

Dominion Presbyterian

\$1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS

Note and Comment.

In Cuba no fewer than twelve different Protestant churches are at work, with Baptists, Methodists and Presbyterians leading. There are now on the island ninety two Protestant churches and preaching stations, and 137 Protestant missionaries, not a few of them native Cubans. Protestant membership actually enrolled is 2,500, and there are seventeen native candidates for the Protestant ministry. There are fifty one church schools and the missions are to be found in all the six provinces.

A heathen in Burma happened to obtain a copy of the Psalms, left behind by a traveller who stopped at his house. For twenty years the man worshipped the God revealed in the Psalms, using the fifty-first Psalm as his daily prayer. Then a missionary appeared on the scene and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said: "For twenty years I walked by starlight; now I see the sun." This is but another illustration of the old Pauline idea that the law, or the Old Testament generally, is a schoolmaster to lead men to Christ.

Mission work is making breaks in the solid walls of Mohammedanism. Rev. Dr. Jessop, of Beirut, Asia Minor, recently baptised four Mohammedan young women and before leaving Syria for a visit home to the United States, spent the evening preaching in a room crowded with Mohammedan men. He says that it is scarcely possible to keep the printing presses running fast enough to supply the demand for Bibles in all the languages of the Turkish Empire. This is a most encouraging sign of the times. Dr. Jessop has spent forty-seven years in Syria.

The news which came recently from the Philippines, that the American government has decided not to expel the Spanish (Roman Catholic) friars as it intended doing, has caused great disappointment to the native Filipinos and the Americans resident in the islands. The degradation of the Philippines was due to supremacy of the religious Orders, against whom and the Spanish Government that supported them in power the people were in rebellion when the Americans intervened. The decision of the United States government is attributed in some quarters to the fear of losing the Catholic vote in next year's presidential election.

Robert W. Chambers gathered material for his new novel, *Maid of Paradise*, in France, where the scenes of this story of love and action are laid. The author was asked how he acquired such realistic knowledge of the Franco-Prussian war and of the anarchists and the Imperial Military Police who figure in the tale. Mr. Chambers, it seems, lived for a year in an anarchists' quarter of Paris. He has personally known communards and revolutionists, and a number of officers and men who served in the Franco-Prussian war and who have given him the genuine color,

and atmosphere he needed. The bizarre but lovable character of Jacqueline was a real little girl, and really a poacher's daughter as in the book. As for the poacher himself, the author says he was as bad as poachers are made.

The Presbyterian Standard draws attention to the strange fact that the only people who believe that the spirit of Leo XIII is now glorified in Heaven, are Protestants. They argue that, however much his faith was mixed with superstition and even idolatry, he did have faith in Jesus Christ as his Saviour. But the Catholics who believed him to be the Head of the Church and the Vicar of Christ, the Successor of Peter, having power to bind and loose, to absolve and to condemn, believe that his soul had to pass through purgatory, a place of punishment; and as the masses that are still sold for the repose of his soul would indicate, he is still there and may be for an indefinite time. He himself left the order in his will that masses should be said for his soul for five years. This should be food for thought in the case of intelligent and educated Roman Catholics.

The August number of the "Converted Catholic," a paper which is doing a splendid work of evangelisation among the Roman Catholics of the United States, gives an interesting account of the success of the Gospel among the inhabitants of America's new colonies. In Porto Rico, Rev. A. Lambert, a converted priest, is carrying on an interesting and successful work. He has an attendance of over a hundred Roman Catholics at his services, some of whom come as much as eight miles to be present. In the same colony the Presbyterians have three churches, at San Juan, Aguadilla, and Mayaguez, as well as an hospital and two women medical missionaries at the first-named place. The Methodists have a flourishing school in San Juan, which will soon become a college, beside the church and mission house.

In some places in France the character and conduct of many nominal Protestants is proving an obstacle to successful evangelistic work among French Roman Catholics. One evangelist writes: "A good many of our scattered Protestants are little fitted to attract Catholics; they are rather an obstacle, for they have nothing Protestant but the name, and are indifferent or unbelieving." But the convents put these old Protestants to shame by their interest in the Gospel. One agent tells how some of his parishioners had, unknown to him, been bearing testimony to their faith, distributing tracts, and lending books and magazines. Some had been frequently gathering together in their houses their friends and neighbors to explain the gospel to them. Another tells of a pious family, hidden away in the middle of a moor, and seven miles from any place of worship, in which the mother presides at family worship, and frequently invites her Roman Catholic neighbours, and tries to lead them to Christ.

The London Spectator has taken up the question of the modern Briton's stature and physique, noting the fact that while the English have as a race gained in height and girth since the days of Cressy and Agincourt, the streets of London show many specimens of physical decadence. The discussion had its origin in the remark of a Tower warder that, while not himself noticeably large among his fellows, there was scarcely a suit of armor in the Tower of London that would meet across his breast. The Spectator finds it true that the English man is taller and heavier than his ancestors, but that, nevertheless, the natives of the city slums are much below the best modern standards. Curiously one writer ascribes physical degeneracy to "the use of white bread," which our shorter ancestors practically never saw. "The marriage of the unfit" may perpetuate physical degeneracy but does not originate it. "Alcoholic excesses" may come nearer the truth.

The Belfast Witness quotes a correspondent as saying that he had a chat with the Bishop of Bloemfontein on religious matters in South Africa and obtained his, Dr. Chandler's, permission to summarise some of his views for "The Christian World." The Bishop frankly confessed that non-establishment is a good thing in the Colonies, but would not commit himself on the question of Disestablishment at home. He said that in South Africa the laity cheerfully raise their minister's stipend, and even in small places, where perhaps there are only ten or twelve European families, they make up an income of £200 for the clergyman. Dr. Chandler, however, deprecates the personal arrangement of each church raising its incumbent's stipend, and he prefers "a system of pooling," which would be practically a Sustentation Fund, such as the Presbyterian Churches have. Perhaps the people of the "Colonies" may be able to indoctrinate the laity of the Anglican church in England with their views on disestablishment.

Rev. R. J. Campbell, Dr. Parker's successor in the City Temple, London, who recently returned from his visit to Canada and the United States, has the following to say about things in the American churches. "I don't think I've learned anything theologically. It seemed to me that with the exception of Dr. Newton Clarke and Professor Van Dyke, American theologians are not ahead of us, but behind us. The feature of the American church life which interested and astonished me most is the remarkable development of organizations. The multiplicity and variety of their church auxiliaries was intensely interesting to me. I paid a good deal of attention to their institutional churches, and I could not help admiring their elaborate organisation. But I feel that I could not work one. I'm certain an Institutional Church would not fit in with my kind of work. It seems to me that they need one minister to be a prophet in the pulpit and another to be a business manager. An Institutional Church is beyond the capacity of one man—that is, if the pulpit is to have its proper place. It would be too much for me."