

Dominion Presbyterian

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Note and Comment.

Additional census returns from outlying districts increase the population of the Dominion by over 31,000, to 5,379,000.

The name of Rev. Dr. Reith, of Glasgow, is freely mentioned in connection with the moderatorship of the United Free Church of Scotland.

The municipalities of Stockholm and other Swedish cities have entered into contracts with the Salvation Army to care for the poor and distressed. In Stockholm there are now eighteen social institutions maintained by the Army.

Mr. Andrew Carnegie has announced that he will give £100,000 (\$500,000) towards building and equipping a technical college in the South of Scotland. It is expected that the institution will be located at Galashiels, Selkirkshire.

The Rev. John Kelman, of Edinburgh, is thought of for the Presbyterian church at Cambridge, vacant by the removal of Professor Douglas to Toronto; but it is doubtful whether Mr. Kelman can be induced to leave his important work in Scotland.

Among those on whom the degree of D. D. is to be conferred by St. Andrew's University at the forthcoming installation of Lord Balfour of Burleigh as Chancellor, is Rev. John Duncan, of Abdie Manse, Newburgh, the "father" of the Church of Scotland.

King Edward has ordered a special crown for Queen Alexandra, to be worn by her on occasion of the Coronation. In it will be the famous Koh-i-noor (diamond), found in the mines of Golconda 341 years ago, which was worn by Queen Victoria on special occasions.

Mr. John Campbell, former Mayor of London, Ont., and a leading business man, died on the 7th inst., after a lengthy illness. Mr. Campbell went to London from Scotland over forty years ago. His carriage building business was one of the city's leading industries.

The Christian at Work says that in prohibition Maine, where it is said prohibition "is no good" there were last year behind the prison bars 841 persons, a total of ten for every 10,000 people, while in Massachusetts, the best enforced license law State, there were 7,451 prisoners, or thirty-three for every 10,000 of population.

It is probable that Dr. Broddick's bill to make one system of medical examination applicable to the whole Dominion will be passed by the Dominion Parliament and will go into force during 1903. At present a graduate of a university of one province cannot practice in another province without passing a special examination in the latter provinces. The new law would make the examination of any province sufficient for the whole Dominion.

Lord Balfour of Burleigh received in Edinburgh recently a deputation from all the Churches of Scotland except Roman Catholic, in regard to the exemption of church halls from local taxation. Replying, Lord Balfour said they must remember that taxation was in many cases, certainly in urban communities, levied for services rendered, and it did not seem to him that any fair case had been made out for exemption of any class of property.

Bishop Tucker, of Uganda, speaking at the annual missionary breakfast at Guildford, a couple of weeks ago, said what Livingstone described as the open sore in Uganda had been healed mainly, one might almost say entirely, from the action of missionary work, which has been in progress there for the last ten or fifteen years. The baptised native converts already exceed 30,000. Ten years ago there was but one place of worship in Uganda, to-day there are over 700.

Sir Thomas Lipton, who is visiting Chicago, asked to give his opinion why the Americans had beaten the English in so many lines of commerce and manufacturing, replied:—"The Americans make foreign trade by selling people what they want. Englishmen lose by forcing upon people things they want people to want. The Americans pay higher wages, but more than make up for it by improved machinery. As a result they find a market in England for everything they manufacture, and easily undersell us at home."

Canon Gore has been writing in a British periodical on "New Testament Criticism and the Faith." In one of his articles is the following pertinent inquiry: "Is there not a danger that in exhibiting a scrupulous anxiety to give due weight to the yet undeveloped theories of the last rising foreign scholar, and an even blind charity in refusing to notice the manifestly unrealistic bias of his work, some of us should be found dissimulating the real strength of our own reasoned convictions, and refusing to those who are weaker the support which they really need."

"Cloughmacsimon," an intelligent contributor to the B. I. Witness, writes: I see that Dr. Pentecost has resigned his charge in New York, and has stated that he will not accept another pastorate, but devote himself to evangelistic work. Rev. F. B. Meyer has also indicated that he will resign the pastorate of Christ Church, Westminster, and devote himself to evangelistic work "from Land's End to John o'Groat's, spending a week in each of the large cities, and as far as possible meeting all the Free Church ministers of the districts." I find that among many earnest and devoted ministers the question of the wisdom and expediency of this manner of administration is being vigorously discussed. It was said by some, as was said by Dr. Bushnell, that special evangelistic services by special evangelists have a scorching effect upon the district in which they are conducted; that when the heat subsides neither verdure nor growth is seen for many a day. Others again object because of the disintegrating influence that

these services have upon the organism of the Christian Church; that their effect is not to build up living stones in the Christian temple, but to detach them, and develop them into isolated and self-sufficient columns. Then, on the other hand, it is argued that as all our harbours and tidal rivers are blessed and gladdened by periodic and rising tides, so may, so is the Church of God refreshed by seasons of revival, and by the presence of revivalists before whom apathy and stagnation for a time at least disappear. It thus appears that a good deal can be said on both sides of the question; and that it is somewhat difficult if not dangerous to lay down a hard and fast line in this knotty subject.

The intimation that the Rev. Dr. Lorimer has resigned the charge of the Tremont Temple, Boston, says the Christian Leader, will surprise his large circle of friends on this side of the Atlantic. Dr. Lorimer is so often in Great Britain that he has almost become a Britisher. His congregation is the largest not only of the Baptist Church but of all the churches in Boston, while he himself is the most popular preacher of his own denomination in America. With 63 miles on life's road behind him Dr. Lorimer has probably done a wise thing to take the smaller but influential sphere which the church in Madison Avenue, New York, has opened to him.

The Religious Tract Society continues to provide a distinctly and attractive Protestant literature for the general public, through tracts, books and magazines. It is all needed. Its present Day Papers on Romanism should be widely circulated. "The Supper of Our Lord" by the Bishop of Durham; "Shall we Unite with Rome?" by the Dean of Canterbury; "The Witness of Great Englishmen against the Papacy," by Dr. Macaulay; "The Reformation in England," by the Rev. T. W. Drury, M. A.; "The Conflict of Rome with Civil and Religious Liberty," by the Rev. Dr. Barrett; John Styles and the Catholics," "The Worship of the Virgin Mary," by the Rev. Canon Pennington, are all well worthy of a wide circulation.

Sabbath school teaching is coming to something like a crisis, remarked Professor Marcus Dods, who was chairman of a meeting of the Edinburgh United Free Church Sabbath Teacher's Association last week, when Sir John Cuthbertson delivered the inaugural address. Everyone connected with Sabbath school teaching, said Mr. Dods, felt that something must be done. Scholars and teachers were decreasing in numbers, and there was a general feeling of dissatisfaction, not so much with the work that had been done as from the belief that a great deal more, and more effective work, might be done. Sir John Cuthbertson attributed the falling off in Sunday-schools to the lack of teachers, a state of affairs to which the spread of doubt and unbelief, the neglect of the Sabbath and the Church had contributed. The main requisites for successful Sunday-school work were, he believed, knowledge, piety, wisdom, preparation, and prayer.