

Dominion Presbyterian

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NOTE AND COMMENT.

As soon as Rev. F. B. Meyer completes his term of service at the Christ Church, London, he is to become one of the missionaries of the Free Church Council under whose auspices he will visit South Africa, Australia and America.

Spurgeon's famous church, the Tabernacle, Surrey Side, London, has adopted the midnight meeting plan, and Rev. Thomas Spurgeon and his wife headed a procession, gathering up people into a meeting which lasted until three in the morning.

The marriage of the New England heiress to the physician in charge of the leper camp at Malakal, is only a new evidence of the willfulness of human love—and of its own mystical strength. "Love is a far country," says Margaret, in St. Cuthbert's, "and prodigals take their journey there . . . those who go leave father and mother far behind, but there is no hunger and famine there."

Dr. Andrew D. White delivered a lecture at Cornell University, in which he strongly advocated the study of the Bible in the schools. He said: "No man's training can be finished without it. I would have readings in the schools from the sacred book—the story of Joseph, and the Sermon on the Mount, and the wonderful writings of St. Paul. An educated man who has not those in his memory is to be pitted."

There are 168,000 Indians in Canada. They cultivate 50,000 acres of land; they have 28,000 head of cattle, and 33,000 horses. The total producing value of these Indians is over four millions. There are 298 schools devoted to their education. Of these forty-four are un-denominational, 104 are Roman Catholic, eighty-eight are Church of England, forty-six are Methodist, fifteen are Presbyterian, and one is conducted by the Salvation Army.

The Mormons no longer have the supremacy. The Gentiles outnumber them two to one, even in Salt Lake City. The Presbyterians, Congregationalists, Episcopalians, Catholics and Mormons all have colleges in the city. The Methodists have five church organizations. The Presbyterians, Congregationalists and Baptists each three, the Lutherans and Catholics each two, and the Adventists, Episcopalians and Jews each have one organization. The Christian Scientists, Unitarians and Salvation Army are also there.

The statement has been made, deliberately made, by a London newspaper that "the Government contemplate the nationalization of British railways." Whether there is any ground for the announcement we do not know, but it is interesting in view of the statement to note the opinion of Mr. Clement Edwards, M.P., who has given the subject considerable thought, as to the probable cost of the transformation. He estimates that the lowest cost of the railways of the United Kingdom would be £1,675,000,000—more than the National Debt, now standing at £755,000,000. But it is contended that the profits to the State would be £20,000,000 per year, and that reduced rates which would follow upon nationalization would pay for themselves ultimately by the increased volume of traffic.

Anti-vaccinationists did not get much comfort from the recent meeting of the British Medical Association in Toronto. The president, in his opening address, called attention to the benefits to be derived from vaccination, and claimed that the risks were practically nil. And no one in that great body of scientists apparently took any exception to what he said. That fact ought to be sufficient for those of us who cannot possibly give the matter expert or thorough investigation.

Dr. Josiah Oldfield, referring to the subject of modern dietary discussed before the British Association, says people take their food too sloppy, and the eater, not feeling satisfied, unconsciously over-eats. Drier and more simple foods should be taken; and the secret of health and longevity is the simple life in eating. The stamina of the English race, in Dr. Oldfield's opinion, is being undermined by the increasing use of flesh foods. He recommends as the best diet cereals, such as wheat, barley and oats, and dried fruits, such as raisins, figs, dates, and currants.

It is reported that Dowie and Voliva have made it up, and that the former will remain the spiritual leader of the movement which he organized, while the latter will be the Judas of the company, hold the purse and look after the business interests. After all that has happened, the open rupture and the utter scorning of Dowie, it is hard to imagine things going on in Zion City in the proverbial happy family way. But something, no doubt, has to be done to "save face." Though it seems strangely easy to get a following, being a prophet of a new religion is, after all, beset with difficulties.

We are weary to hear of the squabbling over the wills of people who wait till they die to make gifts to good causes, says the Christian Advocate. Dearly beloved, if you have money to give to a hospital or to a school or to a church, do it now. If you hold on to every dollar till death relaxes your grasp, you are simply setting an example of selfishness for your children or your nephews or your consins to follow after you are dead. And they will follow it, never fear. They will prove in court that you were always weak-minded and that especially about the time you made that bequest you were daft entirely. Charming exhibition of filial affection, isn't it? And you would be so pleased if you could hear their testimony! Do it now!

The talk of Chinese slavery in South Africa was mainly for political effect, and never had any foundation in fact. Chinese were brought over under a three-years' contract, to work in the gold mines and required to live in a compound. The new government in Great Britain offered free transportation to all who desired to return to China, notwithstanding the contract. Although the offer has been open two months, and every opportunity given the Chinese to return, only forty-three out of the thousands have taken advantage of it. They prefer to remain. They have better food than they had in China, and are saving something from their wages. The people of any country have a right to refuse to receive the Chinese for political, social or industrial reasons; but there was nothing in the cry of Chinese slavery in South Africa.

Reports from South America show that for extent of territory covered and damage to property the earthquake was far worse than at first supposed. Valparaiso itself is practically wiped out of existence. Over three thousand of its citizens were killed, and property to the value of \$300,000,000 destroyed. All towns for fifty miles north and south of Valparaiso were also completely wiped out. Santiago and other cities also suffered severely, though not to the same extent. The government is doing all in its power to relieve the situation. An issue of \$8,000,000 in notes has been prepared, and efforts are being made to segregate near all the ruined towns enough cattle on the hoof and general supplies to ward off famine.

Mr. Deakin, the Prime Minister of the Commonwealth, is only fifty—quite young for a statesman—and yet he has just stated that a couple of years ago he contemplated retirement from public life at the close of the present Parliament. But since then unexpected obligations have been thrust upon him. In other words, he was suddenly called to the Premiership. So he has put retirement aside for the present, and will fight the approaching General Election as the leader of the Protectionists. Mr. Deakin is reported to have aged visibly of late, and the strain of leadership was affecting his health severely. He was called to the Melbourne Bar at twenty-one, was a leader-writer on the Melbourne Age at twenty-two, an M.P. at twenty-three, and a Minister at twenty-six.

An evicting connection with one of the evictions which has taken place through the Church crisis in Scotland is worth noting. The Rev. A. Bain, the minister of Kingussie, was at the end of July evicted from his manse by the legal Free Church. Mr. Macintosh, a former Provost of the town, very generously placed at the disposal of Mr. Bain a very comfortable house free of charge. The building was formerly used as a shooting lodge, and has only recently been purchased by Mr. Macintosh, by whom it has been thoroughly renovated and put into order. What is most interesting to learn is that at the Disruption this house was the manse from which the Free Church minister was evicted, and now after a period of sixty-three years it once more becomes the home of a Free Church minister.

The Rev. John McNeill, the well-known evangelist whose practical expulsion from Malta, whither he had gone to conduct a mission, has caused widespread indignation, paid a visit to London on a recent Sabbath. Mr. McNeill was for a few years the minister of Regent Square church, at present vacant through the resignation of the Rev. A. Connell, and though he seldom visits the Metropolis, when he does he always attracts very large audiences. On the present occasion he occupied the pulpit of Marylebone Presbyterian Church (Rev. Dr. Hanson's), and chose as the subject of his sermon "Ruth's decision." Dealing with the story, he remarked that one thing that struck him was its real simplicity and beauty. The Barries and Ian Maclarens and Crocketts had borrowed from it without improving upon it. In illustrating his subject, the preacher's power of story-telling was manifested, and as there were many Scotch people in the congregation the sermon was listened to with deep interest.