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Toronto, Mar. 3, 1898.

NOTES AND COMMENTS.

The introduction of liquor to the Yukon territory is receiving wide attention among the churches. The temperance organizations are backed up by the congregations who are asked to sign petitions urging the government to prohibit liquor in the new country. A hearty response is, we believe, being given by the people, and it is to be hoped the agitation will be maintained until it becomes successful.

The *Presbyterian Journal* has followed the symposium by ministers on “What kind of hearer they liked,” by a symposium by laymen as to “What kind of preacher they liked best.” One of the answers touches a tender spot and deserves some consideration. The writer says: “The present difficulty in our general religious life appears to me to be just this question of likes and dislikes. It is no longer what should be or what should be done, but what do I like to be or to be done—not a question of duty but a question of personal inclination. Endeavoring to escape this influence, the kind of preacher I like to hear is therefore the kind of a preacher who is preaching to me.”

According to the British Exchanges, Scotland is rapidly ceasing to be a Sabbath keeping country, taking Aberdeen as an example. In that city on a certain Sunday lately there were 354 shops open, and on another Sunday 372 bicycles passed along the Deeside-road within an hour, while as many as 300 or 400 young men have been seen

playing football near the Bay of Nigg on the Lord's Day.” This is certainly a serious condition of affairs, and it is well that the churches are being aroused to a sense of their duty.

The Presbyterian Church of England is mourning the death of Mr. Hugh M. Matheson one of the best known The Late Mr. Hugh Matheson in her communion. Mr. M Matheson. Matheson was one of the merchant princes of London, and his position and influence were freely thrown on the side of Church work. In the course of a long and busy life he never forgot the claims of religion on his time and means, and was a liberal contributor to the funds as well as a worker and visitor. He was for long the efficient and respected Convener of the Foreign Mission Committee of his Church, and a leader in mission work whose counsel was much appreciated.

The religious press is more than ever before asserting its power for good and its place as an ally of the Church. This is true in Canada, and to a greater extent in the United States. Quite recently the following tribute was paid to it by a writer in the *Presbyterian*. “It (the religious press) has made rapid progress during the past twenty five years. It has improved in every department, and for the most part discusses problems, social and religious, with ability, tact and judgment. It deserves greater support than it is receiving. No Church can afford to dispense with its journals at this time. They may not be perfect, but they are an agency necessary for the maintenance, development and extension of denominational life, polity and doctrine, as well as for the building of Christian character in the individual membership and in the home.

For some time back there have been indications of a considerable movement in France among Roman Catholic priests towards greater freedom and more evangelical views. Some have broken with the Church Altogether and many more are giving voice to their dissatisfaction through various channels. A similar movement has now begun in Italy. There has recently been started in Rome a publication entitled *Avanti Roma* in which not a few priests are giving expression to their complaints regarding the spiritual decline to which the domination of the Jesuits has brought the Church. The cry is for relief from the papacy. Another journal of the same tendency is the *Zabaro* which frequently publishes letters from priests desiring deliverance from the papal yoke. These are hopeful indications and as reform movements can no longer be drowned out in blood they have some chance of success.

The trouble between Rev. Dr. John Hall and his congregation has elicited many expressions of profound regret, that such conditions could exist between so eminent a pastor and so intelligent a people. While the episode is to be