the Rhone) the Protestant canton ends and a Catholic canton begins, you might separate two perfectly distinct and different conditions of humanity by drawing a line with your stick in the dust on the ground. On the Protestant side—neatness, cheerfulness, industry, education, continued aspiration, at least, after better things. On the Catholic side—dirt, disease, ignorance, squalor, and misery. I have so constantly observed the like of this since I came abroad, that I have a sad misgiving that the religion of Ireland lies at the root of all its sorrows." Michael McCarthy, in his book, "Five Years in Ireland," cites many facts respecting the work of the Roman Catholic church in that country, which substantiates the view expressed by Charles Dickens.

It is rare to find a Roman Catholic priest, especially in Spain, testifying to the power of the New Testament over the human heart and life. But it appears that there is a priest by the name of Rev. Kenelm Vaughan, who believes in its converting power and is disposed to have it circulated extensively as a reformatory and saving agent. In a recent letter to the Catholic Times, an European journal, he gave a notable example of its efficacy in changing the heart and life of an incorrigibly impenitent man, and tells of his efforts to place it in all the leading towns of Spain for sale and distribution. Commenting upon Father Vaughan's story published in the Catholic Times, a Presbyterian journal says: "A narrative like this needs no extended comment. It has a voice peculiarly its own. It conveys a lesson which, not only Rome needs to learn, but which Protestantism must never forget. Let the Bible go on its converting errand. Let no obstacle be placed in its course. Let it have full sway in and out of the prison—in Spain and in Europe as well as in America, in heathen as well as in Christian lands."

The Presbyterian Standard reports the following interesting facts from South Africa, showing that among the Boer prisoners who were captured and sent to St. Helena, Ceylon, India and the Bermudas, a work of grace has been going on, so that no less than

175 young men during their exile have formed a purpose to become missionaries to the heathen. This movement was fostered by some ministers of the Dutch Reformed Church, who found in the prison camps an unusual opportunity for spiritual work. It seems that some ministers became voluntarily exiles that they might seize this opportunity for Christian service. In the spiritual awakening which was the result, many of these young Boer prisoners were not only converted, but resolved to give their lives to Christ for service in the missionary enterprise. These 175 young men who have returned to South Africa pledged for this work are most of them under twenty five years of age. They will be in training where they can continue their education, and the various Dutch churches of South Africa have undertaken to provide for their support. One congregation adopted twenty-one of these students, involving an annual contribution of \$2,500. All this betokens a new spirit in South Africa, and gives great promise for a speedy advance in the evangelization of the continent.

A writer in the Lutheran Observer, referring to several American cities, and the amount of crime with which they are characterized, expresses the view that, "from this time on the cities are going to dominate the country. As go the cities, goes the nation. They gather into themselves the worst elements of society." The outlook which this suggests he illustrates by citation of the following facts: "In Philadelphia there are seven and a half times as much crime to a given population, and in Pittsburgh and Allegheny City nine times as much, as in the average rural county of Pennsylvania. As evidence of the intelligence of some of the applicants for places on the police force of New York, one was asked to name five New England states. The answer was England, Oirland, Scotland, Wales and Cork." When asked to tell what they knew about Abraham Lincoln, some twenty thought he was President of the Southern Confederacy. About forty thought he was a Union general. One thought he was the great general who won the battle of Bunker Hill. Some thought he was assassinated by Guiteau. One thought the assassin was Garfield, and one thought the bloody deed was done by Ballington Booth. That is the kind of men who actually get into office under the spoils system, illustrating the degree of intelligence which until recently ruled New York City for many years." It is unlikely that anything of that kind occurs in Canada, nevertheless we cannot afford to be indifferent to the character of the men who are placed in positions of authority in our Canadian cities.

The Duke of Fife, who is son-in-law to King Edward, in making a speech on the occasion of some public ceremony a few days ago, remarked incidentally that for the past five years he had been a total abstainer from all intoxicating drinks, and that not because he had been ordered by his physicians to abstain, but because he believed it to be best for him. If all the titled personages of the British Isles should come to a similar conclusion and follow his grace of Fife's example, the blessing accruing to the nation would be incalculable.