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Note and Comment.

The year 1905 is a year full of Sundays. It begins and ends with a Sunday; it has more Sundays than it has any week day, and has five more than with five Sundays each. Inspect a calendar and see if this is not so.

Dr. Carson, of South Dakota, tells of a church of only three members receiving thirty-three a week or two ago as the result of a special evangelistic meeting. A gain of eleven hundred per cent. is an advance such as it is not often experienced.

Mr. Adam McKean, has attained his Jubilee in the Eldership of Prince St. Church, Pictou, N.S. Only once before in the one hundred years of its history did an elder give so many years of service. In 1839 Mr. George Ives was waited on by the session, and given a testimonial to mark the interesting fact. Mr. McKean took part in that presentation.

Nothing is too hard for the Lord. The great revival at Liverpool, in which Dr. Torrey has seen six thousand converted, and at Denver which Dr. Chapman pronounces the most wonderful he has ever seen in his life, are evidences that God is mightily to save wherever his people call upon him in faith.

The famous Henry Drummond once said: "We do not want anything new in revivals. We want always the old factors—the living Spirit of God, the living Word of God, the old Gospel. We want crowds coming to hear—crowds made up of the old elements; perishing men and women finding their way to prayer-meeting, Bible reading, and inquiry-room." These are the chief materials necessary to a genuine revival.

A cable from London to a New York daily, sent on a recent Sunday, announced the complete failure of the Torrey-Alexander meetings in Albert Hall, London. Several misstatements of fact, as well as the very evident animus of the message, led many to reserve judgment, and a later cable denied the former one at every point. The meetings are thronged at Albert Hall, and many hundreds have professed conversion.

President Roosevelt's decision not to present the altered arbitration treaties to the nations which signed the Hay drafts puts a melancholy end to a notable movement, whose failure will be regretted by the American people. The New York World says: "The blame for this failure lies mainly with the Senate, which should have ratified the treaties unchanged." There would appear to be a good many asses among plutocrats of the American Senate.

Speaking of the Torrey-Alexander Gospel campaign in London, E.B., the Presbyterian of that city says: "We are able to say that, at the end of the first three days, the evangelists are more than encouraged, and thankful for the beginning made. All London is, wittingly or unwittingly, giving their assistance. The space given by the daily press to full descriptive reports, frequently vivid and warmly sympathetic, has made everyone familiar with the work and the workers. 'The Revival has begun' is a frequent remark, and such is the general interest in all kinds of religious experiences that the words are rarely spoken with a sneer."

The Presbyterians of Nova Scotia are to celebrate two ministerial jubilees this year—Rev. H. B. McKay of Halifax and Rev. J. W. Gregor McKay of New Glasgow. Mr. McKay and seven others graduated from the Free Church college in Halifax in 1854. He is the only survivor of the eight. He is still able to preach with acceptance. The other McKay began his ministry—was licensed to preach—four days after Rev. H. B. and is still laboring faithfully in New Brunswick as superintendent of missions. He has never failed to be present at a meeting of the Synod during his fifty years in the ministry and a short time ago was honored in being placed in the moderator's chair.

If the Christian people of Ottawa really want a genuine revival of religion they can have it, if only they will get right with God, besiege the throne of grace with faithful, believing prayer and lean, not upon arms of flesh, but upon the ministrations of the Holy Spirit.

The Presbyterian Church of India, organized in December, made up of the former Indian constituency of the Church of Scotland, the United Free Church of Scotland, the Presbyterian Church of Ireland, the Presbyterian Church U. S.A. the Reformed (Dutch) Church of America, and the Presbyterian Church of Canada, embraces 7 synods, 33 presbyteries, 332 congregations, 22,167 communicants and 39,040 adherents, or a Christian community of between seventy thousand and eighty thousand persons.

Here is the way in which the Westminster Philadelpia puts the evangelizing problem: "If the Church would only go forward to the method of Andrew and Philip, there would soon be a revival not of the masses, perhaps, but of the individual. Those men brought their friends to Jesus. Their work was permanent and constant. The age is ever talking about going back to the Christ. Let us rather go forward. We are in some respects behind the apostolic methods two thousand years." Apposite as well as true.

The value of public opinion, vigorously exercised and well-directed, says the South-Western Presbyterian, was well illustrated last week, when the United States Senate passed the statehood bill admitting Indian Territory and Oklahoma, with the provision that the sale and manufacture of intoxicating liquors be prohibited for twenty-one years and thereafter until the State shall itself amend the constitution under which it is admitted. But for the timely effort that was made from every direction by right-minded people, it is likely that the freedom which Indian Territory has had from the sale of liquor would have been taken away and the whole region thrown open to the destructive traffic.

Here is an item about a New Brunswick Presbyterian congregation: "At the beginning of 1903 we distributed packages of envelopes (one for each month) to the members of our congregation. The amount received for schemes during the year was double that of the year before with fifty cents over for good measure. I am glad that others have tried the experiment with equally good results." This is "systematic giving." Wherever it has been intelligently applied by congregations it has been followed by increased contributions not only for congregational purposes but for the schemes of the church as well. This scriptural giving as set forth by St. Paul in the 16th chapter of 1st Corinthians—"Upon the first day of the week"—the Sabbath—"let every one of you lay by him in store as he may prosper." If this system were universally employed by Presbyterian churches, deficits in congregational, missionary and other church treasures would become a thing of the past.

Giving to the Lord is as much a part of worship as prayer, and it is to be cultivated as one of the graces of the Christian, says the Christian Intelligencer. Many people often forget this and are apt to look upon Christian giving as a burden or an irksome duty. The Apostle Paul in writing to the Corinthians, couples giving with other evidences of a Christian spirit, saying: "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." The Intelligencer adds: "The surrender to God and to Christ involves the concentration of the life with all its powers and belongings. The Christian is no longer his own—he is bought with a price and in body and spirit, and with all that belongs to him is under obligation to glorify God." There would be abundance of money for Christian and philanthropic work of all kinds if those who profess to have surrendered themselves to the Lord Jesus could realize that Christian giving is an act of worship, as much so as Scripture reading, prayer and praise.

Mr. Evan Roberts, on being asked for a message for America out of the midst of the great revival now in progress in Wales, has sent the following: "The prophecy of Joel is being fulfilled. There the Lord says, 'I will pour out My Spirit upon all flesh.' If that is so, all flesh must be prepared to receive. (1) The past must be clear; every sin confessed to God, any wrong to man must be put right. (2) Everything doubtful must be removed from our lives. (3) Obedience, prompt and implicit, to the Spirit of God. (4) Public confession of Christ. Christ said, 'If I be lifted up, will draw all men unto me.' There it is. Christ is all in all."

A Cowper Society has been formed in England and the poet's house has been purchased and turned into a Cowper Museum. Probably none of the poets are more ardently loved than Cowper. It is proposed to place a memorial window in the church where he was wont to worship. Small contributions towards the cost of that window are invited; shilling subscriptions preferred. The Rev. John Colles, of South Heigham, Norwich, England, will receive such subscriptions. One of the editors of the Herald and Presbyterian visited the Old Country last year, and made his way to Olney, and enjoyed the scenes which the Poet loved and of which he so sweetly sang. Cowper died April 25th, 1800.

The Glasgow Christian Leader says the Welsh revival is not to be confined to Wales. Already Leith and Blairgowrie show signs of a genuine and powerful religious movement. In Glasgow, although the movement has not as yet taken so definite a shape, revival is also in the air. The Leader hopes and believes that it will spread throughout Scotland. Nothing would do more to cure the distractions of the Church and solve the problem of poverty than a general outpouring of the Spirit of God. Revival, that paper says, has long been the subject of earnest prayer at little gatherings of Christian people, for many of whom spiritual life began under the influence of earlier revivals; by-and-by, after much discouragement, they may be able to chant the "Nunc dimittis" of those who see with earthly eyes the salvation of the Lord.

The English have always made more of lay preaching than the Americans, and we learn by a recent pamphlet issued by the Congregational Union, Mr. Goodvee Malby being the compiler, that in Great Britain the Congregationalists have 1,131 stations with 5,234 lay preachers, or one to 86 of the membership. The Baptists have 1 to 73 and the Methodists 1 to 20. These lay preachers constitute a class who have undergone some preparation for their work and must prove their efficiency before receiving official recognition. Most of them are officers in various Sunday schools. There is a tendency among certain clericals to depreciate their services, while on the other hand there is an effort being made to fit more thoroughly a larger number, with the feeling that the lay preacher is the most readily accredited and most acceptable worker in the mission stations of great cities.

The following impressive sentences from the first two addresses delivered by the Rev. W. J. Dawson, of London, Eng., in connection with his present evangelistic campaign among the Congregational churches of the United States, will call forth a hearty "amen" from the majority of our readers. They are significant of the spirit in which Mr. Dawson has entered upon his new line of work, a spirit that is moving in the hearts of very many in all the churches. Mr. Dawson said: "A Christianity that does not evangelize has lost not only its right to live, but the very means of its existence. A revival is dependent upon the spirit of prayer. The prayer-meetings of the church must restore prayer to its dethroned place of pre-eminence. The minister of a parish must be his own evangelist and preach for a verdict. Christians must do personal work. The present faith of the church in the deeper spiritual and eternal verities is abiding, and it may accept the results of reverent scientific criticism with no diminution of its faith in Jesus Christ as a Saviour to the uttermost."