

# Dominion Presbyterian

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## Note and Comment.

Mr. Geo. N. Morang, of Toronto, has completed negotiations with the Macmillan Company, the well known London publishing house, whereby his firm assumes control of all the latter's publications in Canada. A considerable number of the Macmillan books will in future be printed and made up in this country.

The Reformed Presbyterian Church of Ireland, having received a large sum of money for foreign missions, has decided to establish a mission among the natives of South Africa. Possibly some district in Swaziland or the Transvaal may be selected, in each of which there is an immense population not yet touched by the gospel.

An ex-Baptist minister who joined himself to John Alexander Dowie and now broken from him and seeks reinstatement among the Baptists, says "I am sick and tired of Dowie and his teachings, and I hereby renounce him and his church forever. It took me some time to learn the teachings of the church and the shallowness of the man. I soon learned what an impostor he was, and I longed to get free from his influence."

A story about Prince Edward of Wales is told in the British Weekly, and said to be perfectly true. He asked a lady who was visiting the royal nursery, "Do you think that my great-grandmother is quite happy in heaven?" "Yes, dear," replied the lady: "don't you think so?" "Well, I am not quite sure," answered the little chap. "You see, she will have to walk behind the angels there; and here she always walked in front."

The Biography of John Hall has been fairly though inadequately reviewed in the "Scotsman," says the Belfast Witness. Attention is called to Dr. Hall's experience as collegiate minister of Mary's Abbey Church, Dublin, and the inference is drawn that collegiate pastorates are a dangerous experiment. Yet they work well in Scotland, and seem to offer the only effective method of dealing with certain congregations. It is interesting to learn that Dr. Hall was approached by Free St. George's, Edinburgh, with a view to his becoming colleague to Dr. Candlish. But, as his son writes, "he felt that Scotland was well provided for, and that his duty lay elsewhere."

There is always a living person behind the pictures in the magazines and the books, sometimes a relative or friend of the artist, sometimes a model engaged by the hour to help the artist embody his conceptions of the people he wants to present. One of the most captivating little personages in the new books is "Alice," in Peter Newell's new pictures in the Harpers' edition of "Alice in Wonderland." And it is interesting to learn that Mr. Newell made use of his own daughter as a model in this instance. While his "Alice" is not an exact portrait of little Miss Josephine Newell, she is a very charming and appealing little creature, destined to live in the hearts of both children and grown-ups.

Recently (says an Indian paper) a large crowd, composed chiefly of Komatis, assembled at Veyerspaudy to offer gifts of fruit and pour libations of milk into the hole of a sacred cobra. This is an annual ceremony, and is called "Nagala Chowty," or the snake feeding ceremony. Such a quantity of milk was poured down that the cobra, to escape drowning, darted from its hiding-place, scattering its devotees, and took refuge in a bush close at hand.

The new Roman Catholic Church of St. Alban, Blackburn, erected at a cost of about £20,000, has been opened. In the morning the preacher was the Bishop of Salford (Dr. Bilborrow) Dealing with the place given to the Virgin Mary in the devotions of the Church, he said that the Catholic Church had ever believed, and had invariably taught, that there was but one Saviour, and to accuse Catholics of worshipping the Blessed Virgin as the Saviour, of making a goddess of her, was an unlovely fiction which had never had existence in the Catholic religion. It was a slander which every Catholic would hurl from him with just indignation.

In our British Exchanges it is freely asserted that Dr. Stalker will be offered the Chair of Church History in Aberdeen College, vacant by the death of Dr. Robertson. Dr. Stalker was Professor M'Ewen's most formidable rival when he was appointed to the Chair in New College, Edinburgh, last year. It is regarded as doubtful, however, whether Dr. Stalker will accept nomination in Aberdeen. Only two first year students entered in the class last October, and the outlook in that respect has not been at all satisfactory. Dr. Stalker's personality would attract students, but it is to be questioned if it is fair to such a man as Dr. Stalker to take him from such a sphere of great influence and usefulness to one which would require herculean labours in order to secure adequate return.

The Scottish correspondent of the Belfast Witness says: "It is a far cry from 1843 to 1902, and from the Free Church of Scotland to the United Free Church of to-day. The change is sufficiently startling to encourage hopes that time may have yet greater transformations in reserve. May not the Church of Scotland and the United Free Church find a satisfactory basis of reunion, and the sundered Presbyterianism of Scotland show a united front against the common foe? That is certainly a consummation to be striven for with all earnestness, but without wishing to be unduly pessimistic, we may yet ask the over-sanguine to face candidly the present state of matters. Dr. Rainy has pledged the United Free Church to an uncompromising voluntarism. The Church of Scotland becomes more and more determined to maintain the patrimony which she holds in trust for the Scottish people. The two positions are sharply defined and mutually exclusive. They afford no promise of union. Nevertheless, kindly feelings and co-operation are visibly on the increase, and there is much cause for thankfulness when one perceives the manifest softening of the asperities which have so long characterized the ecclesiastical life of Scotland."

A Buddhist church was organized in San Francisco a year or so ago by Buddhist missionaries from Japan, which has within it an association of 300 young men, mostly Japanese. Twenty or more Americans attend the English service on Sundays, of whom eleven have already been converted to Buddhism. In sharp contrast to this report from our own country is the following news from Japan. One of the most notable movements ever known in the history of Christian missions is now in progress in Japan. A period of over twenty years of rapid progress was followed by a marked decrease in the interest in the Gospel. At the investigation of the Japanese Evangelistic Alliance there has been a special united movement to evangelize Japan within the present year, attended by earnest prayer for a new quickening in the native church. As a result the report comes from Tokio that up to the middle of June 4,000 persons had there expressed a wish to be Christians, and similar news comes from other districts.

The *Literary Digest* has the following: Some haziness appears to exist in many minds as to the theological distinction between Unitarians and Universalists. The famous *bon mot* of Starr King, himself a Unitarian, that "Universalists believe God is too good to damn men, and Unitarians believe that men are too good to be damned," was once regarded as expressing the matter in a nutshell. Now, however, Mr. George Willis Cooke, from whose interesting articles on current religion in the Boston *Evening Transcript* we have recently quoted, says that this distinction is no longer valid. "It is not a theological but a psychological difference that keeps these duplicated sects from close affiliation." The Unitarian, he remarks, looks upon religion more from the intellectual side, while the Universalist views it more from the intuitional and evangelical standpoint. Nevertheless there is a well-defined party in the former Church who favor an organic reunion. Among the Universalists little disposition toward this course is to be discovered.

Amongst novels which seem to retain their hold longest on the reading public, the religious novel stands near the head, and there is no better-selling literary property than the well written story which has for its underlying motive a vital religious theme. Possibly a reason for this lies in the fact that many people who look askance upon general novel reading have no conscientious scruples as to stories of a religious nature. Take, for instance, a book that delighted readers of the last generation, "The Prince of the House of David," by Bishop H. Ingraham, which has sold over 4,000,000 copies—the copyright having expired. Then follows "Ben Hur," with its record of 725,000, still growing; and there, too, is Dr. Van Dyke's beautiful little book, "The Other Wise Man." Instead of falling off in its sales from year to year, as most works of fiction do, the Harpers state that "The Other Wise Man" has sold better in 1901 than in any previous year since its publication. A French translation of the book, done by Mme E. Auzière, has just been issued at Paris in artistic form.