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THE DOMINION PRESBYTERIAN,

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J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, July 23 1903.

That successful institution, the Cornwall Commercial College, sends as a neat Diary which carries in its trim pages information respecting the "C. C. C." Mr. Smith, the enterprising Principal is to be commended for his good taste.

The Orinda Lord's Day Alliance has issued a request for the "united prayer of God's people, and the preaching of every minister of the Gospel in this town and the surrounding townships, that the Lord's Day may be observed in a manner more consistent with the spirit of Him who made it "for man," on Sabbath next, 26th inst.

The sudden death at Sidney, Cape Breton, of Mr. James Innes, ex M. P. for one of the Weddings, removes a well-known figure from the stage of action. Mr. Innes was a full-hearted Scot, loyal to his friends, to his party and his church. For a long number of years he conducted the Guelph Mercury with ability and success, endearing himself to his brethren of the press, doing useful work for his city and country in the columns of his paper and in the halls of legislation. His wife an estimable lady, predeceased him four years ago, and they had no children. Mr. Innes was in his seventieth year.

We take pleasure in directing attention to a sermon by Rev. Dr. Mowatt, of Eskine church, Montreal, published in this issue. It will be found wholesome reading; and from time to time we hope to make room for others from the same pen. Dr. Mowatt's sermons have been published for fourteen years or more in papers in New Brunswick and Nova Scotia, and with blessed results. Some time ago we saw a letter from a gentleman in Iowa who had been reading these sermons for years, and he makes grateful mention of the great good done himself and others "in mining camps, log shanties, dug outs, and many other kind of homes on these western prairies" from the reading of the sermons. We trust they may be equally useful as they appear in our columns.

THE TWELFTH OF JULY.

Once more the Orangemen have had their day with the usual processions, sermons, speeches, &c. On the whole everything passed off comfortably, without riot or strife. Some, no doubt, imbibed too freely as a consequence of strenuous effort, or as a means of stimulating enthusiasm; but that was only the brilliant exception that proves the rule, and does not disturb our belief that the Orange order consists of a body of sober, determined men. The Orangemen, True Blue Daughters, Loyal Apprentices, and others of similar colour, represent the right wing of Protestantism. They remind us of battles that have been fought and call upon us to display that eternal vigilance which is the price of freedom. Some of us who are not Orangemen can admit that the order if wisely led may play a useful part. To the zealous Romanist the Orangeman is, no doubt, a detestable creation, the incarnation of ignorance and fanaticism; just as to the strict Protestant the Jesuit is the type of all that is cunning and base. There are, no doubt, noble Jesuits as well as useful Orangemen; but we prefer the orange colour because it stands more fully for personal liberty. The Jesuit, at the other extreme, represents complete submission to an external, a submission which tends to crush out from the soul all living initiative and healthful originality. Orangism has, no doubt, sometimes allied itself with ignorant fanaticism and religious rowdiness; but that kind of thing may cling to any organisation, and in this case is, we think, an excrescence rather than of the essence of the order. Studied in relation to its history the Orange order may teach us many useful lessons. And while some of us may think that our religious liberty is in this land well secured, it is good to be reminded of noble men, and great movements, that in the past have quickened living enthusiasm and called forth great sacrifices. After all, however, let us bear in mind that the best defence of Protestantism is the manifestation of a lofty form of Christianity in preaching, teaching and living. Not in shouting defiance at the enemy or in brave processions and valiant speeches is the highest work done; but in showing to the world that our faith meets the deep, spiritual needs of men, and leads them on to clearer knowledge of God and more intelligent discipleship of Jesus Christ.

The Christian Observer of Louisville, Ky., says: The recent proposal in the Protestant Episcopal Church in this country to eliminate the word "Protestant" from the name of the Church was but an outward expression of a disposition to make that Church less Protestant and more ritualistic. On this question, the votes of the ministers and laymen in the various dioceses have just been taken. The result is very happy. In favor of omitting the word "Protestant," were 211 ministers and about 24,000 laymen; against it were 2,000 ministers and 280,000 laymen. The heart of the church is all right on this question.

THE POPE.

The Pope of Rome has outlived by many years the term of life which is regarded as the measure of time allotted to man upon this earth. For some time the world has been watching round his bedside, and ere these words can be put into print he may have passed away. The wonder of a man occupying such a high position and discharging such solemn duties up to the age of 94 is one that arrests the attention and appeals to the sympathy of men. To the Roman Catholic, who regards the bishop of Rome as the vicar of Christ and the head of the visible Church, there is something specially striking in the pathetic figure of the venerable pontiff. To the Protestant the pope is an interesting character, a wonderful old man, a fine specimen of the noblest kind of Catholic. It is possible to repudiate the fundamental principles of Romanism and yet cherish respect for the personal worth and character of the occupant of the Papal chair.

And certainly Pope Leo has stood before the world as a most respectable and venerable figure. He has attempted to rule well his own Church, though as a matter of fact the power of the Pope is very limited. The strength of the system is greater than that of any one man, even the man to whom has been given the greatest place. The simplicity of his life, the nobility of his character may exert a powerful and helpful influence, but in the matter of changing the constitution that is the growth of centuries he is powerless. In many parts of the Church there are abuses of which he knows nothing, and which he cannot altogether check even if he desires to do so.

The Pope has shown a deep interest in the general life of the world and has sent forth pronouncements on its social and political problems which show the simplicity of his mind and the nature of his faith. He evidently thought that there could be salvation for society in return to the ideals of the "ages of faith." To study Latin and immerse oneself in the theology of Thomas Aquinas may be one way of fleeing from the difficulties of modern thought, but it is not the way which is most likely to satisfy thinking men. Our own must be an age of faith, but of a robust faith that can manifest itself in new forms of thought and worship.

The ancient virtues of purity, faith, loyalty and courtesy we must have; but these must clothe themselves in forms appropriate to the new centuries.

The Pope as a man we may honour; but we are convinced that the system he represented has erred in clinging too tenaciously to a dead past, and in failing to distinguish between faith and form.

The Roman Pontiff departed this life at 4 o'clock on Monday. His end was peaceful and painless; in fact he quietly passed from natural sleep into the sleep that knows no waking on this side of the grave.

As the couch is to the weary so is faith in God to the troubled soul.