

# Dominion Presbyterian

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## Note and Comment.

During the nine months of the present Russo-Japanese war fully 200,000 soldiers have been either killed or wounded in battle. This is a terrible record for the 20th century of the Christian era.

There are 15,000 Japanese in San Francisco. All the children attend the public schools, side by side with the white. As the schools will not hold all the white children that seek admission a movement is on foot, for that and other reasons, to provide a separate school for the Japs. The Japs object to being put on the same plane as the Chinese.

Speaking of the recent Canadian general elections the Canadian Baptist considers it as "satisfactory" that, leaving out the Province of Quebec, the successful party still has a majority. This shuts out the idea of "Quebec domination" which many in the past have looked upon as becoming an ominous condition in connection with our national life. The wraith of "Quebec domination" would seem to be pretty effectually laid.

That such a tragic episode as the attack of the Russian fleet upon British fishermen in the North Sea, should by consent of both powers be referred to the arbitration of the Hague tribunal, is something to be profoundly thankful for. Twenty years ago such a solution of so grave a difficulty would hardly have been thought of—certainly not by Russia. The world moves.

Canon Horsley told a sad story in the course of the temperance debate at the Anglican Church Congress. An artisan whom he knew had been obliged in four weeks to pay no fewer than five fines for his intemperate wife, but on finding that he was 2½d short of the last, or latest fine, the inspector said—"Oh, never mind, as you are a regular customer. She'll be in again to-morrow." This illustrates some of the miseries flowing from the drink traffic in the mother country.

"Sir," said Dr. Johnson, "I do not call a gamester a dishonest man; but I call him an unsocial man, an unprofitable man. Gaming is a mode of transferring property without producing any intermediate good." So Boswell records the sturdy Doctor's opinion of a form of amusement which is as fascinating to some people as it is repugnant to others. Gambling is not only a vicious sport in itself, but it is rendered all the more dangerous because of its so general association with the strong drink traffic. The two evils generally go hand in hand.

Two graduates of Halifax, N.S., Medical College—Dr. Blanche Munro of Halifax and Dr. Minna McKenzie of Picton, have left their home land, via New York for service in India. Dr. Munro is to enter the "Mary Akerman Hoyt" hospital in Jhansi, a city of 60,000 population and Dr. McKenzie is to be Medical head of an orphanage in Cawnpore. They go out under the

auspices of the American Woman's Missionary Union, an undenominational society which has its headquarters in New York. Doctor Blanche Munro is a daughter of the Rev. J. A. Munro, Antigonish, and granddaughter of the Rev. H. B. Mackay of Halifax.

Rev. R. J. Campbell, the great Dr. Parker's successor in the London City Temple, recently made some severe strictures on the habits of British working-men. Having been challenged to repeat these charges before a company of workers he accepted the challenge. He met them face to face, and read over clause by clause the most severe censures in his published articles. Although there was some little heckling and interruption, he and they appear to have parted good friends. As the Belfast Witness says: "An Englishman dearly loves pluck, whether in a parson or any other man. The general impression is that the worst things Mr. Campbell said of the British working-men are true, not of all, but of a sadly large number."

It is generally known that His Majesty, the German Emperor, is passionately fond of yachting. At Berlin there is a first-class yacht club of very exclusive membership. Some racing was arranged for Sunday morning, and the committee sent the Emperor an invitation to be present. The Emperor replied that "as it was to take place during the hours of Divine service, he must decline being present, as he never allowed anything to interfere with his church attendance." The committee again petitioned him, saying they would only too gladly change the hour if he would be present. Again the Emperor refused, stating that "racing of any kind on Sunday was quite against his principles." And the Berlin Yacht Club had the races, but without the Emperor. On board the Hohenzollern the Emperor is particular that no unnecessary work be done on Sunday.

Here is a remarkable showing: The Yoruba people (in Africa) received church Missionary Society missionaries at Abeokuta in 1846. They were then pagan, used human sacrifices in worship, and sometimes practised cannibalism. In 1904 the whole charge of the Anglican church work at Abeokuta, both educational and evangelistic is in the hands of both native pastors and teachers raised up from the old pagan stock within fifty years, and the paramount chief of Abeokuta calls at the C. M. S. missionary house in London, to express warmly his sense of the benefits his people have received from the society. And yet there are people who profess to believe that foreign missions have been a failure! Don't they know better?

The effort to produce a cotton crop sufficient for the English mills, and outside of the reach of United States manipulators of the cotton market, is being carried on with a good deal of energy and with prospects of ultimate success by the British Cotton Mills Association. The districts within the British Empire where cotton can be profitably

raised are very numerous indeed, and a campaign of education is being systematically carried on in many of these places. Cotton is being, or can be, successfully grown in Malta and Cyprus, Ceylon, the straits settlements, North Borneo, West Indies, British Guiana, Honduras, Fiji, Australia, Egypt and the Soudan, parts of the Transvaal, Natal and Cape Colony, Rhodesia and British Central Africa. On the West coast it is cultivated in Lagos, Sierra Leone, in Gambia, on the Gold Coast, in Northern and Southern Nigeria, also in Mauritius and the Seychelles and in St Helena. An enumeration of this kind gives on an enlarged view of the industrial possibilities of the British Empire.

What can be accomplished in Christianizing Indians is indicated by the following paragraph which we find in the Southwestern Presbyterian: "There is no such thing as a vacant Indian church. They meet always on Sabbath whether a minister is present or not. Every Indian Elder will pray in public or conduct a religious worship. A full blood Choctaw preached as fine a Gospel sermon in English as the secretary has heard in many a year, and then immediately preached the same sermon in Choctaw. It was logical, eloquent and abounding in such striking expressions as these: If any man sin, we have an advocate with the Father. Jesus Christ is a fine lawyer; he has never lost a case. One of the most solemn scenes was the ordination of Licentiate Silas Bacon, a full blood Choctaw. Kneeling on the bare ground, under a large brush arbor, where all the services are held, the entire Presbytery laid their hands on him in a simple ceremony but little changed since Paul and the Presbytery of Lystra(?) laid hands on Timothy. Silas Bacon is as fine a character as this country every produced."

A Presbyterian Pastor "down on the shores of the Sounding Sea", Sends the following paragraph—a thoughtfully suggestive one—to the Halifax Presbyterian Witness: "Not long ago one of our ministers, after fulfilling his appointment on a Sunday evening, inquired of a young man helping him to tackle his horse as to his health. He replied, Sunday is one of the most unenjoyable days of the week. It is a day that I feel drowsy and unfit for anything. He was asked why he felt so? Sunday meals, he asserted, did not seem favorable to piety, and prevent a good many from giving due heed to sermons. Does not the experience of that young man correspond with the feelings of not a few? On the Lord's Day we are not engaged in active employment and rich food is not easily digested. Why not instead of richly cooked meals on this day have plain substantial food placed on our tables, doing as much of the cooking as possible on Saturday? Then servants need not be kept at home and members of the household will be in a better state physically to engage in the exercises of God's House. Sunday walks and visiting are often indulged in because of the full meal of strong food eaten necessitating out door exercises. A reform here is needed in not a few households. Let plainer food and less elaborate meals be prepared on Sabbath and good will result."