

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

RELIGIOUS NOTES.

The service on Easter Sunday, March 27 last, was of special interest at Christ's Mission, New York city, because three priests were present who had left the Roman Church upon religious grounds: the Rev. Louis Meyer, who had been a priest at Belleville, Ill.; the Rev. Frederick Pace, an Italian, who was a parish priest at Lucile, Aquila, Italy, until he came to Christ's Mission the first week in March, and the Rev. Simon Bayan, whose last priestly duties had been performed in Mexico. A brilliant address was made by the much beloved pastor of the Mission, the Rev. James A. O'Connor, to a large congregation which filled the beautiful chapel. On the previous day a Capuchin priest called at Christ's Mission for counsel and conference, so that there were then four priests in the house at once.

The Rev. Fathers Krush, Casper, Breiter and Seiffert, rectors of large Roman Catholic churches in Germany, have been received into the Lutheran Church.

The "Los Von Rome" movement is spreading all over Prussia, Germany, quite recently many hundred of Romanists have embraced the Evangelical faith.

In the New York "Catholic News," March 26, 1910, is an account of a Paulist mission in Brooklyn, which says that "many fallen away Catholics came back to the practice of their duties." The paragraph adds: "Critics have often said: 'Let us take care of our own; let us stop the leakage before we go out after the lost sheep of the other churches.' They forget that the mission to non Catholics reaches many of the careless Catholics." Thus we see that the Paulist Fathers have been only pretending to convert Protestants. Their "non Catholic missions" by their own confession have been a mere bluff. It is well that such a revelation has taken place, for every intelligent American who has studied the subject even slightly, knows that the Protestant who becomes a Romanist forfeits his liberty and gets into a dangerous morass of superstition and bigotry, from the miasma of which he will find it most difficult to escape.

There have been many indications of the hand of Providence in the Fairbanks incident, not the least of which is the confusion thrown into the ranks of the Jesuits and Paulists in their efforts to delude Protestants into the toils of Rome. We know the Pope complained of the evangelical Protestant work in Rome as proselytizing the Italians. Whereupon everybody said "That cuts both ways. If Protestants should not convert the Italians, why should Catholics try to convert Protestant Americans?" So the Paulists in their deceitful way now say that what they really mean by "non Catholics" primarily concerns the "Careless Catholics" who have turned away from their church and abandoned its services.—From "The Converted Catholic."

The Baptists of Paris, France will shortly open a new hall for the evangelization of the people in the French Capital.

The New Baptist Church of Nice, France, will be dedicated on the 15th of September next.

The Rev. Gerard A. Bailly, a missionary of the Christian and Missionary Alliance and agent for the Amer-

ican Bible Society, while holding services at Guaranas, was attacked by the Roman Catholic populace though he escaped uninjured. An Italian convert was less fortunate and was thrown into a ditch. The Bibles used at the service were destroyed by the assailants. The Italian minister has asked for an investigation, and the American Minister, Russell, has also demanded that the Foreign Office investigate the assault upon Mr. Bailly, and that reparation be made.

The work of the Rev. James A. O'Connor of Christ's Mission, New York city, is daily increasing. Scarcely a month passes that several members of the Roman Catholic priesthood do not call for counsel and advice from Mr. O'Connor who is always ready to welcome them and offer them every assistance possible. Mr. O'Connor has already received over 150 priests in good standing, and has also been the means of leading thousands of Romanists to Christ. The chapel will shortly be greatly enlarged to accommodate the Roman Catholics attending the services. Pastor O'Connor is greatly beloved by all who have the pleasure of meeting him.

ALOYSIUS TOSSETTO.

CHRIST IN PRAYER.

In our thought of Jesus his divine nature is so prominent that we do not readily think of him as praying to God. We see his mighty works, even to the extent of the dead being obedient to his call; we feel the majesty of his presence; we bow to him in prayer; he is to us the divine one, himself the dispenser of blessing and grace. Even when we feel the presence of his human nature, when we feel the sympathy of his heart, we do not easily realize that he was himself a man of prayer, one seeking the divine guidance, the sympathy of his Father's love, and calling to him for help and strength. But when we come into close fellowship with Christ, when we enter into full sympathy with him, there is nothing more characteristic of him, more all-controlling in his life than his constant dependence on his Father for guidance, comfort and strength. In this prayer feature of his life he draws us nearer to himself and sustains us in our consciousness of need. He and the Father are one; he came as one sent to do his Father's will, and at no time is there a gap between him and his Father, in which his soul was without a thought of his Father.

He grew up in the atmosphere of love and prayer. All our conceptions of the home in Nazareth are of a home in which prayer consecrated the life of holy service. He grew in grace and in favor with God and men, and where the favor of God is there is fellowship in prayer; the two are inseparable. When he came to John for baptism, as the entrance on his ministry, he was in prayer, and as he prayed the Spirit descended upon him. In the presence of his mighty works he prayed the Father. When the burden of his ministry was heavy upon him, when a new step was about to be taken, he spent the night on the mountain in prayer. When his soul was burdened, he went up into the loneliness of the mountain with the chosen three, and so close was his fellowship with the Father that he was transfigured into the glory of God, and was comforted and strengthened for his sorrow by the visitors sent to talk with him. As the hour drew nearer he prayed for strength to meet it. In the upper room with his disciples he prayed for the completion of the

purpose for which he came into the world. In the agony he cried from the depths. He prayed for his disciples that their faith might not fail, and on the cross he besought the mercy of God for those who nailed him there. In all the varied circumstances of his life, in all his personal experience, he was in communion with his Father. He and the Father were one, and at no time was he without the fulness of the Spirit in answer to his prayers.

The prayers of Jesus are seldom recorded. We suppose that they were on a plane of such holiness and such divine oneness that if recorded in detail they would be above our comprehension. Far above what is possible to us must have been that hour when he came for the baptism of the Holy Spirit. In like manner far below the depths to which we sink was that soul distress in the garden. How could we comprehend the exaltation of that hour when the finger on the dial pointed to the fulfillment of the great purpose for which he came forth from God to bear the sins of men and redeem us from the power of Satan and bring us back to himself? "Father, the hour is come; glorify thy Son that thy Son also may glorify thee."

The prayers of Jesus were very simple. There were no vain repetitions. "Father, forgive them, they know not what they do." What more could he add? When the soul speaks with God the words are few, for the ground is holy. We know we are not heard for our much speaking, for our wants are a well known to him. "O Lord, thou knowest it altogether." "After this manner," he said, and taught us the "Our Father, who art in heaven." From the wonderful prayer of that last hour with his disciples before he suffered, we have the range and spirit of the prayers of Jesus. It is an hour of the deepest solemnity. They are alone, alone with God. He communes with the Father concerning himself and his work. Then his petitions breathe the love he had for the disciples, covering all their need, and seeking for them the highest possible blessings. And not alone for those then about him, but for all in the after ages who would believe on him. We of to-day were in his heart. We ourselves were borne in his words before the Mercy Seat and received the gracious answer by the Holy Spirit.

The prayers of Jesus were the outgoings of a heart in the perfect confidence of faith, "I know that thou hearest me always." So he taught us to pray in the confidence of being heard and the assurance that our prayers would be answered. His appeal was to faith. He sets no limit to the power of believing prayer; it may remove mountains. In that faith there was perfect submission to the Father's will. "If it be possible, but not my will but thine be done." In that prayer was his peace, and so is ours.—The United Presbyterian.

To the Editor of Dominion Presbyterian:

Sir,—"The air is full" of the Laymen's Missionary Movement. And it is an attractive dream that the world should be evangelized in the present generation. So greatly has the dream taken hold upon some that they believe that if not in this generation, the world never can be evangelized. Is there not danger that in looking at the need and man's plan for meeting it, we shall forget the Saviour's words: It is not for you to know times and seasons, which the Father hath set within His own authority."

While in full sympathy with the de-