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Note and Comment.

The Westminster Church, Winnipeg, has unanimously agreed to call Rev. Clarence McKinnon, Sidney, N. S., to be the successor of Dr. C. B. Pitblado.

Builders engaged in repairing the north transept of Dunfermline Abbey, Scotland, recently, unearthed at a depth of four feet several coffins. One of these is made of stone and another of lead. Above the spot where they were found are two carved panels bearing the names of King Robert Bruce and Malcolm Canmore, along with the names of relatives and descendants who are buried in the grave.

A London paper records the interesting story that there is a "double" of the late Queen Victoria, an aged pew-opener in a North London church. The resemblance in face, in build, in mien and manner, is down right astonishing. Oddly, the old lady was born in the same year as Queen Victoria and was widowed when Prince Albert died. Another woman who is the very counterpart of the late Empress Frederick, works as a monthly nurse. In her case the resemblance extends to the style of dressing, although the nurse in question never saw her Royal double, and is even unfamiliar with the published portraits of her.

The Rev. Edward Everett Hale is of opinion that the occasional appearance of a layman in the pulpit on Sunday would be an advantage. He says in the Christian Register: "I wish we might have some arrangement by which laymen who had something to say might say it to our congregations on Sunday, just as they do on anniversary occasions, to inspire and teach and lead those who are fortunate enough to hear them." The Pacific Coast Presbyterian recalls in this connection the remark made at the Monday meeting of the Presbyterian ministers of San Francisco a few weeks ago when Mr. George W. Dickie of the Union Iron Works gave a paper on "The man and the Ship. The words were: "It was as good as a sermon." That paper remarks that there are churches here and there throughout the country, Congregational, Presbyterian, and others, which do have laymen in the pulpit now and then very much to the edification of the attendants.

Less than two years ago a Young Men's Christian Association was formed in the city of Mexico for city and railroad English-speaking men. It now has 549 members, having become by common consent the general headquarters of the "American-colony" of the city of Mexico. The association occupies one of the great old mansions of the city, which is built about a hollow square, in which is a garden with fountains and fruit-trees. The demand for membership on the part of the Spanish-speaking young men has become so great that a branch is required for them, and has been organized, with Hon. Ramon Corral, Vice-president of the Republic, as chairman of the advisory board.

"You cannot make men sober by act of parliament" is a favorite argument of the friends of the liquor traffic and of some who profess to be its enemies. This plausible plea is thus effectively met by the United Presbyterian: "If you can make men drunk by law you can make them sober by law. If you can put temptations in men's way by a bad law, you can take that temptation away by a good law. Law is an educator. It helps to create a public sentiment. It placed on the wrong side of morals it educates in the wrong direction. God put the law on the right side. He told men they must not kill, or commit adultery, or steal, or bear false witness, or covet. Was that making men moral by law? It was putting the law on the right side of man's moral nature and leaving him a free moral agent; but if he violated the law he paid the penalty. That is all men can do. Make the law right, then enforce it and sobriety will take care of itself."

Here is an incident which gives striking evidence of the powerful influence which Christianity, under the labors of Christian missionaries, is exercising in India. Swami Dharmanand, one of the most remarkable Hindu ascetics in Bengal. He had a large number of disciples from among the highest classes, including magistrates, lawyers, and judges. Seventeen years ago he heard in an address by an Englishman in Delhi the inspired words, "I am the true vine," and it seemed to give him a faint glimmer of a communicated life. He learnt Hebrew and Greek in order to read the Bible in the original, he learnt Arabic to read the Koran has travelled in Europe, spent a long time in Rome, went to Armenia, Constantinople, and from thence to Mecca, China, Japan. After 17 years study of Buddhism, Mahomedism, and Christianity he has now avowed his faith in the Lord Jesus Christ, and has written a book to show that Christ is the Saviour and Messiah. He expressed his opinion that India owed her civilization and her education to the missionaries.

Mr. Richard Bagot, an English pervert to Romanism, has recently entered a vigorous protest against the deliverance given by Pope Pius X., to regulate the music and choirs of the Roman Catholic church. He calls it a "three-fold blunder artistic, psychological and diplomatic." This statement has aroused "the wrath of the sacristy," and the rejoinders are more personal than argumentative. Mr. Bagot calls attention to the fact that other popes and councils have issued decrees to keep church music stationary or retrogressive, but "artist-progress triumphed against ecclesiastical love of retrogression." One sentence must be quoted from this pervert: "When I attend a Roman Catholic Church in England I sit as near as I can to the door, least there be a sermon." Again: "As Leo XIII forced upon Roman Catholic Christendom of the twentieth century the theological philosophy of the thirteenth century, so Pius X. and his advisers have determined to limit the faithful, in that divine art which has ever been the handmaiden to religious devotion, to the narrow gloomy expression which satisfied the needs

of the sixth century." Further, he says that nothing but ignorance of the powers of the great musical masters, "can account for, or excuse, this deplorable edict." We are confronted, he says, "with another instance of the perpetual struggle of the priesthood to force the world backward." Need we wonder, then, that English priests from the south of Ireland strike back.

The London Times says that Japanese military authorities insist that the interpreters serving foreign war correspondents must be Christians.

A writer in the Pittsburg Presbyterian Banner, who has had a pleasant visit to the Muskoka region of Canada, discovered that "the chief topic of interest at present among Canadian Protestants is the proposed union of the Presbyterian, the Congregational and the Methodist churches." He adds: "They are evidently farther on over here on the subject of Church union than we are. We found the Canadians in these rural regions a frank, manly people, industrious and thrifty, extracting a living and something more from this thin soil, patriotic as Canadians and loyal to England, but not displeased with suggestions of annexation to our own country. Two drops of water lying in close proximity and each constantly growing larger, are bound to coalesce. Canada and the United States are two great drops of seas of humanity, homogenous in blood and civilization, and their union seems to be foreordained to issue from the fateful womb of the future." Thanks for the kind words, but so far as political union between Canada and the United States is concerned, that is at present not a question of practical politics in Canada, whatever the distant future may bring forth.

A writer in the Canadian Baptist gives the following vivid pen picture of the South American state of Bolivia under Roman Catholic rule, spiritual and political. "In Bolivia the Roman Church has had the exclusive religious monopoly for 350 years. What is the result? Sunday desecration, bull-fighting, lying, stealing, deceit, swearing, gambling, immorality, drunkenness. If you wish to form a just opinion of the Roman Catholic Church do not judge of her as you find her at home, where she is continually under the influence of evangelical Christianity, and where she shows the purifying and uplifting effect of this influence every day, even though she is not willing to acknowledge the fact. Visit Bolivia, a purely Catholic country, where she had the full opportunity to yield her own natural fruit, under Government assistance and protection, unmolested by the pernicious heresy of Protestantism. Here you can judge of her as she really is, and your judgment will not be lenient. Here she has frequently proved herself to be inwardly polluted and always utterly unable to restrain the evil passions of her own children and teach them the ways of godliness. For this reason Bolivia finds herself in the miserable condition in which she is to-day,