

# Dominion Presbyterian

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## NOTE AND COMMENT

Advices from South China by steamship indicate that the revolt there is a formidable one. The rebels are well armed and are working methodically.

Former members of the Douma issued a manifesto calling upon the Russian people to continue by force the struggle for liberty and denouncing the Czar for breach of faith.

Gen. Booth of the Salvation Army has been accorded royal honors by the Emperor of Japan. This is a significant fact in connection with the estimate in which Christianity is being held in that country.

Quiet but steady work is being done by the Presbyterian Mission among the Chinese in New York City. The Rev. Hine Kin is receiving additions into church membership. Eight young men are preparing to return to China as missionaries. The Sabbath-school has an enrollment of 109.

Have you ever tried open-air services in the summer, brother pastor? asks the Cumberland Presbyterian. If not, suppose you try the plan this year. Even in small towns, it is a good one. Churches are hot at night. A twilight service at some convenient place out of doors will be more comfortable and will reach people not reached in the churches. But, if you attempt such services, make them simple and make them short.

The Westminster, of Philadelphia, remarks: The movement begun in Washington, D.C., by certain society women to reform in the matter of social wine-drinking should be hailed with joy. The casting out of the fashionable reception punch-bowl from its place under the hall stairs is a move toward godliness. That sort of temperance campaigning commands our instant assent. For the success of this movement, let the churches pray.

The rebuilding of the famous Campanile at Venice is progressing as rapidly as the peculiar difficulties permit. The tower is now some eight feet above the Plaza, and while this may imply slow progress when compared with the swiftness of modern construction, it must be remembered artistic questions are constantly being raised. The Campanile fell on the morning of July 14, 1902, and nine months passed before it was decided to rebuild it, and an agreement was reached on the materials to be used. The foundation stone of the new structure was laid with great pomp and ceremony on April 25, 1903.

People who interest themselves in law and order, the suppression of saloons and the advancement of temperance, are described by the advocates of intemperance and lawlessness as "those who have no time to attend to their own business, but are specially concerned in the affairs of their neighbors." In other words, says the Christian Advocate, all the devil wants is to be let alone. But the trouble with that program is that he and his friends don't let us alone. A Christian has to be a public-spirited citizen in sheer self-defense. What is a "good citizen," anyhow? A man who confines himself strictly to his own private matters, and does not concern himself at all with the public good? Is that the definition of a good citizen?

One of our exchanges gives a capital paragraph from an address by an American clergyman, in which he enumerates the "perils of the ministry": "Sloth, a tendency to neglect systematic study; vanity, a desire for continuous applause as though on the stage and an especial liking for the title Doctor; selfishness, arising out of the deference paid to his office until he becomes self-indulgent and demands as a right what is given only in courtesy; envy, especially as regards censorious remarks upon brother ministers; professionalism, a tendency to utter holy words without feeling them; ecclesiasticalism, exalting his own little denomination above the great horizon of Christian truth; and, cowardly, a temptation to shirk responsibilities in the fierce hand-to-hand struggle with the problems of life."

And why should Scotland give even £3 per parish for mission work in Canada? The people of Canada are well able to maintain their own mission work. Church courts should steadfastly refuse to accept money from the mother land that we should raise ourselves. So argues the Globe, but we fail to be convinced says the Canadian Baptist. With thousands of British emigrants pouring into Canada yearly, many of whom have all they can manage to buy wide food and clothing for themselves and families, and many of them to be left for months and years without religious services unless these are provided at the expense of others, we do not understand why there should be any objection to the Christian benevolence of their fellow-countrymen coming this way for a time. It seems to us but just that Christian men and women in the Old Land should come to the help of their brethren in the new country that is providing homes and happiness for thousands upon thousands of those from across the sea." Our contemporary takes the correct view, and it is one that will carry on both sides of the Atlantic.

Prof. Orr, of Glasgow, who has been lecturing at various places in the United States makes the following points on the Virgin Birth: 1. The narratives of Christ's birth in the Gospels of Matthew and Luke are genuine parts of those Gospels in their original form. 2. These narratives have descended to us in their integrity. 3. The probable sources of information are trustworthy. 4. The narratives of these two Gospels do not contradict each other, but are mutually supplemental. 5. The silence of the other Gospels respecting the miraculous birth of Jesus is fully accounted for by the purpose of their authors and circumstances of their composition. 6. The Apostolic doctrine of the Incarnation of the Son of God, while not based on an explicit statement of the virgin birth, does not exclude such a miracle, but strengthens belief in it. 7. So far as all historic knowledge shows, the early Church was absolutely united in believing this doctrine, except the sect of the Ebionites and a few minor sects of the Gnostics. 8. Though it may be impossible to define the exact relations of the virgin birth to the fact of the Incarnation, there are strong reasons for thinking that it had some necessary relation to it. 9. The rival theories by which those who deny the virgin birth account for the origin of the story are in hopeless dispute and mutually destructive, for one school shows that the story could not have originated among the Jews and another school shows that it could not have originated among the Gentiles.

The growth of journalistic and literary activity among the natives of India has been remarkable. During the ten years ending 1901-2, the number of registered printing presses increased from 1,649 to 2,193; the number of newspapers from 602 to 708; the number of periodical publications (other than newspapers) from 349 to 575; the number of books published in English, or some other European language, from 768 to 1,312; and the number of books published in Indian languages (vernacular and classical) or in more than one language, from 5,751 to 7,081. The missionaries were the pioneers of Indian vernacular journalism. The Serampore missionaries first cast type for the vernacular languages, and employed native compositors.

Only a few weeks ago Letters Patent were issued granting to the Orange River colony a full measure of self-government. The new constitution is modelled after that of the Transvaal. Its chief points are: A ministry of five members; a Legislative Council of 11; a Legislative Assembly of 38; payment of members; debates in Dutch or English; journals to be kept in English; manhood suffrage for white British subjects; no servile labor. Every white British subject twenty-one years of age, after six months' residence in the colony, can register as voter. The salary of members will be \$750 a year, plus \$10 a day for attendance, but the total annual sum to any member must not exceed \$1,500. The Upper House, the Council, will be nominated at first by the Governor; but after four years it may become elective. The present Lieutenant-Governor, Sir Hamilton Goold-Adams, continues in office. So Britain treats those who but a short time ago were her sworn and deadly enemies. Canada wishes all prosperity to this her youngest sister in our Great Empire.

"No man is free who has a job which he is afraid to lose." Probably you never heard of the man who said that; perhaps you never will. But, honestly now, don't you agree with him? Don't you wish that was your attitude toward your job? Is it a staff in your hand or a crutch under your arm? Or are you clutching your job with the desperation of a sinking sailor grabbing a floating spar? Has your job become a fetish, to which you have sacrificed your manhood? Has the splendid mystery we call life resolved itself for you into a mere sordid struggle to hold your job? Then, my friend, you are in a pitiable way. Your philosophy needs mending. You are bond, not free. The method of your existence demands reform. You should stop working for your job and work for yourself. But, you say, you have a family, wife, children, dependents. The more urgent need, then, of freedom. Do you wish them to share your bondage? Shall you throw away this precious job? No. Keep it. Use it. Make a club of it. Conquer with it. How much of your time, now, does this monster require? Eight hours? Ten? Then make it accept twelve, fourteen. Master its every difficulty. Explore its remotest recesses. Equip yourself with every resource which it may need. Exploit its possibilities. Make it a game. See how much better you can do to-day than which you did yesterday. Begin now. Keep on. Aim at nothing else than perfection. You'll not reach it, but no matter. Create an ideal and strive for it. Watch your progress. You will find it more fascinating than any game ever invented.—Christian Work and Evangelist.