

THE Dominion Presbyterian

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Thursday, November 16th, 1899.

The perceptive faculties are sharpened by practice. We know a worthy brother who can detect a fault with unerring accuracy and swiftness, but the good man sees nothing else but faults. He is an accomplished pessimist. What a lovable man he would have been had his keen perceptions been developed in the direction of discovering the good rather than the evil in men.

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Ian MacLaren's method of dealing with the "Mutineer in the Church," as related in the November "Ladies' Home Journal," is decidedly interesting reading, if only as a bit of description. He is presented as a 'miscreant,' an 'incendiary,' a 'coward,' a 'bully,' and several other things not usually associated with a pleasant companion. It is evident that the old country type of this article is anything but an agreeable person.

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A Christian man, who is also a director on the board of a company that habitually does unchristian acts, must decide whether by remaining in the company he can prevent, or even check, in a measure, such acts, or whether it is right for him to continue to receive a portion of the ill-gotten gains of such a company. It is scarcely sufficient that he shall quiet his conscience by an occasional protest against these acts.

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The council of the Evangelical Alliance has issued a call for united prayer on the part of all Christians, because of the present war, and the persistent rumors of further complications. The suggestion has been made that the early morning of each Sabbath be observed privately, or in concert, and that the first Sabbath of December be specially set apart for prayer, that all these events may be over-ruled for good, and that the people of God may be preserved amid evil.

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"As of a Mighty Rushing Wind."

Earnest prayer has been silently ascending from many of God's servants for some months past because of the prevalent formalism and worldliness. It has been felt that while there is every appearance of life there has been no evidence of it in fruit. This condition of the Church has lain like a great burden upon the spirit of those who watch for the progress of the kingdom of Christ, and who find their vision limited and disappointed by this continually interposing wall. But even some of those who have been set apart as ministers of that kingdom find no cause for alarm in prevailing religious conditions, but rather cause for congratulation in the tolerant attitude of the world toward the Church. To the watchers this tolerant spirit is evidence of the approach of the church to the world standard, and so prayer has of late been rising, not so much for the world as for the Christians who are in the world, and who are becoming of the world also.

To many there has seemed to be little sign that an answer is being vouchsafed to this prayer for a religious awakening. The dreamy Indian summer of the religious life has settled upon us, and we are indolently content with things as they are. It is beautiful all about us; what if it be the beauty of decay? The winter is not yet! We yield ourselves to the dream of non-resistance, and decline to believe that the abundant religious life about us is entirely, or even to any considerable extent, heartless.

There are those among us who have been turning their faces to God in earnest pleading that the Divine Spirit would come in power into the lives of men once more, and some of these are now turning to us again, with shining faces, to tell us that already they can hear the sound as of the mighty rushing wind. They are men whose judgment we have learned to respect. They are not mere visionaries, though they have learned to place the Kingdom of Christ above all other things. With them the spiritual life has become keenly sensitive to spiritual movements. They are speaking, even with confidence, of the near approach of a great awakening, bidding us prepare for its coming, and for the results that will surely follow.

It was significant that a great part of a busy session in the Toronto Presbytery, at the last meeting, was given up to a consideration of this need for spiritual quickening, and of the signs that point to its near approach. One could not but note that, while the discussion opened with a note of penitent sorrow, because of prevailing worldliness, even within the Church, as it proceeded, the tone of discussion changed, till, ere it closed, there was an eager anticipatory spirit underlying the words of those who spoke. With a unanimity that was wonderful in so large an assembly, it was agreed to hold

a special meeting for prayer and conference for spiritual quickening, on the afternoon and evening of the 20th of November, and to invite all members of Presbytery throughout the entire Presbytery to this conference.

What may grow out of this movement none can tell, and few care to speculate. There seems to be but the one mind—that this is of God, and that it is wise to follow closely the way by which the spirit is leading. Men have come to feel as if treading on holy ground. There is no disposition to plan beyond the day. There is only the desire to be able rightly to interpret the mind of the Spirit and to follow him closely.

For the Preservation of the Sabbath.

The Christian people of Ontario are slowly awakening to a knowledge of the danger that has, for some time past, been threatening our Christian Sabbath. Men who are making haste to be rich demand a seventh day in which to make money, in defiance of that word which says: "Six days shalt thou labor, but the seventh is a Sabbath unto the Lord thy God, in it thou shalt not do any labor." It has been claimed that it is absolutely necessary to continue operating on the Lord's day, but, in scarcely a single instance, has the claim been justified. It is noticeable that, in our own land, at least, the demand for Sabbath labor has not come from the people, nor from individuals, but from corporate bodies. It was the Hamilton Street Railway Company that asked for running powers on the Sabbath, not the people of Hamilton. So too in Toronto and in Ottawa. It was made to appear as if the people demanded it, but no intelligent man believes that fiction. It is the Toronto Street Railway Company that has run its cars during the summer to a point outside the limits of the city, in direct defiance of the statute passed by the Legislature in 1897. It was the Grand Trunk Railway Company that called upon their men to work in Midland in the loading and unloading of grain on the Sabbath, it was not the citizens of Midland, or the workmen engaged at the elevators that asked for it. It was not the pleasure-seekers of St. Catharines that asked for the running of the steamboats on the Sabbath, but the company to increase their dividends. And it is this greed for increased dividends that is robbing us of our Day of Rest.

The Lord's Day Alliance exists for the preservation of the Sabbath. It does not stand for any particular method of keeping the Sabbath day, it is not a Sabbath Observance Association, but it seeks to preserve the day inviolate from unnecessary labor. In this effort it should have the support of the laboring men of all classes in the community. It has the support of a very large section of the labor-