

# Dominion Presbyterian

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The N. Y. Christian Advocate adds this comment: "The difficulty in most cases is not the head that needs changing, but the heart."

"Happy is that minister who can truly say: 'My church is not my field; it is my force. I am not required to confine my energies to it; I have the joy to work through it.'"

The Pope is much disturbed by the Roman Council's vote abolishing religious teaching in the municipal schools, and in deploring it he gave vent to the following: "Some men's heads need changing. When a bell is cracked we recast it, making it sound properly again. It is a pity some men's heads cannot be treated in the same manner."

The Oklahoma Sunday School Worker prays thus: "From all these, good Lord, deliver us: 1. The Superintendent who never lays any plans. 2. The organist who never starts for the organ until the first hymn is announced. 3. The secretary who comes to the class and distributes papers during the lesson. 4. The teacher who insults her class by telling them she has not studied her lesson."

Said Rev. S. Herridge, in a recent sermon: It may seem, perhaps, an uninteresting programme that women should tarry by the hearth-stone, while her brothers go forth to all kinds of adventure in the broad field of the world. But, O how much it means! Man may bear the brunt of the fighting but it is women who gird on their armour and make them strong amid the din of battle.

A summing up of the results of the last two years and the effect of three-fifths upon the progress of the Local Option movement show the results to have been as follows:

184 contests.

39 liquor majorities.

145 Local Option majorities.

Of the 145 places polling a majority 73 failed to reach the three-fifths requirement, and in 72 the measure was carried. If we consider the question by the number of licenses involved the figures would stand as follows for the two years: The liquor interests, by polling a majority against Local Option, saved 103 licenses from being cut off. The Legislature, by enacting the three-fifths requirement prevented 242 licenses from being cut off. Notwithstanding all handicaps the temperance people succeeded in closing 165 bar-rooms. On the whole the outlook is encouraging.

According to reports at the International Sabbath-school Convention, the Sabbath-school enrollment of North America is today 21,500,000 scholars and teachers. Since 1905 fourteen new Sabbath-schools a day is the net gain. This makes a total of 15,000 schools gained from 1905 to 1908. The Protestant Church has received, through conversions and additions from the Sabbath-school, 905, 028 during the past triennium. The Cradle Roll enrollment since 1905 has grown to 440,000, a gain of more than 100 per cent. in three years. The Home Department of Sabbath-school lesson study has gained 40 per cent. in enrollment since 1905. Over half a million are now enrolled. The total of Sabbath-school scholars is one million larger than it was three years ago in North America alone. No less than eighty thousand teachers and scholars are now taking the teachers' training course.

There are some plants as there are many vices which flourish best in the shadows. Sunlight is a cure for various diseases. Our religion loves sunshine, and the Christian who carries himself and his tasks out into the smiles of heaven has made larger success a possibility. A sour face and scold speech ought to be ranked among the offences calling for church discipline. A rotting apple ruins a whole barrel. A little leaven leavens the whole lump. We propose that the next society formed inside the church be The Sunshine Club. Its mission will be to keep things sweet.

Many try to make wrong right, by finding a new way of doing it. On a recent Sunday some boys were playing a game of "catch." The mother of one of them, passing, said, "Willie, I do not want you to play ball on Sunday." "But, Mother," was the reply, "it is not ball. It's a potato." And the mother went home evidently satisfied that her boy was not playing ball on Sunday. Her convictions were only word-deep. In some schools and colleges are to be found those who say they see no harm in "cribbing" at examinations; whereas if they called it by its proper name of stealing, they would not dare try to justify such conduct. We should have convictions that are based, not on phrases or things, but upon unchanging principles.

In a letter to the Congregationalist Professor Harlan P. Beach, of Yale University, who has been travelling through the Orient, says: "When it comes to easiness for Christian learning, Koreans again appear in the van, eclipsing apparently the Christians of Uganda. One constantly hears of conferences, normal institutes, inquirers' classes, etc., which would drive American pastors distracted. Yet the people are hungry for them all, and it is the only way in which the small force can begin to overtake their work. If you ask the missionaries how they keep out of the grave or insane asylum with all this pressure, they will give you replies of which this is a specimen: 'We don't keep out of either, as the death rate and invalid list is exceedingly serious. Yet remember that we do not have to look up the work, as you do in America; we do not have to get in the shafts and pull along a lazy membership, but they pull and inspire us; success is a perpetual tonic; and God is manifestly with us and we know that he is in us also.'"

Religious liberty continues to be denied Russian citizens. Father Petroff, lately professor of theology in the Polytechnic Institute, but for a year shut up in a monastery to do penance for his utterances, was lately released, but he was not cured of his radicalism as the government hoped. He celebrated his return to the world by publishing a "Profession of Faith," for which the government promptly "unfrooked" him. His latest defiance has not found a publisher in Russia as yet, but appearing in England it will be speedily sown broadcast throughout the country for which it is written. He charges that the Church of Russia not only fails to preach the gospel but promotes a practical paganism in suppressing the voice of the people and furthering, through thick and thin, the fortunes of a corrupt court and cruel bureaucracy. But despite all the suffering and tyranny of the present Father Petroff says: "I believe with all my heart that Christ's truth will overmaster everything, and that both the Russian nation and the Russian Church will become free and establish in their fatherland the kingdom of God."

Rev. Professor Kilpatrick, making a strong plea for a higher standard of citizenship in a recent sermon, said: "Every citizen of this country, of this Dominion, has an eye to values. We are all thinking of that which catches the eye, the greed of gain, an intoxication for money which has possessed whole communities; money, to be made, honestly if you can, but made anyway. The result has been reaped in the widespread spirit of gambling. Every day we open the newspapers we are shocked by stories of graft and corruption. And we know that these are not sporadic; they are systematic, widespread they predict commercial ruin, for the country that tolerates such things is destined for inevitable destruction. . . . There are many asking for very drastic reforms. And I do not know that the respectable middle class has realized how the proletariat is making demands which will grow in volume as the years go on. Indeed, we may be standing on the eve of a social revolution—on the eve of the reconstruction of our social fabric. But, suppose you could get the best legislation—the most powerful executive—an entirely new and perfectly adapted social scheme, these things are not enough. More must be done if there is to be a permanent cure of the social evils we deplore. The national conscience must be awakened and the nation must be led to repentance. Greed must be replaced by the spirit of fraternity. This whole people must be led to fear God and to seek His honor and glory only. It is only a reform that is inward and spiritual that can effect in the body politic a real change or a permanent cure."

In the course of an address at a meeting in Hanyang, China, a veteran London missionary said: "In former years a walk up the three miles of the Yangtze River front to the east of Hanyang meant three miles of curses. It was 'foreign devil' all the way. Today in coming to this meeting I did not hear a single curse, but a little girl came up to me, and smiled in my face and said, 'Jesus, Jesus.' I felt glad in my spirit at the change. May it be a happy omen for the future." This incident illustrates the great changes that have taken place in the attitude of the people toward Christian teaching. Along with the readiness of the people to hear the message in China there has been a providential development in the railway systems which have been constructed and are being rapidly extended throughout the empire. A traveler, in planning a tour of China in 1908, can estimate a saving of many weeks' time over what would have been possible even two years ago. If he wishes to journey from Peking to Hankow he can do so in a train de luxe; he will find a weekly train with sleeping and dining car comforts, in which he can make the journey in thirty-six hours. This is only one of a number of railway lines over which the ambassadors of Jesus Christ may find ready access to their own and other fields. Again and again we should ask ourselves "shall the natural development of China, especially in her railway systems, be more rapid than the extension of the Kingdom of Jesus Christ? Shall we not by prompt and generous giving see to it that as rapidly as commerce opens the way the Ambassador of Christ shall go with his message to the people made accessible by these highways of speedy communication."