

# Dominion Presbyterian

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## NOTE AND COMMENT.

Principal Rainy was eighty years of age on Jan. 1st. He was born in Montrose street, Glasgow, on the 1st of January, 1826. At twenty-five he was ordained minister of Huntly, and at forty-eight he became Principal of the New College and leader of the Free Church.

Sir Henry Campbell-Bannerman, the Prime Minister, answering a question the other night said he was not in favor of granting a separate and independent legislative body for Ireland. He had always voted that it be in subordination to the Imperial Parliament.

The closing of the public houses and licensed grocers' shops on New Year's Day in Scotland is acknowledged to have been a success. Scots who were inclined to grumble against interference with old customs admit that the cities, towns and villages were quieter and the great majority of the people happier than under the old conditions.

Canon Hensley Henson, of the Church of England, is the advocate of an altogether new proposition as to church unity. It is that instead of disestablishment there be an extension of the principle of establishment to all the churches, making a State Church of all the denominations. He asserts that the English laity ridicule in their hearts the notion of apostolic succession, and regards the Act of Uniformity as "a barrier to the free actions of Anglicans in their treatment of their fellow Christians."

The secretary of the Scottish Baptist Union was able, at its recent meeting, to report the largest addition to the membership of the Scotch churches they have ever had. It is due mainly to the influence of the Welsh revival, which was mightily felt in a few of the churches. The secretary says the outlook in Scotland becomes increasingly hopeful; that the churches increase from year to year; that the sense of unity and brotherhood grows apace; and that Baptist principles are being more and more recognized by other churches.

Mr. Hall Caine told an interviewer that fifteen years ago he wrote a "Life of Christ." He added—"Not feeling satisfied with it, I put it away in a safe, and it has been lying there ever since. During the intervening years I have had repeated proposals from publishers for this manuscript. One or two of them, in fact, have gone to unusual lengths in order to get it. In one case a publisher sent me a cheque, which I was tempted to keep. I carried that cheque about in my pocket for a month—until the paper began to crack, in fact—and then I sent it back to him. Another publisher sent me an open cheque. That also went back."

John D. Rockefeller regained his health and appetite by drinking a glassful of hot water every morning before breakfast. Had Richeleu taken the same dose at night before going to bed the whole history of France would have been changed. There is much virtue in hot water. It will cure, says the New York Press, nearly every ill, if properly used. Because it is so cheap, and never recommended by a physician, is not a drug nor a patent medicine, the general public overlooks its merit. Inside or outside, mineral or pure, salt or sweet, it is nature's own remedy. Try it for a week. An excellent beverage for breakfast—after you get used to it—is hot water sweetened with sugar. It beats tea and coffee all hollow.

It is not a Nonconformist, but an Anglican clergyman, says the Belfast Witness, who has protested against the Bishops sitting in the House of Lords. Rev. W. J. Spriggs-Smith, Vicar of Terrington St. John, has repeatedly protested against the position of the Anglican prelates as spiritual peers sitting in the House of Lords. He maintains that they have been far from a blessing to the Church itself; and he suggests that if some of the leading Nonconformist ministers "had been in the said House during the last Parliament, acts which the nation devalues to-day might have been otherwise than they are." He adds that "Nonconformist spiritual peers would have been a powerful check to the greed, grasp, and grab of our Bishop." This sturdy East Anglican vicar is certainly not alone among the clergy in his sentiments.

Sometimes it is said, "You can't work up a revival, it must come down," that is it must come from God. There is some truth in the statement. But it is also true that we may at least work up to a revival. When a pastor finds a church in a low spiritual condition, and apparently utterly indifferent to the work of soul-winning, he may deal with them in either of two ways. He may scold them and berate them and tell them as one pastor wrote me that "they are dead and twice buried," and that he will not labor with such a church. Or he may endeavor by earnest pulpit work and by faithful, persistent, affectionate and if necessary, long-continued personal dealing to bring the church into proper working condition. The latter is the better way.

Writing in The Missionary Review of the World of the growth of the missionary enterprise, Robert E. Speer says: "It entered the nineteenth century with 7 missionary societies and left it with 300. It entered with 170 missionaries and left it with 12,000. It entered with an income of \$25,000 and left with \$15,000,000. It entered with 50 translations of the Bible and left with 400. It entered with 50,000 native Christians and left it with 1,500,000. And it is not ending its work. It is only beginning. One of the most significant of all modern developments in the work of missions, indeed, the most significant of all, is the Student Volunteer Movement. No less than 2,357 missionaries have gone out under its auspices since 1892. And there is a new army of noble recruits from our colleges offering for the foreign mission field every year.

The connection between prayer and religious revivals is illustrated by what occurred throughout the world about the time of the Sepoy rebellion in India, or soon after, about fifty years ago. By that terrible rebellion the cause of Christian missions in that country seemed set back so terribly that the hearts of many devoted missionaries quaked with fear. But they looked up to God and were saved from despair. And then they resolved to ask the whole Christian world to unite in prayer to God for the rescue of his work, and the crowning of it with success, and the speedy conversion of the whole world to Christ. Rev. Dr. John Hunter Morrison, of the American Presbyterian Church, then missionary in Louisiana, India, sent the message and, at his request, under God, the hearts of the whole Christian world unitedly arose in prayer to God during that week, and through all the years ever since. That was the origin of the week of prayer which has many times and in many places been fruitful of revivals. And are not the revivals of the present day coming in answer to prayer.

A Scotch minister who has served high English Government officials in his congregation was asked whether he was not "put about" by having in his audience so great a thinker and speaker as Mr. Balfour. He answered "No, I know Mr. Balfour, and if I have a real conviction, and am to express it plainly without any aim at ornament, I feel, when he is present, I shall have an interested, discriminating, and sympathetic listener." This is true everywhere. Great men, as a rule, are not critical hearers in church, so long as the message is the Gospel of salvation through a crucified Redeemer.

In an article in the Herald and Presbyterian on "Sacred Music," the writer contends that the revival of the Wesley's and Whitefield in the eighteenth century would never have swept England and America as it did if it had not been for the singing. Isaac Watts, and Charles Wesley, and Philip Doddridge did as much by their hymns as did John Wesley and George Whitefield by their truly apostolic preaching, to arouse the world. Again, in our own day, the Moody and Sankey movement was popularized and sent all over the English-speaking world by its marvelous music as much as by the great preaching. It may be fair to say that the same thing is true of the Welsh revival under Evan Roberts. When Mr. Stead was asked if the Welsh revival would come to London, he replied, "It depends on whether the people of London can sing or not." We might almost say that every great awakening of the church has depended very materially on the singing.

Evidence accumulates as to the practicability of navigating Hudson's Bay for a large proportion of the year, and now that two or three railways are being projected to reach its coasts, the importance of the question becomes proportionately greater. Early in the spring of last year, an expedition was sent out under the joint auspices of the Mounted Police and the Marine Department, under the command of Major Moodie, and one of the chief objects was to ascertain during what period of the year navigation of the bay is absolutely safe, so far as freedom from ice is concerned. The Major's conclusions are that for four months in the year the Hudson's Bay route is open to ordinary navigation, but that, to make it safe for commercial shipping, it will be necessary to establish coal depots, as well as wharves, together with lighthouses and other aids to navigation.

Dr. Loomis writes from Japan, says the Herald and Presbyterian, that the opportunities for the distribution of the Bible among the Japanese soldiers and other people have been increasing continually, and many most touching stories are told of the readiness and anxiety of the people to secure the Word of God. It is certainly a most opportune time. A missionary who has been visiting the hospital and distributing Scripture among the soldiers writes: "Was there ever such an opportunity for sowing the Word of God? May the Spirit bring it to rich fruition." Miss Howard, of Osaka, writes: "A Christian soldier in the barracks told me that the whole feeling of the army towards Christianity had undergone a change, owing to the work in the hospitals. The soldier now knows something of what Christianity is, and, where before there was opposition, there is now a willingness and sometimes eagerness to hear. Now, although the war is over, the results of our work are far-reaching. The opportunities of reaching the people are certainly exceptional." Surely this is what Christian people have been praying for.