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THE DOMINION PRESBYTERIAN,

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Ottawa, Wednesday, 29th May, 1901.

Our subscription list has just been re-set in larger and clearer type. It is possible there may have been errors made in thus re-setting it; but we are always ready to make corrections when any such mistakes are pointed out. Subscribers who find themselves in arrears will oblige by a prompt remittance.

There is every prospect that the choice of the Assembly for its Moderator will be entirely unanimous this year. The great majority of the Presbyteries have nominated Dr. Warden. It is a fitting tribute to his splendid conduct of the Century Fund campaign. We are glad to learn that the prospect of reaching the six hundred thousand dollars for the Common Fund is brighter every day. Last Sunday was the final opportunity for contributing and we hope that when the result is made known there will be a balance on the right side.

A secular paper, writing of English Presbyterianism asked, "Is this Democratic Church becoming too superfine," and proceeded to answer the question in the affirmative. The London Presbyterian does not see it in that light. It claims that the students at Westminster College, are doing good work in evangelization in and around Cambridge. "We need scholars, but we need evangelists also—the one class as much as the other"; our contemporary says, "but there need be no divorce in the future, as there never has been any real divorce hitherto, between culture and spirituality, an educated ministry and democratic methods. The chief of all evangelists since Luther, the man who inaugurated the greatest democratic spiritual work of modern times—John Wesley—was a clergyman, an Oxford man, and a scholar. So, while there is a sense in which no good can be done "in the highways and byways wearing college cap and gown," there is another sense in which the learning and culture which these things typify, instead of being a hindrance, should prove a mighty help to all who would carry the Gospel effectively and with intelligence to the masses of the people."

## LABOR STRIKES AND THE GOLDEN RULE.

There is a good deal of force and truth in a remark made by Canada's greatest daily newspaper, respecting the street car striker's riot in Albany, N. Y., that "if a dispute between masters and men cannot be settled without bloodshed civilization is a failure." For over a week Albany was practically under martial law, if not in a state of war. The traction car men had an undoubted right to leave their employment, if they were dissatisfied with their remuneration or treatment. But they had neither a legal nor moral right to resort to acts of violence, to use force to prevent other men accepting the employment they had abandoned, or to indulge in destruction of the Company's property. No meanness or tyranny on the part of the company would justify them in resorting to acts of violence. In doing so they must necessarily have forfeited the respect and sympathy of many who would regard their demands as reasonable. The same may be said of the strike on a smaller scale in Kingston, when a man who took the view that he was not called upon to abandon his work, had the windows of his house broken by some of the strikers.

The cost of the strike in Albany extending over some ten or eleven days, is put down at \$68,943—\$17,820 for the strikers, \$17,423 for the company, and \$33,700 for the county. In addition to this two prominent and, so far as we know, unoffending citizens lost their lives, while many of the rioters received wounds the scars of which they may carry for many a day. The strikers have been conceded part of their claim, but it will take them a good many months to earn back what they lost by the strike of eleven days, to say nothing of what they will have to pay in taxes to reimburse the company for wrecked cars and the state for the services of the military. From a dollar and cents point of view labor strikes are as a rule unprofitable; when they are aggravated by acts of violence they become exceedingly costly, demoralizing and unjustifiable.

We occasionally have labor strikes in Canada, and the indications are that we may have more; but fortunately, and to the credit of our labor people, they have rarely been accompanied with such acts of violence as so often occur in the United States. We, however, refer to the matter for the purpose of suggesting that reasonable, fair-minded and law-abiding citizens, as the great majority of Canadian employers and employees undoubtedly are, can surely find some better method of settling labor difficulties than labor strikes, which are costly at the best and if often indulged in may produce very undesirable fruits. Have capitalists and laborers never thought of applying the Golden Rule of scripture to the settlement of such difficulties. The Saviour laid down that rule in the following language: "All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them." And

Paul, the great apostle of the Gentiles, amplified the Golden Rule in Ephesians 6:5,9 as follows: "Servants be obedient to them that are your masters according to the flesh, not with eye service as men-pleasers, &c. And ye masters do the same things unto them, forbearing threatening, &c." The injunction of the apostle, of course, referred primarily to the attitude which householders and their domestic servants should maintain towards each other; but the principle will apply, without any straining, to employers and their employees in every walk of life. The Golden Rule is the Bible plan for settling difficulties and misunderstandings between man and man. It is logically the Christian plan. Why should it not be the Golden Rule for a professedly Christian nation like Canada? Indeed we have taken a step in that direction, for the conciliation act enacted by the parliament of Canada last year, and which has already done some good work, undoubtedly embodies the spirit of the Golden Rule. Why should not intelligent and fair-minded employers and employees meet in a manly fashion and settle their difficulties, when they arise, on such safe and high-principled ground, doing honor to themselves and making Canada a valuable object lesson to other nations, and a leader in the higher civilization based on the teachings of the Bible?

Knox College Board has decided to nominate the Rev. Halliday Douglas, of Cambridge, England, for the Chair of Apologetics and Homiletics in that College. Mr. Douglass is a comparative young man, but one who has already made his mark. We would like to have seen a Canadian chosen, but the Board has had this matter under consideration for many months, and the result has been the choice of the young Scotchman. For Mr. Douglas was educated in Edinburgh, and was one of the brilliant men of the class of '87-88. He will bring a keen intellect and well-cultured mind to his work should he accept the call of Knox College.

A writer in the Presbyterian Standard, of Charlotte, N. C., bears witness to the good effects of Presbyterianism upon the negro people. He says that in his neighborhood there are three large colored Presbyterian churches in connection with the Northern Church. The people are intelligent, quiet, orderly and industrious. Locks are not required on stables, houses and chicken coops. The people are wisely dealt with where discipline is required. Presbyterianism is adapted to these people, and the people are amenable to the wholesome and salutary influences of the Presbyterian Church.

The Presbyterian Standard, of Charlotte, N. C., always a welcome visitor, comes to us enlarged and otherwise improved. Our contemporary keeps closely to the old paths; and is a creditable representative of the solid, orthodox Presbyterianism of North Carolina.