

# Dominion Presbyterian

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## NOTE AND COMMENT

In his address at the annual meeting of the Prince Edward Island Temperance Alliance the President, Rev. A. E. Burke (Roman Catholic) said the prohibitory law is working well, and declared that "provincial prohibition is the greatest temperance victory ever gained in the Province." The liquor selling fraternity in P. E. Island and notably in Charlottetown, are realizing by a very sharp practical experience, that there is a prohibition that prohibits.

The revival spirit continues in Wales. Asked as to present conditions there, Evan Roberts said, recently: "After we storm the calm—not of stagnation, but of settled conviction—not so much ecstasy, but much peace." As was to be expected, some have grown weary, and some have turned away, but the proportion is not large. The quickened spiritual life of the churches is disunably permanent. The fire is burning, and the churches have grown in power and influence. Scenes of the Spirit's baptism are repeated, and in some instances intensified. In some churches the daily prayer meetings, inaugurated many months ago, are continued, and gathering goes on."

The year 1907 will see more railway mileage constructed in Ontario and Quebec than in any year since the original lines were built between Montreal and Toronto. The Canadian Pacific Railway intends constructing almost an entirely new line from Montreal to Toronto. The Mackenzie and Mann Syndicate has also important projects in eastern Ontario and in the vicinity of Montreal which will enable it to secure the shortest route between Ottawa and Montreal. The Canadian Pacific will complete the Toronto and Sudbury branch and the Guelph and Goderich Railway. The Grand Trunk Railway will be particularly active in the western section of Ontario between Toronto and Windsor, but the chief work will be rather in the western provinces in building the Grand Trunk Pacific Railway. The Delaware and Hudson will complete its line along the south shore of the St. Lawrence to Quebec.

A distinguished minister of the Gospel now gone to his reward, who had reared perhaps the most distinguished bevy of children, all in all, ever reared by any father in North Carolina, was asked in view of the high and honorable stations all his boys were filling, the pride of the church and the pride of the State, how he managed to accomplish so great and blessed results, replied: "I never allowed my boys to be on the street after dark." Commenting on this deliverance the Presbyterian Standard says: "That, of course, was only a part of his parental work, but a very important part. Night is the time the devil seizes upon to effect his destructive work upon the young. It is strange that parents do not see this and set themselves like the rock of Gibraltar against the looting of their boys on the streets at night. And what is stranger still there are parents who allow their daughters this perilous privilege in view of the fact that falls that shock communities and break the hearts of families are generally from the street tramping contingent at night. It is a low grade phase of public sentiment that does not ostracize it."

Gipsy Smith has been led to give some impressions of church life in America, making a comparison with what he saw 18 years ago. He finds a "great change" for the worse in the attendance upon prayer meeting and public worship. Along with this he notes a "mad craze for pleasure." It is universally true that attendance on the prayer meeting and public worship on Sabbath is less than it was 18 years ago? It might be that in many localities attendance is larger now than then. The "mad craze" for pleasure, however, seems better founded.

A writer in the United Presbyterian tells of a remarkable railway in the South which was built to serve the Waldorf and other extensive mines in its region, but connecting with the Colorado and Southern, it has attractions for tourists. After describing these attractions the writer says: "This road keeps Sabbath, as does the great Waldorf mine. Not a wheel turns, every man rests, though Sabbath is the tourist day and would bring thousands of dollars to the owner's hands. Neither the road nor the mine is going toward bankruptcy. Men clean, resting, home-keeping, church-going! No roar or whistle! The owner has the best of service for me who love six days of good wages and a day of rest. His rule of life is that his divine Partner have a tenth of profits and a seventh of the time. And he is not growing poor. His own gifts and energies are remarkable, but he leans on his Partner for crowning success, and thus far it has come."

Gipsy Smith, the evangelist, who is now in the United States gives the following definition of what true repentance is and means: "It is not sorrow for sin. You may be sorry in a way without repentance. The young lawyer was; but he was only sorry enough to go away without Jesus. And, remember, he wept. But he went away without Christ; and do not think your tears count if your heart is in rebellion. Some people can weep over a sermon as they weep at a funeral, weep at play, at a sentimental story, and because their tears are handy they think they are half in the kingdom. What is true repentance, then? Listen! It is not promises to be better. It is not emotion. It is not excitement. It is not sensationalism. It is not hanging after evangelists and evangelization. It is not tramping from church to church to hear a man speak or sing or pray. There is something infinitely better than all these things. It is not church fellowship or communions. It is not self-elected work. It is not getting busy about religious things. It goes deeper than all these things, and it should precede all these things. It is the one great, deliberate act of the soul. It is the command of God to be willing and obedient, and it is the response of the awakened, intelligent, redeemed soul to the call of its God. True repentance is turning from sin to God, from sin to God. That is repentance—from. It is putting your hand on your heart and getting hold of the thing that has been your curse, the enslaving passion, the captivity, the predominating force in your existence, the blackening thing, the hellish thing, the damning thing of your soul and dragging it out, and saying, There, Lord Jesus, that is it, and I will die before I will commit it again. I turn from it now, and forever. That is repentance; that is Bible repentance."

The Concord Issue is responsible for the statement that liquor advertisements are a bribe, in the sense that they prevent the paper publishing them doing or saying anything to injure the business of their patrons or to spoil the sale of the goods they advertise. The Christian Guardian says it would not care to make this statement without qualification; and yet it cannot be denied that there is altogether too much truth in it. We do not say that a newspaper is bound to support all who advertise in its columns; and yet there are few newspapers whose editors will care to strongly attack a business, from the advertising of which they are at the same time deriving a revenue. It follows, then, that no paper that publishes liquor "ads" is as free to use its influence on the side of temperance as it would be if the "ads" did not appear. Is it not time the press men of Canada bowed the the dictates of their consciences and asserted their manhood and intelligence by excluding liquor advertisements from their columns?

In "Reapers in Many Fields," Rev. Alfred Gaudier, pastor of St. James' Presbyterian church, Toronto, says: "The great need of the time is not some new missionary organization within the congregation, but the realization that the congregation itself is a missionary organization; that it exists for the purpose of ministering Christ to the world, that all its office bearers are the officers of a Missionary Society, and all the Communicants members who are pledged to support the missionary society with their gifts, and to share in its work." The Rev. W. R. McIntosh, writing in "Missionary Pathfinders" quotes these words, and adds, "Can this principle be established? How can we get congregations to accept it? What methods should be adopted to put it into operation?" It is almost superfluous to say that were this principle established there would be no pitiful appeals for funds such as the Agent of our Church is compelled to issue, and no statements such as we have had recently where a large number of congregations are credited with—nothing.

Here is a paragraph from the Cumberland Presbyterian which might well be pondered by professing Christians, who go to the theatre oftener than they go to the weekly prayer meeting: "That there is an intimate connection between the theatre and the prevalence of crime is coming to be more fully acknowledged than heretofore. The bulk of plays now exhibited have a demoralizing influence on the impressionable mind of the young, which shows itself in the lowered moral standard as well as in the actual vice and crime. Just now the city of Chicago is vexed over the unusual amount of crime. In seeking for the cause of it, a theatre manager himself attributes much of it directly to the theatre. He ought to know, and his word ought to be heeded by parents who are in the habit of allowing their children to attend the play-house. Before the West End Woman's Club of Chicago, Mr. A. M. Bennett, a theatrical manager, is reported as saying: "The plays produced in the out-lying theatres are the forerunners of outrages, hold-ups and robberies which form the wave of crime which we are now experiencing." This agrees with what a thoughtful observer who has not been inside of a theatre for twenty years or more, recently said: "I never got any good in the theatre and I believe I got a good deal of harm."