

Dominion Presbyterian

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Note and Comment.

Glasgow's census returns were issued on Saturday. The population of the city proper is 760,329, an increase of 194,615 during the decade.

At a meeting of the foreign ministers at Peking the question of indemnities was considered. It is now estimated that \$350,000,000 will cover all claims.

Answering a question in the British House of Commons, Lord Stanley confirmed the report that all the contracts now made excluded the supply of foreign meats in the case of all troops in the United Kingdom.

A crowded indignation meeting was held at Dover on the 12th inst. to protest against the practice of auricular confession in the Church of England, and especially the coercing to confession of boys before confirmation.

Queen Wilhelmina has come early into her matrimonial troubles. She has the pluck to refuse to pay her Consort's bachelor debts, and is unreasonably angry because his creditors threaten to negotiate his paper on the Amsterdam Bourse.

The Presbytery of Omaha has by a vote of 16 to 4 agreed to recommend that the sister-in-law clause be dropped from the church rules. The clause provides that relatives by marriage are to be considered the same as blood relatives when matrimony is contemplated.

Aguinardo's manifesto to the rebellious Filipinos is quite explicit in its declarations for peace, and should have great influence in bringing it about—"a consummation most devoutly to be wished." The manifesto is equally unambiguous in accepting American sovereignty, though he seems to acknowledge it only as a temporary step pending the realization of liberties promised by the United States.

Speaker Akina, of the House of Legislature in Honolulu, has followed the precedent of Mr. Speaker Gully in the House of Commons in the Imperial Parliament, and has ruled that English is the official language of Hawaii. He has emphasized his ruling by the declaration that it is not necessary to interpret speeches into Hawaiian even though the majority of those present might not be conversant with the English language.

Only a comparatively small amount of debt now remains upon the Presbyterian Building, in New York. The debt at the beginning of the year was \$1,290,000, and it seemed as though this were too great a sum to be cancelled by the voluntary offerings of the Church, but in three months the great sum of \$1,021,000 has been secured in *bona fide* subscriptions and in cash. The balance, \$269,000 viewed in light of the great work which has just been accomplished, seems but a trifle.

The Baroness Burdett-Coutts, who was 86 on 23rd ult., was once described by the King as "the most wonderful woman in the world except my mother," and assuredly she deserves the description. She is still actively philanthropic, and works very hard, keeping two secretaries busy all the time.

Under the Postal Union each country keeps all its own postal receipts, and by this arrangement Briton benefits. Britons write five letters and receive only four. The British Government receives postage on five letters and delivers only four. The foreigner receives postage on four letters and delivers five.

Even in staid Britain census-taking is not without an element of humor as is evidenced by the following:

One man in High Wycombe included his cat in the census list. He stated that the cat was single, aged one year; occupation, "mouse-catcher"; worker, "on own account"; infirmities, "nil."

A newspaper paragraph concerning a remarkable sermon preached in Maine has given rise to a discussion as to the longest sermon ever preached. So far none of the correspondents has discovered the right sermon which is one preached by Isaac Barrow, once Master of Trinity College, Cambridge, who preached for three hours and a half—on charity!

An English exchange says:—A portrait is given in Madame of Pan Nanai, a Chinese woman who behaved with remarkable heroism during the Tientsin siege. On one occasion, when bullets were coming in at the window as the Englishwoman on whom she was waiting was dressing, she stood and shielded her mistress with her body, saying: "They will have to go through me first before they reach you." It was an act which few would have been capable of, and shews that there are elements in the curious Chinese character which are capable of the noblest achievements. All Pan-Nanai's people, except one sister and her children, were massacred during the siege.

Referring to the demand for a monument to General Montgomery, the Montreal Witness of a recent date makes the following sensible observations: The Americans who are asking for it exhibit an effrontery almost unparalleled. If they value Montgomery as a national hero let them inscribe his name on Bunker Hill monument, or in some other public place in their own country. Why Quebec would permit such a monument, if she did so, would be obvious to all. It would be the same motive which makes many of our traders and hotelkeepers fly the American flag more prominently than their own. A motive which nobody will despise and misunderstand, as the Americans will, who never see the stars and stripes floating in Canada but they imagine that Canada is restive under the shadows of that colossal imaginary bugbear of their own schooldays.

The King has given Balmoral, the Queen's favourite Scottish residence, to the Duke of York for a country house, and will keep Sandringham, his favourite palace.

The Church of England is having troubles of various sorts. Not only have the most diverse liturgical practices grown up under the outward uniformity of the one Book of Common Prayer, but Canon Henson of Westminster has entered his caveat against the required use of the Athanasian Creed on Christmas day. "It would be little less than dishonest," he declares, "to deny that the Christian conscience chafes against those damnable clauses which preface and conclude the creed." After expressing his desire "that the Athanasian Creed may be removed from the public service of the Church, and relegated to that category of illustrative theology which is now usefully occupied by the Thirty-nine Articles," he adds "And I should cheerfully assist in any reasonable effort to secure that result."

And now comes Dean Farrar with not only a protest against the use of the Athanasian Creed, but with a general criticism of the Book of Common Prayer. "The emptiness of multitudes of our churches certifies to the need of changes in our services. We, alone of all the churches of Christendom, go on reciting constantly the Athanasian Creed, most unsuitable for purposes of public recitation, in its literal sense most uncharitable and most deeply repulsive to thousands of those who hear it. Our liturgy is, as many clergy testify, what the people do not want and cannot understand. It is too iterative, too long, too mechanical, too formal. And yet, although as long as fifty years ago the Upper House of Convocation agreed that some modification of the Church's rules is needful to minister to the spiritual necessities of the people, we go on as if smitten with apoplexy, and nothing is done."

The Rev. Prof. Moule, D. D., of Cambridge, in his "Ephesian Studies" makes short work of Sacerdotalism. Speaking of the apostolic function of witness, the Professor of Divinity says—"Such to the end is the Christian minister in his true idea. His characteristic function is profoundly different from that of the Aaronic priest. Distinctly (let me deliberately say it with the New Testament open), it is not sacerdotal at all. It is prophetic, it is the function of the Christ-given, spirit-filled witness to the Lord and His Word, before the Church and before the world." It is to me a physiological mystery, says "Cloughmacsimon" in the Belfast Witness, how any man, with any pretensions to an understanding and to common sense, apart altogether from the smallest glimmering of scholarship, could formulate out of the New Testament a system of Sacerdotalism, as appertaining to the Christian ministry. The advocate of such a monstrosity, such a blasphemy, is not to be reasoned with.