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Note and Comment.

"The more," says Dr. Monro Gibson, "I consider the problem sent us by the disclosures of recent numberings of church-going people, the more I am convinced that the most hopeful way of recovering lost ground is through redoubled earnestness in endeavouring to keep our hold upon the children so as to pass them on into the Church."

It is announced that Hon. Senator Cox will bear one quarter of the cost of a new Y. W. C. A. building at Peterboro', and Mrs. Cox will furnish the gymnasium. The Senator has always been a liberal contributor to religious and philanthropic objects, and this last gift of his will be specially gratifying to his former fellow-citizens at Peterboro, where he still has large financial and real estate interests.

The arrangements for the great centenary meetings to be held in London in connection with the British and Foreign Bible Society are now fairly complete. The meetings will extend from March 4th to 8th inclusive. The reception to the delegates on the former date is to be held in Fishmonger's Hall, while the Albert Hall has been secured for the two principal meetings. Not only in Great Britain, but throughout the world, it is hoped that the first Sunday in March will be observed as "Bible Sunday."

During the past year, according to the returns received by the Provincial Board of Health, the total number of deaths in the province from all causes was 25,267 making the rate 12.6 per thousand, which is about the same rate as in 1902, when 25,208 deaths were recorded. Last year's deaths included the following from contagious disease:—Smallpox, 21; scarlet fever, 529; diphtheria, 479; measles, 53; whooping cough, 48; typhoid fever, 298; tuberculosis, 2,072.

The Rev. J. T. Ferguson, minister of St. John's U. F. Church, Cupar, Scotland, has been elected to the vacant pastoral charge of St. Paul's Presbyterian Church, Nelson, British Columbia. The election has been intimated by cablegram, and it is understood that Mr. Ferguson has intimated his acceptance of the call. "The London Presbyterian says: 'A minister of such gifts and weight will be a splendid accession to the strength of the Colonial church.'"

In 1841 Dr. Fletcher, of Stepney, preached a sermon on the birth of the present King, and a copy of it was sent to the late Prince Consort; it was returned by a court official with an intimation that the said official could not present to his Royal Highness anything written by a Dissenter. Now the King has accepted a presentation copy of Dr. Guinness Rodger's Autobiography, and Dr. Rodgers represents the very Dissidence of Dissent. But the more liberal and enlightened the King and the secular powers became, says the Belfast Witness, the more stuck up and intolerant become the bishops and "inferior clergy."

The Presbyterian Banner reports that when Rev. Dr. McEwan, of Pittsburg, was invited to preach before the students of an Eastern University, he met some of the students before the service, and asked them what kind of preaching they wanted. They were quick to express themselves frankly. "Cut out all slang," said one. "Make no allusion to football," said another. "Give us no illustrations from a recent science," said a third. And a fourth said, "Stick to your job and preach the Gospel, and that will suit us." In the incident there is a lesson for other preachers, says the Banner.

The peril which menaces France at the present day is alcoholism. That country, with a population of 38,666,366 inhabitants, has 464,356 saloons, or one to every 83 inhabitants. The amount of alcoholic liquors consumed in France is 4.81 gallons per capita; in Germany 2.44 gallons; in Great Britain 2.35; in the United States 1.37; in Canada .51. During the past ten years the consumption of alcohol in France has increased in alarming proportions, while England and the United States have progressed toward temperance. Liverpool has closed one-third of its saloons during the past ten years and so decreased her police force in consequence as to have made an economy of \$40,000 yearly. The citizens of Ottawa should make a note of Liverpool's experience.

The Indian Witness tells the following interesting story: Early in 1819, while waiting to see a patient, a young physician in New York took up and read a tract on missions which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result they set out for Ceylon, and later India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, labored among the heathen; and then went to their reward. Apart from what they did directly as missionaries, they left behind them seven sons and two daughters. Each of these sons married, and with their wives, and both sisters, gave themselves to the same mission work. Already have several grandchildren of the first missionary become missionaries in India. And thus far, thirty of that family, the Scudders, have given five hundred and twenty-nine years to India missions. Such a record is wonderful as well as interesting.

Dr. Alexander MacLaren says: "Giving is essential to the completeness of Christian character. It is the crowning grace, because it is the manifestation of the highest excellence. It is the result of sympathy, unselfishness, of contact with Christ, of drinking in of his spirit." Mr. Speer says: "We cannot serve God and mammon." Dr. Chapman urges Christians to "give until it hurts and then keep on giving until it does not hurt." "There is needed one more revival," declares Horace Bushnell, "a revival of Christian giving. When that revival comes, the Kingdom of God will come in a day." The great Apostle Paul said: "As ye abound in faith, and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace (of

giving) also." And He who gave all, even to the sacrifice of his own life, said: "It is more blessed to give than to receive." These are rare literary gems of gospel truth which require to be burned into the hearts and consciences of God's people everywhere.

Mr. Joseph Annand Mowatt, son of Rev. Dr. Mowatt, of Erskine church, Montreal, has offered himself as a missionary for China. It is likely Erskine church will undertake his support.

M. Combes, the French Prime Minister, has just made a notable speech in which he expressed himself thus—"We regard peace as at once the first need and the first duty of nations. (Loud and prolonged cheers.) It is for Republican France, the country par excellence of democracy and of solidarity, a moral obligation, of which we are profoundly sensible, to do everything to ensure peace to others while preserving it for ourselves. (Loud cheers.) . . . France is for peace, wholly for peace. All her thoughts are thoughts of peace; all her dreams even the fairest, are dreams of peace. (Cheers.) Patriotism is misled when it is asked to do otherwise than to work for the consolidation of peace." May we not hope from this, queries the Belfast Witness, that the ally of Russia is not going to support that country in fighting Japan? and therefore we, as the ally of Japan, will not be involved in the Far Eastern broils. This country (G. B.) greatly needs peace at present, and peace is the Christian policy "if it be possible."

In the evangelical press of the United States one frequently notes the complaint of earnest preachers that there are not more people being brought to repentance toward God and faith in the Lord Jesus Christ. This question is dealt with by Dr. Herrick Johnson in a recent issue of the Homiletic Review. The inquiry which he raises is whether the relatively small number of conversions is not due to infrequency of real evangelistic sermons in the regular ministrations of the pulpit? An evangelistic sermon he defines as "a true gospel sermon plus the purpose of rescue. 'There is,' he says, 'a soul-rescuing preaching and soul-building preaching, or sermons designed and adapted to win men to Christ, and sermons designed and adapted to make men like Christ after they have been won to him. * * * But each has its normal sphere of operation, and is likely to do its business in that sphere.' And then he asks: 'Do we hold that bringing souls to Christ is as much an obligation and as great a privilege as feeding the flock of God? Or do we regard it as an 'aside'—something not to be wholly ignored, but requiring only occasional attention, and that can very well be done at special seasons and commonly by an evangelist?' Noting the questions raised by Dr. Johnson the Lutheran Observer suggests the following points which are deserving of attention by preachers of the gospel: "Has the idea come to prevail that evangelistic preaching is not quite up to the level of the teaching work of the ministry? How often it happens that this primary business of soul rescue seems to occupy but an incidental place in the sermon!"