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J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Feb. 24 1904.

There will be few Protestant congregations in the English-speaking world which will not observe "Bible Sunday" on March 6th, the centennial day of the British and Foreign Bible Society. At St. Paul's, London, England, the King and Queen will attend; the Lord Mayor will be present in robes of State; the Archbishop of Canterbury will be preacher.

The apprenticeship system, which had largely gone out of fashion in Canada, is being introduced by the Employers' Association of Toronto. The movement is a good one. If, according to the Talmud, everybody is the better of knowing some manual trade, it is well there should be an indentured training extending over several years. A legal apprenticeship will turn out good workmen, besides giving foundation for steadier relations between those responsible for industrial operations and their employees.

One of the smart arguments used by certain people against prohibition is: "You cannot make men sober by act of parliament." The Campaign Manual says: "You can; you must. That is what parliament is for." Not so unreasonable when you think it over. Drunkenness and the drunkard constitute a danger to society. It is the duty of parliament to remove or suppress the danger, which it can do by prohibiting the manufacture, importation and sale of alcoholic liquors, or of any other poison dangerous to the welfare of society. Plug up the whiskey pipe line and close the dram shop, then the patrons of the saloon will not be able to get their whiskey—they will be driven to sobriety by act of parliament. And respectable people, who claim to be moderate drinkers, will not care whether they get the liquor or not.

SPECIAL SERVICES FOR INGATHERING.

The Torrey evangelistic meetings in Great Britain seem to be as successful as those formerly held by Mr. Moody. At Birmingham thousands of persons failed to find admittance. Dr. Alexander MacLaren, the great preacher, among others, gives the meetings his endorsement. In considering meetings such as those conducted by Moody and Torrey, one wonders what are the sources of their power. The speakers must have some impelling individuality. The services are special, which gives release from the stereotyped and the formal. Given crowds, there is something magnetic in mere numbers; and a choir of 1,200 voices, as in the Birmingham meetings, especially when many voices combine softly, is a stairway of harmony reaching up to the Celestial City. All this we are all ready to admit, when we think about conspicuous special services such as those conducted by Mr. Moody and Mr. Torrey.

It may be asked whether such meetings as those to which we have referred carry any lesson for the ordinary church and the ordinary pastor. We think they do. Presbyterians like things done decently and in order; they are not over fond of ostentatious emotion. But that view may be carried too far. Emotion has also its place. It may be one thing to pay due respect to "use and wont" and quite another to make it an idol. After all, the trace-mark of Nature is not stereotyped monotony but variety.

The great advantage of the special service of any kind is its opportunity of special ingathering of souls into Christ's church. A minister dealing with souls from the pulpit is sometimes like a man who has worked hard in building a boat; it may need a little extra push before the boat can be launched into its appropriate element. Here is where a special service or a new voice may often be helpful. We know of one minister who holds a short extra service after the regular Sabbath evening ministration, for a few weeks before the Communion, doing so as a help in ingathering. This advantage to a minister in so doing is considerable. The very necessity of stating the terms of salvation, and of membership in the church, in simple language, for a definite purpose, gives clarity to the minister's mind, and recalls him to his great commission.

The Wesleyans of England are rejoicing over the fact that Mr. Joseph Rark, a wealthy layman of Hull, has arranged to support six missionaries in the foreign field to take his place in the "consecration for foreign service of the Lord of Hosts" and another generous contributor is likely to follow suit. More than two hundred missionaries of the Church Missionary Society are supported in this way. Are there no men of this stamp in the Christian denominations of Canada? The wide world is open to missionary effort and the fields are already white unto the harvest. Why should not wealthy Canadian Presbyterians lead in this work?

WAR ON ALCOHOLISM.

Germany, like France, is having a systematic and vigorous campaign against alcoholism—that is the liquor traffic. The propaganda is carried on mainly by the publication and circulation of literature dealing with the various phases of the question and describing the evils and dangers which the traffic is bringing upon the "fatherland." Count Douglas, the brother-in-law of the Emperor, is one of the foremost temperance reformers in the country, and day after day the journal of the Imperial Parliament has contained pages of his arguments against drink. Leading lights in German universities are also leaders in the new reform.

It is exceedingly suggestive that the three greatest and most enlightened European powers—Great Britain, France and Germany—should all be the theatres of vigorous campaigns against "the drink peril," in which some of the greatest and best people of these nations are taking an active part—notably scientific and medical men. The fact should be a source of gratification as well as encouragement to the temperance people of Canada.

RELIGIOUS CENSUS OF LONDON.

The proprietors of the London (England) Daily News have just published in book form the results of their great undertaking, namely, a complete religious census of Old London. The British Weekly, summarizing the work, rejoices that the manhood of London is drawn where there is the clear, strong, manly preaching of the Gospel as the chief attraction of the service. "Ritualism is everywhere a declining force." The total ratio of attendance is one in five of the population. In all London, Nonconformity outnumbers the Church of England. The Free Churches of England, unestablished, are growing faster than the Established Church. The volume is of interest and satisfaction, as showing London the great to be, in the main, a Christian city.

It is nearly half a century since Canada has known so severe a winter as this one has thus far proved. It is all right, however; good must come out of it; we have confidence in the Management.

THE BIBLE STUDENT AND TEACHER formerly published in Columbia, S.C., is now owned by the American Bible League, of 82 Bible House, New York. The January number is the first to reach us since the change. It contains a noteworthy table of contents; while the writers for the most part are men of wide reputation for scholarship and critical ability. We see it is proposed to form an Interdenominational Board in connection with the publication; and doubtless representatives from Canada will find a place on it. Principal Sheraton of Toronto is a contributor to the current number. Ministers, students and intelligent laymen will find the Bible Student full of interest and usefulness. Monthly, \$1.00 per year; single copy, 15 cents.