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Note and Comment.

The special meeting for prayer held in Rosemary Street Presbyterian Church, Belfast, is growing in fervour and spiritual power.

It is reported that the legal Free Church has waived its claims to five of the Perth U. F. Churches originally claimed, and centered its attention on St. Paul's church. This church was looked upon as the likeliest building to be left out, as it has been built since the Union was consummated.

One of the most remarkable features of the Torrey-Alexander campaign is the daily noon-meeting for business men in the Pillar Hall at Cannon Street Hotel. The gatherings are all profoundly sympathetic. It is evident that they are largely composed of men who are already Christians, and who are in full accord with the spirit and object of the evangelists. A certain subdued enthusiasm has characterized these occasions throughout the past week.

It is said that Rev. John Kelman, of Edinburgh, has declined an invitation to allow his name to be recommended as successor to Dr. John Watson at Sefton Park Presbyterian Church, Liverpool. Mr. Kelman is understood to have been largely influenced in coming to this decision by the importance of the work which he is carrying on amongst the University students in Edinburgh in connection with which he is now regarded as having assumed the place of Professor Henry Drummond. At the same time it must have required an effort to resist the inducements offered to him to become the successor of "Jan Maclaren."

Dr. Monro Gibson, preaching at St. John's Wood on Sunday, 26th ult., enforced the need for conversion in some public and decided form (though not necessarily that usually recognized at mission services) on the part of the ordinary church members and all professing Christians. He believed that the want of it accounted for the lamentable absence of fruit throughout the churches and earnestly invited anyone who might desire to speak with him on spiritual things (not as subjects of speculative but of personal concern) to meet him after the service, and he notified that on the Friday evening he would wait for two hours in the vestry for the same purpose.

The London Presbyterian says Dr. Torrey and his singing companion, Mr. Alexander, have secured a strong hold upon the people of London and excellent work is being done. Each night Dr. Torrey gives a five-minute talk to the young converts on "How to Begin the Christian Life." These words of advice to those just starting out are full of sound commonsense, and thousands of the audience stay nightly to hear them. The five points Dr. Torrey urges upon every convert are: (1) Keep looking at Jesus; (2) Keep confessing Jesus; (3) Keep studying your Bible; (4) Keep praying; (5) Go to work. If the young Christians will carry out these five points, there will be no fear of backsliding. His brief homily is closed with an exhortation to each one to be associated with some church, chapel, or mission.

Baron Maejima, a Japanese officer, says of Christianity: "No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence we shall fall short of success. I do not hesitate to say that we must rely upon religion for our highest welfare. And when I look about me and see upon what religion we may best rely, I am convinced that the religion of Christ is the one most full of strength and promise for the nation." What a blessed thing it would be for our country if our public men and the people generally could realize and act upon the great truth that "righteousness exalteth a nation"—righteousness in the halls of legislation, righteousness in the courts of justice, righteousness in the marts of commerce and in the learned professions, righteousness in the world of labor and righteousness in the homes of the people.

The total amount of the voluntary offerings of English Established churchmen and churchwomen for the purpose of the Church and of philanthropic institutions in connection with the church during the latest year recorded almost reaches \$40,000,000.

As for Wales, Judge Williams remarked on the great decrease of 1,364 cases of offences during the quarter in Pontypridd district. He certainly did not approve of the cavilling that had taken place with regard to the revivalists' methods. To him the methods were nothing, the results were everything, and they found from the chief constable's report that the results were good.

The movement is spreading in Cumberland, the work almost entirely carried on by the Nonconformists; every town and village having its mission. The Bishop of Dorking writes—"Having three days to spare I spent them incognito in the heart of a revival district. I have seen a mining village a month after the revival had passed with four chapels all lighted up and full, not merely on Sunday, but most nights of the week. There is no advertising of Bishops, or infant preachers, because the work is the work of the Spirit of God."

The Bishop of Bath says his Church greatly needs a religious revival, and thinks he sees signs of it. Rev. Elvet Lewis says that he believes the revival will spread to London. This has got to be the burden on the hearts of Christian people throughout the country, and they believe that if Christ captures London He will hold the key to the wide world. The revival in Wales was brought about by young people, and Mr. Lewis spoke of the enthusiasm of the young people at his church in London. They have held nightly prayer meetings for over two months.

The first temperance society in the United States, says the Troy, N.Y., Press was organized in Saratoga county in 1808, and consisted of forty-three members. Now it is proposed to celebrate the centennial of this organization in the spring of 1908. We are not able to say when the first temperance society was organized in old Canada, (now Quebec and Ontario) but a Nova Scotia historian tells us that the first temperance society in that province was organized at West River, Pictou, in 1827. A second one was organized at Bear River, Digby, in 1829.

Rev. W. J. Dawson's evangelistic tour in the United States is attracting an extraordinary amount of attention, and the newspapers are devoting liberal space to chronicling his doings and sayings. Mr. Dawson is urging that ministers must be their own evangelists and "preach for a word"—a lost note in the ministry of today. His plea is for an imitation of Christ in His breadth of sympathy for men and service of them, for a practical as well as a theoretical acceptance of the doctrines of God's fatherhood and the brotherhood of men, and for a church life that is free from caste, smug respectability and the routine of conventional living of any sort.

Mr. Noe, of Green county, Kentucky, says that he was in the habit of taking two drinks of whiskey a day, but now he gives his wife two dimes a day and abstains from drink. Since he commenced this practice he has purchased a horse for ninety dollars and paid for it in ten instalments, all in dimes, and he recently paid ten dollars for his hay in dimes. What an immense amount of money now wasted on strong drink and tobacco, could be saved and invested or devoted to proper expenditures in legitimate business, if the slaves of whiskey and tobacco would assert their freedom and cast of the slavery to which they have long consented. Business would boom in the necessities and comforts of life and poverty would practically disappear if persons of limited means could stop all such wasteful and needless expenditures. Working men especially should note the point. Both they and their families would gain immensely by such a practical reform.

Dr. Philip Chisholm died at Loch Lomond, C.B., on the 10th inst., at the advanced age of 102 years and 8 months. He came from Ross-shire, Scotland, to Nova Scotia in 1821. Mrs. Charles Wier died on the same day in Queen's Co., N.B., aged 104 years. There seems to be marvellous longevity in the maritime provinces.

Globe trotters sometimes tell us that there are no real Chinese converts, only "rice Christians," or converts for the loaves and fishes. It is worth noting, says the Herald and Presbyter, that the largest contribution from any Sabbath school last year to the American Board, with one exception, came from a Chinese Sunday school. Some Chinese evidently join the church to give as well as get.

Fitzgerald, Ga., is a town of about 4,000 population, on the Atlantic and Birmingham Railroad. It has six saloons. Not long ago an effort was made to secure the erection of the building and repair shops of the road at Fitzgerald. The president of the road, Mr. Raoul, was waited upon by a committee of citizens. The president very frankly told them that he considered Fitzgerald the most desirable place on the road for the location of the shops from every consideration—save one. That one objection is its saloons. He stated that from past experience he would not consent to the location of the shops of the road in any community where labor is rendered unreliable by the presence of gin mills, and that, since Fitzgerald will keep its saloons, the proposition to locate a great railroad business there will not be even entertained. That railway president is evidently a level-headed business man.

The new Spanish Sunday observance law has received the royal approval. The opposition to it has been very strong, for it runs counter to many customs, traditions and interests. It permits many things which would be prohibited in other countries, but is a long step in advance for Spain, and will probably lead to something still better. Sunday bull fights, so long dear to the Spanish heart, are prohibited. Sunday newspapers, also, are forbidden. The working people, generally, favor the new order of things. It is a wonderful thing to see old Spain turning her attention to the importance of the Lord's Day. If this movement in the right direction is kept up it may help to rejuvenate her and bring back at least a measure of her departed greatness. It is equally wonderful, nay astounding, to see countries like Great Britain, Canada and the United States, forgetting how much of their greatness is due to their once sturdy observance of the Sabbath, and allowing the sacred day to be dishonored and trampled upon by pleasure hunters and the worshippers of Mammon.

The fact has been more than once noted that the religious awakenings which have taken place in Great Britain the United States and elsewhere have resulted in an astonishingly increased demand for the Word of God. Commenting upon this fact a Presbyterian journal says: "This is encouraging news from every point of view. It shows that the old Bible has not lost its power. It indicates that nothing can take its place when light is needed for the heavenly traveler, or when the soul is famishing for the Bread of Life, or when men desire to know God's will for time and for eternity. It confirms the truth that the Spirit of God still works in and through the written Word, and that pastors and teachers do their best work when they give to their converts the Holy Scriptures and build them up in the faith, hope and holiness therein revealed. It affords assurance that neither radical criticism, nor boastful infidelity, nor deadening worldliness can withstand the Bible when the Holy Spirit makes it quick and powerful to the aroused conscience and the longing heart. The best panacea against hostile criticism and the surest antidote to scepticism is a revival of religion that sends people to the Bible for instruction, invigoration and help, that reinstates it in its rightful place as an authority over the conscience, heart and life, and that causes it to become more and more a lamp to the feet and light to the path."