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Note and Comment.

The Berlin correspondent of the London Standard says that during the past twelve months the inspectors at Berlin have passed at the slaughter-house three thousand dogs as fit for human food.

A man in Tsin-in, Che-kiang, China, recently reached his fiftieth birthday. The occasion calls for idolatrous festivities. But the man was a Christian, and after some study of his duty in the emergency he contributed to Church building the money which the pagan festivity would have cost. That man's conversion has reached every fiber of his being.

In prohibition Kansas the annual consumption of liquors per capita is less than two gallons, as against nineteen in the United States as a whole. Forty counties in the State of Kansas do not have a pauper. The jails in thirty-seven Kansas counties are without a single inmate. Prohibition in Kansas prohibits more than 95 per cent.

The Transvaal colony in South Africa is rich not only in gold, but also in other metals which received no attention during the Boer regime. The first step in the exploitation course has just been taken by erecting a furnace for smelting iron ore near Pretoria. Large deposits of this metal and of coal and limestone abound there in close proximity. It is contemplated to start a rolling mill and other iron works in the same region.

A curious statement, says the Church Standard, has been publicly made by an eminent German that within the past few weeks England and Germany have come very close to the point of war. Germany always fishes in troubled waters, and just now she is posing as the only friend that Russia can count on—always, of course, for a consideration. But what is the consideration? Is it, perhaps, a free hand in Holland? Or does it mean a new "deal" in China? The truth will doubtless leak out by and by.

Miss Hughes, in the biography of her father, Rev. Hugh, Price Hughes, gives this characteristic picture of him. Frequently he used to exclaim, she says, "Oh, why is not God in more of a hurry! I want these things to happen, peace and justice to be established, and the voice of complaining to be heard no longer in our streets. I cannot help wishing God were in more of a hurry. I am so full of impatience for the days that are coming." But later on in his life, she says, "There stole over him the greatest acquiescence. Straining, looking upward, throbbing, he ever was, but with a difference." For a man of his intense nature the lesson of patience is the hardest to learn.

Baron Maejima, an ex-cabinet officer of Japan says of Christianity: "No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence, we shall fall short of success. I do not hesitate to say that we must rely upon religion for our highest welfare. And when I look about me and see upon what religion we may best rely, I am convinced that the religion of Christ is the one most full of strength and promise for the nation." It would be well if the rulers and Christian people of such countries as Great Britain, Canada and the United States could recognize and act upon the great principle (or truth) so tersely stated by the Japanese Baron, if they would be wholesome examples to non-Christian Orientals.

When Bishop Brent, of the United States, was appointed an Episcopal Bishop in the Philippines, the Presbyterian Standard noted the tenor of his farewell address, in which he spoke of his intended affiliations with the Catholics rather than the exclusion of his fellow-Protestants who were working in the islands. But Bishop Brent has been cured. He writes that Roman Catholicism is guilty of encouraging "superstitious folly" among the natives, and says that "no one but a blind partisan, afraid to

recognize and face painful facts, seriously denies any longer the grave moral laxity that has grown up and still lives under the shadow of the Church and parsonage in the Philippines." Bishop Brent talks as if he were a Presbyterian, of Puritan proclivities and Calvinistic courage.

Mr. J. J. Kelso, superintendent of Neglected and Dependent Children in Ontario, has a good word to say for the Old Country waif. Mr. Kelso's whole time is taken up with looking after this class of children and he knows whereof he speaks. There is a false impression abroad, he says, regarding these children. They are mostly all carefully reared and trained for years before they are sent out here. During the past few years he has personally inspected two or three hundred of them immediately after their arrival in Ontario and has found them to be children of whom any country might well be proud. It is said that the demand for these children is simply astonishing, there being at least five applicants for every child that is placed out.

The Commissioners in Lunacy in England have issued their annual report, in which it is pointed out that while since 1850 the population has not by any means doubled, yet the number of certified insane has trebled, having risen from 1.8 per cent., of the population then, to 3.6 of the present population. The causes are given where possible, and as might have been expected the drink curse is mainly responsible. It is commonly thought that religious mania is very frequent, but this forms only 1.8 of the total number of cases. Domestic worries on the part of women, and business troubles on the part of men, are prolific causes of insanity. The evidence tends to show that this dread disease is largely the part of vice or of undue anxiety as regards the future.

When the Uganda Cathedral was consecrated a few months ago, on the shores of Lake Nyanza, Africa, among people who massacred early missionaries, a congregation of 3,500 natives was present. There was a deficit remaining on the construction fund and it was met by gifts of currie shells, bullocks, cows, goats, fowls and eggs. The situation in Uganda is thus summarized by one writer: "A few years ago human sacrifices were being offered where churches now stand, tribal wars for no object but women and slaves were of frequent occurrence where they are unknown, slavery was universal, where now it does not exist, polygamy has been abolished among ten thousands of people, the language of the people has been reduced to writing and a nation taught to read. There are about a hundred thousand Christians in Uganda. Not one cent of foreign money has been spent to build any of their places of worship, school buildings or to support pastors or teachers." Who was it that sneeringly asked the question, "Do Missions Pay?" They do, not only morally, spiritually, and socially, but also materially—in dollars and cents.

An American paper, the Louisville Christian Observer, draws attention to this remarkable feature of the situation growing out of the war between Japan and Russia—"that while virtually a pagan nation and a nominally Christian nation are at war, the sympathy of the most of the Christian world is with the virtually pagan power. This may arise largely from the fact that Russia, by treaty ten years ago, promised to retire from Manchuria. Instead of keeping this promise, she began to fortify places with a view to stay there. When the time to retire came she showed no signs of removing. This open breach of faith alienated all the nations, who believe in national truth and integrity, from Russia. It almost seems as if the movements of Providence are rebuking this breach of faith." Nations as well as individuals cannot too soon learn to appreciate the importance of national good faith and integrity. Under all circumstances honesty is the best and safest policy.

Hall Caine, writing to the Daily Chronicle, London, Eng., declares "that the pulpit appears to pay too little attention to guilt and its consequences and too much attention to penitence

and forgiveness." The Canadian Baptist says the great novelist is probably right; and though his words were written with special reference to the old country it is to be feared that the fulness. That paper adds: "Account for it as same might be said of Canada with equal truth—we may, there has for a number of years been a toning down of the utterances of the pulpit regarding the sinfulness of sin and the terrible effects that must surely follow in this world and the next from life and deeds out of harmony with God's character and revelation. To us it seems impossible for men and women to be seized of penitence that is of much value to be assured of forgiveness that promises much joy without first having a just comprehension of the guilt of sin and its punishment." And yet it should not be forgotten that God yearns to win sinners to himself by love rather than by the terrors of the law. Neither should it be forgotten that the language used by the loving Saviour in depicting the awful consequences of sin and a sinful life, is exceedingly stern and solemn.

It is hardly necessary to say that the divorce business is a clamant moral and social evil in the United States. There has been an enormous increase in the number of divorces since the civil war. As the Christian Observer points out, before the civil war the number of divorces was very small. In some of the States there was no provision for divorce. In others it could be obtained only by application to the Legislature. But lax laws have been enacted, and this evil has been fostered until now there are probably twenty or thirty thousand divorces granted every year; that many families destroyed; that many homes ruined, under the forms of law every year, in that country. The paper quoted compares this wretched condition of affairs with that prevailing in Canada, in the following terms: "During the thirty-two years from 1860 to 1901 less than three hundred divorces were granted in the Dominion of Canada. During the same period, nearly seven hundred thousand divorces were granted in the United States. The population of the United States is about fifteen times as great as that of Canada, but the number of divorces has been not fifteen times as large, nor a hundred times as large, but more than two thousand times as large in the United States as in Canada! Two thousand times as many families have been destroyed by this evil, two thousand times as many children deprived of the comforts and blessings of a home, in our country as in the sister nation to the North." An agitation has been several times started in Canada, calling for the enactment of a national divorce law, which would take the responsibility of dealing with divorces out of the hands of the Senate. Public opinion has not responded to such agitation, and it is perhaps just as well for us to let well enough alone. The Senate may not be an ideal divorce court, but we do not want to give encouragement to legislation calculated to bring about such conditions as prevail in the United States.

MISSIONARY WANTED FOR WHITE HORSE.

Rev. Dr. Warden writes: The Rev. J. J. Wright, who has rendered the Church such splendid service in White Horse, Yukon, during the past few years finds it necessary to remain in Ontario meantime, and we are on the outlook for a suitable person as his successor at White Horse. This is an important field and our interests will suffer greatly unless we can immediately obtain the services of a suitable missionary. We have been endeavoring to secure one for the last few weeks but without success. Are there not some of our theological students, who graduate this spring, prepared to offer their services for this field. The present temporary supply leaves White Horse on the 20th of February and it is extremely desirable that our congregation should not remain without supply. There are rooms for the missionary connected with the church building. The salary for a single missionary is \$1,500 per annum and for a married missionary, \$1,000 per annum. While a single missionary is preferred, arrangements can be made for a married missionary without family. It is hoped that someone will volunteer for this field without delay.