

# Dominion Presbyterian

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## Note and Comment.

Senator Dever, of New Brunswick, is 97 years of age. Senator Wark takes precedence of him about three years.

Dr. Courtney, Anglican Bishop of Nova Scotia, has received a call from an influential Anglican church in New York. He is likely to accept.

John McNamara, who died recently at the Frederickton almshouse, would have been 105 years old had he lived to December 27th. He was a native of Ireland. He retained his faculties up to a few months ago.

The Halifax Presbyterian Witness of last week contains death notices of 9 old people, whose ages from 70 to 85, making an average age of 78 years and 4 months, the aggregate of the whole being 705 years. People in the maritime provinces seem to live to a good old age.

The general circulation of the Bible among the Roman Catholics in Italy is now largely encouraged by the authorities of the Church. An authorized edition of the gospels and the Acts having been published, to be sold for four cents, the Pope has offered indulgences to persons who read it fifteen minutes daily, meditating in their reading, with prayer.

A memorial to the late Newman Hall was unveiled by his widow on a recent date, in the church built for him on Westminster Bridge Road, known as Christ Church, now under the pastoral care of Dr. F. B. Meyer. It is "a striking bust in a setting of beautiful marble," and faithfully perpetuates the memory of one of the most devoted and successful Non-conformist ministers of the nineteenth century.

The First Baptist church of Syracuse, New York, after having a Methodist University President supply its pulpit with great acceptance, decided that he was good enough to administer the communion to them and he did. The Presbyterian Standard naively comments on the incident as follows: "Thus the barriers of the unchurched churches gradually crumble before the tolerance of a larger charity."

Dr. Cuyler of New York, does not believe in people who are predicting revivals—it is an "idle waste of breath," he says. He hopes that the "next revival," when it does come, will "be a revival of faith in God's Word and the power of prayer, and a revival of holy and unworldly zeal in not only saving men's suffering bodies, but saving their immortal souls and their daily lives by bringing them to Jesus Christ—a revival whose glorious results shall last clear through into eternity!"

The famous (?) Dowie of the new Zion near Chicago, has had all the assets of his little kingdom taken from him and placed in the hands of a receiver. He is bankrupt. The mission to New York proved a disastrous failure, financially, as well as morally and religiously, and brought on the bankruptcy. The majority of the people on

whom he called to replenish his bank, turned a deaf ear to his appeal. What is the good of such an Elijah that he cannot help himself in such an emergency? What is to become of his dupes?

A distinguished Hindu gentleman and editor, who had read almost everything in religious literature, and who had attended the Haskell lectures delivered by Drs. Barrows and Fairbairn, in earnest conversation with one of the missionaries, said: "India does not need to be instructed in the philosophy of the Christian religion; what India wants is to see a Christian life." Is not that the "want" everywhere? Intelligent heathen often find great difficulty in reconciling the sinful lives of people from Christian lands with the lives and teachings of the missionaries. Christians should be living epistles of the Lord Jesus Christ known and read of all men.

A daughter of Sir Alexander Grant of Edinburgh has just arrived in the U.S. bearing with her "a good sized piece of rock on which the famous Irish missionary, St. Columba, stood when he preached the first gospel to the harvesters of the Island of Iona in the year 563." The piece of rock is a gift from the Bishop of Argyll and the Isles to Bishop Saterlee at Washington, who had expressed a desire for stones from ruins and other places of ecclesiastical interest to embody in the walls of the cathedral now being erected in the American national capital.

Great Britain owns more shipping than all the rest of the nations put together. Her total tonnage is 14,431,072 tons—as against Germany, which comes second, with 3,138,568 tons, and the United States, the third in rank, with 2,342,913 tons. The comparison with those two great commercial nations indicates how truly Britain rules the waves in the matter of her great merchant marine, as well as in that of her unapproached navy. What a wonderful record have those little wave-washed islands of the home land for discovery and adventure, and prowess on the sea. The old Doges of Venice used annually to cast a gold ring in the Adriatic in token that the Venetian republic was married to the sea. But the British Empire, in a far wider and truer sense, is married to the sea, aye, to all the seas.

The spirit of Christian union, which has asserted itself in Great Britain and several of the British Colonies in the union of Churches, and in the formation of Free Church Councils, is manifesting itself in Germany too. This year there has been formed there a council for the purpose of bringing about a closer co-operation of the different Churches, and, if possible, an ultimate union. The practical philanthropy of the German Churches has found expression in its valuable deaconesses' institutions, which are doing a most valuable work in all parts of the country. Germany, too, has its Keswick movements, and at Blankenburg and other places there are now annual conferences for the promotion of spiritual life, which are being attended by ever increasing numbers.

New York has had a Sabbath Observance Committee since 1857. It is composed of representative men and its object from the outset has been the creation of an intelligent, healthful sentiment, friendly to the due observance of the Sabbath. According to the last annual report of the Committee, as summarised by the Christian Intelligencer, New York city ranks high for Sunday quiet and good order, as compared with other great centers of population, and with this wholesome restraint the Committee has had much to do. In 1901 out of 133,794 arrests in Greater New York, 734 were for violation of the Sunday laws; and in 1902, out of 145,936 arrests, 473 were for the same reason. The Committee's influence has been effectually felt in the suppression of Sunday liquor traffic, Sunday ball and golf games, and Sunday theatricals; also in the closing on Sunday of Industrial exhibitions. The Committee sturdily stands for the preservation of the sacredness of the Lord's day, and leaves no stone unturned for the accomplishment of this end. Steady, persistent and judicious work in defence of Sabbath observance will always tell for good.

People have not yet forgotten the high-handed manner in which the Russian government struck down the liberties of the people of Finland, which had been guaranteed them many years ago. The latest instance of Russian oppression is the treatment meted out by the Czar's government to the people of Russian Armenia, in confiscating the Armenian churches and their little treasures. The ukase ordering these actions of confiscation has exasperated the people, and almost daily the press dispatches report a tumult, often attended with bloodshed, in some city of the Caucasus, when a regiment of Cossacks is sent to break open the church door and rifle the church treasury. Protests and petitions are flowing in upon the Czar from all sides. The Novoe Vremya, the organ of M. de Plehwe, M. Pobodienatzeff and the reactionary ministry now in power, treats the matter in a high and dictatorial tone. It says: "Resistance is futile. The Armenians may organize dozens of demonstrations, but the decree will be enforced. The blood that is shed cannot stop its execution." It adds that, in protesting, "the Armenian clergy and educated class are playing a dangerous game"—a significant admission that it is the most intelligent of the people who have led in opposing this tyrannical measure. Bishop Sarajian of Worcester, Mass., with two colleagues, has gone to Washington, to send through the Russian ambassador a petition to the Czar, drawn up by a convention lately held in Providence, R.I., of delegates from all the Armenian churches in the United States. The New York Christian Intelligencer denounces the policy of the Russian government in the following terms: "The unscrupulousness shown by the Russian government in regard to Manchuria is just now being strikingly exemplified also in its policy toward religious dissenters in Russia. Land grabbing abroad goes hand in hand with the plundering of non-conformists at home."