

# Dominion Presbyterian

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## NOTE AND COMMENT.

A statement regarding the finances of the United Free Church of Scotland is published. The income for the past year was £1,003,532, including £43,794 contributed to the Emergency Fund.

Regarding the disturbances in China, we quote from a recent letter from a missionary: "I consider these outbreaks merely local. As far as I can see, China will have a peaceful revolution."

Things are looking bright in France. The elections have resulted in a considerable increase in the government supporters. Doubtless the government gained many friends by the admirable manner in which it met and quelled the threat of insurrection.

The Times of Prince Albert, Sask., says: "The building of St. Paul's new Presbyterian Church will be proceeded with at once. It is understood a site satisfactory to the congregation has been secured and the work will go on without delay."

The outstanding feature of the statistical report of the Established Church of Scotland, just issued, is the fact that Christian liberality has increased during the past year by nearly £12,000. The sum raised reached the very handsome figure of £56,170 10s. 9d., as against £491,639 17s. 7d. last year.

Newfoundland (supported by the British Government) has been found justified in exacting fines from United States fishing vessels which seek to obtain more privileges than they have a right to in the colony's waters, and infringe local regulations. Everybody outside of the United States probably expected this, and possibly some in the United States as well.

The Michigan Christian Advocate reports a rather remarkable occurrence at the annual session of the Wyoming Conference, just closed. A Polish Catholic priest appeared before the Conference asking that he and his fifty families, numbering in all some two hundred persons, be received into the Methodist Episcopal Church, and that all their church property be made over to that body. It was decided that after instruction and evangelistic work among them, the presiding elder would admit the entire number and organize a Methodist church.

Principal Fairbairn made some trenchant remarks at a conversation the other evening, held in connection with the Baptist Theological College of Scotland. He said he was often asked why they did not send out better preachers from the colleges, and his reply had always been, "Why don't you send better men to us?" The colleges gave what they got, and if the students did not rise to their expectations, then let the blame fall on the churches. No church had really flourished in Scotland unless under a learned ministry. Unless there were men of education in the pulpit they had no right to be respected. He considered the universities could not be too hard on every man who entered. The student must show his fitness to learn, and prove that fitness by being a man of learning. They had to study things from the root—never from second-hand. After they had gone through the different branches of theology the students were only beginning to understand the nature of things, and they could only attain a higher standard by steady work. Their duty was to qualify men to teach religion as religion ought to be taught.

The New York Tribune calls attention to the error of referring to the explorer "Henry" Hudson as "Hendrik" Hudson. The mistake is a common one. Hudson was an Englishman and the Netherlands knew him simply as Henry Hudson when he sailed under Dutch auspices on one of his voyages of discovery.

A Roman Catholic paper, in answer to a correspondent, says that Milton was not a Catholic, but the editor says he has read somewhere that some one stated that a Dr. Charlotte remembers to have heard from a Dr. Binks that he was present at an entertainment where Milton's brother said that Milton was a Papist. Talk about legal evidence! Sixth-hand reports, rickled up "somewhere!" Now will the same paper state it has heard some one say that he heard somewhere that somebody dreamed that somebody's wife's third cousin had told his brother-in-law's grandmother that his grandson's father-in-law's niece just actually believed that Luther died a Romanist?

Mr. Zangwill, the Jewish writer, continues his agitation to establish persecuted Jews (Russian mainly) in a farming colony under British protection. He has received various letters of objection to the scheme. One is that the Jew has no earth hunger, he is not agricultural, but financial in his tastes. But this might be got over; the Jews in Palestine originally were agriculturists, and the modern Semite is, perhaps, driven to finance by his circumstances. The most valid objection to Zangwill's project is that it tends to keep the Hebrew people distinct and separate from the rest of mankind. The true policy is to Christianise the Jews, and blend them with the general population.

In answer to a question by W. F. Maclean (South York) the minister of finance has stated the beneficiaries of the pension law and the amounts paid to each to be as follows: Sir H. Langren, \$2,446.18; Sir Charles Tupper, \$2,705.91; Sir C. H. Tupper, \$2,154.52; Sir Mackenzie Bowell, \$2,705.67; Sir Adolphe P. Caron, \$2,446.18; Sir John Carling, \$2,446.18; Hon. George E. Foster, \$2,446.18; Hon. Clifford Sifton, \$2,446.18; Hon. J. I. Tarte, \$2,154.52; Hon. John Costigan, \$2,446.18; Hon. A. G. Blair, \$2,446.18. Sir C. H. Tupper and Hon. J. I. Tarte have only drawn their allowances to February 28. Sir Mackenzie Bowell and Sir Charles Tupper are entitled to receive \$4,000 a year; the others \$3,500.

It is gratifying to note, says the Michigan Presbyterian, that many of the churches at their annual meeting, have voted an increase to the pastor's salary. There are three strong reasons why all the churches that have not done so in the past five years should consider the question of advancing the minister's salary. 1. The work which the pastor is called to do is more varied and arduous now than it was two decades ago. 2. The cost of living has increased 25 to 40 per cent. over what it was even one decade ago. 3. The people are more prosperous and should remit the pastor to enjoy with themselves more affluent times. Many a minister now hampered and vexed on account of a too limited income, would be greatly relieved and would render better service to the church with a few hundred dollars added to his salary. The suggestions offered by our Detroit contemporary are just as applicable here as there. It often happens that congregations, financially quite able, do not advance the minister's salary, either in proportion to their own ability to do so, or in anything like a fair proportion to the increased cost of living. The pastor should be treated with justice, if not with generosity.

"How are the mighty fallen!" exclaims an exchange in referring to the ignominious collapse of John Alexander Dowie. "Mighty" he was, indeed. Few men could ever have deluded the people as he did, worked upon their religious sentiments, and exploited them for his own aggrandisement, as did Mr. Dowie. He will long be remembered as a "mighty" fraud.

Particulars of the will of the late Mr. James Moore, of Montreal, have been announced, showing bequests to local charitable institutions amounting to \$90,000. The list includes \$40,000 for the Montreal General Hospital, \$30,000 for the Protestant House of Industry, \$10,000 for the Montreal Sailors' Institute, and \$10,000 for the Boys' Home. The bequest to the General Hospital is a conditional one, whereby the institution has to provide an annual outlay of \$1,500 during the lives of four persons mentioned. Upon the death of these, the money goes to the hospital. Of the bequest to the Protestant House of Industry, \$20,000 goes to the endowment fund of the Moore Home at Longue Pointe and \$10,000 to the House of Industry.

A government commission has for several years been making an investigation of the languages of India. In a recent account of the work, the head of the commission, Dr. Grierson, made interesting statements. In 1816 a report gave the languages of India as thirty-three. Much has been learned since then, and Dr. Grierson's estimate for British India is one hundred and forty-seven, with several native states to be reported. The investigators often had difficulty in finding a local name for a dialect. Every native appears to be able to put a name to the dialect spoken by somebody fifty miles off, but as for his own dialect, "Oh! that has no name. It is simply the correct language." This is on a par with the contention that the purest English is spoken in Inverness, or Dublin, or some other place.

An Anglican paper contains the following: "In the case of most of the Non-conformists, our only doctrinal difference is in the matter of Holy Orders. They do not think bishops necessary to the Church; they do not therefore insist on Episcopal ordination. They also reject Confirmation. It is difficult to see how we can reunite with them as long as they hold these views; but (1) we must pray for and desire reunion; (2) we must not exaggerate our differences; (3) we must co-operate with them as far as we can—for example, in Bible-study, in prayer, in politics." We quite agree that Prelatic and non-Prelatic Churches cannot possibly combine, one of them must surrender. But it is well to see this more kindly and considerate way of treating the matter, and this willingness to work together for the common welfare.

Canon Hensley Henson, of Westminster Abbey, and bete noir of the English Church, is again creating a sensation by his liberalism toward the Non-conformists. Just now he is attacking apostolic succession, which he rejects as being "as unhistorical as it is uncharitable," and he calls on parliament to repeal "that relic of barbarism" which forbids Anglican clergymen to invite non-conformist ministers into their chancels. The Canon is not alone in his position. While there is no doubt a large majority of the church both in England and America who reject indignantly and sincerely the position which he has taken, there is a growing and important minority who think with him, and are doing what they can to facilitate and encourage greater fellowship with other churches, and in the natural order of things theirs in the end will be the winning side.