

Dominion Presbyterian

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Note and Comment.

Rev. John McInnis of Santa Clara, California, is visiting friends in his boy-hood's home in P. E. Island, Canada has given a good man ministers to our American neighbors.

Rev. R. Abercrombie, a minister of the United Methodist Church of England, has never, during the forty-three years of his ministry, been absent from the pulpit for a single Sunday.

In England there are 2,050,718 communicants in the Church of England, 2,010,530 in the Nonconformist churches. The latter have 3,389,848 Sunday school scholars, as against 2,919,413 in the Established church.

It is claimed by the Pan-Presbyterian Council, that has just closed its session in Liverpool, that there are now in the world's Presbyterianism 5,137,328 communicants. The last Methodist Ecumenical Conference in 1901 claimed 7,659,285 Methodist communicants throughout the world.

The patriarchal Presbyterian missionary to the new Hebrides, Dr. John G. Paton, now nearly eighty years old, has been making a tour of the churches in Victoria, Australia, in the interest of the mission to which he has given his life service. He hopes to end his days among his beloved people there.

The South-western Presbyterian regrets that so good an old-fashioned Presbyterian as Mr. Davies was nominated as the Democratic candidate for the vice-presidency on Sunday morning. That paper adds: "Where little regard is paid to the Lord's day by the leaders, it is no wonder that it becomes easy to others to encroach upon God's time."

The census of 1900 gave the negro population of the United States as 8,833,994, double what it was in 1860, when the negroes numbered 4,441,830. The negro population, including those in the American usular possessions, is now estimated at 9,250,000. These figures give some idea of the seriousness of the negro problem in the American Republic.

For the Torrey-Alexander evangelistic meeting, to be held in Liverpool in September, an immense building, to seat eleven thousand people, is being erected. A choir of three thousand voices is being organized, as well as a band of ushers numbering one thousand. The recent tour of these evangelists through Great Britain and Ireland has been spoken of as one of the most notable evangelistic efforts in fifty years.

In England, during the last three years, prosecution for embezzlement, due directly to betting, have increased forty per cent. An effort is being made to secure the enactment of a measure which will do away with street betting. "The London Christian" says that the bill before parliament is a very drastic one, but it is of no use to play with

the matter; that the thing must be crushed without pity, in the interests of the nation. The betting mania, unfortunately, seems to be growing everywhere, demoralizing all who come under its influence.

The Roman Catholic bishops of Ireland complain that so very few of the public offices are occupied by Roman Catholics and that very few Catholics are to be found in positions of value and trust in banks, and in the management of railways, &c. The answer given by Mr. McCarthy, the author of "Priest and People," is that the education given to Roman Catholic young men is so ecclesiastical that they are unfitted for the responsibilities of office.

Considerable sensation was caused in England by the lodgment in jail at Leicester, for three days, of the venerable Thomas Champness, Wesleyan minister, who refused to pay 3s 1d and 7s 6d costs' claim opposite education rate. When Mr. Champness, who resides at Lutterworth, was liberated, a procession was formed to one of the Wesleyan churches, the crowd singing "O God, our help in ages past." It is stated that Mr. Champness was too feeble to take part in the demonstration.

Dr. F. E. Clark, father of the Christian Endeavour movement, has returned from his fourth around-the-world tour in the interests of the society. He was absent six months, and attended conventions in Hawaii, New Zealand, Australia, South Africa and in the various European countries. In South Africa a union service of the Dutch and English societies was held in Dr. Clark's honour. This was the first meeting of such a character attempted since the Boer British war.

The Pittsburg Presbyterian Banner has the following appropriate reference to Rev. Dr. J. Cumming Smith, pastor of the Tabernacle church, Chicago, who died from attack of appendicitis, July 7th: "Dr. Smith was one of the ablest and most prominent clergymen of Chicago. He was a Canadian by birth, graduated from Knox College, and afterwards serving as instructor of classics in the same college. He was pastor of the Howard Street church, California, from 1887 to 1897, when he came to Chicago. He was a man of fine presence, had a charming personality and was greatly beloved by his people. His death is a distinct loss to the Church."

A correspondent of the New York *Evening Post* describes the work of a unique school for immigrants in Springfield, Massachusetts. The school was established originally as the French-American college, and was designed particularly to overcome the clannishness of the French Canadian immigrants in Massachusetts and to facilitate their assimilation into the body of the population. Five or six years ago, in response to a request from young men and women of all nationalities, the doors were flung wide to all nations, and at present Italians, Armenians, French, Greeks, Bulgarians, Macedonians, Spaniards, Syrians, Nova Scotians, Canadians, Poles, and Japanese are represented,

A prominent French writer, M Paul Passy, recently discussed "The Religious Condition of France," in an article published in the *Contemporary Review*, in the course of which he points (the situation in the following terms: "The great majority of Frenchmen belong to no definite religion. Although they are nominally Catholic and have recourse to the Roman Church on important occasions, yet they show by their conversation and by their conduct that they have no respect whatever for the Church. So that the religion of the majority of Frenchmen may be said to be a Deism, tinged with a mixture of Pagan and Christian influences." This is a startling commentary which the Roman Catholic church has wielded in that country.

Speaking in London recently on the text, "Watchman, what of the night?" Dr. Campbell Morgan said that wherever he had gone in the United States during the last three years he had felt the breath of the dawn. Everywhere, he said, the churches, are awakening. And then he added that he had been three weeks in England and he went nowhere without hearing much about a coming visitation, of the daybreak and of showers of blessing. Concerning the spirit of the age, he said: "I am not one of those who believe that the church of God must catch the spirit of the age. A thousand times no! The church must know the spirit of the age, not to catch it, but to correct it."

Here is an interesting story about the Democratic habits and manners of the Pope of Rome, told by a prominent Roman Catholic ecclesiastic, now on a visit to the United States. "His manners," he says, "are amazingly democratic. To an American they would appeal very strongly, for he impresses you as if he had lived in and absorbed much of the American principal of democracy. His rise from a poor barefooted peasant boy, with his piece of Indian meal bread in his pocket for his luncheon at school, to the highest office in the Roman Church has not in the least changed his native simplicity of manner. He is essentially a man of the people, and his popularity throughout Italy is universal." Many instances of his democratic habits are given. He has his secretaries eat with him, an unheard-of thing in the Vatican. The etiquette of meeting him has been wholly changed. All that business of kneeling before him and kissing the ring on his hand and the cross on his slipper has been done away, and he receives visitors as any other gentleman does. He rises to greet them when they come, gets a chair for them, and goes with them to the door and bids them good-bye. He receives the civil authorities of Rome and members of the hitherto hated Italian government. When he goes to church he walks right in, and refuses to be carried in a gorgeous chair. Pomp and ceremony he detests. When he rides out through the Vatican grounds he insists on having an open carriage instead of the closed carriage that has hitherto concealed the sacred personage from view. These things have greatly shocked and scandalized the swarm of traditional ecclesiastics in the Vatican, but Pius X. is a man with a will and he is having it. The world moves and the Pope moves with it.