

# Dominion Presbyterian

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## NOTE AND COMMENT.

The late Baroness Burdett-Coutts by her will, which was signed in 1888, left all the property at her disposal to her husband, who is her sole executor.

Dr. Chapman, the widely known evangelist, predicts a great revival on this continent. He says he "expects to see America shaken from coast to coast by the greatest revival the world has ever seen." The Lord grant it speedily.

Congregationalist returns show that there are 4943 churches, branch churches and mission stations in Great Britain, containing 1,793,503 sittings. The roll of church members this year is 498,916, with 738,210 scholars and 67,961 teachers in the Sunday school.

The Rev. Hugh Black, who recently came to Union Theological Seminary, New York, where his work in large part is to influence young men to take up the ministry as their life work, has entered upon a tour of the colleges and universities, which will take the most of his time into the spring.

Need for missions. India's population is 250,000,000. These have but one ordained missionary to every 350,000. China's population is 382,000,000. They have but one ordained missionary to every 500,000 of population. Japan has 38,000,000; of these, 30,000,000 have never heard the gospel.

A Chicago pastor who has ministered successfully to one church for twenty-five years, and has a membership of eight hundred, being asked if preaching needs to be changed to suit what are called changed conditions, replied: "Not a bit. Adapt your preaching to the human heart, that never changes. The main trouble is not with the head, but with the heart. Sin in the heart is the source of error in the head."

Rev. David Rowlands, principal of the Congregational Memorial College, Brecon, a director of the London Missionary Society, and a governor of University College of Wales, Aberystwyth, and University College of South Wales and Monmouthshire, Cardiff, died at Brecon on the 6th inst. He was in the foremost rank among the Nonconformists and bards of Wales, and was a well-known author.

The Rev. Dr. James Orr, professor of theology and apologetics in the Free Church College, Glasgow, will deliver a series of ten lectures in New York, beginning April 9th, on the "Doctrine of the Virgin Birth." The lecturer comes under the auspices of the Bible Teachers' Training School, and the lectures will be given in the Fifth Avenue Presbyterian Church.

Owing to the excessive rains and consequent failure of the crops, the famine in the North, or Anhui, province in the east of Honan, and in the whole north of Kiangsu, is worse than at any time during the last forty years. It is estimated that four million persons are starving. Tens of thousands are utterly destitute and are wandering over the country. The danger is increased by the activity of the secret societies, as the wanderers are gladly joined by them in order to obtain rice. About 50,000 refugees have reached the vicinity of Nanking in a pitiable condition. The authorities are unable to cope with the situation.

A minister, speaking of the results of a revival in his town, said: "Before the meetings I did not like a certain minister here and probably he did not like me. Now I love the fellow." The revival that sweeps away old differences and knits broken friendships is a good thing and manifestly the work of God's Spirit.

Says the Canadian Churchman: "It is a plain duty of the Church to discourage, and if need be, denounce extravagance. Poverty, debt, and dishonour dog the footsteps of the extravagant liver and false pride is the false light which lures him on to a fore-doomed shipwreck of hope, happiness, and life.

The fight in the Church of England against ritualism goes on. The Archbishop of Canterbury and other bishops have united with the Bishop of Bristol in expressing disapproval of "the English Hymnal," which contains several hymns of praise to the Virgin Mary, which, says the archbishop, "expresses doctrines contrary to the express teaching of the Church of England."

Walking along the street one day, a gardener passed a heap of rubbish, partly burned, thrown into the road. He noticed a root that seemed dead and withered, but he took it home, examined it, and tended it after planting. It prospered and grew, till, after years of care, a majestic vine covered with clusters of grapes was the result. No one is so dead in trespasses and sins but may, under the Gardener's care, become a fruitful vine. No human life is hopelessly lost while the love of God seeks the unsaved.

Dr. Theodore L. Cuyler, of Brooklyn, N. Y., perhaps the most widely-known and truly beloved minister of any church on this continent, celebrated his eighty-fifth birthday on Thursday, January 10. Dr. Cuyler is still in vigorous physical and mental health, writes for multitudes of the religious papers of the country, and is the cheery, optimistic exponent of the Gospel that enriches both youth and old age that he has always been. We wish him still a few more happy returns on this side of the river.

The Belfast Witness regrets that the pictorial publications in England have quite unintentionally, no doubt, done injustice to the government of France in the crises in that country. They picture the venerable Cardinal Archbishop of Paris being taken from his palace, and conveyed under police protection to a friend's house, where he is finding temporary shelter. It is all very melodramatic, and appealing to public sentiment. But it is quite misleading to the public judgment, and gives a false impression, says the Witness. The French clergy were willing to obey the law, and adjust themselves and the Church to the new conditions, which are not hard conditions at all. Then the Pope, acting it is said, by the bad advice of Cardinal Merry del Val, commanded the French clergy to disobey the law and defy the Government. Thus M. Briand, the Minister for Public Worship, had no option but to carry out the law which sequesters all priests' houses in case of disobedience. We may sympathize with an azeed clergymen compelled to leave his mansion, but we must also sympathize with an enlightened and progressive nation trying to obtain its liberty, freedom from the control of a foreign High Priest, a yoke which England had to shake off three hundred years ago.

The following is the testimony of Rev. John Somerville, D.D., to the value of the local option law in Owen Sound: "I am satisfied with the results in Owen Sound. The bar has been banished, and the gain is simply unquestionable. With the passing of the bar-room, the treating system, the cause of so much drinking and drunkenness, is gone. Hotel accommodation has not suffered in the slightest, and, in fact, no good or necessary interest has been affected detrimentally."

The apportionment of churches and masses between the litigant Communion orders by the Royal Commission is being carried out, says the Belfast Witness, but with considerable friction. We seldom refer to this unhappy divergence, because we believe the irritation will subside through time, and all Scottish Presbyterians ultimately combine in one Communion. As one result of the allotment the United Free Church is called upon to build seventy new churches in the Highlands for the custe-d congregations. We observe an idea is suggested that instead of building churches for these small congregations a number should be grouped together, with one minister in charge, who should see to the supply of ordinances to that district, employing elders and lay preachers. Something of this business-like economy of resources might be a great advantage in Church management not alone in Scotland, but elsewhere.

"The Bishops as Legislators" is the title of a book which has recently appeared in England. It was written by Mr. Clayton with a preface by Rev. Stewart Headlam, both Episcopalians. The book presents to the public a record of the speeches and votes of the Bishops in the House of Lords in the nineteenth century, showing fully how all through this period they have consistently opposed every important measure for the extension of civil and religious rights, and for the furtherance of humaner legislation and social reforms. In noting this publication the Belfast Witness says: "The attitude of the Bishops in the House of Lords towards the Education Bill is forcing the question upon the minds of many thoughtful men—Episcopal and non-Episcopal—Should the Bishops be in the House of Lords at all? Many feel and say that their presence there is an anachronism. They are not hereditary legislators. The are not there by the will of the people. They are there by a fluke, representing partly the Prime Minister who appointed them and, chiefly, like Demetrius of Ephesus, their own order." Our Belfast contemporary further says: "How they got a place in the House of Lords at all is a mystery; but why they are kept there, in our free country, where class privileges are not supposed to exist, where Episcopalians and non-Episcopalians are supposed to have equal legal rights, is a greater mystery." The probable outcome of the present agitation against the House of Lords will be: (1) The removal of the Bishops from the House of Lords, (2) Disestablishment. It will take time, no doubt, to bring about so desirable a reform, but it is bound to come. The Witness raises the war cry in the following terms: "And so the cry should be all over the three kingdoms, Remove the Bishops from the House of Lords, remove them in the interests of fair play, of religious freedom; remove them as an unjustifiable anachronism; remove them, because they have been the oppressors of a free people, and the opposers of needed reforms, and of civil and religious liberty."