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Note and Comment.

The Presbyterian synod of the Maritime provinces is to meet in Charlottetown, P. E. I., October 6th. The retiring moderator is Rev. Thos. Cumming.

The London Presbyterian quotes a statement to the effect that Aguinaldo, the late leader of the Filipino insurgents, has issued a circular letter urging his countrymen to abandon gambling and cock-fighting, to attend the public schools, and seek work. He seems to understand the value of education, industry and moral conduct.

Of the soil of Africa the European nations are almost complete owners. Great Britain had 2,500,000 square miles before the absorption of the Dutch republics, and not including Egypt and the Soudan, which would add 1,000,000 more. Portugal has about 850,000, Spain 200,000, Germany 800,000 and Italy 600,000. Can civilized nations acquire rights without also incurring obligations? If a nation takes another people's land, the least that can be given in return is enlightenment and the gospel.

The non-conformists of Great Britain are organizing a movement to secure adequate representation in parliament. The new education act, which practically endows the Anglican and Roman Catholic churches with public money—the taxes contributed by all denominations—has aroused them to the necessity of standing together. The Belfast Witness says: "If Presbyterians, who have done more for Ulster than have any other denomination, are content to take a back seat in the public life of the country, they must largely be themselves in fault. We are ashamed to have to make this admission."

The Glasgow Weekly Leader states that a new phase of drunkenness is presenting itself in large cities in the old country—the use of methylated spirits as an intoxicant, an exceedingly debasing form of drunkenness. The Leader quotes a prominent physician as saying: "When a man takes to drinking methylated spirits he goes rapidly from bad to worse, becomes exceedingly irregular in his work, neglects his family, and loses all moral sense. His health also rapidly deteriorates, and more quickly than under the excessive use of ordinary spirits." The devil's agencies for ruining men seem to be on the increase.

The Protestants of France and Switzerland are proposing to erect a monument to Servetus at Champel—the scene of his death—with the following inscription—"Respectful and grateful sons of Calvin, our great Reformer, but condemning an error which was that of his age, and firmly attached to freedom of conscience according to the true principles of the Reformation and of the Gospel, we have erected this monument in expiation, October 27th, 1903." La Christianisme of Paris, supports the movement. Calvin, it says, is not here to say "I was mistaken." It is for his most faithful children to say it in his place.

An Anglican clergyman in England, Archdeacon Sinclair, declares that the life of the

average clergyman of the Church of England is neither enviable nor happy. The greater number of them, he says, have not enough to eat and drink, many of them have not sufficient fuel, while hundreds are clothed in second-hand garments sent by a charitable society. Leaving out of account the vast army of necessitous curates, Archdeacon Sinclair states that there are more than 7,000 incumbents bringing up families on less than £180 a year. This is a state of things scarcely creditable to the great and rich Anglican church.

The Belfast Witness calls attention to the interesting fact that a church union movement has been inaugurated in Melbourne, Australia, similar to that now in progress in New Zealand. It is a movement to unite the Presbyterian, Methodists, Baptists and Congregational Communions, so as to form one Non-Prelatical Church of Australia. Presbyterians are first with 527,000, Methodists next with 510,000, Baptists 100,000, Congregational 80,000. The Evangelical Church of Australia would thus embrace a membership of one million one hundred thousand souls. A remarkable thing about the movement is that it has been started by the Presbyterian Church, the largest and most ancient and conservative.

A writer in the Lutheran Observer, under the caption of "Everything to the Glory of God," makes the following ringing comment: There never was a time when there was a louder, a more emphatic call for the carrying out by Christian men, the topic at the head of this discussion. The exigencies of the times demand it. The pronounced worldliness, and in many cases, the godlessness of the masses calls for such consecration. Upon it depends the very life of the church. Unless the professed hosts of nominal Christendom arise and make clear the line of demarkation between the world and the church, God's glory will call for vindication in judgment. If the church through indifference should obscure it, it will be unfolded by God's wrath." Christian churches and Christian people have much need to be aroused by plain speaking of this kind.

Rev. T. Fenwick of Woodbridge, tells the following story of an "English Canadian Habitant" in the Scottish-American Journal: "When I was minister of the Presbyterian church in Metis Que., I had a meeting one Sabbath evening in a private Protestant house. Among those present, was a man whom I never saw before, and have not seen since. He came with two or three French Canadian Roman Catholics. His Romanism did not seem to amount to much, and it was the same with his Protestantism. Like many French in the Province of Quebec, he seemed to be influenced in his religious profession only by considerations of money and domestic peace. Of course I was surprised to learn that he was not a Frenchman, but a native born Briton. He was just a lad when he came to Canada, leading a seafaring life. His vessel was wrecked at St. Flavie on the St. Lawrence, about ten miles west of Metis. There were no English speaking Protestants any nearer him, so he just 'fell in with' the language and ways of those among whom his lot was cast. They

always called him: 'Jean Anglais' (John the Englishman.) He said to me that our meeting, of which I have spoken, was the first Protestant one which he had attended for forty years (!). Just fancy that. I never had a chance to visit him at his home. Very likely, he has left this world." There is a real tinge of sadness in a story like this. But then we cannot tell what may have been the result of that gospel service after the long wait of forty years.

The proposal of French and Swiss Protestants to erect a monument to Servetus, for whose death many people lay the blame on Calvin, has brought out some stirring defences of the great Presbyterian. The following paragraph is from a book entitled "Under Calvin's Spell," written by Miss Alcock, daughter of Archdeacon Alcock of Waterford, I.: "The very man upon whom posterity has conspired to lay the blame of the tragedy happens to be the only man who sought to mitigate its horrors. John Calvin, together with nearly all his contemporaries, Catholic and Protestant, believed that Servetus ought to die; but it was his earnest thought, alas! his unavailing prayer that for the death of fire there should be substituted the milder doom of the headman's axe." The Belfast Witness goes further in defence of Calvin. That paper says: "According to the original of the trial of Servetus before the Little Council of Geneva, discovered by M. Albert Rolliet, a Unitarian clergyman of Geneva, and published in 1844, Calvin was no party to the trial of Servetus in its closing or more painful stages. Nay, it is well known that though Calvin possessed great influence among the Genevese, a majority of the Little Council were hostile to the Calvinistic faith. At any rate, the present effort of the French and Swiss Protestants effectively shows that the Protestantism of to day has no sympathy with persecution, but cries loudly for civil and religious liberty."

Sir Andrew H. Leith Fraser, the Lieutenant-Governor of Bengal who has recently been in Scotland on a brief furlough before taking up his new duties, showed his sympathy with church work in a very practical way. The United Free Church minister of Glenisla, near Blyth, in Forfarshire, was away on holiday during August, and during his absence Sir Andrew Fraser was in charge of the congregation, and occupied the pulpit himself on at least one Sunday. The Belfast Witness is impelled to indulge in the following comment: "Happy the minister who can leave his people in such good hands. No doubts and fears will assail him in his time of rest, such as beset many in these days when supply is hard to secure, and things not always satisfactory when it is secured. It is stimulating to think of a distinguished official like Sir Andrew Fraser so eager for Christian work. His tenure of authority in Bengal must be fruitful for good to that great province. Missionary effort may be energetically carried on under the government of one in whom the missionary instinct is so keen." Is not this incident in an important sense a fulfilment of Isaiah's prophecy: (Is. 49: 23.) "And kings shall be thy nursing fathers and their queens thy nursing mothers."