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Note and Comment.

At Dundee in Scotland, a plebiscite has been held on the subject of running the street cars on Sunday. The vote was taken by postal cards; the result is: against the Sunday car, 11,401; for it, 7,324. The Christian Observer is moved to say: "In this we all rejoice, for the street car on Sunday is a foe to the gospel and a means of hindering church attendance."

A proposal has been made by the Presbyterian Church of New Zealand to the members of the Congregational and Methodist churches, that these bodies should unite and form the "Evangelical Church of New Zealand." Away from the restrictions of the home land, says the London Presbyterian, and especially those which precedent imposes, these communities have been gradually approaching one another to such an extent that the differences between them are now very small.

Phillips Brooks once said: "Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deed that he is doing, when there is not forever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to do because he is a child of God." If Christian men and women could only bear in mind that the spirit of the gospel of the Lord Jesus requires them to "go on into perfection," what a vastly greater amount of work would be done for God and humanity. Then the path of Christian life would be onward and upward.

It is said that twenty thousand of Spurgeon's sermons in pamphlet form, at a penny apiece, are sold every week in England. Some weeks many more are sold. One house has sold one hundred millions of them. These facts lead the Herald and Presbyterian to remark: "The sale of such reading matter is a good indication. All the people are not going wrong while this is the case. People who read these sermons are the better for so doing. Mr. Spurgeon being dead, yet speaketh. He is still preaching the Gospel and is still leading men and women to walk in right paths. Blessed is such an influence to leave behind one. Blessed is he whose voice continues to be heard on the side of Christ. His works do follow him, and they are works which will bring joy to his heart in the presence of God." Why should not every professed follower of the Lord Jesus so live and speak and work that the same may be said of him in a greater or less measure?

It is worth noting, as was called attention to by a Chicago clergyman in a recent sermon, that at the Congress of the United States, which assembled just after the Declaration of Independence, a resolution was passed, which read as follows: "Whereas true religion and good morals are the only solid foundation of public liberty and hap-

pinness, therefore: resolved that it be and hereby is earnestly recommended to the several States, to take the most effectual measures for the suppression of theatrical entertainments, horse racing, gaming, and other such diversions as are productive of idleness and depravity of principles and manners." "They were no puritans," says the Christian Guardian, "but they were hard-headed men of common sense, and at the very outset they sought to lay the national foundations deep and broad." A change in the wrong direction seems to have come over the spirit of the dream of United States Congressmen in these latter days of materialism and mammon-worship.

The following well-authenticated coincidence occurred in one of the Torrey-Alexander evangelistic meetings held some weeks ago in Glasgow, Scotland: On the second Sabbath of the mission, in the men's mass meeting held at night, one young man among others came out to the front seat. He was personally dealt with by Mr. W. H. Oatts, who discovered that the young man attended the same church as himself. When, after some conversation, he had professed to trust the Saviour, Mr. Oatts said, "Will you confess Christ at home?" "That will not be too hard to do," he said, "my father is here." Both of them rose and went back to where the father was sitting, and he received the tidings of his son's faith with great joy. Then opening his Bible, the father showed to Mr. Oatts the date of his own conversion written on the flyleaf of it. Singularly enough it was Sabbath, March 8, 1874, he being one of the converts of the Moody and Sanky mission at that time; and now on Sabbath, March 8, 1903, exactly twenty-nine years later, his son is converted in the Torrey-Alexander Mission. It is a touching as well as almost wonderful coincidence.

Germany has no use for the Mormons, and the governments of Prussia and of Mecklenburg have given warning to Mormon missionaries that they must leave the country. Prussia defines the expulsion as simply a police measure for which no legislation is needed, and proceeds upon the ground that they are propagating a form of religious belief incompatible with the laws of the State and public morals, because polygamy is not excluded from their doctrines. There are now 235 of these missionaries in Germany, and all of them are American citizens. Relying on this fact, says the Lutheran Observer, they have appealed to the State Department for help, but Minister Tower is reported to have investigated all the facts and to have made official report that no cause for interference is apparent. That paper says: "There is special reason for gratification in this fact, for, however repellent the idea may be to the American people, there was ground for fear lest our policy of absolute religious toleration might make it necessary for the government to champion an unworthy and repugnant cause." There are said to be 4000 perverts to Mormonism in the German empire,

"The Presbyterian Church in India" bids fair to be the outcome of a movement now in progress in that country. There are in all twelve separate Presbyterian missions in India, representing Churches in Scotland, England, Wales, Ireland, the United States of American, and Canada. It is thirty-seven years now since the project for a union among these various missions was first mooted, and it is thirty years since it was agreed to form an alliance amongst them to promote the cause of union. The first council of this alliance was held twenty-five years ago, and the sixth in 1901. At the last meeting in 1901 it was resolved that organic union among these various missions was appointed to prepare a synopsis of doctrine, or creed, and formulate the basis of union. That committee has formulated a creed which is brief, only concerning itself with the great foundation truths of our holy religion—questions of minor import that are set out in detail in the fuller Confessions of the Reformation period being simply passed over.

The Congregationalists of England and Wales are meditating a new departure which, in the matter of church government, will bring them very much nearer Presbyterianism than they now are. The fundamental principle of Congregational church government, as our readers doubtless well know, has been that each congregation stands and continues entirely independent of its neighbor. But at the last meeting of the English Congregational Union a special committee was appointed to draft a new constitution, and in the report of that committee the preamble takes the ground that "certain duties and responsibilities concern Congregational churches and these can be most effectually fulfilled by a union of the churches (e. g. Congregational extension), and the promotion of missionary work at home and abroad; the assistance of churches needing support; the introduction to the ministry of properly qualified and suitable men, etc." By the terms of this new constitution there is to be a general assembly to meet yearly—just like the assemblies, synods, associations and conferences held by various evangelical denominations in Canada and the United States—for discussion of doctrine and practice and for spiritual edification. Then there is to be a new body, the General Council, to consist of three hundred members, to be elected not by individual churches, but by the county unions. "This is to be a severely business body, whose functions shall be to elect the great administrative and departmental committees, to take action on the resolutions of the General Assembly, to administer the Union funds, to weld as far as possible the colleges and other societies in co-operative unity vitally related to the Union, to initiate new movements, to deal with reports of its committees, to frame rules of procedure for the Assembly, and other allied duties." The report for which the foregoing summary is made will be submitted this summer to the Congregational General Assembly of England and Wales, and if adopted it will make that body to all intents and purposes Presbyterian in its form of church government.