

altogether and who would never think of going near the Salvation Army. The responsibility for these must continue, as it always has done, to lie with the churches, and the best spiritual tonic for both preacher and his people is to be up and doing something for their reclamation. Let the preacher see that the elementary truths of the gospel have a due place in his sermons; let him keep the Evangelistic idea constantly before him as a necessary part of his mission, and let him never allow his people to forget that they too are bound to do something for the spiritual welfare of others. There are few congregations that will not respond more or less to such appeals from an earnest pastor who sets them the example. There are few congregations that will not settle down into a contented inactivity if he lets them alone. It is well to have good preaching; it is well to have good music; it is well to have good organization for Missionary finance so that the church may at least work by proxy; but it is far better for a church to put its own hands to the work and win souls for Christ by its own direct endeavor. Whatever else our churches may do let them become famous for saving souls.

KNOX COLLEGE CONFERENCE.

KNOX College Alumni are enjoying the Post Graduate Conference this week, the proceedings opening on Monday and will continue until to-morrow. The opening papers by Rev. W. G. Hanna, Mount Forest and Rev. D. McGillivray, Honan, were replete with interest, the latter being especially important as a contribution to western knowledge of oriental thought and life. The passage respecting the demoralization of the Chinese army during the Japanese war was effective in that it touched the cause of the trouble, viz.:—the inadequacy of the Confucian religion to meet human needs, and the remedy was truly pointed out in the Christian Gospel. The same remedy is the only effective one for western ills also; for commercial depravity, for civilized vice, and for inhuman devices in the daily grind. The Church may divert her energies to scholarship, to intellectual development, etc., but the "Old, Old Story" is her only effective weapon, in its plain nakedness, in overcoming a callous, sin-hardened world.

THE PROHIBITION DEBATE.

THE debate between Rev. Principal Grant and Rev. Dr. Lucas has been disappointing. Not only was nothing new brought out, but the most was not made of the position taken up. On the whole, the debaters were well matched. Principal Grant having the best of it in debate and Dr. Lucas in oratory. But the latter lost many an opportunity of scoring a point, and of showing the weakness of his opponent's arguments; Dr. Grant, on the other hand was discursive and did not always meet his antagonist on broad lines. It is not necessary to refer in detail to the debate, as we have failed to glean anything new from Dr. Grant's beyond what appeared in his *Globe* letters and these we have already dealt with. He failed to make out his case. He did not show that prohibition would increase lawlessness, perjury, crime, etc., and that by means of corruption and political combinations the moral tone of the people would be lowered. No doubt he so argued, but his arguments were far-fetched when applied to Canada of the present day. Dr. Lucas might have pointed out that as a first condition, a majority of the people would be in favour of prohibition before such a law would be enacted, that a majority of the opponents of prohibition would respect the law, otherwise a character is attributed to the minority which Dr. Grant would be the first to repudiate and a still further number would observe the law from a wholesome fear of the consequences of breaking it, and public opinion

generally would not sympathize with a defiance of established law and order. The plea of personal freedom was fairly answered by Dr. Lucas, but that of temptation being necessary for the development of high character was too weak to have been used by such a master of dialectics as Dr. Grant. Yet while the kernel of the question was not reached by either debater, the public discussion of the question, will not fail to do good, for attention has been called to the subject in a manner which will awaken intelligent interest throughout the country.

AN EXAMPLE TO BE FOLLOWED.

The following advertisement appeared in the *Lindsay Post* of Jan. 13:—

"TO THE PUBLIC:—Owing to a change in my religious convictions I have decided to close my livery barn on the Sabbath day for secular business. The public will find my accommodation barn open on that day as usual, all space free to those attending church. Believing the Sabbath day was made for man, I have decided to adopt the above regulation; furthermore, it is a life I wish, not a living. I can't stop the temptations gathering around me any more than I can the birds flying over my head, but I can stop them from building nests in my hair. "Love the Lord with all thy strength, thy neighbor as thyself," is a motto I have adopted."—W. A. JEWETT."

We do not know anything about this special case and cannot vouch for any facts that may be stated or implied in the advertisement. But if it is at all genuine it represents a course that if generally pursued by professing Christian people would do more for the maintenance of the Day of Rest as a true blessing to the land than almost any other one thing that could be mentioned. It was in this way that the Lord's Day was first won from heathenism in the early days of the Church. It is in this way it is being won in Heathen Lands to-day. And it is largely by this conscientious self-sacrifice that it is going to be preserved. Legislation is all very well in its way, and we are bound to seek right laws on the subject from our various Parliaments, Federal and Provincial. But all experience shows that the ingenuity of the individual Sabbath breaker may be counted on to outwit the law on some pretext or other nine cases out of ten. The main reliance must be on personal conviction and the maintenance of a wholesome public opinion on the matter. A few conspicuous examples like the above in every community would have a most beneficial effect. It would be still more helpful if some of our large joint stock companies that are supposed to be owned and controlled by Christian men were to adopt the same course and refuse to profit by Sunday labour. The community would be immensely the gainer by it and we do not believe the companies themselves would really lose in the long run. The forcing of Sunday labour on our great railways and similar corporations to the manifest injury of their employees is one of the forms of oppression that is bringing on the inevitable conflict between capital and labor, the issue of which no man can see. But it is tolerably certain that the interest of the public rather than the interests of the corporations must in the end prevail.

SABBATH OBSERVANCE.

THE Lord's Day Alliance will take steps shortly to ask pledges from candidates for the Legislature on the two amendments to the Lord's Day Act recently urged by the Alliance. The co-operation of friends everywhere is earnestly requested, for now is the time to be up and doing in this urgent cause. A manifesto will be addressed to the electors explaining the position of the Alliance, and until then communications addressed to Mr. A. E. O'Meara, Confederation Life Building, Toronto, will be promptly answered.