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NOTE AND COMMENT.

The private wealth of Australia now amounts to no less than \$4,900,895,000, which gives an average of \$1,245 for each inhabitant, though even this figure is regarded as under-estimated.

On the advice of the Mexican board of health, the government has issued an order for the daily disinfection of confessionals in all the churches of the capital. Priests neglecting the order are subject to fine and imprisonment.

An uncounted treasury bill for £100 was presented at the Bank of England the other day, and bears the date of 1745. It is genuine and is thought to have been issued at 3 per cent. compound interest, so that now it is worth \$130,000. It has not been paid as yet, but the officials think it will have to be honored.

Excavators have unearthed 400 graves and 150 cave dwellings of the bronze age near Breslau, Prussia. Part of them are of the early bronze period, 1,200 or 1,500 years B.C., another portion of the grave fields is of the later bronze age. The excavation includes a village of a dozen huts, containing a collection of spinning and weaving instruments.

An exchange notes that the troubles in Russia have been favorable to temperance. The state controls the drink traffic and derives from it a revenue of \$250,000,000 a year. As a part of their opposition to the government, workmen are signing the pledge and refusing to drink liquors which add to the State's revenue.

Rev. Edward A. Wieher, for only a few months the pastor of St. Stephen's Church, St. John, N. B., has accepted a call to the Chair of New Testament Exegesis in the San Francisco Theological Seminary. St. Stephen's now, for the third time in succession, gives up their pastor to become a Theological Professor.—Dr. McRae, Dr. Fraser, and Mr. Wieher.

A Japanese statesman, an ex-member of the Cabinet, recently said: "No matter how large an army or navy we have, unless we have righteousness at the foundation of our national existence, we shall fall short of success. I do not hesitate to say that we must rely upon religion for our highest welfare, and when I look about me to see upon what religion we can best rely, I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

The French Protestants have decided that the new bill prepared by Premier Rouvier for the separation of Church and State, while not ideal, is still one under which they can work, and is very materially less oppressive than the one of the Combes ministry, consequently they have decided to let it pass through Parliament without protest. The point at issue in the Combes bill was not the principle of separation, but the added section which forbade synodical relations and the home mission work of aiding weak congregations, and establishing new ones by concerted missionary action. The forbidding the giving of financial aid would have meant the necessary abandonment of many of the rural free church parishes. In the Rouvier bill there are still some restrictive provisions, but the work is not made impossible.

The American Baptist missionaries at Kengtung, North Burma, have come in contact with some tribes who have a tradition that men from the West will come and teach them the true religion. There seems to be an extraordinary movement toward Christianity among one of these tribes—the Muhsos. Rev. Mr. Young has baptized 712 converts in that tribe and word is going into all the north country and on into South-west China that the men of the West are teaching the true religion at Kengtung and every village must send its head men to learn.

The Belfast Witness pays the following well-deserved tribute to a not a Canadian Presbyterian: "We congratulate Dr. Munro Gibson, of the Presbyterian Church of England, on completing twenty-five years' ministry in London. To perform so long a service, and perform it so efficiently in such an exacting sphere as the London West End is an unusual circumstance. We all hope that Dr. Gibson may be long spared to the Church which he adorns and served so efficiently."

We note the following in a United States paper: "Ex-Moderator Henry, in celebrating the forty-fifth anniversary of his pastorate in the Princeton Church, Philadelphia, told his people that he had made from the beginning of his work with them 25,397 pastoral calls in their homes. Doubtless that statement reveals the most weighty reason why he has stayed in one church so long, and done such an inestimable work in it." It is this personal attention that tells.

The city of Glasgow, by a popular vote, in which about one hundred thousand ballots were cast, has decided to open its parks and museums to the public on Sunday afternoon, the majority favoring such action being eight thousand. Museums and galleries will be open only from two to six on Sunday afternoon. The churches, as a rule, took strong ground against the innovation, as it is feared that a marked secularizing of the Sabbath will follow. The authorities claim that they are not expecting such a result, but it remains to be seen whether or not it will come of necessity.

The following suggestive paragraph is from the pen of a correspondent of the London Presbyterian: "It is generally conceded that we have a highly trained and cultured ministry in the Presbyterian Church. The sermon is, unfortunately, locked upon as the chief feature of our service, and the other portions as 'preliminaries.' The way of improvement does not lie in lessening the importance of the sermon, but in making the 'preliminaries' of greater moment. The usual order of service gives too much to the preacher to do, and leaves too little for the worshippers. With the exception of the singing of three or four hymns, the congregation is passive, not active, in the devotions of the sanctuary. Of late years in several churches this has been remedied to the extent of requesting the congregation to join with the minister in the repetition of the Lord's Prayer. Considerable prejudice still exists against such a practice, but no very adequate reason has been given for the suppression of what should surely be a universal habit in the house of God. The very fact of giving utterance to the words makes the prayer so much more real to worshippers than can be experienced by merely listening to the prayer when said by the minister."

Rev. F. A. Cassidy writes the Christian Guardian from Tokio, Japan, saying: "There are many indications that the empire of Japan is making rapid progress not only in material things but in the spirit of liberality. There are few, if any, peoples more ready to hear and consider any new idea as the Japanese are, and there are few who are more ready to accept the best, or who can put it into operation with more grace and rapidity than they can." Mr. Cassidy continues: "There are many evidences in every-day life, as well as in the press, which shows a very decided opening up of the minds and hearts of the people for the reception of the light of the Gospel. Many periods in the past seemed crucial to Japan, but one cannot but feel that the present is pre-eminently so. A mighty effort at the present time, if free from bigotry, and filled with true love, may mean much in point of time and general results."

The Canadian Churchman notes the progress which is being made in England, under the auspices of the Anglican Church, of the lay movement in favor of Sunday worship and rest. Two Archbishops, six Bishops, the Dean of Westminster, and a large number of the London clergy have urged upon Church people the two principles which underlie the due observation of Sunday—public worship and rest; and pleaded for the discouragement of such employment on Sunday as prevent either ourselves, or our servants, or others for whom we are responsible, from being able to carry out these principles. It is worthy of note, says our contemporary, that the movement is supported by Churchmen of every type and group. So great, indeed, is the peril in which the alarming neglect of Sunday observance has involved the religious life of the country that sectional differences can be ignored. As we have often remarked, it was right to destroy the Puritanic conception of the Jewish Sabbath, but in doing so we succeeded in destroying the spirit along with the litral interpretation of the fourth Commandment. Hence the Lay Movement is a sad necessity, and we have to begin all over again, hampered by the difficulty of upsetting a new conception of the Sunday which seems to have taken as firm a hold upon the English mind as ever the earlier conception did." Perhaps the Puritan idea of the Sabbath and Sabbath observance may have been too rigid and austere, but it is quite clear, judging from the confession embodied above, that the plan of getting away from the old moorings, has had an unfortunate success in an undesirable direction. The friends of the Sabbath are everywhere discovering that it is a great deal easier to do mischief than to undo it. The complacency with which many Christian people regard the inroads which railways and other corporations are making upon the Lord's Day, increasing unnecessary work and depriving thousands of people of their Sabbath rest and opportunities for worship, will bring bitter regrets in the future, if vigorous work is not now done to stem the tide of wrongdoing involved in the profanation and secularization of the Lord's Day.

You can unlock a man's whole life if you watch what words he uses most. We have each a small set of words which, though we are scarcely aware of it, we always work with, and which really express all that we mean by life or have found out of it.—Prof. Henry Drummond.