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Note and Comment.

It is intimated that the Duke of York, son of the Prince of Wales, and the Duchess are planning a visit, when the war is over, to Canada and the other colonies that have sent soldiers to South Africa.

The Trans-Siberian Railway, when completed will take a passenger from Paris to Yokohama in seventeen days as against twenty-five days which he now takes if he travels by Atlantic greyhound and C.P.R. rail and steamship, and thirty-four days which he takes if he goes via Suez Canal.

It is curious that when China is just on the eve of introducing western methods of engineering she should threaten to demolish the greatest engineering work she possesses; that is to say, the Great Wall, erected 200 years B.C. for the purpose of keeping back the Tartars.

Dr. Marshall Lang, in becoming Principal of Aberdeen, returns to the seat of his first ministry, which began when he was only twenty-one years of age. There is no doubt that Dr. Lang's gifts of organizing and guiding will be of much service to northern university in its present circumstances.

Attempts to "reconcile Christianity with modern thought" may well be deferred till it is settled beyond question what portions of modern thought, that seem to call for such reconciliation, are true and permanent. Meanwhile it may be just as well, or a little better, to hold fast to Christianity as it has come down the centuries and endeavor to reconcile modern thought with that.

Quite different from the attitude of St. George Mivart is that of Andre Bonreier, a French priest of the Roman Catholic Church, who sent a resignation to his bishop nearly five years ago. "I make my exit from the Roman Church," he wrote, "not by the door of skepticism or unbelief, but by reason of my faith in Jesus Christ, the only Saviour and exclusive Mediator." The letter has only now been given to the public.

Dr. John Watson (Ian Maclaren) preached a powerful sermon on the war a short time ago in London. Alluding to the often-repeated statement that the war was for the gold-seekers, Dr. Watson contended that Britain was fighting to-day for liberty, for righteousness, for equal rights between man and man, for abolition of slavery, for lasting peace in South Africa, and for the unsullied glory of the English name. It is described as a memorable sermon, interspersed throughout with cheers, laughter and tears.

The Lord's prayer was given as a model, not as a form of prayer: "After this manner therefore pray ye." It was given to those who worshipped according to Jewish forms, as Jesus himself did. The disciples in the beginning of Christ's ministry were taught to pray in the name of Christ. But just before his death Jesus said to them, "In that day" - after his resurrection and exaltation - "ye shall ask me nothing; verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask and ye shall receive that your joy may be full.

The world should not expect absolute perfection in the church members, but rather bear in mind the old proverb, "A diamond even with a flaw in it is more precious than a perfect pebble."

The conditions of real and effectual religious revivals are not those which pertain to the things that are superficial in the lives of people. And the fact that revivals are occurring here and there among our churches shows that there are those who feel the more serious obligations that rest upon them.

Arrangements are being made for the erection of a statue of the late General Gordon in the public gardens of Khartoum, near to the spot where he so heroically gave up his life 15 years ago. The wrecked city is rapidly being reconstructed, a Governor's Palace, the Gordon College and Government offices being in course of construction. Broad roads are to be the rule and trees will provide a grateful shade on the footwalks. Could there be a more striking case of good following the Old Flag?

The Catholic clergy of Brazil are now engaged in a systematic crusade against Protestant influence. They are demanding the union of Church and State, suppression of religious liberty and the abolition of civil marriages and secular cemeteries. That is, they want the right to withhold marriage and the privilege of burial from any they please. It sounds strange that in the last year of the nineteenth century a so-called Christian Church should put on record in a pastoral letter, its desire for the exercise of such medieval tyranny. We suggest that the Church in Brazil grant the right of some sort of marriage to its adulterous priests as the first step in reform, says the Presbyterian Standard.

An Episcopal rector said some time ago, "The majority of the people of New England have no religion. We must go to the people and tell them that we are the Catholic Church, opposed to Romanism on the one hand and Protestantism on the other. We must tell them that outside this church there is no salvation." More recently, the bishop of Portland, Maine, has spoken almost as strongly, and this at the close of the nineteenth century and in enlightened New England. We are thankful there are Episcopalians and Episcopalsians.

Drunkenness in France has reached such a pitch that every section of political opinion is agreed as to the imperative need for remedial measures. The Prefect of Meurthe and Moselle has placarded his district with warning notices, showing that one out of every nine Frenchmen is the victim of the alcohol plague, while General Donop, of the Tenth Army Corps, has forbidden the sale of alcohol in the military canteens under his charge. The latter method is much more likely to be successful than the former, for a drunkard does not stop to read posters.

The Principalship of Aberdeen University is worth \$4000 a year, and a manse. It has been held by some very able and capable men, remarks the Christian Leader. The late Dr. W. R. Pirie succeeded Principal Campbell and was promoted to the position from the chair of Church History. Sir William Duguid Geddes was also raised from the ranks of the Arts Professors. There is a persistent rumor that it will fall to the minister of the Barony Church. That has also happened. Principal Campbell was an army chaplain and minister of Caputh in Perthshire and had nothing like the claims of Dr. J. Marshall Lang.

The projected Wesleyan Methodist mission to the Soudan has, we learn, been abandoned owing to the restricted means at the disposal of the committee. The Church Missionary Society is, however, organizing a complete mission for Lower Egypt.

It is never a good thing for the churchers when a man enters the ministry lacking full realization of the fact that he enters upon the most serious and awfully responsible of human callings. "Sir," said Dr. Sam Johnson, "the life of a conscientious clergyman is not easy. I would rather have Chancery suits upon my hands than the cure of souls. No, sir, I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life."

To "The Presbyterian," London, a correspondent writes: "The nineteenth century found Great Britain at war when it opened and it finds her at war as it closes. During the past 100 years we have had no fewer than fifty-three wars, big and little. Since the 1851 Exhibition, which some thought was to inaugurate the millennium, there have been only three years of perfect peace throughout the British Empire. For about eighty-eight out of the last one hundred years Britons have been engaged in fighting somebody somewhere! We have been at strife with France, Spain, Holland, Russia, Turkey, the United States of America, Egypt, Abyssinia, Persia, China, Japan, Burmah, Afghanistan, half a dozen Indian potentates, a score of savage nations and the Boers of the Transvaal. The longest spell of complete peace which Great Britain has known during the nineteenth century is the seven years from 1828 to 1834 inclusive. The invasion of the Crimea cost us 20,000 men and fifty millions of money. That was Great Britain's last tussle with a European Power, though she has twice been on the verge of war - once with France in 1859, when the danger called our present Volunteer force into existence and once with Russia in 1877 when the army reserves were called out."

The noble army of clerics, says the Christian Leader, is divided into three classes. Those who are D.D.'s already, those who never will be D.D.'s, and those who may be D.D.'s very soon. The lists are closed for a year at all the Universities and some notable men are included. By a remarkable coincidence, the honor of D.D. has been conferred on two men who have been ministers in the same Glasgow Church. The Rev. Simon R. Macphail of Liverpool, and the Rev. David Eaton. The degree has gone to Edinburgh to add honor to the junior colleague of St. Cuthbert's Parish Church. Two degrees have gone to the City of Dundee; to a U.P. minister and a very popular and hard-working minister of the Established Church. Alloa will henceforth have a D.D. in the person of the Free Church minister. The county town of Clackmannan will not be behind. The parish minister has got the same honor from St. Andrews, which has once more ignored the Free Church, and been good to the ministers of the Established Church. * * * * On the whole, it must be stated that Glasgow and Aberdeen Universities have been growing in the fairness and catholicity of their honorary degrees for many years. It is somewhat remarkable that Edinburgh alone has given the D.D. to an anglican. That University is the most sparing and least discriminating in conferring its honors. Principal Story is now an LL.D. of St. Andrews, a very graceful interchange of courtesy which is not without precedent. The whole excitement is over for another year and some men have been made very happy.