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Note and Comment.

In the village of Anmer, England, which was added to the Royal estate some few years since, the Nonconformists have been in the habit of worshipping in a room, and as the accommodation was somewhat limited King Edward has built a new brick building, and let it to the Primitive Methodists at a nominal rent.

The leading Baptist church in Boston, the most fashionable and influential, has called to be its pastor Rev. Dr. Henson of Brooklyn, a minister who is 72 years of age. He has been in the work of the ministry for nearly 50 years. Dr. Henson has accepted the call which was unanimous and enthusiastic.

The Belfast Witness in voting the "practical training" given in the Moody Institute at Chicago and the seminary at Northfield, Mass., says that it "makes one long for some similar opportunities for our young ministers." It designates the Moody plan as "sacrificed common-sense." Could not a department for giving such "practical training" be added to Presbyterian theological Colleges?

The Belfast Witness does not think the result of the Alaska boundary arbitration, though disappointing to Canada, should lead to the abandonment of international arbitrations. That paper says: "Well, even if we suffer occasional injustice it is to be hoped that arbitration will get a full opportunity. It is Christian to do well even if we suffer for it. The moral advantage to England will be immense; and our appeal to arms, when constrained to do so, will be recognized as righteous and necessary."

Mr. Ritchie, ex-Chancellor of the Imperial Exchequer, in opening a bazaar at St. Paul's Presbyterian Church, South Croydon, recently, said he always had a very soft place in his heart for the Presbyterian Church; it was the Church of his forefathers, his wife belonged to it and he was married by a Presbyterian clergyman in a Presbyterian drawing-room. Presbyterianism seems to be a very potent factor among the public men of Great Britain.

Mrs. Dowie, the wife of the new "Elijah" of Chicago—who scored such a failure in New York recently—as in England has been interviewed by the newspaper men. She believes in her husband as "Elijah," but laughs at the story that she was carrying around with her "seven million dollars and the strong box." The story when it started in New York said "securities" not "cash." She, however, made the significant remark: "Such an operation would be done by bankers if it were done at all," but she says "there is no truth in it."

Dr. Hunter of Glasgow, drawing "Lessons from the Religious Life of Gladstone," summed up in the following sentences: "The secret of Mr. Gladstone's great influence was in his personality and character. What is all a man can do compared to what he is? In himself Mr. Gladstone was greater

than anything he said or did. Service was the law of his life; his superior knowledge and privilege meant the greater responsibility. He was in the true and best sense of that much abused phrase "a public servant." This should be an inspiring thought for Christian public men.

The National Retail Dealers Association of the United States is alarmed at the growth of temperance sentiment and at the extent to which the trade is being harrassed by local prohibition, local option, high licenses and legal restrictions. A document issued by that Association says, among other things: "The truth is the enemy is gaining ground rapidly upon us, and we are being overpowered by the tremendous forces battling against us; and just as rapidly as they gain ground just that rapidly we are going into decline and being surrounded and hemmed in by these adverse forces." Despite reverses and disappointments in some quarters the temperance cause is steadily gaining ground—in Canada as well as in the United States.

The Lutheran Observer notes what a striking and touching illustration of the ruling passion being strong in death, was furnished by Mrs. Booth Tucker—the unfortunate victim of a railway accident in the United States a few weeks ago—when she prayed with her dying breath, "God bless the world." Her whole life had been spent in work for the world. Its sorrows, sins, needs, lay ever upon her heart. It would be hard to find a life whose days were filled with more useful and unselfish labors, or whose going and comings did more to bring to sinful men the fulness of the blessings of the gospel. Her dying prayer was simply an expression of the longing of her life—a longing which should characterize every loyal follower of the meek and lowly Jesus.

So objectionable has the Russian military service become to the young peasant of the empire, that many of them are resorting to all sorts of expedients, some of them very radical and painful, to render themselves unfit to be soldiers. The numbers of these "unfit" conscripts increased so rapidly as to arouse the attention of the medical authorities of the army, and a searching investigation was set on foot which resulted in exposing a number of people who, for good fees, "coached" the conscripts how to impair their bodily health and maim themselves in various ways, so that they were able to get free from military service. In some cases deafness was brought on by injuring the tympanum of the ear. In short if any conscript wanted any organ of the body tampered with the head of the "school" had a specialist in his employ to whom nothing in that line was impossible. Several members of the "school" have been tried and severely punished.

The Wisconsin Presbyterian Review compares our Canadian Presbyterian General Assembly with that after the United States noting some points in our methods which it regards as commendable. That paper says: "The Canadian Assembly possesses certain traits that would indicate more of an esprit de corps than exists in our body. Apparent-

ly they do not have bureaus to engineer the election of their moderator. Neither do they waste a full day in their opening exercises. At Vancouver last June the roll was submitted in a printed form, and thus there was avoided that long, tedious process in vogue with us. Their moderator, Rev. Dr. Fletcher, of Hamilton, Ontario, nominated by R. v. Dr. Lyle, of the same city, was elected moderator without opposition. The science of church politics has not advanced with them as with us. Another point of contrast was observed in the fact that the Canadians transact their business on the floor of the assembly, whereas in our body everything is relegated to committees, whose number is legion. Our Assembly does not seem able to manage without some special committee for each and every several item of business." Thanks for the compliments so neatly tendered.

Bishop Kennion of Bath, Eng., speaking at an educational meeting recently, paid the following tribute to the Nonconformists of England: "He did not know whether Nonconformists had anything to learn from the church of England, but he was certain that the Church of England had a great deal to learn from Nonconformity. If there was one thing at this time from which we suffered it was from lack of realising what truth was, and how true duties were to be carried out. He wished to God that they in the Church of England could learn a little more of that spirit of Puritanism which was the salt of England, and will still be found among the Nonconformist bodies." This leads the Belfast Witness to remark: "It is a commonplace of British history that the Puritans saved England once, and it is our conviction they will have to save England once more. The Puritanism that the bishop admires, and we believe in, is something far greater and nobler than mere sticking and scrupling and objecting to small matters of creed or worship. It is the whole souled love of the Gospel, and the manly resolve to stand up for liberty of conscience and purity of life."

Rev. M. Morrison, a Presbyterian minister in Glasgow, speaking on the text, "Happy is that people whose God is the Lord," (Ps. 144:15) asked the question, "What is national religion by which alone all politics are hallowed?" In answer, he said: "It is something deeper than national profession, it is something other than a national church; it is the nation's recognition of God's presence; it is the national acceptance of God's will; it is the belief that above party there is purpose; it is the certainty that God is governing; it is the quickening of the national conscience; it is the kindling of the national hope, that if we labour with God for justice and for purity, our national toil can never be in vain." He pressed the thought that the British people, in their own national history, should see the hand of God and be stimulated thereby to keep on building the national edifice in the light of the Psalmist's deliverance, "Happy is that people whose God is the Lord." The message is one for the Christian men and women of Canada as well as for those of Great Britain.