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NOTE AND COMMENT

The Carnegie Steel Company has issued orders to its thirty-five thousand men that henceforth there will be no more Sunday work, except in the case of emergencies. The officers of the company recognize the wisdom of a day of rest.

Any land is the land of opportunity for the boy who has the real stuff in him. In the new Parliament elected by conservative Great Britain there are more than forty members who had their start in humble homes where the question of daily bread was an ever-present problem.

Where life is the hardest is where the best equipped and most beautiful churches should be, is an opinion recently expressed by the Rev. Dr. Howard Duffield, pastor of the "old" First Presbyterian church, Fifth avenue, Eleventh to Twelfth street. And this seems to be the sentiment that is recently taking possession of church leaders of New York city, including representatives of every denomination.

A railway tunnel or series of tunnels through the Andes was formally opened April 5th, with the passage of a train conveying commissioners and other representatives of Chile and Argentina, the two countries which are brought into commercial connection by the tunnel. The construction of the tunnels, which are 11 miles long and at the highest station 10,500 feet above the sea level, is one of the greatest feats of modern engineering. By means of the tunnel direct communication is opened between Valparaiso and Buenos Ayres.

The question "Can a cyclist be a Christian?" reminds a London correspondent of one of the witticisms of the late Rev. C. H. Spurgeon. A man who was learning the cornet became converted, and wrote to Mr. Spurgeon asking if he should still continue to learn the cornet now that he had become a Christian. Mr. Spurgeon replied that he saw no harm in it whatever; on the contrary, he urged the convert to consecrate his cornet and his talents to God's service; but he added, "One thing I am very sure of, your next door neighbor cannot be a Christian."

Among the most useful of the many ways in which science is teaching us to transform the world is the choice of vegetable forms which are capable of resisting diseases that practically sweep some varieties out of existence. At present hope is entertained in France of replacing the native chestnut, which has been destroyed in many parts of the country by a disease of the roots, with a Japanese variety. Experiments were first made with

American chestnuts, but they soon fell victims to the disease. The Japanese trees, on the other hand, give promise of proving immune.

Let it be set down as an undeniable fact that there is less violation of the liquor laws in dry territory than in wet. The fewer saloonkeepers and the fewer saloons the fewer opportunities. The way to put a stop to gambling is to shut up the gambling dens. It would be a great impediment to the sale of dry goods if the dry goods stores should all be closed by law. We would consider it a great blow to popular education should the schoolhouses all be destroyed. If we wish to stop drunkenness, carousing and the demoralization of the young and the ignorant let us shut up the saloons, and keep them shut.

Local option has made amazing progress in Quebec. There, as in some other places, servility to the liquor interest is the attitude that is expected by the opponents of temperance. The Montreal Witness in comments on a recent contest as follows: "All praise is due to Father Choquette and all the good people who fought the prohibition battle at Lake Megantic, and every congratulation is due them on a victory of a hundred and sixty votes to one. Looked at from without we should assume that one of the principal contributors to the victory was the servile course of the local newspaper, which denounced the reformers and defended the liquor business in a way that might well disgust everybody. Its articles were a fair example of the insensate writhings with which the liquor interest is suffering its defeat in many parts of this continent."

The very heart of the temperance reform, writes Dr. Hillis, is this principle: "Those strong and well-poised persons who will never be injured by the use of wine owe something to the weak ones who will be destroyed thereby. When for three generations a family uses liquor in excess, nature registers the deterioration. His biographer tells us that the first Webster represented colossal strength and sobriety. This giant had a son, Daniel, who represented colossal strength and moderate drinking, while his son represented erratic strength, and his grandson represented one who made the amusements of his ancestors to be his occupation. Often ancestry explains those who are born with soft nerve and flabby brain, and, like the reed, bow before the wind of temptation. And the strong owe them sympathy, shelter and protection.—Selected.

The Christian Advocate published in a recent number the statistics of the Protestant churches within the bounds of Greater New York, from which we learn that the Episcopalians there number 90,816, while the denomination which comes nearest after them is the Presbyterian—a distant second with 49,437. But the figures also show that the 90,000 Episcopalians only give \$84,687 to foreign missions, while the less than 50,000 Presbyterians contribute \$144,461. In other words, the Episcopalians give a little less than 1¢ per member, while the Presbyterians give almost 3¢. In home missions also the Presbyterians are far in advance of all the other churches. To this it should be added that the "miscellaneous" gifts—undenominational—of the Presbyterians in New York greatly exceeds the gifts they contribute to even the best supported of their denominational boards. It may be doubted whether the vast endowment which Trinity has so long possessed has not somewhat weakened the fibre of New York Episcopalianism while it has swelled its numbers.

In refutation of the charge that Christian faith is waning, and for the

encouragement of believers and their establishment in the faith, we reproduce the following from The Interior. Professor Drews of the University of Berlin by delivering recently a radical lecture in which he maintained that there never was such an historical character as Jesus of Nazareth, evoked the most remarkable religious demonstration that the capital of Germany has seen in many years. As a protest against the utterance of Professor Drews, the leaders of the Prussian church arranged a Sabbath afternoon mass meeting in the winter circus. The capacity of this hippodrome is 5,000, which was supposed to be sufficient for the audience likely to attend, but not less than 20,000 people appeared to take part in the demonstration. In consequence the overflow meeting in the streets outside was three times the size of the main assemblage inside the hall. Impassioned impromptu speeches kindled an amazing enthusiasm in the street crowd. Singing "Ein Feste Burg ist Unser Gott," the vast mass of people marched across the river to Berlin's great royal church, the "Dom," and petitioned the authorities to let them hold a meeting within that lofty cathedral. The request was immediately granted, and the building was filled in five minutes. Even then 10,000 people were left waiting in the street. The imperial chaplain, Dr. Dryander, appeared in the pulpit and preached an extempore sermon in which he thanked God and congratulated the church that Christian faith is not waning. All Christian workers in Germany have taken new courage from this unexpected outburst of feeling and faith.

Harper's Weekly makes the following terse comment on the present English situation: "A full-grown and unfettered democracy!" These are striking words for a British Premier to let all concerning the future of Great Britain. It is a Liberal Premier, of course, who pronounces them. But Mr. Asquith has been considered as belonging to the moderate and not the radical wing of his party. That makes his interjection of the warfare against the Lords all the more significant. England is commonly and rightly regarded as one of the freest countries in the world. Few enjoy so full a measure of constitutional liberty. In no other are the person and person of the individual more scrupulously safeguarded against any kind of aggression or oppression—not even in America. There is ample freedom of speech and of the press. The people have the ballot. But a democracy? That is certainly not the right term for what England is at present. For democracy implies more than mere political freedom and equality before the law; and socially England is not democratic. Her class system has successfully withstood all democratic inroads. She has an aristocracy, recognized, legalized, firmly based on the ownership of land and the law of primogeniture. The throne, however shorn of its merely political powers and prerogatives, is still, in other and far from negligible ways, a potent source of privilege—still the summit of the social edifice. In the mass of the English people there is an ingrained and habitual respect for privilege and deference to rank. Before England can become a true democracy, whatever her government, her merely political usage, may be, these things must be changed; and the change will be very great. Nevertheless, that would seem to be the true drift, the real goal, of the radical movement which has been making such headway of late. Its leaders are aiming it not merely at political privilege, as embodied in the House of Lords, but at inherited and unearned wealth, particularly wealth in entail-landed estates, which is the basis of privilege and of class."