

Dominion Presbyterian

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Note and Comment.

They have a policeman in Chicago who is a genuine Good Samaritan. The Chicago Interior knows of one who, being called upon recently to evict a tenant with six children, moved the family from room to room as repairs proceeded until at last slept in the kitchen. Then he hired a team himself and saw them in cheaper quarters, appealed to his friends personally for their assistance until he had upwards of \$40 to give them, and finally secured employment for the father of the little flock. "Inasmuch as ye did it unto one of the least of these little ones, ye did it unto Me." Policemen of that stamp are probably scarce, but we have no doubt some can be found in other cities as well as Chicago. Probably some can be found in more than one Canadian city.

An English medical journal mentions as a noticeable fact, that the symptoms of drunkenness are all paralytic, and are all due to loss of nervous power and of voluntary control. The flushing of the face shows the paralysis of the small blood vessels; soon the slipshod utterance shows the want of voluntary control over some of the muscles of articulation, the double vision indicates the loss of accommodating power in the eyes, and the staggering gait shows that the loss of control has extended to the larger muscles. Lastly, the drunkard falls prostrate in a condition so closely resembling apoplexy that the most experienced occasionally fail rightly to distinguish the one from the other. Strong drink is surely the great destroyer of human life, human happiness and human usefulness.

The Christian Observer publishes the following solemn and impressive sentences upon an awfully solemn subject—the eternal doom of the finally impenitent: "The grounds upon which the endlessness of the future punishment of the lost rests are often imperfectly grasped. It is sometimes presented as if the lost are to be punished eternally, merely for the sins of a few short years in this life. But this is not the whole view of the case. Dying, impenitent, dooms to future woe, but the endlessness of the punishment is grounded upon continuous sinning. Endless sinning necessarily brings endless punishment. Hence, unless in some way sinning ceases punishment for it cannot cease. Continued existence and continued sinning, results necessarily in continued penalty." What a solemn period of probation this earthly life is.

An American Presbyterian Journal, discussing the question, "How old should a child be to present himself as a candidate for church membership," first refers to the teachings of the standards of the Presbyterian Church, and then says: "We recognize Jesus as our exemplar, and we know that He was twelve years old when He began publicly to busy himself with the Father's work. Under ordinary circumstances, we believe that well-trained children of that age, who have been already consecrated to Christ by infant baptism, are old enough to come into complete church membership on personal

and public profession. In exceptional cases children who are under twelve should not only be permitted, but also encouraged to come into complete church membership on personal and public confession. It is on record that Matthew Henry was converted when ten, Polycarp when nine, Isaac Watts when eight, Jonathan Edwards before he was seven, and John the Baptist from the very birth was filled with the Holy Spirit." This is a question of vital importance to the visible Church. Children of Christian parents are birthright members of the Church and if they can be savingly converted at an early age why should they not be admitted to all the privileges of the Church, for they must in time step into the places and take up the work of the Christian men and women who lay down their work and pass over to the other side.

Referring to the question of raising money for church and missionary purposes the Herald and Presbyter makes the following obviously appropriate comment: "Too many churches depend on unsatisfactory measures for raising money, instead of simply giving it or paying it into the Lord's treasury. Fairs, bazars, suppers, lectures, concerts, and other entertainments are resorted to. The spirit is inadequate as are, also, the results. People are trained to believe that sanctuary services are not worth paying for, but that entertainments are. The result is leanness of soul and heart. The Lord's work goes begging, leaning on an arm of flesh. The people are not trained and developed in the important grace of Christian giving, and the Church is left to depend upon precarious sources for its necessary supplies." In this country such methods of raising church funds are largely dying out, especially among Presbyterians. When will all Christians get up to the higher plane of direct giving as the Lord hath prospered them, and because they are inspired with love to their Redeemer and yearn for the salvation of those who have not learned or never heard the blessed Gospel story?

From the Baptist Year Book for 1903 we learn that the Baptists of America have nine theological seminaries with seventy-seven professors and 1,083 students; 100 colleges with 31,134 students, and 105 academies with 75,041 students. The present membership of the Baptist churches in the States is given as 4,330,462; a very considerable increase over the enrollment of the previous year. Kentucky leads in the number of white Baptists, Texas coming next, Georgia third, North Carolina fourth and New York fifth. New York nevertheless leads in the matter of contributions. Among the Southern states Virginia is first in the matter of support accorded its denominational work. The Baptists of America publish 120 denominational periodicals. They have missions in Burmah, Assam, South India, China, Japan, the Philippine Islands and Africa, and upon the continent of Europe, especially among the Northern Scandinavians. The baptisms in their mission churches alone last year numbered over 16,000.

The prohibition (of the liquor traffic) movement is making rapid strides in the Southwestern States, notably in Texas,

Louisiana, Arkansas, and Mississippi. In Texas more than two-thirds of the counties are either entirely or partially "dry." In Louisiana twenty of the fifty-nine counties are now under prohibition. In Arkansas fifty of the seventy-five counties have adopted prohibition locally.

Rev. Dr. Sedgewick, of Tatamagouche, N. S., has had charge of the Presbyterian congregation of that place for forty-three years. The Presbyterian Witness very properly notes the circumstance as one which reflects credit on pastor and people alike, and a period of continuous ministry, the honor of which belongs to but four others in the Presbyterian ministry of Canada. Dr. Sedgewick is a brother of Judge Sedgewick of Ottawa. His father, so well known in Nova Scotia as "the old man, eloquent," was for many years the faithful pastor of the Presbyterian congregation of Upper Musquodobit, N. S.

The famous Baptist divine, Rev. Alex. Maclaren, of Manchester, Eng., has announced his early retirement from the active duties of the ministry, owing to continued ill-health and consequently increased physical disability. The Belfast Witness says of him: "Alexander Maclaren exemplifies some of the finest and noblest qualities of the Scottish Christian and Churchman. Although he has served another denomination, we claim him as a flower and fruit of Scottish Presbytery. He has given the world assurance that the pulpit has not lost its power when the right man is in it, that preaching is still mighty through God when it is true "preaching," and not essay reading. During the reigns of Spurgeon and Parker, Farrar and Liddon and Phillips Brooks, he held his own high place of influence and usefulness. Since the setting of those stars he has shone alone and undiminished, or but little diminished in splendour." Like these great preachers, though a Baptist he in an important sense belonged to all evangelical denominations.

In his evening sermon two Sundays ago, Rev. Mr. Ramsay, in Knox Church, referred at some length to the history of John Calvin, the great Protestant Reformer of Geneva, in its bearing upon the doctrines and polity of the Presbyterian Church, making reference also to the opprobrium sometimes cast upon him in connection with the burning of Servetus. Writing in the Glasgow Weekly Leader, Rev. J. Hunt Cooke, says of this tragic episode: "As for the attempt to charge him with the death of Servetus, that is vain. The man was exceedingly bad. He was condemned to be burned by the Popish authorities at Vienna, but escaped. He was then condemned by the Council of Geneva, but Calvin was not present. Calvin tried for a mitigation of the sentence, but failed. His conduct was praised by the leading Reformers in answer to the stigma which the Papal party tried to put on the name of the man who had done most for the Protestant party. The fact is Calvin did not burn Servetus." The same writer also refers to John Knox as having spent five years with Calvin and quotes him as saying that he found in Geneva "the most perfect school of Christ that ever was since the days of the Apostles."