

Dominion Presbyterian

1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS

Note and Comment.

Fifty years have passed since the charge of the Light Brigade at Balaclava, and arrangements are being made for a proper observance of so famous an anniversary.

Several members of the Scottish nobility speak Gaelic with ease and fluency. Among these are the Marquis of Tullibardine, the Earl of Dunmore and his daughter—Lady Victoria Murray; Lord Archibald Campbell and his daughter—Miss Elspeth Campbell,

The departure of Lord and Lady Minto, originally fixed for October 21, has, in consequence of the dissolution of Parliament, been postponed until November 17, the day after Thanksgiving Day.

Prof. Macallum of Toronto University, says the new universities in England will profoundly influence the Empire's destinies, but Oxford and Cambridge "are still the strongholds of intense educational conservatism." Dr. Osler's appointment is regarded with great enthusiasm.

Up till the 8th inst. the sum of £60,000 had been subscribed toward the fund now being raised by the United Free Church in Scotland to meet claims arising out of the House of Lords. The amount at which the total of the fund has been fixed is £100,000.

Rev. Dr. R. Gordon Balfour, Moderator of the U. F. General Assembly in Scotland, has sent a letter to all the ministers of the United Free Church, inviting them to hold meetings for special prayers for a successful issue of the conference to be held to-day by the representatives of the United Free Church and the Free Church.

No danger is more subtle or fatal than the philosophy which disparages the value of church attendance. Break up the Christian assembly for a generation, and Christ's grip upon the nation is broken. The sense of God and the sense of sin, the august beauty of truth and the high dignity of duty, the sweetness of communion and the raptures of heaven, all these are heightened and made real in the great congregation. We kindle one another and lift one another when as brethren we meet to meditate and pray.

Intensity makes impressions, says the Southern Presbyterian. Extension lies flat and leaves no marks. The man who believes something and stands for something, even though it may not be very broad is remembered. His principles live in the people whom he has impressed. Here is the power and the significance of testimony for the truth when the truth may not be popular. The witness for the truth lives with his witnessing and dies when it ends. Here is a good lesson for the church at large, as well. No church has ever long outlived the distinctive principle for which it has stood, just as no nation has long survived which has traversed its distinctive features of national life.

It is well sometimes not to be in a hurry. Particularly is it so in reference to falsehoods or evils which unjustly affect yourself. Time rights many a wrong. Wrong has in it no inherent life, while right and truth are living and permanent. So, give it time, and in many a case wrong will die of itself or expose itself, and right will triumph. To the slanderer there is no inward peace and satisfaction. To his slander there is no substantial basis to hold it in a steady course. Take time, and all will be well.

The Earl of Aberdeen, speaking at the laying of the foundation stone of a place of worship at Blundell Sands, Lancashire, on Wednesday, said it behoved the congregation to see that they were not hampered by trust deeds, lest some day, owing to the vagaries of which apparently the law was occasionally capable by its literal application and interpretation, they would find themselves bereft of church, manse, schools, &c., which would be handed over to a few, who would wonder what to do with them. The question of the religious freedom was involved in the crisis in the North.

St. Andrews Square, Edinburgh possess the distinction of being the wealthiest place in the world. This may seem incredible, but it is true nevertheless. The head offices of three large banks are there, while the Commercial Bank, the largest bank in Scotland, is within a stone throw of the Melville Monument. Then the Stock Exchange and the offices of an army of stockbrokers adorn the Square, and last but not least, are the insurance companies, who abound in and about that region. The capital of these companies amounts to over £100,000,000. Then the registered offices of several very large joint stock companies are in the Square, and their capital amounts to several million pounds. Taking all these into consideration St. Andrews Square is the wealthiest in the world, and beats even Wall Street New York.

Says the Cumberland Presbyterian, in answer to a contributor: "To put it more clearly, years ago there were plain statements of hard, fatalistic doctrine made from Presbyterian pulpits. Under the influence of such statements people actually came to believe that there was no hope for them because they are not elect. Under such circumstances there was room and need for polemical preaching. The people needed a 'whosoever will' gospel. They needed to be taught the truth of God's universal love, and that no man would be lost save on the ground of his own sin and because of his personal resistance to all the sweet influences of divine grace. But—here is the point—it is no longer true that such teaching comes from Presbyterian pulpits. Therefore, there is no longer any occasion to combat statements of doctrine which led men into the dungeons of despair. Our ministers are still faithfully preaching the same truth, but they are not thereby opposing the preaching of Presbyterian pulpits, for those Presbyterian pulpits proclaim it no less faithfully than we do. Our contributor either overlooks this fact or he does not realize its full force."

Dr. Van Dyke, who was Moderator in 1902 of the American Assembly, states that when at the Pan-Presbyterian Council, the Council asked, "What he thought of the right of a Church to revise its subordinate standards of a belief?" "My answer," he says, "was that such a right was a vital necessity for a living Church. First, because the possession of subordinate standards implies an ultimate standard—namely, the Holy Scripture, and that which is confessedly inferior must always be subject to correction by that which is superior. Second, because any Church that lives must have a living and growing Christian experience. Doctrine must be interpreted in the light of experience, and creeds must grow as the Church grows." Dr. Van Dyke is one of the foremost men in the American Church, and one of the finest products of Christian culture.

Mr. Edmund Gosse, the eminent English critic, has written a letter to the London Bible Society in which he says of the Bible: "It would be impertinent of me to praise the English Bible, and needless to dwell upon its value as a model of noble language. But since you offer me this opportunity I should like to insist on the importance to those who are ambitious to write well of reading the Bible aloud. It is a book the beauty of which appeals largely to the ear. By one of those almost miraculous chances which attended upon the birth of this incomparable version, each different part of it seems to have fallen to a man appropriately endowed for that fragment of the task. The gospels, for instance, vibrate with the tender and thrilling melody of stringed instruments; in the narrations of the Old Testament and in the Psalms we find a wider orchestra, and the silver trumpet predominates. When young men, therefore, ask me for advice in the formation of a prose style I have no counsel for them except this: Read aloud a portion of the Old and another of the New Testament as often as you possibly can."

The Bishop of Worcester, speaking at a meeting of the Church Extension Society for the Archdeaconry of Worcester at Hewell Grange, near Bromsgrove, said one of the greatest sins of omission of the Church of England was that she allowed great centres of population to grow up without making adequate provision for religious ministrations. Churchmen had no right to be thankful that they belong to a Church provided for them by their ancestors unless they were ready to do for those who were to come after them what their forefathers had done for them. He expressed agreement with the suggestion that present endowments should be redistributed. Endowments, however, were tied up by English law, and the nation was so conservative that it was difficult to effect any alteration in these matters. It was therefore, for the Church to do its best with conditions as they existed at present. The Church had suffered through having become accustomed to live upon the liberality of those who lived long ago, and, compared with Nonconformists and Roman Catholics, Churchmen had a smaller idea of what they should pay for religion.