

# Dominion Presbyterian

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## Note and Comment.

The Roman Catholic clergy of Nova Scotia are vigorously and earnestly supporting the campaign of the Lord's Day Alliance in defence of our Christian Sabbath, preaching impressive sermons from the altar on the importance of faithful observance of the Lord's Day. It is a good thing to see Catholic and Protestant clergymen heartily united on so important a question.

Los Angeles, Cal., where the Presbyterian General Assembly of the United States has met, has fourteen Presbyterian churches which report 5,448 members. Of these one is Spanish, with fifty-four members, and one is Chinese, with thirty-one members. The Herald and Presbyter says these churches are an object lesson on home missions. Only a few decades ago this was home mission ground. To-day it is a great center of Presbyterian influence and a source of home mission supplies. The Presbyterians of Canada should make a note of this fact.

The principle of settling international difficulties by arbitration is extending in almost unexpected quarters. A new arbitration treaty which has been arranged between Mexico, Zolivia, Argentina, Peru, San Domingo, Guatemala, Paraguay, Salvador and Uruguay, has been signed by President Diaz and the diplomatic representatives in Mexico of the countries mentioned. Under this treaty all controversies between these countries are to be submitted to a board of arbitration unless the grievances are such as to imperil the honor or independence of either nation. This looks like the dawn of a better day in countries which are so often disturbed by wars and revolutions.

At the missionary meeting of the General Assembly of the Presbyterian Church of England, Dr. Geo. Robson, commenting on the progress of Christianity during the Nineteenth Century, said that Christianity was now the nominal religion of a third of the human race, and more than four fifths of the inhabited area of the world was under nominally Christian government. This expansion of the missionary enterprise had been accompanied on the one hand by a purifying and broadening of the missionary idea, and on the other by a perfecting of missionary methods. He further went on to demonstrate that missionary enterprise was now being recognised as the most potent factor in the progress of the world, that Christianity was now demonstrated to be the sole sufficient religion for the world.

The Chinese of Fort Massey Sunday School, Halifax, have presented to the Rev. Dr. Currie a very handsome ebony gold-headed cane with the inscription: "To the Rev. John Currie, D. D., from his Chinese Friends." At the same time they read to him an address, their own composition and penmanship. Dr. Currie has been a constant and most considerate friend of the strangers and loses no opportunity of meeting with them and kindly greeting them. He was largely instrumental in having the

school started. Hence this spontaneous expression of their gratitude. Fort Massey has done much for the brightening of the lot of the Chinese, and so have some other churches.

Mr. Herbert Gladstone, chief of the British Liberals, speaking recently at a breakfast given to the Liberal agents at Scarborough, said he did not know when the general election would come, but when it did he was sure the Liberals would be prepared for it. The party was now united, and their opponents were beginning to realise the full meaning of the fact. He regretted to say there were certain constituencies in which very little was being done, and these must be wakened up. As to the general position of the Liberal party he was full of hopes. The mistakes of the Government had been plentiful. The Liberals were better off for candidates than they had been for many a long year, and every week that passed strengthened their position. Sir Henry Campbell Bannerman, Liberal leader, endorsed Mr. Gladstone's views.

One of the most useful and prosperous of missionary colleges is that of the United Presbyterian church of the United States at Assiut, Egypt, half way between Cairo and Assouan, or the first cataract. Here upwards of 500 men and boys are trained for missionary service; and, as the result of a late revival, 112 of these students have volunteered for service in the Sudan. Thus nearly one half of the 280 recruits called for by this mission on behalf of Egypt are offered by the training school on the very frontier of the territory to be occupied. At the beginning of the last term only sixteen out of a class of forty were professing Christians; but thirty-six of the same class are to-day rejoicing in Christ. One of the students in this college, a Greek, having received a bequest of \$6,250, consecrated it to the advance work of the Egyptian mission. The converts in connection with the missions of this church in Egypt paid last year upwards of \$30,000 for evangelistic work besides what they paid toward the support of their 180 Christian schools.

Something akin to a sensation has been created in Europe by Mr. Chamberlain's Birmingham speech, in which he expressed the belief that the time had arrived when, in the interests of the Empire, a treaty of preference and reciprocity should be made between the Mother Country and her colonies. He argued that circumstances have changed since Cobden and Bright stood together in defence of a policy which their professing followers of to-day appear to understand only in the light of times for ever vanished and it is his opinion that if Great Britain continues to prosecute a policy abandoned by every other nation she will preclude the possibility of being able to give preference or favour to any of her Colonies, or of the Colonies being able to give England either. Mr. Chamberlain desires that the country should not be bound by a purely technical definition of Free Trade, but that while it views as its chief object the free interchange of commerce between itself and all the nations of the

world, it should reserve the power of negotiation, and if necessary retaliation should its own interests or relations with the Colonies be threatened by any other people. In a word, the Colonial Secretary's idea is that the integral sections of the British Empire should consider and promote the interests of each other first of all—that they should arrange their affairs so as to promote the general well-being and prosperity of the Empire irrespective of outsiders. The speech created something akin to a crisis for the Balfour government, but the danger of a political catastrophe seems to be over for the present.

The Belfast correspondent of the Glasgow Weekly Leader thus describes the character of the Torrey-Alexander evangelistic meetings held recently in the North of Ireland city: "Owing to the crowds desirous of hearing Dr. Torrey and Mr. Alexander having grown far beyond the capacity of any church or hall in the city, the two meetings on Sunday were arranged to be held in one of the great city markets, kindly granted for the purpose by the Belfast Corporation. Both at the afternoon and evening services the long stretch of floor space of the great enclosure was a densely packed mass of humanity. It was computed that the aggregate attendance at the day's meetings, including the one held at eight o'clock a.m. in Grosvenor Hall, was twenty three thousand. Between seven and ten thousand were turned away from each service in the market owing to want of room. By those most competent to form an opinion the meetings of Sunday, in point of numbers, enthusiasm, and spiritual results, are without a parallel in the history of revival in Belfast. At Friday's and Sunday's meetings alone between seven and eight hundred confessed Christ, among whom were people from almost every town and district in Ulster. The whole province has been awakened as it has not been since 1859.

There is union of churches in the air everywhere. Union of the Presbyterians and Methodists is being talked of in Canada with the suggestion thrown in that the Congregationalists could not do better than fall into line. In the United States some denominational papers are pleading earnestly for a union of all the branches of the Presbyterian family in that country—the Presbyterians, the Reformed Presbyterians, the United Presbyterians and the Cumberland Presbyterians. In New Zealand, as already noted in this journal, a project is on foot for a union of the Presbyterians, Congregationalists and Methodists into one evangelical church. The Belfast Witness, noting what is said by the Chicago Interior respecting the union movements in the United States, remarks: "The writer thinks the present day is an opportune moment for the closing up of scattered fibres. So many things come to us from America, we would gladly welcome this importation. The union which was effected lately in Scotland is a good beginning. Let us labour for more. Why talk of the reunion of all Churches, whilst even those of our own Family stand apart and estranged?"