

Dominion Presbyterian

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Note and Comment.

First Presbyterian Church, Vancouver, is now rejoicing in the settlement of a new pastor, Rev. Dr. Fraser. Dr. Fraser is a native of Pictou, N. S., but has been laboring in the United States for some years.

Great attention is being devoted in religious circles in the motherland to Sabbath schools,—work, methods, teaching and teachers. Special attention is being devoted to the importance of careful training for Sabbath School teachers.

The Christian Guardian of Toronto, the chief organ of the Methodist denomination, has just passed the three-quarter century mark, the first issue dating back to Nov 21, 1829. The Guardian is a fine family paper and deserves the success it has achieved.

A movement for the abatement of Sunday excursions is becoming widespread in many sections of the United States. All the stronger railway companies are said to favor it, purely on economic grounds, as the Sunday excursion crowd is usually difficult to handle with safety and not desired by the residents of the places to which excursions are carried.

The young women of a society of Christian Endeavor in a lumber town in the Ozark Mountains determined to do something to improve the morals of their town. They prayed and worked—gradually leavening the community—until all the young men but one were led to accept Christ in a revival. From four active members the society increased to sixty, and the end is not yet.

The Anglican mission in New Guinea, has made remarkable progress during the last five years. It has now 53 workers, 12 mission stations, 40 preaching places, 300 baptized natives, 100 communicants, and more than 1000 scholars in its schools. As to the results, listen to the Governor of New Guinea: "A man must go with a gun in those parts of the Island where there are no missions. An umbrella suffices in the districts under missionary influence."

The Rev. J. F. Polley was recently called to Richmond, N. B. This call he declined. Why? Because his present charge at Waterford, &c., is one of the most difficult charges in New Brunswick. Everybody who knows the places, knows that Richmond is an eligible place, attractive in many ways; but Mr. Polley's present charge has the superior attraction of very arduous work. Mr. Polley is a man of strength and good courage, and his decision reflects credit upon him as a minister and a man.

The London Christian World gives the following trite illustrations of interdenominational courtesy—one "how to do it," the other "how not to do it." At Newmarket Congregational Church, where a new minister was being inducted, the Episcopal minister intended to be present at the welcome and take part in the proceedings. This,

however, was forbidden by the Bishop of Ely, who sent a message prohibiting the rector from appearing in a Nonconformist church. On the other hand, at the Methodist mission station in East Africa the missionary was most kindly received by the Bishop, who blew the bellows while the Methodist played on a new organ intended for the Cathedral. The Belfast Witness "improves" the incidents in the following comment: "Here is Harmony as well as Melody induced by the surrounding Paganism, at home the Paganism is inside the Church, and prevents harmony."

The London Presbyterian is authority for the statement that Mr. A. W. Black, M. P., is to introduce a bill into the Imperial Parliament dealing with the Scottish church crisis. It transfers the control of lands, property, funds, or effects, held prior to the date of union, from the Free Church to the General Assembly of the United Free Church; but provides for exemptions where Free Church congregations declare against the union, for the payment of an equivalent share to the Free Church—determined by the proportion of membership—and, in addition, allots £50,000 to the Free Church. There are other important points in the Bill. The introducer of the bill will suggest that the Government should give a single day for its discussion on second reading; and that it should then be remitted to a Grand Committee consisting of all the Scotch members, with fifteen English and Irish M. P.s added.

In the thick of the terrible battle of Nanshan, just North of Port Arthur, two Japanese soldiers were wounded at the same moment. One of them, a corporal, crept to his comrade and tried to bind up his wound. The man said to him, "Don't trouble about me, look out for your own wound; I have believed in Jesus Christ." Then the corporal recited to the desperately wounded man, "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me." "Yes," responded the other, "I have been laid hold of by Jesus Christ." At that moment a second bullet struck the speaker and he died. The corporal lived to reach the hospital and to tell the Christian nurse of this strange communion of souls on the battle-field. Some of the money given by Christians in the West, in self-denial and with prayer, carried the Gospel to those two pagan Japanese, and so yielded a hundred fold on the bloody slopes of Nanshan.

Rev. Dr. Armitage, of St. Paul's (Anglican) church, Halifax, preached recently on "temptations peculiar to men," taking for his text James 1: 14—"Every man is tempted when he is drawn away of his own lust and enticed." He dealt with three temptations which unfortunately are very much in evidence in the time in which we live—Impurity, Intemperance and Haste to get rich. Dangerous as the two first mentioned may be to moral and spiritual welfare of individuals and society, there can be no doubt that in this busy "strucuous" age, with its intense hunger for gold, the haste to be rich is responsible for the ruin, financially

morally and spiritually, of thousands of men whose wrecks are to be seen strewn along the shores of life's troubled sea. The preacher thus described the refuge which has been prepared for all who are exposed to such temptations: "The way of victory is in Jesus Christ. He met every temptation as man, and as man He overcame. And this is the benefit of it all, when He conquered it was not for Himself only, but for us as well. He has placed the weapon by which he gained the victory in our hands, even the Sword of the Spirit, which is the Word of God. The way of escape is in God, He with divine strategy, in His infinite wisdom, so plans it, that with every temptation that comes there is provided a way of escape by which we may foil the tempter's power." These are reasonable words.

The German Kaiser recently appeared in a new role, that of lecturing and warning a prominent Roman Catholic dignitary for the intolerance of himself and his church,—this at a railway station in Alsace—Lorraine, in the presence of Prince Hohenlohe, the governor of the province. It appears that at Fainack a Protestant was buried in the Roman Catholic churchyard, in consequence of which "desecration" Bishop Benzler, of Metz, pronounced an interdict on the churchyard. This act of intolerance created the more sensation, as Bishop Benzler was a favorite of the Kaiser, and was by his special desire appointed as Bishop. When visiting Metz the Emperor sent for the bishop and administered to him a sharp reprimand. Among other things the Emperor said: "It was reported to me that you were a mild, peace-loving man, but your deeds show you to be the contrary. You behaved worse than the worst fanatic. You have dared to curse a Protestant cemetery, built on a piece of German land, over which I myself am Ruler and Sovereign. Bear in mind, reverend sir, that the German Emperor will never patiently submit to the desecration of one inch of German soil—I repeat not one inch. The duty of bishops is to pronounce benedictions, and from the moment they begin to imprecate they disgrace their cloth, and are unworthy of their high position. My eyes have been opened by your anathema, worthy bishop. I have done all in my power to do justice to, and fulfil the wishes of, my Roman Catholic subjects, going so far in my efforts that I did not even care about the dissatisfaction prevailing among my fellow believers. I did so with the sole object of creating a situation in which both creeds might work together in concord and patriotism and reciprocal respect for one another. Take heed that I do not come to the conclusion that all my efforts and sacrifices have been in vain—that the Roman Catholic Church does not wish for peace, but strives for subjection. Should I notice that my attempts at reconciliation of religious contrasts are thwarted by intolerance and arrogance from the Roman Catholic side, the wind may easily begin to blow from another direction." The warning given in the last sentence is in no way disguised, and is likely to be remembered by the offending bishop.