

# Dominion Presbyterian

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## NOTE AND COMMENT

Dr. James Douglas, of New York, has made the Protestant Hospital for the Insane, at Verdun, a present of the farm adjoining their property, worth \$42,000.

A London paper says: "Lord Haddo has been ordained an elder in Tarves church, Aberdeenshire. Lord Haddo is in his twenty-ninth year. His father, Lord Aberdeen, and his uncle, Lord Balfour of Burleigh, are also elders in the Scottish Established Church."

A new society has just been organized in the Dutch Reformed Church, its object being the extension of that church throughout New York and the metropolitan district. The title of the society is the Reformed Church Extension Society of New York and vicinity.

A cure, or rector, in a small country place in France refused to pay his taxes, in consequence of which distraint was levied on his personal effects, which were ordered to be sold by auction. At the sale the auctioneer put up an old hat of the rector, asking 25c. Lively bidding was the result, and one of the parishioners finally secured the hat for 147c. which more than covered the amount due for taxes, and made the continuation of the sale unnecessary.

In connection with the work of the London Missionary Society, on whose rolls have appeared the names of many of the greatest foreign missionaries of modern times, 250 Congregational churches of Greater London have organized a great missionary exhibition to be held in June, 1908. It is estimated that an outlay of \$20,000 will be involved and that 5,000 workers will be required to carry out the undertaking successfully and efficiently.

One of the most awkward nosers ever put to a scientific man that might have been imagined, was Cetevavo's inquiry of Sir David Gill, while on a visit to Zululand, how long it would take to go to the sun in a Cape wagon. Lecturing at the Royal Institution, the eminent astronomer told his juvenile audience that he made a rapid calculation on his thumbnail, and to the chief's amazement told him it would take 13,000 years.

During 1907 there were 10,782 suicides in the United States. Of these 8,188 were men and 2,594 women. The most frequent cause reported is said to be trouble in connection with married life. While trouble of this sort may be mentioned in connection with many cases of self-murder, it does not seem to us to be the real cause. The real causes are lust and intemperance. It is asserted that the Salvation Army was consulted by "about 2,500" persons who had thought of committing suicide.

Dr. Carl Peters, who is pushing German expansion in Africa, claims to have discovered the biblical land of Ophir in the southeast part of the Dark Continent. Forsaken mines by the score are there, and no less than 75,000 places where gold has been dug at depths of from thirty to forty feet. There are ruins of towns and villages and remains of temples and palaces. Dr. Peters' strongest argument is that in the Septuagint translation of the Bible, Ophir is called Sofala, and the Arabs to the present day call the Zambesi district indifferently Sofala and "the land of gold."

At the annual meeting of the Verdun Hospital for the Insane last week, Dr. Burgess reported that insanity was increasing in the province, not only relatively to the increase of the population, but absolutely, and not only in this province, but throughout the world. Stringent measures, Dr. Burgess declared, should be taken to prevent marriage among the mentally unfit. That such should be allowed to propagate their kind he considered an outrage on humanity.

The Winnipeg Free Press of the 31st ult. says: "The plan of the proposed union of the Presbyterians, Methodist and Congregational churches was again before the city ministers of these bodies yesterday afternoon for discussion. The meeting adjourned until next Thursday, when it is likely that the completion of the examination of the basis prepared by the union committee will be reached. The next step to be taken will be that of arousing general interest in the question among the people, by holding, perhaps, mass meetings and otherwise. So far as can be learned, there is a general desire among the ministers of the three denominations to see the union an accomplished fact."

It seems an appeal is made to the United Free Church for £150,000 to build churches in the Highlands for those congregations that were dispossessed by the action of the Royal Commission. Yet in every parish there are already two churches, and sometimes three. How much better, wiser, more Christian-like every way would it be for those congregations to unite with some other, since all are Presbyterian, and all alike Evangelical! This, as it seems to us, three thousand miles away from the bitterness and heart-burning of the recent conflict, would be the right course of procedure. Brethren of the United Free and Free Churches! Can't you get close together and unite in carrying on the Lord's work in Scotland in such a way as will bring no blush of shame to the cheeks of your many daughters in the New World!

The Rev. J. Noble Mackenzie thus describes his impressions on returning to the island of Santo in the New Hebrides after a furlough in Great Britain: "We had a royal welcome on our arrival. The Christian chief and some of his men put off in canoes, and were on board to greet us as soon as the ship anchored, while the rest of our people flocked to the beach and stood there awaiting our landing. On stepping ashore we were surrounded by hundreds pressing on us to shake hands. We could not help contrasting it with our advent eleven years before. Then, they were practically all naked savages; now, they were all clothed Christians. Things at the station were in splendid order. We never expected that our property would have been cared for so well in our absence. Our flock of goats had increased, and our fowl-yard was over-crowded. The roads and grounds were in better order than when we left. Hedges were trimmed, fences renewed, and new outhouses built. The house had been left open without a door locked, and I had inadvertently left ten pounds in an open place, but everything was as safe as the bank. The services and daily school had been maintained by Philip, the teacher in charge. As a lad of twelve he came to us a heathen, and after instructing him for three years, he became a Christian, and took a four years' course at the training institution."

In "Thomas Alva Edison—Sixty Years of an Inventor's Life," by Francis Arthur Jones, a well-written and interesting biography just published by Hodder & Stoughton, there are a number of anecdotes concerning the great inventor. He never carries a watch, and there is no clock to be seen in the chemical laboratory where he works. With him it is time to knock-off when a task is finished. The hour has nothing to do with it. An admirer once took his little son to see Edison, and begged that he would say something to the boy which would help to influence his life. Mr. Edison looked down upon the lad, patted his curly head, and then with a smile of unusual kindness said, "My boy, never watch the clock."

We find this interesting item in an Old Country exchange: "Savonarola" is the significant title of a new weekly which is being published in Italy under strong Modernist auspices. Instead of being cowed by the excommunication, the Modernists are launching out into fresh literary activity. In order to bring the results of Biblical and his torical scholarship to the wider knowledge of the general public, a new popular periodical, "La Vita Religiosa," has been started. Another new fortnightly review is "Nova et Vetera"—"Things Old and New"—and it will expound the views of the leading Modernists. It is evident that the movement has not been killed—or died of fright—through the Papal thunder. In France and Germany, as well as in England, there is hope that the Modernists will assert themselves and hold their ground."

The new Presbyterian paper—the West-land—published at Edmonton, says: The indications that the immigration campaign has been a bit over-done are, it must be admitted, quite evident. Who is to blame for it is not so clear, whether it be the land companies, the transportation companies, the Government, or the too eager booking agents. To whomsoever the blame rightly belongs—and all, it is to be noted, disown it—it is apparent that there has of late been overmuch hurry and not care enough for quality. There have been many misfits. Perhaps the times are at fault and some of the almost tragic labor situations are doubtless the result of abnormal circumstances; but nevertheless the warning that, for a year or two, we want not mechanics but farmers and navvies needs to be made emphatic.

Sir Everard Im Thurm, Governor of Fiji (and understood to be Agnostic), makes certain charges against Presbyterian missionaries in the New Hebrides. But they are simply to the effect that the missionaries prefer their own Government in territories won from barbarism to that which the English authorities first set up. Even this charge, Mr. Deakin, secretary of the Australian Mission Board, and Premier of Australia, repudiates, saying that he has been in touch with every Presbyterian missionary in the New Hebrides for many years, and he can personally bear witness that they have always desired the civil authorities to establish courts in districts won by them from heathenism. But he doubts not that some missionaries do prefer their own care of their converts to the treatment they occasionally receive from men who misrepresent the home land.