

# Dominion Presbyterian

50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS.

## Note and Comment.

The Torrey-Alexander evangelistic campaign is now in full swing in Liverpool, G.B., in a building which seats 12,000 people with standing room for 4,000 more. The choir of 1,500 singers is seated on the platform. Thirty thousand people attended the opening day's services. The campaign in London is to begin on February 5th.

Westminster Chapel, London, is one of the finest Free churches in that great city. It was built about forty years ago, and for ten years the large auditorium, which accommodates 2,000 people, was filled and the church was the center of many activities. Since then the work has declined gradually until only a handful of faithful, earnest folk were left. It is to this work that the Rev. Dr. Campbell Morgan accepted the call a few months ago and upon which he entered the first of November.

A pottery manufacturer at Yuenchau in Kiang-si, China, was converted. What shall one do as a first fruits of his decision to follow Jesus Christ? The first outward token of conversion which the pottery-maker gave was that he altered the weights with which he bought materials. He had arranged them so that he bought 18 ounces to the pound. The voice that spoke in his heart when he was converted made him convert his weights also—to 16 ounces to the pound.

Cabel dispatches have drawn attention to a German regulation which is spreading in police circles in the world. The Kaiser's police ruled that the finder of goods left at the police office should receive 10 per cent. of the value from the owner. The result was so satisfactory that in a few years it bids fair to become a universal rule, as honest finders know that they are sure to be compensated, and dishonest ones live in fear of arrest by keeping the goods.

Professor G. K. Gilbert, one of the most famous scientists of the United States Geological survey, predicts that the time is coming when the water of the great lakes will reach the ocean by the Illinois river and the Mississippi rather than through the Niagara. Such a catastrophe, however, is a comfortable distance off. He says: "In 2,500 years the Niagara River will have become an intermittent stream, and in 3,000 years all its waters will have been diverted to the Chicago outlet—the Illinois River, the Mississippi River and the Gulf of Mexico." Posterity may worry about this, we needn't.

"Innisfoyle" in the Belfast Witness pays the following tribute to Canada and her Presbyterians: "Those who have visited Canada declare it to be almost an ideal country, and predict for it a prominent position in the nations of the world in the near future. What most impressed all was the splendid position occupied by the Presbyterian Church in the Dominion, and the extreme activity of that Church. It is well known that a fair share of the ministers of the Canadian Presbyterian Church original-

ly came from Ireland. Indeed some of the foremost positions are now occupied by them, and that with marked ability and credit."

In a Presbyterian church in Eastern Nova Scotia there is an elder, Mr. Henry Archibald, who is 91 years and 7 months of age and nearly 61 years an elder. Is there another elder as old as Mr. Archibald in years or in office? One of his sons is an elder. Not only so but one of his grandsons is an elder. The grandfather, the son, and the grandson served as elders at the same communion table. A great grand-son is now at College studying with a view to the ministry. There is another elder in the same session who is 84 years of age in the 55th year of service in the eldership.

The mission zeal of Catholic and Protestant Churches is thus contrasted by a Jesuit missionary in a French paper—He reckons that there are 558 Protestant missionary organizations, spending annually about four millions sterling; but only a little over 200 Catholic ones, and these spend little over half a million annually. He puts the yearly average contribution of Protestants to missionary work of 25 sh. a head, but those of Catholics at less than 3d. Roman Catholics may not give very much money towards carrying out the great commission given by the Lord Jesus to His followers, but they manage to invest a good deal in churches, monasteries and convents—in other words, in "brick and mortar."

At an Episcopal Church congress held recently in Liverpool, G. B., where the subject under discussion was the Church's loss of the masses of the people, two of the speakers insisted vigorously on "competent preaching." A Canon of the Church declares that preaching was after all the needed remedy. Where there was a preacher in the pulpit who was a seer and a prophet the church was full. It was preaching that filled the Tabernacle and made the City Temple. He wished the men who were shocked by the sight of souls won by Nonconformists were shocked by some means out of their deadly dullness. The indifference of the Church was responsible for the indifference of the masses. The need was revival. They needed more of Christ, of the Holy Ghost in church, home, and in their own hearts.

Miss Gwendolin Caldwell, some years ago, gave \$300,000 to found the Roman Catholic University at Washington. She had been a Protestant, but became a Roman Catholic and attracted the attention of the late Pope and many other eminent personages. She was married to a Frenchman and became Marquise Monestier. When she gave up the Church of Rome she was in the city of Rome and she took care to proclaim the fact of her conversion through the Associated Press. The lady's sister was married to a German nobleman, and she also has left the Roman Catholic church. It appears that the father and the mother were of Protestant stock—the mother of the Breckinridge Presbyterian family, and the father of a Methodist family. The incident has created something of a sensation in church circles.

Principal Fairbairn, lecturing on the Scottish Church case, complained that the Lord Chancellor ventured into theology without sufficient knowledge. He said—"The Lord Chancellor had asked a man what he understood by 'the Covenant of Grace,' and the man of whom the question was asked was as ignorant of the answer as the man who asked it. The Lord Chancellor explained it as a Covenant between God and the man who was saved. It was nothing of the kind; it was a Covenant between the Father and the Son. As one who was jealous for theology, Dr. Fairbairn demanded that even a lawyer, when basing a decision on theology, should know at least as much as a student struggling for a degree. Dr. Fairbairn after speaking for eighty minutes, closed by appealing for a conception of a Church as living and therefore as perpetually escaping from that in its past which might suppress its vitality or narrow its activity."

The venerable Dr. Cuyler, in a thanksgiving article, in an American paper, alludes to the "love of the world" in the following appropriate terms: "In nearly every church there may be some members who—like old 'receiving ships' in navy yards—were dry-rotted with love of the world. They lie moored at the dock of formalism, and present an orthodox appearance. If sent to sea, and struck by a gale, they smash into utter wreck. There is a certain sense in which every Christian should love the people of the world as Christ did when he died to save them, or as Paul did when he consecrated himself to bring the world to Christ. But in trying to draw the world up towards God, we must beware lest it drag us down into sinful conformities with its habits, its pursuits, and its practices. It is not love for sinners' souls, but love for sins that endangers a Christian's character. Christians were put into the atmosphere of this world to purify it, and not to be poisoned by it. 'Ye are the salt of the earth,' says Jesus to his followers. But if Christians do not salt the world, then the world will soon rot them through and through."

What the Philadelphia Ledger calls "a picturesque ceremony" took place recently at Independence Hall in that city "that must have quickened the heart beats of all who witnessed it." The Band of the British Grenadier Guards—the historic regiment that for centuries has typified England's military glory—marched down Chestnut street under the escort of one of our regimental bands. Before the old State House, at the foot of the statue of Washington, the two bands faced each other on parade, and the grenadiers played "The Star Spangled Banner" and "Yankee Doodle," the American band responding with "God Save the King." The Philadelphia paper adds: "These two countries, at least, have outgrown their old antagonisms, living in the present rather than in the past, and between them we may hope that all the paraphernalia of war can mean nothing but the peaceful parade of international courtesy and good will."