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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, JAN. 10, 1906.

The clubbing order of The Dominion Presbyterian and the Toronto Daily News for one year for \$1.80 appears to be a favorite with many people. The offer is still open.

The "Scottish Review," having asked the opinions of leading Churchmen in Scotland as to having religious services on Christmas Day, has published the result. A large majority are in favor of the observance. And if the votes are weighed as well as counted, the consent is even more convincing. Dr. Cameron Lees, of St. Giles'; Dr. Whyte, of St. George's; Professor Marcus Dods, and Professor J. M. Lindsay, reply strongly in the affirmative, and some express their conviction that the churches that have no such services are standing in their own light. The Editor, in a leading article, tells us that the practice is spreading in Scotland, and expresses his satisfaction with that fact.

The Rev. Dr. Herdman, superintendent of home missions for our church in Alberta and British Columbia, strongly points out that the present is a most opportune time for starting a university in Alberta. He says: "We need a university for this province. We need it for the higher education and opportunities of the day. We need it for family, civic and professional life. We need it for the training of men in humanities and in engineering and scientific studies. We need it for the development of the natural and spiritual resources of our fair province. We need it for the coming to the front of men and women who through education, culture and authorship will make this country illustrious. Should not Alberta in this year 1906, think as seriously of a university as of a capital? More seriously, I would say; and cannot a general understanding be reached throughout the province on public, educational, civic and even political platforms, that one of our two cities, Calgary and Edmonton, shall have the capital and the other shall have the university. Would not this idea be fair to the cities and favorable to the province and mark a commemoration for the year 1906?"

## TORREY AND ALEXANDER AT TORONTO.

Dr. Torrey and Mr. Alexander, the two famous evangelists, are conducting immense meetings at Toronto, after their successful work in Australia, in Great Britain, and various parts of the United States. The meetings at Toronto are to continue throughout the whole of the present month.

Corresponding to the working partnership of Moody and Sankey, Dr. Torrey is the preacher and Mr. Alexander the singer. Dr. Torrey has nothing specially new to present in the way of doctrine, and his point of view is conservative and orthodox. He asks those willing to accept Christ to repeat after him these words, "I have taken Jesus as my Saviour, my Lord, and my King." Dr. Torrey gives five short rules: (1) Keep looking to Jesus; (2) Keep confessing Jesus; (3) Keep studying your Bible; (4) Keep praying; and (5) Go to work. The last named rule Dr. Torrey explained as working to bring others to Christ.

There is nothing here to alarm any desirous of the advancement of The Best Things. Yet we observe certain critics are already starting in with objections quite familiar under similar circumstances. One newspaper correspondent has pointed out Dr. Torrey is after all saying nothing so very new; that there are preachers in Toronto just as able; that his syntax, though he is a university man, is sometimes defective; and so on.

We are inclined to think Dr. Torrey must have some considerable gift either of force or organization, or ability, just as Moody had, and just as Spurgeon had—a gift, however, difficult to explain or describe. But if he has no special gift, the only explanation left is that God has chosen to use and honor Dr. Torrey's plain abilities. In England alone Dr. Torrey and Mr. Alexander had the privilege of seeing 82,000 persons stand up to say they would take Jesus as their Saviour and King.

It is no disparagement of "use and want" methods to welcome Dr. Torrey and to pray for the success of his work. It may easily be there are many preachers as intrinsically capable as Dr. Torrey and Mr. Alexander. But it is also true that it seems to be the good pleasure of God to make special use of men such as Moody and Torrey, and of their special methods. We observe that a Unitarian minister joins in the work of criticism; but this perhaps ought not to surprise, seeing Dr. Torrey lays great emphasis on the divinity of Christ. We venture to say Dr. Torrey will be opposed by all who affect to despise what they call "puritanical" strictness; by "lovers of this world"; by the self-indulgent; by the frivolous and by the dishonest. But those who are on the side of Christ, and who desire to see his following in Canada increased, should give their prayers and their outspoken influence in favor of the great work now in progress at Toronto.

A writer in the "Scottish Review," who seems to write with knowledge, explains that the cruel persecution of Jews in Russia is not mainly religious, neither is it racial. He ascribes it to the universal poverty and thriftlessness of the Russian peasantry, who are drowned in debt, the money being always got from Jews, who charge extortionate interest. The Russian, he says, is an easy-going creature, and is stirred to vengeance by finding that Jews have monopolized trade, and cheat him with inferior articles. These facts may shift the ground of the persecution, but cannot lessen our abhorrence of the Russian massacres. Besides being perpetrated by a people called Christian, such atrocities must prejudice the Jews against the Gospel.

## THE HISTORIC EPISCOPATE.

Among the rank and file of the Evangelical clergy of the Church of England there is a growing tendency to cultivate fraternal relations with the Non-Episcopal Churches. But this craze that the Historic Episcopate is essential to a true churchmanship—in other words, to a true Christian discipleship—still blocks the way in many quarters. Yet who is the man that will dare openly to say that the reception of this dogma is necessary to salvation? Who will dare to say that in answer to the question "What must I do to be saved?" the reply should be—"Believe on the Lord Jesus Christ—and the Historic Episcopate—and thou shalt be saved."

Yet some of these English bishops act as if such an addition had been, or should be, made to the Apostles or the Nicene Creed. We are forced to make these remarks, says The Belfast Witness, by the perusal of a correspondence between the Bishop of Norwich and one of his clergy, which appeared in the London papers of a recent date. It appears that two weeks ago the Rev. W. J. Spriggs-Smith, Vicar of Terrington, gave an address to the Rev. Fred. Hastings Church, at Tolmer's Square, W.C., on the "Fruits of Protestantism." On returning home Mr. Spriggs-Smith found a letter from his Diocesan, written apparently at the instigation of the clergy in Mr. Hastings's neighborhood, requesting him "to abstain from carrying out what appears to be your expressed intention." Thereupon Mr. Spriggs-Smith replied to his bishop as follows:—"Had your letter arrived by an earlier post your request contained therein would not have been complied with for the following reasons—(1) After much searching and many inquiries I have failed to find any law of our Church, or of this Realm, which forbids a clergyman of the Church of England giving an address in a Nonconformist place of worship, or that authorises his own, or any other bishop, to forbid his doing so. Surely what a bishop can do (which the present Bishop of Durham did—namely, preached in a Presbyterian Church), a Presbyterian can do in another Nonconformist Church. (2) When bishops do as the present bishop of London does—viz., appear in a Protestant Cathedral robed in Pagan vestments, with a fish-god mitre on his head, and preaches more or less the Sacerdotal doctrines of the Church of Rome, it is not a time to keep silent, nor to be silenced, even by a bishop. I for one will not be, so long as so many of those who occupy positions of authority in the Church of England are by their teaching and practices undermining the Reformation settlement, and also the civil, social, and religious liberties of our Commonwealth, and that at the expense of its citizens, because the 'title' which we clergy receive is the property not of the Church, but of the nation. It is the treachery in the Church that compels me, in the interests of true religion, to advocate the Disestablishment and Disendowment of the Church. (3) I consider that our nation and no less Churchmen owe a debt to our Nonconformist brethren for their Christian work and fidelity to the essential principles of the Reformation. Hence I extend the right hand of fellowship not only in words, but in deeds." This is putting the case very plainly and very strongly. We shall be interested to see what reply the Bishop of Norwich gives to this spirited and defiant epistle. The Bishop will find it a difficult business to dispose of and condemn the Bishop of Durham for preaching in a Presbyterian pulpit. And not him only, for often did Bishop Ryle, of Liverpool, one of the most saintly and Evangelical bishops on the Bench, preach in the Presbyterian Church at Pitlochrie. More than that the Archbishop of Canterbury—Dr. Tait—preached in a Presbyterian pulpit in Scotland. It