

Dominion Presbyterian

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Note and Comment.

The Ram's Horn gives the number of conversions reported by all the missionary societies working in the foreign field as over 96,360. This is a marvelous showing. And yet there are those who say that foreign missions do not make any impression on the heathen world.

Natives in Uganda become Mohammedans simply because they say they cannot endure having only one wife. Mohammedans, they say can have four. The prophet Mohammed was shrewd when he made this provision, saying that God will to make religion easy for Mohammedans. The cry of the world is for an easy religion.

A copy of the New Testament was recently found upon the dead body of a Japanese soldier before Port Arthur. The agents of the Bible Society have preserved this book as a precious relic, and as a token of the new Japan. This brings to mind that about 200,000 Bibles were distributed in Japan last year, about seven-eighths of which were disposed of by sale.

The passing of the bull-fight in Spain by vote of the Spanish authorities is one of the most significant events of recent years. The bull fight was a relic of barbarism. It was crystalized in Spanish life. To think that Spain has ordered its abandonment is both cause of wonder and gratitude. 'The world do move.'—Certum est.

It is now announced that every African tribe from the mouth of the Congo to Stanley Falls, a thousand miles in the interior, has the Bible in its own language. About 9,000 converts are gathered in the various native churches, Christian schools are planted in hundreds of villages and native seminaries for the training of Christian workers are established.

The United Presbyterian, speaking of the support that should be given to the schemes of the church, "insists" that "It is the duty of every congregation to support every part of our general work in the proportion defined by the appropriations of the General Assembly, and that without reference to the so-called quota. This done, every part of the work will share in the prosperity that comes with our love for God's work." Don't we need some of this insistence among Canadian Presbyterians?

A rather remarkable report comes from China, says the Lutheran Observer, to the effect that Mrs. Conger, the wife of the American Minister, has converted the Dowager Empress to the Christian Science faith. It is well known that Mrs. Conger is a Christian Scientist, and that she is in high favor with the Imperial Court. It is noticeable, too, that since the Boxer uprising and the return of the Empress to the Forbidden City that wonderful woman—for wonderful she surely is—has ceased to be the intense reactionary which she was before.

What the Southwestern Presbyterian calls a most remarkable incident" in politics occurred recently in New York State. The Democratic convention of that state nominated Hon. William E. Werner for the Associate Judgeship of the Court of Appeals. Judge Werner is a Republican. His nomination by a Democratic Convention to secure non-partisanship in the judiciary, and for that reason he is to be most highly commended.

Here is a pointer for the officers and members of every Presbyterian church in Canada. King Edward the seventh has ordered that the Bible belonging to the late General Gordon be placed in the Royal Library at the castle at Windsor. There it will be in company with General Nelson's letter announcing the victory at Copenhagen, a fac-simile of the Duke of Marlborough's letter announcing the victory at Blenheim, and many other famous souvenirs.

The New Voice, of Chicago, recently entered on its twentieth anniversary. And The Wine and Spirit Gazette, in a letter to The Voice commemorative of that event, frankly says: "Unfortunately it cannot be denied that the sale of liquor is prohibited by law now over a greater portion of the area of the United States than at any previous time since the Maine law went into effect on June 2, 1857." Two things will be noted in the above testimony—first, that prohibition is spreading; and second, that prohibition is prohibiting.

This is the trenchant fashion in which the Philadelphia Westminister put the question of Sabbath observance: "The Sabbath is here: here to be kept: it is widely broken: in continued breaking lies surely national demoralization: it rests on law: law at first absolute because of the age in which it was applied: law then modified to a principle to suit every age. Remember, the principle of the Sabbath is eternal law and will never change. The prayer to make in this hour is, "God, increase the Sabbath keepers of the nation: for a holy Sabbath will make a holy nation."

"Los von Rom," means Away (or free) from Rome is the cry that has been raised in Australia by those who wished to free themselves from the domination of the Papacy. For over a hundred years in the Austrian portion of the Empire, Protestantism has been weak and hopeless, kept in existence by help from Germany, and displaced by the population at large. Now Protestantism is the burning question of the hour, discussed everywhere men meet. Over seventy places of worship have been erected during the last five years. Ninety additional ministers are at work. Over 45,000 Roman Catholics have seceded from their Church, of whom 34,000 at least have joined the Protestant Churches, the remainder going over to the Old Catholic Church. Many thousand besides are in regular attendance on Protestant service, but, through fear of boycotting and other difficulties, they have not registered themselves as Protestants.

Speaking on "Christian Activity among Church Members," the Christian Observer says: "In an ideal Presbyterian church there ought to be so much work going on that the ministers and elders have all they can do, in originating, inspiring and directing the abundant labor of the people. If the officers of the church, like the heads of business concerns, were more free from the actual doing of the work to keep an eye over the whole field, so as to be well acquainted with its different departments, and be ready to find the right place for every man and woman and boy and girl to do that for which they are best fitted, or that work which they most need for their own growth in grace and development of Christian character,—if the officers of the church were thus free to survey the whole field, to discover its opportunities, to train and use the energies of their people, might there not be a much better disposition of their forces?"

A marvel of the Eastern world, whose importance cannot be overrated, is the awakening now in progress in China. The empire is shaking itself free from the sleep of ages; dissatisfaction with present conditions grows; desire for Western learning is becoming a craze among the educated. Meantime Japanese teachers are being called to take charge of Chinese schools from Peking to the Tibetan frontier. The door is wide open for an increase of Christian educational enterprises. And just on this point the Christian Work Evangelist suggestively remarks: "It will not, however, always remain open. If the Christian church does not seize the present great opportunity in China, and Buddha, instead of Christ, becomes the ideal which dominates the new thought of China, we shall have to make note sadly once more of the fact that opportunity does not await for laggards."

The Rev. William Ferguson, the Indian missionary of the church of Scotland, who recently passed away in his 83rd year, had a very picturesque career. After being a missionary in Bombay early in the fifties, he resigned on account of his wife's health. Afterwards he was an army chaplain, and served in the Crimea and in the Indian Mutiny. In 1863 he resigned his chaplaincy, and resumed the work which lay nearest to his heart, the work of foreign missionary. Away in the Himalayas was Chamba, untouched by the Gospel. Mr. Ferguson determined to go, and went at his own risk. He had his own methods. In gown and bands he visited among the people.—Jonah and Nineveh were his pattern. Within a year there were forty converts, and the cause never looked back. In 1873 Mr. Ferguson was forced by failing health to leave India, and handed the valuable mission property over to the Church of Scotland. In 1878 he became chaplain in Cyprus, and when that station was closed in 1899 he was sent back to Chamba at his own request. There his lealhearted missionary died, and obtained fulfilment of his ardent and oft-expressed wish, "to lay his bones in Chamba."