

# Dominion Presbyterian

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## Note and Comment.

The London Times, after giving the facts regarding the remarkable union of seven Presbyterian churches in India remarks: "This is the first occasion in which churches of Europe and America have united." It may be added that it is the first instance of churches of Europe, Asia, and America uniting under one General Assembly.

Messrs. Crossley and Hunter, evangelists, in response to the united invitation of the evangelized churches of the town, held evangelistic services in Truro, N.S., for several weeks at the first of the year. The meetings were solemn and impressive; the whole town was deeply moved, and before the close of the services the names of 880 persons who had professed conversion, were handed to the pastors of the different churches.

The revival in Wales has produced an unprecedented demand for the Bible. One bookseller writes to the British and Foreign Bible Society in London, under pressure that is unmistakable, although he stumbles somewhat in choosing his words: "Please send them at once. Great demand for Bibles now the revival is doing such havoc (!) in our midst." The orders for Scriptures received by the Bible Society from Wales for November and December were three times the amount for the corresponding months last year.

Playing cards seem to be going through the same experience as the drinking of intoxicating liquors. Time was when drink and cards were under the ban chiefly because they were thought to be wicked. But in spite of this widespread belief and crusades based upon it and prosecuted feverently, drink and cards grew in favor. Then came the commercial attack on drink. As soon as scores of the large employers and hundreds of smaller ones began to weed out the drinkers, the drinking habit began to decline—and will continue to decline. Now there is an attack on cards which is diagnosed by the Saturday Evening Post as "intellectual." Influential people who are intellectual, or are striving to be, or are striving to appear to be, are throwing upon cards as "absurd waste of time," as childish and wearisome and fit only for the empty-headed. As there is obvious sense in this criticism, and as public opinion is what the leaders make it, the card-playing mania which had possession of the women and men a few years ago is abating with gratifying speed. It is a silly way to pass any part of an at best brief life, says the journal quoted, and it is undoubtedly right.

In a sermon preached in London, G.B., many years ago the late Rev. Chas. H. Spurgeon gave utterance to the following prediction: "In a few more years—I know not when; I know not how—the Holy Spirit will be poured out in a far different style from the present. There are diversities of operations, and during the last few years it has been the case that the diversified operations have consisted in very little pouring out of the Spirit. Ministers have gone on in dull routine, continually preaching—preaching—preaching; and little good has been done. My heart exults and my eyes flash with the thought that very likely I shall live to see the outpouring of the Spirit: when 'the sons and the daughters of God again shall prophesy, and the young men shall see visions, and the old men shall dream dreams.' Perhaps there shall be no miraculous gifts—for they will not be required; but yet there shall be such a miraculous amount of holiness, such an extraordinary fervour of prayer, such a real communion with God, and so much vital religion, and such a spread of the doctrines of the Cross, that everyone will see that verily the Spirit is poured out like water and the rains are descending from above." The revivals now taking place in Great Britain, notably in Wales, look very much like a fulfilment of this prediction.

The engagement of the world's greatest heiress, Fraulein Bertha Krupp, to Dr. Heck, a medical practitioner of Rheydt, Rhineland, is just announced only to be contradicted. This lucky young lady, the eldest daughter of the late Frederick Krupp, the eldest daughter of the late Frederick Krupp, succeeded to the bulk of her father's vast possessions—enormous steel works, rich mines of coal and iron, gigantic shipbuilding yards, miles and miles of sweeping country, and a flourishing line of shipping. The heiress of all this wealth—a handsome, fair-haired girl of modest and retiring manners—is only nineteen years old. She takes a serious view of life, and devotes most of her time and energy to the welfare of her many employees. She lives with her mother and sister at the Villa Hugel, a superb palace built by her father, who was a lover of art and luxury, and crammed his magnificent home with artistic treasures gathered in every quarter of the globe. In the midst of all this splendour Miss Krupp occupies two small rooms plainly furnished in white wood, the only decoration being a wreath of flowers.

Mr. Henry Stimson, in the Atlantic Monthly presents very forcibly the disadvantages of being rich. After stating various phases of the subject he says: "But after all the chief danger from wealth is to the possessor. The old word as to the difficulty of the rich man's entering the kingdom of heaven still stands. The millionaire is the man whose sensibilities are dulled, and whose heart is most exposed to corrosion. He is compelled to live in a world of his own, whose standards are artificial, ideals are low, restraints are few and feebly applied, conventionalities control, and truth is rarely spoken to his ears." Senex Smith in the Herald and Presbyterian "improves" this deliverance by saying "Even our wealthy men who get rich honestly, and use their millions benevolently, have many peculiar trials. They are envied by their poorer neighbors. They are exposed to constant criticism, suspicion and misrepresentation. I believe that the happiest men in this free land of ours are the intelligent laborers who earn their daily bread and are content with such things as they have." The trouble is that in these days of strenuous rush after the almighty dollar it is somewhat difficult for the average man to be "content" with such things as he has.

Fifty years ago the Supreme Court of the United States gave the following deliverance in favor of laws safeguarding the Sabbath rest: "Laws setting aside Sunday as a day of rest are upheld, not by any right of the Government to legislate for the promotion of religious observances, but from the right to protect all persons from the physical and moral debasement that comes from uninterrupted labor. Such laws have always been deemed beneficial and meritorious, especially to the poor and dependent, to the laborers in our factories and workshops, and in the heated rooms of our cities, and their validity has been sustained by the highest courts of the States." There can be no doubt that the working classes are the people who will suffer most severely from the secularization of the Sabbath. They should watch with jealous care every effort made by the worshippers of Mammon to deprive them of their Sabbath rest; and that is just the danger which faces them in these days of unhallowed lust for gold.

Denver, Col., has had a great evangelistic campaign, under the leadership of Rev. Dr. Chapman, with results very much akin to those which have marked the Torry-Alexander campaign in Great Britain. Two features of the campaign are specially worthy of note. One was when 2,000 men and women headed by Salvation Army lassies, the evangelists and their Gospel singers, marched through the "Red Light" district, a part of the city given over to all sorts of sin and vice. The revivalists sang the old familiar hymns, "Jesus Paid It All," "Open Wide the Door," "Pass Me Not, O Gentle Saviour," etc. Doors and windows of

houses were thrown open and men and women heard the sacred names used in praise and prayer instead of in blasphemy, as is usual in this district. The march through was followed by a great mass meeting in the Curtis theatre, which continued till long after midnight. Another feature was the "Day of Prayer," on January 20th, when the civic officers, the business houses, public schools, and in some cases liquor saloons, were closed, and great meetings were held in the chief centres of the city. Dr. Chapman described the demonstration as "the greatest day of prayer" he had ever seen in all his ministry. Would it be possible to hold such a day of prayer in Ottawa?

Rev. Dr. Campbell Morgan has been "sizing up" the great religious revival in Wales, and after noting some of its more prominent features, sums up his conclusions in the following terms: "The lesson of this movement appears to be, 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.' There are diversities of gifts, but the same Spirit, and the Spirit worketh where and how he will. We put young men through a long and costly course of training for the ministry, and this is well, but here is a young Welsh lad, fresh from the coal mines, through whom the Spirit is speaking in Pentecostal power. No elaborate preparation and machinery are necessary for revival. Pentecost had no paid preachers, no choir or organ or machinery of any kind, and yet it stands as the wonder of the Church to this day. 'Singing, prayer, testimony'—these are still the vital means of revival. Every pastor and congregation and little group of Christians anywhere can use them. Let us use them in faith and with fervency, and they will prove channels through which divine grace will pour in upon us in a flood. Let us submit ourselves absolutely unto the Lord, and God will blow his breath through us and we shall be filled with the Holy Spirit and shall begin to speak as the Spirit gives us utterance."

Rev. W. J. Dawson, one of the foremost Congregational ministers of England, has come to the United States to engage in a four months' evangelistic campaign. In what may be regarded as a farewell address at Highbury Quadrant, he sketched the program of his American tour and gave utterance to his sentiments and motives in the following terms: "Some of the older people, he thought, were hard to change—they thought him a fanatic. Why could he not go on preaching admirable cultured sermons to them and gaining their admiration? No, he could not do that, he should not have the joy and reality he now had in his ministry, in seeing souls saved. To the young he appealed for more evangelistic fervour; their churches must not be clubs, but fighting forces. The best thing was to win others for Christ." He recently declared that "Of all the errors that have wrought ruin to the church none has been more fatal than the tacit admission that the work of the minister is a thing separate from the work of the evangelist." The Canadian Baptist notes what the Rev. Mr. Dawson says, adds: "The writer could have added with a great amount of force and truthfulness that the error is alarmingly wide-spread, so much so that a revival is needed along the line of awakening pastors of different denominations to their responsibility and capability of using evangelistic methods in their own individual work. Too frequently pastors get into the habit of thinking that they are unqualified to the special work of bringing men and women to decision in the matter of entrance into the kingdom, whereas, they but need to give themselves heartily to it to find out that they have all the qualifications necessary. What place has any man in the ministry of the Gospel who has neither the inclination nor the ability to lead men into the possession of Salvation?"

The word from Jamaica, W.I., is that the people there have been suffering from cold with the thermometer as low as 68, in the day time. What would they have said about the 20 below zero and upwards—excuse the bull, downwards—which we enjoyed (?) in Canada?