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NOTE AND COMMENT

Andrew Carnegie has offered to the State of Pennsylvania through Doctor Dixon, Health Commissioner, a donation of 450 acres near Crumson for a tuberculosis sanitarium.

Henry March, known as the "radium king" of England, has arrived in New York to establish an institute for the treatment of cancer and other diseases in which radium has been used with success.

The Western Christian Advocate (Cincinnati) tells of an unusual experience in an Indiana town in the entertainment of an annual conference of the Methodist Church. The Roman Catholic priests of the town invited and entertained members of the conference, and the presiding bishop was entertained in a family where husband or wife was a member of the Catholic Church.

Knud Rasmussen, a Danish explorer, writing to his wife from Greenland, in support of Doctor Cook's claim to having discovered the North Pole, declared that Eskimos familiar with the expedition confirmed every statement of Doctor Cook and from the story of the Doctor's Eskimo companions marked on a map the route of the party and described the long journey from shore over the polar ice.

In Japan fifty years ago the number of divorces was equal to one-third of the marriages, but to-day it is only one in six. The Japanese language contained no word for wife, but now the family ties are similar to those in Christian nations, and the change is one of the results of Christian missions. Japan is the only country in which the proportion of divorces to marriages is decreasing.

Says the Christian Guardian: A Methodist layman, not living in Canada, unfortunately, writes to the editor of his church paper saying that he and his pastor will become responsible for the putting of the paper into every home on the circuit. We would like to meet that layman; he is a wise man and a Christian. We wonder if one lone man in Canada could be found to follow such an example.

A series of Sunday evening lectures, says the Irish correspondent of the British Weekly, has been organized in the Presbyterian churches of Dublin, upon a plan which might with advantage be adopted in other cities. Twelve ministers have entered into the scheme and a course has been drawn up of twelve lectures on "Pre-Reformation Prophets." Under an arrangement for the exchange of pulpits each of the lectures is delivered in each of the twelve churches. The subjects include the Apostle Paul, Augustine, Patrick Anselm, Tauler Wyclif, Huss, Savonarola, Francis of Assisi, and Luther.

Gipsy Smith is about closing a month's campaign in Chicago where he has met with fine success. The meetings were held in the Armory which has a seating capacity of fully 8,000 and the building is packed at every service. The city is said to have received an awakening such as it has not known since the days of Moody. The press of the city has devoted much space to reports of the meeting and thousands are being saved. The evangelist is said to have led over twenty thousand through the objectionable portions of the city one evening. Our churches in Chicago are actively identified with the work.

In order to stop emigration of Swedish farm laborers, a national subscription was started in that country for a loan fund to laborers left idle by recent strike, designed to enable them to buy small farms.

The following item, from the N. Y. Christian Advocate, makes interesting reading: Dr. James M. Barkley, who was moderator of the Presbyterian General Assembly (North) this year, served in the Confederate army, as did Dr. W. E. Boggs, this year's moderator of the Southern Presbyterian General Assembly—a fact of significant interest entirely apart from the coincidence. The prophet who would have predicted in 1864 that forty-five years later both the great divisions of the American Presbyterian Church would give their highest official honor to men who wore the gray would have been without honor in either section of his country.

Says the Missionary Review: Thirty-eight of the foreign missionary societies have appealed to the Student Volunteer Movement to issue a call for 350 men and women. The list of persons needed includes 110 ministers, 35 male physicians, 28 women physicians, 28 male teachers, 68 women teachers, 10 nurses, besides printers, carpenters, stenographers and business men. Of the missionary bodies calling for workers, the Congregational wants 45; Episcopal, 40; Canadian Presbyterian, 38; American Presbyterian, 28; Methodist, 27; Baptist, 23; and Reformed Church, 27. Most of the workers are needed for China, where 120 will be sent. 60 will go to India; 56 to Japan, 19 to Africa, 14 to Turkey and Asia Minor.

The report comes from England that Mormon missionaries are specially busy in that country. The Bishop of London has issued a warning to his clergy against the renewed efforts of Mormon agents to entrap young men and women. By assiduously visiting from house to house, by unstinted distribution of literature, and by their open-air meetings, they captivate inexperienced and unsuspecting souls. The Bishop has written a number of pamphlets exposing Mormon practices and refuting Mormon statements. To counteract the Mormon influences, the Christian people are holding open-air meetings, visiting from house to house, distributing literature and teaching clearly and definitely the fundamental doctrines of the Old and New Testaments.

The French school-war is decidedly "on." The Catholic authorities have forbidden the use of the textbooks in history provided by the State, and the State authorities are firm. M. Joseph Caillaux, former minister of finance, in a speech in which he warned the country of the danger of being involved in a fresh struggle against clerical interference with the government schools, declared that the text-books had been interdicted solely because they failed to eulogize such incidents as the St. Bartholomew massacre and the revocation of the Edict of Nantes. It is an unreconcilable difference, and the struggle is inevitable. The regrettable element, not only in France, but wherever Rome is the dominant church is the almost inevitable confusing of Romanism and its teaching and policy with essential Christianity, and the consequent breaking away from all faith by a large number of the people because of their recoil from Rome. Protestantism has been misrepresented to them and they pass it by as but another form of the old tyranny. It is a time of opportunity for the Protestant Church, as well as a time of special responsibility.

Can not the managers of the proposed centennial exhibition at Winnipeg in 1912 find a useful hint in the following item taken from the Methodist Recorder: The Seattle Exposition bids fair to be a financial success. This is the more remarkable because it is at the country's extreme edge and on the least populous side. Financially every world's fair held in this country—and there have been many of them—has been a financial failure. It is pertinent, therefore, to inquire the occasion of this success. In the opinion of some the cause is not far to seek. It has been a clean, orderly, whiskeyless fair. The management made no concessions for the sale of liquors, although, it was said, they were offered as much as five hundred thousand dollars, with a percentage of the profits added, for the privilege. But this fine offer was steadfastly refused. The absence of whisky and intoxicating liquors has resulted in the absence of disorder. There have been few arrests on the grounds. It is said that on the opening day there was an attendance of about one hundred thousand people, and yet there was but one arrest. This is a most remarkable thing. Even what few arrests have been made on the grounds since the opening of the Exposition have been of criminals from abroad who have had a temporary sojourn there and were pointed out by official information from Eastern cities. We believe the American people will sustain any management which seeks to put morality and order and safety and decency before questionable or disorderly methods of gain. It is very possible the secret of the success of this great exposition is to be found in the moral stand which its management took in the beginning.—Methodist Recorder.

The Presbyterian Presbytery of New York has been somewhat stirred up in connection with the ordination and installation of Rev. Alex. Black, a brother of Dr. Hugh Black and a recent graduate of the Union Theological Seminary. When he and two other young men were heard in trials by the presbytery there were a number of members dissatisfied with their responses to the examination questions, but the young men were admitted to license. Later when Mr. Black's ordination came before presbytery, similar objections and protests were made. The ground of objection was doctrinal unsoundness. The presbytery refused to sustain the objections and proceeded with ordination. The case was appealed to the Synod of New York, and last week it, in the main, sustained presbytery. It is in some respects a peculiar case. Those among the at least comparative orthodox who have not joined the protestors appear to extenuate the young man's cause on the ground of immaturity. In a letter to presbytery Mr. Black himself says: "My one desire is to preach to men the grace of God as revealed in Jesus Christ, whom I know as my Redeemer, who as the divine Son of God was sent to us by the Father in his mercy. In Christ God has supremely revealed himself to me, and with Paul I can say that 'God was in Christ reconciling the world unto himself.' Through Christ alone can we truly know the Father and his will for us, and this he has shown us by his life here, his death on the cross and his resurrection from the dead. 'And the word became flesh and dwelt among us.' He offered himself as a sacrifice for our sins, and is now lifted up that whosoever believeth may in him have eternal life. In my life I desire to preach Christ to men that they may be persuaded to come to him from their sins, that they may know him in truth and love him with their whole souls and take him as their Lord and God."