

# Dominion Presbyterian

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## NOTE AND COMMENT

A letter will pass from Berlin to Paris, a distance of seven hundred miles, in thirty-five minutes by pneumatic mail. The work of connecting the post offices of these cities by pneumatic tubes is nearly completed.

In their Evangelistic services Dr. Chapman and Mr. Alexander are using a new song book entitled "Alexander's Gospel Songs." The book is splendidly adapted for all sorts of Christian work and the committee can supply any quantity. All profits are devoted to evangelistic work.

In Africa, 438 languages and 153 dialects are found; into only about 70 of these has any portion of the Bible been translated. Five hundred of them have not even been reduced to writing. The Soudan, with its 60,000,000 people, is all without a single Protestant missionary who can speak the language, though three societies are now endeavoring to begin work there.

The London Times is responsible for the statement that President Roosevelt will be the 1910 romance lecturer at Oxford University and will be given a degree. The Times says editorially: "President Roosevelt will be welcomed with sincere pleasure and interest by the whole British public. It would be difficult, if not impossible to name a guest who would be assured of a heartier and more genuine welcome by all classes of population."

One thing is positively certain about gambling, says the Canadian Churchman. It is this, that, though in rare instances a player may win, in the majority of cases failure is an absolute certainty. Sir Hiram Maxim has been putting his practical mind and great mechanical experience to good use by plainly demonstrating this generally admitted fact. Gambling is one of the saddest and most regrettable habits of life. It affords probably the most graphic illustration of the almost irresistible power of habit when once fixed.

The British Antarctic Expedition which will soon sail to carry on explorations in South Polar regions in charge of Lieutenant Shackleton, will be a strictly abstinent expedition. The "Temperance Chronicle," commenting upon the supplies for the enterprise, says: "The most interesting point about the whole expedition is Lieutenant Shackleton's firm determination to carry no alcohol, save a very small quantity for strictly medical purposes, and all that to be administered by the medical officers alone, and that under the most exceptional circumstances only."

As a curiosity in the matter of persistent subdivisions of great denominations we submit the following, taken from the "Interior."

"The 'Wee Free' Church isn't the only wee Presbyterian denomination in Scotland. The Reformed Presbyterian Church, which was founded by Richard Cameron in 1690, has nine congregations, eight ministers and a few over a thousand communicants. The 'United Original Session' Church—nobody but the stubborn Scotch would be equal to holding together such a warring combination of contradictory adjectives—dates from 1733, and looks back to Ebenezer Erskine as its spiritual ecclesiastical father. It musters now twenty-eight congregations, twenty-six ministers and 3,600 private members."

Bishop Tugwell, of West Africa, says that in seven years the imports of rum and gin in Southern Nigeria have increased from 2,500,000 gallons per year to 4,000,000 gallons, giving an increase of revenue of nearly half a million dollars, while the revenue from cotton, salt, linen and foods has largely decreased. The traffic is rapidly spreading into North Nigeria. Christian Africans who sell liquor are not admitted to the communion.

The results of the recent matriculation and the final examination in the theological faculty of Queen's University were posted on Tuesday of last week. The following won scholarships: Dow, \$75; A. D. Cornett, B.A., Kingston; Dominon, \$70; W. A. Dobson, Pictou; Buchan, No. 1, \$65; Andrew Lang, B.A., Baltimore; Leitch Memorial, \$80, tenable for three years; R. H. Leggett, B.A., Garden Hill; Sarkes B. Manoukian, of Armenia, passed his final examination and will be ordained shortly.

When the lists of shareholders in the great English brewing companies were made public recently, Christian people were shocked to find among them the names of many clergymen of the Established Church. The holders no doubt in many instances had been handed down from father to son, or had been inherited through other channels. But it was also revealed that not a single non-Conformist minister held shares in the business that debauched the national life while it enriched the individual. The bishops and clergy of the Established Church are making efforts to free themselves from this alliance which can not stand the light of publicity. Their stand against the liquor business is bringing down upon them the abuse and hatred of the allied brewing interests.

A contemporary notes that Pope Pius X. has put a check to that "adoration of the Sacred Heart of Jesus" which has become little less than a gross form of idolatry among a vast multitude of European Roman Catholics. It appears that certain theologians have discovered "the royalty of the Sacred Heart," whatever that may mean, and in 1904 the Bishop of Bayeux, in an address at the dedication of the famous cathedral of the Sacred Heart on Montmartre, Paris, expressed the hope that a prince of the Roman Church would come there and "crown the Sacred Heart in the midst of the acclamations of the people." Other bishops have been promoting this sentiment, and recently the Bishop of Nevers requested permission to perform this ceremony on the top of a neighboring hill. The pope, however, after consultation with the Congregation of Rites, has forbidden, on the ground of "the lack of propriety of placing a crown upon an image of the divine heart." He gives authority simply for the deposition of a wreath at the foot of the image.

The famous shrine at eaupre, Quebec, distant only twenty-one miles from Quebec city, was an object of great interest to many visitors to the tercentenary celebration at Quebec this year. A Redemptorist Father has prepared a little guide book for pilgrims and visitors concerning this shrine at the modest

cost of ten cents, and it bears the imprimatur of Archbishop Begin, so that its treatment of the subject carries with it the stamp of approval by the Roman Catholic Church. In this guide book there are a number of rather startling statements. We are told that St. Anne is "the health of the sick, the consolator of the afflicted, the hope of the despairing, the help of Christians, the mother of Canada, a protectress whom one has but to invoke to have his prayers granted." Crutches and votive offerings may be seen at the foot of St. Anne's statue, which says the writer) are "unquestionable witnesses of the power of her intercession with the Eternal Father and His Divine Son." If St. Anne can do all that is attributed to her we wonder what there is left for the Saviour to do. The things enumerated above cover nearly all the needs of the soul, and for such needs the Bible teaches us to "look to Jesus, the author and finisher of our faith."

We find the following striking incident in the Missionary Review of the World: A few years ago a young house painter, Maximilian Tosetto, who had gone to Milan for employment was attracted to one of the mission halls, and he became interested in what he heard. A few months later he went to Chicago, and there found Christ in the Italian Evangelical Mission. Becoming concerned for his own countrymen, the young man took a training course as a Christian worker and returned to his native village, Campiglia dei Berici, to preach the Gospel. The day after his arrival, February 16, 1907, he began to preach in the public square, then the priests stirred up opposition and persecution began. He was obliged to give up public preaching and take to house-to-house visitation. At his own expense he bought Bibles and tracts for distribution. Tosetto takes no account of his sufferings and gives all the glory to God for the harvest he has reaped. Among those converted are Tosetto's father and sister, a shoemaker who had been a blasphemer, and several other men and women who have "witnessed a good confession." The priests are alarmed because the reading of the Bible by the people has caused a falling off in the number who attend mass. They are finding a more direct way of access to God.

The New Theology Movement in England has received a set-back by the withdrawal of some of its leaders from further association with the Rev. R. J. Campbell, of City Temple, London, on account of recent irrational developments. The latest to withdraw is Dr. Warschauer, who has been regarded as Mr. Campbell's "second," and who was the chief scholar of the New Theology Movement. The Christian, of London, reports that in his arraignment of the New Theology as proclaimed in the City Temple, Dr. Warschauer proves that the charges made against it by Evangelical Christians are abundantly justified. Having severed all connection with the Movement, Dr. Warschauer says: "With a regret far deeper than would ordinarily accompany a confession of having been mistaken, I have to admit today that it is the critics who were right. The doctrinal development of Mr. Campbell himself within the past year or so has proceeded by leaps and bounds along lines which have only too fully justified those hostile predictions and criticisms. Let those New Theologians, if any, who may endorse these teachings come forward and say so; for my own part, I utterly repudiate them as subversive of all that I understand by Christianity—I might go further and say, of all that I understand by religion."