

# Dominion Presbyterian

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## Note and Comment.

A street car service has been established between Westville and Trenton in Picton county, N. S., a distance of about five miles. The company proposes to run the cars on Sunday and the question has become a very live one indeed.

Miss Charlotte E. Haws, of Pittsburg, Pa. a former missionary of the Presbyterian Board of Foreign Missions, who was driven out of Wei Hsien, by the Boxers, escaped with her life only, losing everything she had in the world, will start on her return to China in October. She expects to sail from Tacoma on October 28.

In a recent number of the Chicago Record-Herald is a letter from Japan in which the writer makes some contrasts between that country and the United States, and to the disadvantage of the latter. Thus Japan has had an average of only 600 murders a year for the last ten years for a population of 45,000,000, while there have been about 8,000 annually in our country. There are about as many murders in Chicago each year as in Japan.

The fact is noted that there is a serious depression in the New England States, notably in the cotton industries. Other industries also feel the pressure of this more or less severely. A prominent leader speaking the other day declared that there had been no darker day for commerce and manufacturing industry since the war of 1812. Extreme protection does not seem to be able to ward off depression any more than free trade does. The free trade country, however, recovers most quickly from the effects of a trade depression.

"A nation in a day," is almost being repeated in the case of Korea. The native church is growing at a rate exceeding the power of the increasing staff of missionaries to shepherd it. Only twenty years ago was the present missionary movement begun in what was then "the hermit nation," yet today there are great Christian churches firmly established among the Koreans, and the gospel teaching has permeated the entire nation as leaven. One of the largest midweek prayer meetings in the world, assembling a congregation of thirteen hundred persons, is to be found at Ping Yang.

Great Salt Lake in sixteen years has lowered eleven and one-half feet, and in the last three years, three feet. Its greatest depth now is only forty feet, and at its present rate of fall it is due to disappear in forty years. It is said to be caused by evaporation, or use of its water for irrigation, or by a subterranean outlet. The Philadelphia Westminster says: "We wish this was a prophesy of the decline of Mormonism. We wish there were kindred methods to follow in reducing the Mormon question to the vanishing point. But you can not reduce the Mormon by evaporation, he is too dense and dense."

A man in a Boston inquiry meeting said, "I cannot become a Christian, because I sell second-class goods with first-class labels."

And he was right. The poor fellow had sold his immortal soul at a paltry price, but he was wise enough not to try and hide the transaction from God. A man once said to Mr. Moody, "If I become a Christian it will bankrupt my business. I am a soap manufacturer, and every good thing I say about my soap is true; but there is one thing I do not say; it rots the clothes. If I should tell all the truth about it, nobody would buy it." Let us hope that he did not persist in bartering his soul for soap; but he had the true conception of honesty, which demands that we shall not act a lie by refusing to tell the whole truth.

It is a strange thing says the Canadian Churchman, to read how, especially in London, Sunday is ceasing to be observed in England. We read of ceaseless processions of motors, cycles, trains, busses and other means of conveyance, and of all sorts of Sunday gaiety. While this is the change in the British Islands, on the Continent there is a persistent attempt to improve Sunday observance. Spain has passed a law forbidding bull fights on Sunday, and endeavoring in every way to improve its observance. The Lord's Day Observance Society and the Colonial and Continental Church Society have tried to impress English people traveling on the Continent with the grave responsibility resting on them in regard to the way they spend the day.

The Actors' Church Alliance, comprising in its membership 3,374 persons, has put itself squarely against all Sunday performances, and but for the thoughtlessness or eagerness for amusement on the part of pleasure seeking people and the greed for gain of managers would stop the entire business. An officer of the association says: "The most pathetic as well as the most reasonable appeal that is made to-day comes from the dramatic fraternity to all thoughtful people to relieve them of this burden of Sunday work." And yet while actors, barbers, railway employees, and many other workers, are pleading for a closed and restful Sunday, The Southwestern Presbyterian says: "Some Christians are for throwing open the day, running Sunday trains, publishing Sunday papers, making Sunday excursions, and the like."

This is what the *Canadian Baptist* says about the need of reform in election methods and the duty of Christian voters: "What we need at the present time is that Christian voters should go into the political field, take the work of organization and election campaigning out of the hands of the heeler and the hanger-on, and introduce new methods that shall be pure in their ideals and effective in squelching all those procedures of a shady character that are bringing success to the baser elements and disrepute to our beloved country. It is time for a change in this regard, and the change can be brought about by the exertion of those in the churches of the land who see the corruption and who are willing to engage more actively in political warfare in order to have it put down." That is all right. If the solid Christian men of Canada, who are to be

found in both political parties, will resolutely take their stand for political truth and righteousness, they can force the "heelers and hangers-on" into the back seats, and give this country clean politics.

The following note on temperance work in South Africa we find in an Irish paper: "One of the scandals of South Africa is probably about to be partially remedied by the passing of a Bill for taxing the manufacture of intoxicants in the Cape Colony. Hitherto Cape winegrowers have been free to manufacture brandy free, and to sell it without any duty. The Cape Government proposes to put a tax on the manufacture of 'Cape smoke,' a cheap and perilous form of intoxicant; and in spite of the opposition of the Dutch farmers the Bill is likely to get through the Parliament. There is also a promise to prohibit the sale of alcohol to aboriginal natives, and to pass a Truck Act to end the practice of paying workmen in liquor, which would put an end to two fruitful causes of drunkenness. If the Government persevere, they will deserve well of their country, however unpopular for a time the legislation may be." Such legislation is in the right direction, especially that which proposes to forbid the sale of alcohol to the aboriginal natives.

The trouble on the Congo, caused by the hostile attitude of the officials towards the Protestant missionaries, continues. The missionaries are forbidden to buy food from the natives direct, and are compelled to purchase their supplies from the Rubber Company, which gets the food by enforced taxation on the natives. Hence the missionaries are made to appear accomplices in the system of forced requisitions. It seems to be the fixed policy of the concessionaire company to drive natives away from the mission stations on the river, rubber trees being planted on the sites of the villages. Natives are forbidden to attend the mission schools. M. Van Calcken, at Baringa, sent sentries into the towns to forbid attendance at either the schools or services, and a congregation of 200 to 300 entirely disappeared. The same official is charged with having struck a native employee of the mission, and using abusive and obscene expressions. He asked, "What are the English?" The hatred of the officials is owing, of course, to the fact that their atrocities were exposed by the missionaries.

There has gone forth an ultimatum from the Fifth Avenue Presbyterian Church and from property owners in the immediate vicinity of John Jacob Astor's new eighteen-story St. Regis hotel, at the southeast corner of Fifty-first Street and Fifth Avenue, New York, that this three million dollar investment must lie idle unless Mr. Astor consents to run a "dry" hostelry. The property owners and the Presbyterian Church say that they will not consent to a license. They hold the whip hand at present, for the law says that no licence shall be granted to traffic in liquor "in any building, yard, booth or other place which shall be upon the same street or avenue and within two hundred feet of a building exclusively occupied as a church or a school-house."