

Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA

Single Copies 5 Cents

NOTE AND COMMENT

The prize for English oratory at Yale University has been won for the first time by a Chinaman, Yun-Hsiang, of Shanghai.

There were but eleven congregations of United Presbyterians in Philadelphia twenty-five years ago; there are now twenty-one.

The memorial to Phillips Brooks erected by the citizens of Boston was presented and unveiled with appropriate ceremonies last week in Copley Square. The memorial stands near Trinity church, of which Dr. Brooks was the distinguished rector for so many years.

Official statistics from Russia show that in 1908 there were 27,402 "saloons" where vodka was sold, 2,677 vodka breweries, 511 private distilleries, 25 reserve stores and 1 fiscal spirit distillery, divided into 43 sections. The consumption of vodka for the year was 232,813,382 gallons, or 2,356,232 gallons less than in 1907.

Edmonton Presbytery is looking toward the establishment of a theological college in affiliation with the university. It is felt that the time is drawing near when student training will be needed within the Synod and in anticipation a committee of presbytery has been appointed to look into the matter of sites, etc.

The Jews of England came together last Christmas for the first time for a conference on matters pertaining to their religion. The scanty pay of the ministry was much discussed, as were mixed marriages and Sabbath observance; the observance of the seventh day was insisted upon thereby marking more definitely the separateness of the Jews from other nations.

Rev. D. McVicar was inducted as pastor of St. Andrew's and Knox church, Franklin, Man., on the afternoon of 8th February. The sermon was preached by Rev. Strachan, of Gladstone, the charge to the pastor was given by Rev. Mr. McCrae, of Burnside, and the address to the congregation by Rev. Mr. Manson, of Arden. Mr. McVicar enters upon his pastorate under the happiest of auspices.

The Presbyterian Standard cites it as a "startling fact" that of two hundred and forty churches of a denomination not given was found by a field agent upon inquiry to have upon an average only one woman out of four and one man out of eight who had been giving anything to the cause of Foreign Missions, shows that the unrecognized sense of obligations to do this great work is stupendous. It is easy to see how great a service the Laymen's Missionary Movement, with its carefully conceived machinery for the education of the people to see their duty and discharge it may render in the evangelization of the world.

A committee appointed in accordance with a resolution of the Lambeth Conference has reported a new translation of the Athanasian Creed. The best and oldest Latin texts have been followed, and some preference has been given to the shorter methods of expression. The changes proposed are mostly verbal and in phraseology largely in the direction of the substitution of softer terms for the harsher ones, which are now a stumbling block to churchmen; while the substance of the document is not changed. The Archbishop of Canterbury is represented as not being satisfied with the work, and as having declared that no new retranslation would obviate the difficulties met in the use of the creed in public service.

"The Scottish Synod in England," which represents the Scottish Established Church, consists at present of a dozen congregations, most of them weak and struggling, and two of them vacant. This miniature Synod consists of three miniature Presbyteries—the Presbytery of the North of England, with congregations at Berwick, Tweedmouth, Lowick and Newcastle; the Presbytery of the West of England, with congregations at Carlisle and Liverpool; and the Presbytery of London, with congregations at Holloway, Crown Court, Font street (St. Columba), and Dulwich; also at Gillingham (Kent) and Watford.

The Northern Presbyterian Church has 31,348 Negro members, including 2,435 native blacks in the Corisco Presbytery, Gaboon, West Africa. These West African Negroes, supporting their own work, last year gave \$5,389 in gold. All the Negro members together raised \$191,856, and gave \$10,697 towards the boards of the Church. The 24,324 colored members south of the Ohio and Potomac rivers last year raised \$143,466 for self-support, including school and church work. The 4,589 members in the North and West gave \$42,500. The total sum of \$377,369 was raised and expended by the boards of the Church last year upon church, school and industrial work among Negroes and repair of buildings; this sum including salaries of officers of the boards and administrative expenses.

Says the London Christian World: A man enters the married state, and has no longer the freedom of his bachelorhood. By-and-by the cares of a family grow upon him. His energies often are strained to the utmost to make both ends meet. There are moments of darkness when he finds the burden almost beyond strength. But see what enrichments come! There has been an education out of that earlier egotism when everything centred in himself. In his single days he sat loose to conviction to the deeper questions. Now, with young people growing round him, looking to him for guidance, he has to search his soul, and take his stand. He knows life in its heights and depths, in a thousand tenderer, more vital forms. The impulses of passion have become mingled with those sentiments of duty, of sacred obligation which enoble passion and make it a feature of his spiritual culture.

From time to time, remarks the Lutheran Observer, we have made reference to the persecution of the Christians of Madagascar by the French Government. The Protestants appear to have been the greatest sufferers. An exchange says that M. Augagneur, a Socialist and atheist, governor of Madagascar, has recently in Paris declared that his "work of disengaging the natives from their Protestant missionaries is almost finished." Protestant missionaries by forty years of toil had raised the natives from a condition of barbarism to a people having fine churches, free schools and well-equipped hospitals. Not only have these mission schools been closed; none others equal to them have been substituted. There are only 300 free schools yet taught by the Protestants and M. Augagneur declares his intention of shutting these. In order to do so he says it will be necessary to forbid all teaching in the language of the people. The man seems to be simply mad in his determination to uproot religion, and the only favors shown the Catholics appear to be for the purpose of embittering the Protestants who since 1823 have done practically all that has been done for the elevation of the race.

A pamphlet issued not long ago by Andrew Murray gives a brief survey of Christian missions south of the Zambezi river, in Africa. There are thirty-one missionary organizations in the field at work, and over 10,000,000 people are receiving the direct ministrations of the gospel. The Student Volunteer Movement in South Africa has put eighty-four young missionaries in the field since 1896. It is said that the natives have begun to appreciate keenly the beneficent intent of those who come to save souls and bodies.

The New York "Independent," in discussing prohibition in Georgia, says: "The loafers white and black are going to work and it is easier already to get laborers in Georgia. Every place vacated by the saloon is being rented; business is brisk; a moral tone undreamed of before pervades the city; and even the rumheads are beginning to say it is a good thing. It looks as if Georgia meant business in this thing and we are happy to congratulate her." Then follows the significant question, "Why not abolish the saloon from the United States?"

Mr. Robert E. Speer, secretary to the Presbyterian Board of Missions, New York, delivered the third of the present course of Duff Missionary Lectures in the Assembly Hall, Edinburgh, on Sunday evening. His subject was "The Problem of Nationalism and the Native Churches." He referred at the outset to the growth of nationalism in Asia, pointing out that this spirit was inevitable and desirable in politics. The problem of nationalism was, he said, a welcome mission problem. It was in line with our ideal, but not with the Roman ideal. It was a problem (1) in right ideals for the native churches, and right education of them from the outset in (a) self-propagation, (b) self-support, (c) self-government; (2) in right relations of missionaries to native churches; (3) in the setting of right moral standards; (4) in the true impartation of a free life. Mr. Speer also called attention to the need of seeing clearly the principle on which we worked, the need to be supplied, and the difficulty to be met.

In 1906, the Czar of all the Russias granted his subjects religious liberty. Since that time there has been such a serious falling away from the Orthodox Church that the ecclesiastical and religious authorities are quite disturbed about it. The impossibility of retracting the edict and so making it a crime to leave the Russian Church, punishable by exile to Siberia, is fully recognized, and so efforts are being made to call a halt on the religious propaganda of Nonconformists. To further complicate the matter, the Duma recently passed a bill giving the right to spread their doctrines to the "Old Believers," the leading Russian sect. The Court has taken steps to prevent this measure being passed by the upper house, and has ordered Premier Stolypin to attend to the matter. In case the Premier should hesitate, the Commission of the Council of the Empire occupied with the bill has expressed itself as determined to arrest its progress. Some modification will, therefore, be introduced in the upper house, and it will, we presume, be necessary for the courts to decide what is propaganda and what is not. When all this is done, matters are still in the hands of the reactionaries, for a greater part of the Russian Empire is under martial law, and it rests with the provincial military governors to decide when Nonconformists are transgressing the law, and with military governors passing on religion there is but little chance for liberty.