

Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA, MONTREAL, AND WINNIPEG.

Single Copies 5 Cents

NOTE AND COMMENT

In a recent lecture at the Royal Institute at London, Marconi declared that it was only a matter of time when wireless messages would be sent around the world.

An Alaska missionary who only hears from his children once a month, receives instead of letters, phonograph cylinders into which they have talked. Thus he hears their very voices.

Bishop Potter's notorious Poor Man's Club which he, singularly, opened with religious services some years ago, is now a common liquor-saloon—as it was always destined finally to be.

Dr. Alexander Maclaren thinks there are dangers in the "institutional church"—the greatest danger being that "in all this bringing of important but subordinate purposes into the front of the work of the church, and that is that the top thing and the bottom thing and the middle thing—Him, Him first and last, Him midst and above all—should be forgotten."

Mr. Campbell has established his interdenominational League for propagating the New Theology. There was a very small attendance at the inaugural meeting, and only fifteen names were admitted to the League. That small success is quite as much as the effort deserves, and fifteen names too many. Mr. Besant declares the Campbell theology is the very old Theosophy of India.

The highest court of Portugal has decided that selling the Bible in the Protestant versions is not a crime in that country. Jose Alexandre, a colporteur of the British and Foreign Bible Society, was condemned by a lower court for selling "Protestant Bibles," but the decision was reversed by the highest court in an elaborate opinion. The court places its judgment on the broad ground of liberty in religious matters, provided the religion of the State and public morals are not offended.

Maimonides says that the Great Sanhedrim were accustomed to sit in a chamber, to examine and judge of the priests, relative both to genealogy and blemish. The candidate for the office who might be disapproved, was clothed in black, and dismissed from the court of the priests in the temple; but if found to possess the requisite qualification, he was clothed in white, and went in to minister with his brethren. This process illustrates the words of Christ in Rev. 3:4 "They shall walk with me in white; for they are worthy."

Prof. Max Muller, one of England's greatest scholars, writing of the obligation of the tithes, asks: "When there is so much profession of religious sincerity can there be a lower and simpler test of that sincerity?" and adds: "One feels that you are right in preaching this simple duty in season and out of season until people see that without fulfilling it, every other profession of religion is a mere sham, till this giving of one-tenth of one's income becomes the general fashion, so that a young man at Oxford would as soon think of walking down High Street without his hat as to profess to be a Christian and not fulfil so humble a part of his Christian duty."

The death is reported from Ballynahinch, County Down, of Mrs. John Gordon, at the age of 107. Born in 1800, just a year before the union of Great Britain and Ireland she deceased lived her whole life in the district where she was born.

A fund is being collected under the auspices of the Rev. Hui Kin, a Chinese missionary, and Miss C. C. Hall, of \$50,000 for the establishment of Chinese Christian Associations for young men and young women in the United States. Andrew Carnegie will provide a library.

The Western section of the Pan-Presbyterian Alliance met recently in New York. Papers were read and discussed on the following topics amongst other—The reliance of the Church on the colleges for the moral leadership, the extension of religious training through Sunday schools and young people's societies, the moral condition of the foreign population in seaport cities of heathen countries, the maintenance of English worship in the cities of the continent, the celebration of the Calvin anniversary in 1908, and the progress of Church federation.

The serious illness of the British Premier draws attention to the havoc wrought through the habit of over-work—too often incident to prominent position in public life. It is regrettable that the important lesson is not well learned in early life by men of that class—that "all work and no play makes Jack a dull boy." There are some men who have a marvellous capacity for hard and sustained intellectual work, even though they have acquired the habit of taking regular physical exercise. But even to these men the lack of constant exercise of the body is a detriment to the efficient working of the mind.

There are excellent prospects for the coming season's immigration, remarks The West-land. Already the tide has set in, the first of the Salvation Army parties having gone through to the coast. A substantial movement from the Western States is also expected and inquiries are coming in from prospective settlers. A significant feature is the homesteading along the route of the Grand Trunk Pacific, most of the land between Edmonton and the Yellowhead, having now been taken up. This new country will be fairly well settled by the time the railway is built, and apparently with a good class of people. A great and rich corner of the Dominion is being opened by the new transcontinental.

In Germany it is said, there is a large and rapidly increasing change in opinion as to the radical philosophy of which Prof. Ernest Haeckel, of Jena University, is a leading exponent. A "Keplerbund," named in honor of Kepler, a representative of a Christian yet thoroughly scientific scholarship, was organized, and has already a membership of 641. It is not a theological movement, it is claimed, but is scientific in character, begun and maintained chiefly by representatives of the different natural sciences among the university and other scholars of Germany. This movement is substantially a protest against the claim that a fair and unprejudiced study of nature calls for a denial of the fundamental teachings of Christianity, such as a personal God, the fact and consequences of sin, and a redemption through a divine Saviour.

It is reported from Halifax that the Presbyterians of that city will appeal to the Lieutenant Governor to state whether the proclamation of Archbishop McCaffrey condemning mixed marriages is legal, and whether the Catholic Church or the province governs marriage regulations in Nova Scotia.

Fanny Crosby, the hymn writer, has just passed her eighty-eight birthday. In the Presbyterian Book of Psalms will be found a dozen or more of her hymns, among the best known and most frequently used being: "Safe in the Arms of Jesus," "Rescue the Perishing," "All the Way my Saviour leads me," and the Children's hymn, "If I come to Jesus." In this connection it is interesting to note that another woman—Frances Ridley Havergal—long since called to higher service, contributes about an equal number.

The Andover Theological Seminary, long an effective training "school of the prophets" of the Congregationalists, is to change its location. In September its faculty of seven professors, its twelve students and its 56,000 volumes in the library are to be removed to Cambridge, under the shadow of Harvard. It has an endowment of \$850,000 and an income of \$35,000 a year. It could not, or did not, attract students, and it goes to the new location in the hope that its facilities will find more liberal appreciation.

John D. Rockefeller, Jr., is maturing a plan, if reports are true, to establish a national headquarters for Bible class workers, with meetings at stated periods, where plans can be exchanged and new methods adopted. He is in favor of having every Bible class adopt the "big brother" plan of work, which has produced such successful results in the Rockefeller class. The plan is both simple and effective. A member of the class pledges himself to act as a big brother to one or more unfortunate young fellows whose environment is such as to prevent him rising from his sphere in life. The "big brother" has to advise, teach and help his charge in every manner possible. That is a practical answer to the question, "Am I my brother's keeper?"

The Moravian Missions have had a very satisfactory growth during the last quarter of a century. They have now six schools for the training of native assistants against three in 1882, and the number of students also has doubled. Instead of seventeen ordained native missionaries and ten unordained native helpers, there are now 33 native missionaries and 35 native helpers. The number of natives who conduct meetings has risen from 145 to 300; the number of baptized members from 74,535 to 94,402; the whole number of people directly connected with the congregations gathered from among the heathen from 79,021 to 101,216 at the end of 1906. The society at the time of its sesqui-centennial (1882) had twelve missionary provinces, ninety-nine stations and fifteen preaching places. It has now fifteen provinces, 141 stations, 131 filials and more than 600 preaching places. The progress of the mission schools has not been so great. There are now 238 schools with 29,562 pupils, as compared with 217 schools and 16,590 pupils in 1882, and 146 schools with 21,000 scholars, as compared with forty-two schools and 5,480 scholars.