

## THE DOMINION PRESBYTERIAN.

and do-all of life. Some may have denied that any one who uses intoxicating drinks as a beverage in even the most microscopic quantities can be a Christian, and others taking a leaf from the book of their opponents may have substituted abuse for argument, and may have fancied that their statements were effective when they were simply loud. But it would be absurdly in opposition to fact to say that this has been even common, far less universal. The great mass of total abstainers have, on the contrary, been always ready to acknowledge that there were only too many high-minded and genuine Christians at whose feet they would have been willing to sit and learn very much about "all the words of this life," who in the matter in question did not follow along with them; and far more in sorrow than in anger, far more in the way of tribute to worth than of insult or depreciation, they have added that the example of such—simply because they were what they were—did far more to perpetuate the drinking customs of the country, through which such unutterable ruin was being caused, than did the reeling drunkard, the vulgar toper, or the callous saloon-keeper.

It is then a token for good when "moderate drinkers" (taking that phrase in its conventional, inoffensive sense) come forth to combat, according to their light, the giant evil of "Intemperance." If they can put down "treating," whether at bars or at public and private entertainments (for what is toast-drinking but "treating" of the most insidious and dangerous description, seeing its very essence lies in men challenging one another to drink when they are not thirsty, and making their refusal to do so a ground of offence only to be regarded a sign of want of culture and courtesy); if they can substitute coffee taverns for the present establishments known by that name, though why they should wish to do so seems on their principles not very logically evident; if they can induce all men to adopt their definition of "moderation" (though by the way we are not sure that we have ever seen an authoritative statement of what that definition is), and resolutely in all circumstances to adhere to it; if they can so revolutionize the drinking customs to society as to render it as "fashionable" NOT to trifle with the fascinations of the wine cup, as it is now the reverse; and to render a drunkard as rare as the Dodo, and "Sons of Belial clothed with infamy and wine," the mere traditions of a curious civilization that has for ever passed away; then none will more cordially rejoice, or be more unfeignedly thankful, than the great mass of total abstainers, and none in the meantime will be reader to co-operate as far as possible in the work, though without giving up, or even seeming to cast contempt upon, what they believe will always be found, as the days pass on, a more excellent way and a more effectual remedy. In the meanwhile let us hope that no time will be lost in vigorously carrying on the war against "treating," whether in its ordinary form or in that more subtle and more destructive one of toast drinking at public and private entertainments. Evidently there is in all this quite a field of work for all honest and earnest friends of Temperance.

### THE TRADE IN IMMORAL LITERATURE.

Few Christian people have any conception of the extent to which the distribution of immoral and suggestive literature is carried on in Canada. An officer of the Canadian Protective Bureau recently brought into the office of the Moral and Social Reform Department a number of samples of post cards and other literature, the like of which for vulgar indecency could not well be imagined. Some were cunningly suggestive, others brutally immoral to the lowest degree.

This trade is carried on by some news agents, tobacconists, barbers, or bartenders, and is to be found throughout Canada. The worst of the samples are printed across the line and smuggled in. They are sold secretly of course and are not offered openly to the general public, but to those who ask for them or who are known to the vender as likely to appreciate them. They are, moreover, distributed free by some commercial travellers and are not infrequently sent by young men to innocent young girls.

In a Northern Ontario town of 4,000 or 5,000 population, a tobacconist (father and son) were through the instrumentality of the Moral and Social Reform Department brought by officers of the law before the magistrate, convicted and fined \$25 and costs for selling some of the vilest of this literature.

Friends of pure morals should be on the lookout for this lowest of money-inspired villainies, and where found it should be mercilessly rooted out and the criminals punished. Thieves or thugs are angels by comparison with such wretches, and the law recognizes the heinousness of the crime. The maximum penalty is two years' imprisonment.

The Studio for May contains much that will interest lovers of "Fine and Applied Art." We shall only mention the leading features. The Paintings of Gaston La Touche are written about in an interesting way, and fifteen illustrations are given of his work. Frederic Lees describes for English readers the works of Emile Wazsters, the great Belgian portrait painter, accompanied by seven examples of his portraits; and A. Lys Baldry gives an appreciation of John Buxton Knight, who at the age of 18 exhibited his first picture at the Academy, and who long since established for himself an enviable reputation as "a British painter of British scenery." Of his work fifteen illustrations are given, three being reproductions in colors. In connection with the summer exhibition of the Royal Academy of Arts, we find eight illustrations; and "Studio Talk," as usual, is both interesting and instructive, giving a great deal of technical and popular information about artists and current art. The department of "Reviews and Notices" complete a capital number. London W. C., 44 Leicester Square.

Current Literature for May presents a large and varied table of contents. We merely mention those in the department of "Religion and Ethics." They are "New Aspects of the Theological War in Germany"; "Is Marriage a Sin?"; "Delitzsch's Plan for a Unification of the Three Great Mono-Theistic Religions"; "What the Moderists Believe"; "Making Children Good by Suggestion"; and "The Mysteries of Religious Healing Explained." The department of "Science and Discovery" is also full and interesting; and in "Recent Poetry"—verse of more than ordinary merit is given. \$3.00 per year; 25 cents per copy. The Current Literature Publishing Company, New York.

### MEETING OF F. M. COMMITTEE.

An important meeting of this committee was held in Toronto last week. Fourteen additional missionaries are immediately required of properly man the work in India, China and Corea. The feeling of the committee is that they can get the money if they have the men. The deficit of last year, amounting to \$13,000, is not entirely wiped out, yet the prospects are exceedingly bright.

The committee decided to cooperate in any plan that may be devised in pursuance of the proposal emanating from the Victoria Auxiliary of the London Missionary Society, Melbourne, Australia, which is being sent to all missionary societies with a view to forming a federation for the speedy evangelization of the world.

Chalmers Church, Toronto, has undertaken to support Rev. A. P. Ledingham, M.A., of Mhow, Central India.

Rev. Dr. R. P. MacKay, having just returned from the west, reported enthusiastically on the outlook in the Synods of Alberta and British Columbia.

The committee decided to take steps looking toward the establishment of closer relations between the General Assembly's Foreign Mission Committee and the Foreign Mission Committees of the Synods and Presbyteries. A forward policy in missionary education and organization occupied all the afternoon sederunt.

A very interesting report was received from the General Assembly of the Presbyterian Church in India, stating that negotiations were proceeding most hopefully looking toward union of all the churches of India in the near future. Information was received that the Young Women's Christian Association of Copenhagen has appointed a lady missionary to assist in the work among the Bhils of Central India.

The Foreign Mission Committee appointed Miss Ethel Glendinning, a member of St. John's Church, Toronto, as missionary to Central India. She will leave in the fall, going out in connection with the Women's Foreign Missionary Society.

The committee discussed at length the policy which is being formulated by the Anglican, Methodist and Presbyterian Churches, together with the Government of the Dominion, for more efficient administration of work among the Indians.

The Presbytery of Honan, North China, has nominated for Moderator of the General Assembly Rev. R. P. MacKay, D.D., Foreign Mission Secretary.

The resignation of Mrs. May Swartout of Dodger's Cove, Vancouver Island, owing to ill-health, was accepted.

Those in attendance were Revs. W. A. J. Martin, (Brantford Convener), D. R. Drummond (Hamilton), J. H. Turnbull (Ottawa), Dr. E. Scott (Montreal), Prof. Andrew Baird (Winnipeg), J. A. McKeen (Orono), Dr. J. Frazer Smith (Comber), Dr. J. B. Fraser (Annan), Dr. J. A. R. Dickson (Galt), J. R. McNeill (Lindsay), and from Toronto Dr. R. P. MacKay (Secretary), Principal MacLaren, Dr. D. McTavish, Dr. A. Gandier, J. McP. Scott, Mr. Hamilton Cassels, K.C., Dr. D. Bruce Macdonald and Rev. A. E. Armstrong.

Rev. Dr. R. H. Abraham of Davenport church who was very actively engaged in the relief of the distress in Shackleton town during the past winter has gone with Mrs. Abraham for a two or three weeks' vacation at Bala, Muskoka, to obtain a much-needed rest.