

# Dominion Presbyterian

1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

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## Note and Comment.

The number of communicants in the churches of the Presbyterian Alliance is 5,137,328, as against 4,852,096 five years ago.

The gifts of the churches of the Presbyterian Alliance during the past year amounted to \$40,214,185. This work was done by 32,260 churches.

There are four hundred and fifty millions of the human race still without a sentence of the Holy Scriptures in their languages—still wandering blindly without the light of God's truth.

In 1800 only 7 per cent. of the population of the United States were members of churches. In 1900 there were 36 per cent. The proportion is 37 men to 63 women.

According to the United Presbyterian there are over 13,000,000 persons in attendance in the Sabbath schools of the United States of whom about 1,500,000 are officers and teaches.

The returns for the second quarter of the year show that pauperism is increasing in England and Wales. The rate per thousand was 2.19 at the end of June; the total of 731,183 is the highest recorded since 1868. In London the average was 23.4 per thousand, and the total of 107,990, the highest for the same month of any year since 1871.

The Russian physicians are tickled to death over the fact that the Japanese bullets are but mild missiles. They say they produce tiny wounds that will easily heal—pierce the brain but do not kill—great velocity but small calibre. If this is so, it does not take much to kill a Russian, as the disasters from every battlefield have been enormous.

The fifty-ninth annual meeting of the Baptists of the Maritime Provinces recently closed its sessions at Truro, N. S. The gathering represented 420 churches, with a total membership of 52,000, and a Baptist population of over 150,000. Baptist union and a publication of a history of the Baptist Church in the Maritime Provinces are enterprises on foot.

Rev. Thomas M. Chalmers, writing from London, Eng., to the Pittsburg United Presbyterian speaks in warm terms of the "abounding religious activities" of that great city. The extent of the work, he says, is very great, the different societies being so numerous that one might spend years in studying their history and work before one would understand the length and breadth and depth of the widely ramified and multitudinous operations. Of course, London is the center of the religious and missionary effort of all Britain, and here one comes into immediate touch with the pulsing Christianity of a great empire. It is well worth studying both for instruction and for stimulus.

The whole number of members of the Japanese Diet is 379, and of them seven are Christians, including one Baptist, two Congregationalists, and four Methodists. The Christian representation is thus in a minority of 1 to 54, but it is influential beyond that proportion. In the population at large there is, roughly speaking, only one Christian in ten thousand—a little leaven in a great mass, but its effect is visible and recognized even by those who are not nominally Christians.

Mr. Labouchere, of Truth, has appealed successfully for a new trial of the action for libel brought against him by Dr. Dakhyl, late of the Drouet Institute in which Dr. Dakhyl was awarded £1,000 damages for being called "a quack of the rankest species." The Master of the Rolls said that if it was laid down to the jury that a qualified medical man could not be a quack, and was so understood by them, that was a misdirection.

Mr. Charles M. Alexander, the singing associate of Dr. R. A. Torrey, is now making a brief visit to the United States, taking part in various conferences, and giving reports of the great revival campaign in England conducted by Dr. Torrey and himself, during which 33,000 converts confessed Christ in nine months. His trip is in reality a honeymoon journey, as two days before sailing he was married to a wealthy and consecrated English girl, Miss Helen Cadbury.

England's ecclesiastical system is coming in for a good deal of severe criticisms these days. For example, an English writer utters this scathing criticism: "The note of the English Church is not religion; it is privilege. Our upper chamber, as at present constituted, is a clot in the veins of a nation's life. In army administration, in Church, in law, in society, everywhere the merit which the nation so sorely needs encounters and is semi-paralyzed by this evil legacy of a barbarous past."

At a meeting of Queen's University trustees and representatives of Presbyteries, it was decided to raise an endowment fund of half a million dollars and to ask the payment of all subscriptions by Dec. 31, 1907. The question of appointing an agent was left to an executive committee to consider and report at a meeting in Toronto on the 27th. The trustees have relieved Principal Gordon of his lecturing duties, so that he may give all his time to the raising of the endowment. He will be assisted by a strong committee and representatives from all the Presbyteries.

The New York *Globe* sent a representative to test the restricting regulations of the Model Saloon in New York. He reported that he called for and secured thirteen whiskies in a half hour: and kept himself from beastly drunkenness by devices that fooled the bartender. He became purposefully noisy and quarrelsome, and tried to have an altercation over his change with the bartender, but he could not secure any refusal to drink. This is the saloon which Bishop Potter "consecrated" by his presence and

benediction.

The recent founding at Christiania, Norway, of the commercial association of the northern countries in Europe has greatly improved the chances for the realization of the plan for a custom house union of the three Scandinavian States. The protectionist tendencies which are manifested more among the big powers, cause the small states to be threatened in their economical independence. The projected commercial and custom house union among the three northern nations above mentioned will not be accomplished without long discussions and reciprocal concessions, for Sweden is a part of the protectionist system, and Denmark is to a great extent for free trade; as to Norway, she leans toward protection. But she would draw the first and largest profits of the establishment of a Scandinavian custom house union, for the tariff war between Norway and Sweden has caused sensible losses to the latter of these two countries.

That was a wise old clergyman who urged his brethren not to admit young men to the ministry unless they were evidently more broad-minded and enthusiastic in their faith than their elders. "We must allow," he said, "for the inevitable shrinkage." The same allowance is necessary in every life for the sure closing in of the real upon the ideals of youth, and the unavoidable narrowing of hope and aim that must come with middle age. The more idealism we start with, the more stoutly we defend it against the shocks it is certain to receive, the more joyous life will turn out to be as we go on living. The dreariness of the middle-aged view of life springs largely from the fact that its ideals are so shrunken as to be no longer a source of vitality, of renewal. As long as we believe in life, and in love, and in friendship, and in heroism, and in other ideal possibilities, life is worth living, and we are strong to take our part in it. Living for ideals is happy and courageous living. Living without them is "the dull gray life and apathetic end."

On the subject of Christian Union—the "getting together" of churches, the New York Christian Work and Evangelist says: "Whoever fails to perceive the movement of getting-togetherness on the part of the religious bodies of the day fails to discern one of the mightiest and most significant movements of the times. The force of this movement is simply tremendous. Nor does it depend upon the question whether it is expressed in a gathering of the Presbyterian clans, such as assembled in Liverpool the other day, or in the meeting of the General Assembly of the Presbyterian Church in Canada which was concluded a few days ago in St. John, New Brunswick, when organic union between the Congregationalists, Methodists and Presbyterians in Canada was one of the principal subjects dealt with." The reason for church union is thus happily given by the Herald and Presbyter: "the union of our great denominations, if it can be accomplished in accordance with the will of Christ, is to be sought for not, as some seem to think, to gratify an ambition for great things, but in order to more efficiency in God's service."