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NOTE AND COMMENT

Germany has warned the Mormons repeatedly that their teachings were inconsistent with the moral welfare of the people. Finally the warnings have taken definite form. Three missionaries have been arrested and expelled across the frontier.

The "Homiletic Review" is responsible for the statement that "the total contributions of the entire Christian Church to foreign missionary work, as reported last year, were \$21,280,000. Of this amount \$8,980,000 was given by the churches of the United States and Canada. Almost exactly the same amount \$8,973,000, was contributed by Great Britain. All other countries combined gave \$3,327,000.

Prior to his setting sail, from New York harbor on his voyage for the Arctic regions, Commander Robert E. Peary was interviewed concerning the supplies for the Roosevelt, and among other questions put to him was this: "How about alcoholic drinks?" The answer came decisively: "No man can drink alcoholic liquor who goes to the North. It would mean death to the man and a menace to the expedition."

Much interest has been excited by the results of excavations at Metapontum, in Southern Italy, which have brought to light many Greek tombs, one of which was evidently that of a distinguished personage, and was covered with Greek lettering. The tombs belong to the fourth century before Christ. It is hoped that the tomb of the philosopher Pythagoras may yet be discovered in the neighborhood.

The Diet of Finland, just before its closing session recently adopted, unanimously the alcohol bill which prohibits absolutely the manufacture of alcohol in Finland, or its importation into that country. The passage of this bill has caused great rejoicing among the people and celebrations are being held all over the land. Finland is a dependency of Russia and the Emperor may have something to say about the enactment of a measure that cuts into the revenue of the government, but that such a bill should be passed at all goes to show that not only in the United States, and Canada, but also in foreign countries the people are waking up to see that strong drink is a terrible curse and the mightiest foe to their material, moral and religious progress.

Belfast Witness: The conclusion of the whole matter may be summed up thus: China contains four hundred million souls, sunk more or less in materialism, sensualism, and sordid superstition, having no hope, and without God in the world. China is awakened out of the sleep of ages, and is now eager for Western ideas and improvements and methods. Chinamen are in danger of absorbing and assimilating agnostic principles, which would offer no resistance to the awful immorality which abounds. These things constitute the Church's responsibility, and furnish the Church's opportunity. Into the furrow made by the plough of war and political change Christians must now scatter the incorruptible seed of the Gospel. For our part we venture to think that if evangelised China has a greater future than Japan or India. The real "yellow peril" will be from leaving China and Japan to agnostic disbelief, and to materialistic immorality.

The Geological Survey Department at Washington has given out the statistics of the accidents in the coal mines of the United States during the year 1906. During that year there were 2,061 killed, and 4,978 more or less seriously injured, making a death-rate of 3.4 per thousand of men employed in the mines, as over against the English death-rate of only one per thousand. The difference is no doubt due, not merely to the hurry and rush of American methods, but to the character of the foreigners employed in our mines. As it stands, every 190,353 tons of coal mined cost a human life.

Experienced actors have been heard to say that they feel the characters which they impersonate; that if they are playing noble, heroic characters, they actually feel the noble impulse, the strong tonic of the heroism assumed. On the other hand, when they are playing mean, contemptible parts they feel mean and debased. Here's the message for you! There is everything in assuming, firmly and persistently, the part you really desire to play in life's great drama. Consciously or unconsciously—it matters not—in the years to come we shall find ourselves like our models whose part we played on the stage of life.

In the National Congregational Council, which recently assembled in Cleveland, O., the subject of righteousness in secular life was vigorously discussed in the address of Dr. Gladden, the retiring moderator in which he severely arraigned business methods that are conspicuous in the financial world, and plead earnestly for "the preaching and practice of the principles of the Sermon on the Mount." He conceived the work of the Council to consist in "strengthening the ideals and forces which shall make the law and the spirit of Jesus regnant and effective over the whole of our social life."

"It is the duty of the liquor men throughout the country to 'spot' every member of a legislature who is suspected of strong temperance proclivities, and exert themselves to the utmost to defeat him."—So says The Texas Liquor Dealer, an organ of the traffic in that state. And that is the policy of the men of the traffic everywhere. In Canada, as elsewhere, the trade men have no politics but "our business," as they call it. And from their selfish and wicked point of view they are wise. Temperance men need to learn a lesson from the enemy, and oppose every candidate for representative position who is not against the iniquitous traffic.

Despite the tidings of reckless words and disloyal deeds which come from India, there are not wanting signs that some of the good work in the past is bearing fruit to-day. From the London "Times" the Canadian Churchmen learn that the loyal protest from Bengal against the "wild and mischievous" anti-British agitation which has disturbed the province, has been followed by a still more emphatic declaration of attachment to British rule from the Takluddars of Oudh. Here more than elsewhere has there grown up a spirit of territorial responsibility, a closer reproduction of English ways in the honorary dispensation of justice by the landed aristocracy. This contact with their tenantry and the people generally gives greater weight to the views of the Takluddars as set forth in an address to the Lieut. Governor of the United Provinces in September last, disapproving of the form of agitation adopted in some parts of India.

A gentleman travelling on a train recently engaged his seat mate in conversation. The talk drifted to the question of prohibition of the liquor traffic. His companion, who proved to be an agent of the great Schlitz Brewing Company, in the course of the conversation made this statement: "Anybody who says that prohibition does not prohibit is either a liar or a fool. I am now on my way to Wisconsin. I also work in North Dakota. I can sell more beer in Wisconsin (a license state) in four days than I can sell in North Dakota (a prohibition state) in four months. Our company is not telling this, but we are doing all we can to disgust the people with prohibition so that if the question ever comes to the people they will vote out prohibition."

A New York contemporary calls attention to an anomalous situation in connection with the Hague Conference that has escaped the eyes of all but those who have followed the proceedings of the Conference most closely. An earnest appeal for help came from Armenia, imploring the intervention of the Conference to put an end to the massacres which three times in the past decade have been frightful enough to force the attention of the civilized world, and which, indeed, during that period, as before, have never entirely ceased. The Armenian delegation was supported by four distinguished Frenchmen. It will be remembered that the Convention decided that the matter was beyond its mandate. The Protestants of France have taken this decision very deeply to heart.

There is now a proposition, says the Lutheran Observer, to introduce the teaching of sex morality into the public schools of the United States, or at least into the schools of the higher grades. Its desirability, from the standpoint of the practical need, no one will question. Its practicability is another matter. Its advocates point to the manifest results of the teaching in the schools the physiological effects of alcohol and tobacco, in lessening the number of men under thirty-five who use these things, and the visible decrease of the drinking habit. They point too to the opposition which this teaching aroused in the world of educators when first it was begun, and the claim is made that "if widespread evil is ever checked it will be by the systematic training in the public schools on these moral issues upon which rest all human progress, human virtue and human character."

Dr. Wardlaw Thompson, of the London Missionary Society, after a tour of inspection in India, gave his views recently to a public meeting. He dealt with the problems they had to face. One of the most serious was the difficulty of touching the caste people, and the still greater difficulty of touching the Mohammedan population. The Mohammedans in India required much more attention that had been given to them by the Christian Church. The church needed the best educated men for missionary work if they were to capture the high caste people and the Mohammedans. There was a great field for work among the native women, and they needed many more of their best women to give themselves to this work. If they won the mothers, they would be well on the way to overcoming the caste difficulty. In spite of the problems to which he had referred he had come back from India full of thankfulness for the progress Christianity had made, and for the brightening promise of the future.