

The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

— AND AT —

Montreal, Toronto and Winnipeg.

TERMS: One year (80 issues) in advance..... \$1.50
Six months 75
CLUBS of Five, at same time 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once on any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrears. When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application. Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agate line each month, 14 lines to the inch, 114 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON,
Manager and Editor.

Ottawa, Wednesday, 16th Jan. 1900.

How many business corporations would place any commercial value upon the guarantee of stipend with which every minister is furnished when he is inducted?

Instead of approaching the Legislature to secure the use of the Bible in public schools as a text book, might it not be as well to secure the reading of that book in the home before the pupil is sent off to the school?

When a minister has been ordained and inducted, and just before his name is placed upon the roll of his Presbytery it is customary to ask him if he is willing to sign the formula. It is interesting to note the varying shades of bewilderment that flit over the faces of the men. There is the Formula, and to what does it commit them? Not one in ten seems to know.

The Chaplaincy of the Senate is vacant through the death of the late Dean Lauder. The names of several clergymen are already mentioned in connection with the vacancy. Among others that of Rev. Dr. Moore, minister of Bank Street Presbyterian Church, in this city, is prominently put forward in the Citizen, as well as in many other quarters. We do not speak for Dr. Moore. The minister of Bank Street Church is not an office-seeker. But this much we are free to say. If Dr. Moore should be the choice of the Government it should be taken as a graceful compliment to a great church; a recognition of important work in church and state well done during a long number of years; and also make patent the fact that Sir Wilfred Laurier's government is not bound by the precedents established in the past, that this position can be filled only by the clergyman of one denomination. Presbyterians make no claim for office on account of church connection; but in this case all the conditions render the appointment of Dr. Moore singularly suitable, and we trust he may be named for the position.

THE DOMINION PRESBYTERIAN

SABBATH SCHOOL SYNODICAL SECRETARIES.

The question of appointing a man of acknowledged ability in Sabbath school organization and supervision to the oversight of the Sabbath school work in the Synod, is being discussed by our Presbyteries. With the principle underlying such appointment almost all will agree; with the practical working out of any plan of applying it, all but a few optimistic ones will have difficulty.

There are six synods. Six secretaries would therefore be necessary to complete the proposed plan. That would entail, for salaries alone, an annual expenditure of from \$7,000 to \$8,000. Is this expenditure justifiable under existing conditions? The cry of the West is strong and insistent; the appeal from those who sit in darkness is pitiful in its intensity. Can we afford to make such a demand upon the Canadian church as these appointments will entail?

Those who are proposing these appointments promptly answer, "We cannot afford not to make this demand." They remind us that the working strength of a church depends upon its spirituality, and that the Sabbath school is the nursery and training school for church workers. They point to the decreasing figures on the roll of our Sabbath schools, especially to the weakening hold the schools have upon the young men of our generation, and the small number who pass from the Sabbath school in the full membership of the church. Active measures must be taken, and that at once.

But is this the only effective measure? To our mind the real trouble lies more in the home than into the Sabbath school. Until there is a more spiritual atmosphere there, the most perfect organization in Sabbath school methods will be largely ineffective. Let us begin farther back. Make the sanctity of the home and the responsibility of parents stand out so clearly that the most obtuse and commercially hardened shall see it. Then we may hope for some results from an expensive organization that would now, we fear, be barren.

The editor of the Halifax Morning Chronicle and our old friend the editor of the Presbyterian Witness, are very politely talking at one another about the Sabbath question. Mr. Murray laments the lapse of so good a man from a due respect of the Sabbath, and the Morning Chronicle man courteously assures his contemporary that he never made the statements accredited to him. It is a matter of interpretation however, and we will stand by the Witness man on that. Besides we do not approve of the Chronicle man getting mad and calling hard names. We are glad to see that the Chronicle thinks it well to take up this question. The Sabbath question will bear ventilation, and some straight speeches about it will do good. And in straight, fearless talk the Witness man can hold his own.

We have been asked to say that the present address of Rev. Alfred Gandier, B.D., Convener of General Assembly's Committee, on Young Peoples Societies is 91 Isabella Street, Toronto.

A GREAT UNDERTAKING.

Out of what is known as the Free Church Federation in England and Wales has arisen one of the most remarkable evangelical movements of these remarkable days. It is known as the National Simultaneous Mission, and every non-established evangelical church has heartily endorsed it and is participating in it. The moving spirit in it all is the Rev. Thomas Law, the Organizing Secretary of the National Council of Evangelical Free Churches. It is a gospel mission which is to take place almost simultaneously over the entire length and breadth of England and Wales. The object is to shake moribund churches from their indifference, to reach and to awaken the thousands who keep themselves out of touch with the gospel, and to gather a rich spiritual harvest for Jesus Christ. It is believed that the fields are already whitening for the harvest.

It has been a grateful surprise to the promoters of this movement to be met with such heartiness by every one of the evangelical churches, and by every one in these churches. From the leading minister in the most powerful body to the humblest laborer in that or any of the other bodies, all have entered heartily into this great enterprise, and its work will be carried forward and its influence felt in the remotest hamlet of both countries. The very fact of this united and simultaneous effort for one great work, is bound to draw the great evangelical bodies closer together.

That there is need for such a work is only too evident. In the great city of London with its millions of inhabitants, it has been ascertained that in some parts not one in twenty attend any religious service. To take another example from the working classes, out of a population of 350,000, there are 250,000 that never enter any place of worship. From many other centres come similar reports of religious indifference.

In carrying on this mission every method will be used. The principal meetings will be in the afternoon and evening, but there will be special meetings in the early morning for workmen and marketmen, at midnight for cabmen and busmen; there will be special meetings for policemen and postmen and other civic employees; special meetings for the fallen, and in short no effort will be spared to reach every member of every class with the message of the gospel.

What may not be anticipated from such a movement? A large section, a very large section of the church of Christ is lifted out of the net of sectionalism and for once, on the perfectly level plain of beseeching men to be reconciled to God, go forward together, a mighty, united force. Surely each one will not drop back again into the same old sectional net when this movement closes! May there not spring from this some long-lying for a permanent union for evangelical work that shall take definite shape. And may we too, not hope to share in this great unifying movements in which we shall all pray that great blessing may come to those who participate and to those who hear the gospel.

SUBSCRIBE FOR
THE DOMINION PRESBYTERIAN.