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With its characteristic disposition to present both sides of a public question, *The Living Age*, having recently published Miss Caroline Stephen's striking argument against woman suffrage, entitled "Women and Politics," now prints in its issue for April 20 Miss Eva Gore-Booth's reply, which presents the industrial aspects of the question.

Dr. J. M. Harper, of Quebec, whose illuminating articles on church union, appeared in *The Dominion Presbyterian* sometime ago, has been speaking on this subject in the Sherbrooke street Methodist church, Montreal. According to report in *The Witness* Dr. Harper declared that the sentiment in favor of church union was rapidly permeating all the Protestant churches. He considered it remarkable that the cities were the least enthusiastic over the matter, and he thought this was because union would not have the same benefit in the city as in small towns and villages. He reviewed the steps that had been taken in connection with the church union movement, and gave it as his opinion that the nineteen articles issued by the Church Union Committee, representing the Methodists, Presbyterians and Congregationalists, was as near perfect as possible. He pointed out some of the advantages that union would bring, such as economy in the direction of finance, funds not having to be duplicated or triplicated as they now are in many cases. He made some comments upon what might follow the union of the three strong bodies. He also spoke of the result of the solidarity of the church in relation to moral evils and church discipline. All arguments in his opinion were in favor of union, while only prejudices seemed to be against it. In his opinion, too, the Anglican and Baptist bodies were not yet ready for union, and he was not in favor of the union of the other three denominations being delayed on that account. If the movement for church union ever took effect all the parties to the union would have to be ready to make some compromises, and he was sure they would be willing.

THE MEN'S MOVEMENT.

It would mean a great deal for the church of Christ if the men's movements now so much talked of were to take solid root. When you pause to think of it, how small a proportion of the men in a congregation are taking any active interest in the spiritual and moral welfare of the world! The Missionary, Sabbath School and other work is mostly left to the women. Were the varied talents and energies of the men of a congregation actively employed, what an accession of force it would mean! Could there be a more topsy-turvy theory than that theory too frequently reduced to practice, namely, that the interest in, and oversight of, the things of the higher life, are matters mainly for the minister, rather than for every member? One sees that, sometimes, in Sessions, where the minister is not only permitted, but expected to "run the whole machine,"—the remainder of the session acting as a mere registering apparatus. More power to the movement to make the men as conspicuously useful as the women in Christian work!

THE OLD, OLD STORY.

Gipsy Smith, the famous English evangelist, among his impressions of church life in America, in the *Chicago Interior*, says: "Everywhere pastors have received me as a brother beloved, welcomed me and my message, glad to have both, and seemed hungry and thirsty for the old, old story,—and they know it, when they hear it. I never saw ministers anywhere in the world more desirous to see the churches revived and the people saved, and more willing to follow a sane, wise, scriptural evangelism; and they have been waiting and glad to learn that there is no incompatibility with the highest culture and the most aggressive Christianity; for evangelism is the gospel of Calvary put into active operation, and I have yet to meet the first evangelical pastor in America to oppose my message or my methods. How many have written or come to me telling that they will henceforth preach the cross as never before,—and many, thank God, are doing this. They have discovered the crowds are not tired of the 'old, old story' and that nothing attracts like the Cross, and I believe the pastors I have met are most anxious to adopt any method which will bring Christ and the crowds together in the ordinary work of the church."

THE ENGLISH CHURCHES.

The year books of the English churches, just out for 1906, present many facts of interest to those watching the progress of Christ's kingdom. The free churches of England report a combined membership of 2,201,849; while the Anglican church has upon its rolls 2,223,207. So far as members are concerned, the free churches and the state church are very nearly a tie. The free churches, however, do much more work among the young, and they have 3,506, 325 pupils in Sunday-school against the Anglican's 3,009,760. The Roman Ca-

tholic church is weaker to-day than it was in 1879—according to its own official figures—by 375,000 members; yet the population of England has in the same time increased by 17,000,000, and vast sums of money have been expended in new Catholic churches, cathedrals and convents and other permanent plants. The last returns gave the (estimated) strength of Romanism in England and Wales as 1,500,000. The churches of England have one member for each 5.5 of the population, while in America it is one to each 2.75. In England the Methodists constitute the bulk of the non-conforming population, furnishing not less than 1,200,000 of the aggregate 2,201,849. The Congregationalists, or as they were formally called, Independents, number 460,000; the Presbyterians 85,215. The increase of the evangelical free church membership for the year 1906 was 65,582, or at the rate of nearly three per cent.

The announcement of the death of Hon. J. W. St. John, Speaker of the Ontario Legislative Assembly, has been received throughout the Province with feelings of sorrow. A fortnight ago he was operated on for an attack of appendicitis, and since that time, notwithstanding skillful medical attendance, careful nursing and a splendid constitution, he had been gradually growing weaker, until on Sunday noon, surrounded by sorrowing relatives, he quietly passed away. Born in 1855, Mr. St. John had barely reached middle life; and it was only in 1894 that he entered public life on his election to the Legislature as member for West York. In 1905 he was elected Speaker, a position he filled with great credit to himself and to the entire satisfaction of both sides of the House. In religion Mr. St. John was a Methodist. He took a lively interest in church work, and for fourteen years was the faithful superintendent of the Dunn Avenue Sunday school. His temperance record was unfalteringly consistent; and no intoxicants were offered guests at his official dinners. The home life of the departed was sunny and bright, as might be expected from his cheerful disposition; and the widow and children are called to mourn the loss of a loving husband and an affectionate father. They have the heart-felt sympathy of many friends in their sad bereavement.

We are reminded by the *Presbyterian Witness* that Rev. G. N. Gordon, the first martyr missionary of the Presbyterian church of Nova Scotia and P. E. Island, on Eromanga, originated in 1852, the first city mission in Halifax. For two years he labored as the first missionary. During six months, he visited 1,000 families, and explored places no minister of the gospel had ever penetrated. He established general prayer-meetings in destitute localities and originated one Ragged school. He was licensed by the Halifax Presbytery on the 16th May, 1855, and ordained at West River, Pictou, on the 12th. Sept. 1855. On the 20th May, 1861, he fell, Nova Scotia's first martyr missionary. It is worthy of note that when the news of the tragic event reached Nova Scotia, James D. Gordon, brother of the martyred missionary, who had succeeded to his work in the Halifax city mission, promptly volunteered to step into the breach in Eromanga. His offer was accepted and as soon as he had finished his studies, he sailed on the *Day-spring*, October, 1863, for the New Hebrides, in company with two other missionaries—Rev. Donald Morrison and Rev. Wm. McOullough—and took up his martyred brother's work on that blood-stained isle in 1864. He labored faithfully winning converts for the Master, till 1872, when he too, was murdered by the heathen natives. The two Gordons were natives of P. E. Island.