

# Dominion Presbyterian

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## NOTE AND COMMENT

Dr. W. T. Grenfel has been delivering courses of lectures on missions at Princeton, University of Virginia and Johns Hopkins.

American missionary societies have expended more than half a million dollars in the Philippines, and more than 30,000 have professed conversion under the labor of the missionaries.

The membership of the "Moody" church, Chicago, is 1,909, of whom 255 were received last year. There were 927 professed conversions. The gross receipts of the church were \$32,000.

Dr. John H. De Forest, a veteran Congregational missionary at Sendai, Japan, has been decorated by the imperial government with the Order of the Rising Sun, in recognition of his services in dispelling anti-Japanese misconceptions among Americans.

Telephones in Manitoba under Government management, have proved a financial success, and the profits this first year are being estimated at \$225,000. After the New Year the residence telephones in Winnipeg are to be only \$20 a year, and business ones about \$35, instead of \$50, as heretofore.

Church union is proving a good success in Onida, S.D., where Presbyterians, Methodists and Baptists have united in sustaining one minister and paying him a good living salary. The first year they had a Presbyterian minister and now they have a Methodist, and all worship together.

King Haakon, of Norway, is a Christian Endeavorer, and has appointed Rev. H. B. Klaeboe, one of the leading ministers of the State Church in Norway, to visit the cities, towns and villages of that country establishing Endeavor societies wherever they may have reasonable promise of support.

A chance to get rich: stop smoking. The expense of smoking three five-cent cigars a day, principal and interest for ten years, is \$745.74; for twenty-five years, \$3,110.74. The expense of three ten-cent cigars, at the end of ten years, is \$1,471.56; for twenty-five years, \$6,382.47. At the end of fifty years, it is \$54,162.14.

The decrease in crime in Birmingham, Ala., since prohibition came in, is 45 per cent. in homicides and assaults to kill 75 per cent., in drunks in the city 70 per cent. in all arrests, with the city territory enlarged, 40 per cent. The reduction in civic expenses incident upon the new conditions fully meets the loss in license revenue, so taxes are not increasing.

The Rev. W. E. Gilroy, of Brantford, writing to the Congregationalist of the prospects for Church Union in Canada, represents that while there are difficulties the solution of which is hardly yet in sight, the movement toward unity goes on unabated, and is having marked development in the two fields of co-operation for special campaigns of evangelism and social reform and in the Laymen's Missionary Movement. In these co-operating activities, the Baptists, who have declined organic union, and the Angloians, who are waiting, are both concerned; and Mr. Gilroy looks for salutary and fruitful results from these joint activities even if the tri-church union movement should fail.

The impression that there is such a thing as a dead line in the ministry does not hold good in the case of Dr. P. S. Heuson, the noted Baptist preacher. At 72 years of age he was called to Tremont Temple, Boston, and now, after a successful pastorate of five years, he is resigning at the age of 77 through fear that he may continue after his powers begin to decline.

A sample of the way Negro churches—all of the leading ones—have grown in the South since the Civil War may be gained from a study of a History of the Negro Baptists of North Carolina, just published. A brief account of the churches before the Civil War is given and is followed by the story of the organization of the convention at Goldsboro in 1867, with a mere handful of churches. Now this body has 900 preachers, 1,000 churches and 180,000 members.

Hitherto Abyssinia has been regarded as inaccessible to Christian missionaries, but it looks as though a change in this respect were imminent. A Swedish missionary society has been watching its opportunity, and, as occasion offered, has been circulating copies of the Scriptures. The matter was brought to the attention of King Menelek, and he was asked to forbid the introduction of the book; but he replied, "I have read these books and they are good; let the people read them, too." Compulsory education in the case of children over seven years of age has also been introduced, and the king offers to pay the salaries of competent teachers supplied by the missionaries.

The "Western Christian Advocate" tells of what it rightly calls the "work of devils." "A wholesale distiller of Englewood, Chicago, has been arrested for distributing to the children of the suburb through his agents sample bottles of whisky, each bottle containing about one-fourth of a pint of strong liquor. These agents even lay in wait for the innocents as they went to and from school. As a result, some of these little ones became 'dead drunk' and the entire community is aroused at the outrage. We presume the defense will be made that to interfere with this act is an attack on 'personal liberty'; that to restrict men to the point of saying what they shall not be pleased to give away is an unwarranted encroachment upon the rights and privileges of citizenship!"

Immoral literature is a form of vice that is all the more dangerous from the craft and subtlety of those who seek to profit by it and the readiness with which ill-advised youth avails of it. All honour to those who have come forward to induce the Government to apply to this foul ulcer the keen edge of the criminal law. Far worse are the results of this vice upon the young than the issuance by the forger of counterfeit money. The former depraves the character of the youth of the country; the other vitiates its currency. This effort for moral reform should not stop short by aiming solely at the suppression of debasing literature for the young. The current literature and drama of the day call for policing just as much as does a town or city. There are clever and cultivated writers whose moral tone is low, and who pander to kindred spirits in the reading and play-going public. Our homes and public libraries and theatres should be protected from works of a suggestive or pernicious character.

Arrangements are already well advanced for the Presbyterian convention to be held in Toronto in connection with the National Missionary Conference to be held on the 31st of March and four following days. It is hoped that five or six hundred laymen will be present, and a large number of ministers. The committee in charge of the convention consists of the following:—Chairman, John Mackay; Vice-Chairmen, Thos. Kinneer, Thos. Findlay, John A. Paterson, K.C.; Secretaries, Dr. J. M. Waters and A. E. Armstrong; Committee, T. W. Gibson, M. Parkinson, R. C. Steele, W. A. Charlton, Robt. Weir, John Lowden, J. B. Hay and John Gilchrist. Dr. Waters, who is lately come from India, has been secured to act as Organizing Secretary. The various committees of the General Assembly have been asked to co-operate with the Convention Committee.

Under the heading "Good Words," Le Patri, of Montreal, refers to Bishop Farthing's first sermon in very commendatory terms. "It was certainly a trying ordeal under the circumstances, and we are happy to proclaim that the distinguished prelate got through it to the greatest advantage." Our contemporary adds: "Among the eloquent utterances pronounced by Dr. Farthing, there is one especially which calls for attention from citizens of every race and creed, because it rests on the basis of Christianity, which is common to us all: 'Canada today,' exclaimed the English prelate, 'needs men who will stand by their principles; men who will place rightness before party, and who will make the spirit of Christianity the dominant power of their lives, in the home, in society and in politics. Unless Canada's public men are of this character she will never be a great nation.'"

Yuan Shi Kai, Grand Councillor and Commander-in-chief of the Chinese forces, was dismissed from office recently, and this dismissal has alarmed all the foreign diplomatic representatives in Peking. He has been the leader in recent Chinese reforms, and understood the foreign situation. Foreign nations were coming to have confidence in China with his control of affairs. The dismissal seems to mean a temporary triumph of the reactionaries, and possible difficulties with foreign nations. The British and American Ministers promptly held a conference and reached an agreement that the dismissal should not pass unnoticed. The German and Japanese Ministers met with them subsequently. While all agree that the dismissal of Yuan is a menace to foreign governments, it is not easy to find ground for action. A nation has the right to dismiss its own officials. Foreigners must deal with such representatives as it appoints. But China is not yet recognized as the equal of other nations. Force has always been necessary in dealing with her. The removal of this Minister, on account of his position, is regarded as an affront to foreign powers. It may be easier to prevent trouble now than later. It is, however, agreed by the diplomats that it would be impossible for the regency to restore Yuan Shi Kai. If compelled to do so by foreign interference, the regency would lose dignity and respect of the people and find it difficult to carry on the government. The actions of the Ministers will probably be limited to a protest and to an intimation that Yuan Shi Kai's policy must be continued without change.