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J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, March 30 1904.

It is somewhat remarkable that the Jesuits, whose expulsion from Germany, Bismarck accomplished thirty years ago, are now permitted to return in the hope that this will help to neutralize the dangers of Socialism. At the same time France is expelling the Jesuits because they are dangerously socialistic.

No system of belief which leads to immorality or crime is entitled to any consideration, says the Watchman, even if it is called a religion. Whether it is Mormonism in Utah, or holiness views on Beals Island, Maine, or the blasphemous "Holy Ghost and Us" society, or Christian Science, or whatever name it may be called, if it needlessly brings suffering and death to little children or any others it is not a religion in any sense which calls for the application of the principles of religious liberty.

A writer in the Presbyterian Standard, discussing the Sabbath observance question, says that while great differences of opinion must necessarily prevail on that complicated question—complicated by the trend of our modern civilization—there is one principle upon which all friends of the Sabbath can unite, this: "That by the law of God as some of us think, and by the laws of our own natures, men have a sacred right to one whole rest-day in seven. Let that be the criterion, the working man's right to rest, the same right that his employer has and takes, and the problem is solved. Let it be understood that where work must be done on Sunday the workman must be given another day for rest and recreation, and it will happen that the employer will generally prefer that he shall rest when other people are resting." It is from this point of view, I am persuaded, that both the press and legislation must begin in order to restore to our land the blessing of Sunday rest." Worth thinking over.

TWO RUSSIANS.

There are two Russians. There is the Russian representative to the outside world by its despotic form of government; its corrupt administration; its secret service system; its lying diplomacy; its suppression of freedom of speech and of the press; its banishments to Siberia at the mere whim of some auspicious official or biased informer; its complete negation of everything that is meant when in the British Empire one speaks of parliamentary self-government and constitutional freedom.

There is another Russia—the Russia of Tolstoi and his type; the Russia of a peasantry, not long ago serfs, and still largely in ignorance and superstition, but a peasantry after all who constitute a singularly loveable and promising mass of the raw material of humanity and civilization. The plain people of Russia are child like, patient, altruistic, capable of great self-sacrifice, imaginative, not to say sentimental, as delineated in the novels of Russian writers. Were we asked what at-present backward people is likeliest to give to the world, some day, as great writers, musicians and artists, as the world has even seen, we would unhesitatingly say, Russia, the better Russia.

Before the better Russia can come to its own, the country must acquire parliamentary institutions and individual liberty which mean: the abolition of autocracy, and the ce-sation of all impudent attempts to suppress freedom of thought and speech and publication. This new and better state of things can come only through suffering. In the U. S. Civil war, which was really, though not always intentionally, a war of emancipation, the poet Whittier wrote:

We wait beneath the furnace blast
The pangs of transformation.

Russia, too, needs the furnace blast, in order that new thoughts, new resolves, and new national ideals may emerge. That is why we consider a victory for Japan, or at least the administration of a severe check to Russia, would be to the intrinsically admirable people of Russia a blessing in disguise, as likely to set in motion thoughts that would lead on to such fundamentals of civilization as self-government and popular liberties.

The city of Glasgow, Scotland, recently passed a licensing act closing the workingmen's clubs where liquor was sold, and stopping the sale of whiskey on the streets on Sunday mornings, which was the practice there. The enforcement of this law has so greatly reduced the number of arrests for drunkenness that the city now proposes, through its magistrates, who constitute its licensing board, to compel every liquor dealer to shut up his saloon at ten o'clock at night, convinced that it will result in a still greater reduction in the number of intoxicated people who infest the streets. Why can't we have earlier closing of hotel bars and liquor shops in Ottawa for instance, than has hitherto prevailed. Why should these places be exempted from early closing arrangements that govern other places of business? Will our licensing authorities look into this matter.

THE CHIEF AIM.

A correspondent says: "When a Church rests content with ornate and elaborate forms of worship and with a ministerial service that is chiefly perfunctory, losing sight of constantly changing conditions and failing to adapt its ministry to the needs of the people, it must expect to lose its hold on the masses and be prepared to find itself outdone by those very 'sects' whose claims to recognition as a part of the true Church it disputes." This should not be lost sight of by Presbyterians, some of whom are occasionally pressing for the adoption of special and attractive features of church service to "draw the crowd." If they have no higher appreciation of sanctuary services than their adaptability to "draw the crowd" by "ornate and elaborate forms of worship", then they might as well close the church doors. The chief aim of sanctuary services is to draw sinners to Christ and build them up in the faith of the Gospel; and for the accomplishment of this nothing can compare with the "Old, Old Story of Jesus and His Love." The crowds who are drawn to church services by special attractions do not stay drawn very long. As soon as the novelty wears off they are off too.

A Kings' on correspondent writes: "The many friends of the Rev Prof. Jordan in our own and in other churches will be pleased to know that his health, which suffered from overwork, is improving. He is still in England. The rest and change are having a distinctly beneficial effect. And by next October we all expect to see him back in the best of health to take up again the work which he loves so well

The publicans of Great Britain, dreading the outcome of the temperance revival now on in that country, are pleading for compensation in case the temperance people succeed in securing reduction in the number of licenses and earlier closing hours. The leaders of the temperance people and the journals supporting them scout the idea of compensation as "a ludicrous farce"

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