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NOTE AND COMMENT.

It is good to note, says the Lutheran Observer, that the representatives of America and England at the conference on Moroccan reforms at Algiers, were not present at the bull-fight given in honor of the conference on a recent Sunday. In view of the too general tendency on the part of many public men to fall in with the customs of the countries in which they happen to be, especially in the matter of disregard of the Sabbath, it is refreshing to learn of the stand which these men took.

Although Church and State have now been formally separated in France it is estimated that the French government will not be able to greatly reduce its present budget of \$7,500,000 annually for the maintenance of worship. According to the provisions of the new law the French government will continue to pay for life a number of pensions, in lieu of salary, to members of the French clergy, besides temporary pensions to clergymen who continue in their present charges for periods of from four to eight years.

In a sermon on "Why the Masses in New York are Poor," Rev. Dr. M. C. Peters said: "It is estimated that New York spends \$1,000,000 a day for liquor, most of it bad, which amounts to more than half as much as the amount required to run the entire Government of the United States. The annual liquor bill of New York is more than the entire amount received for tariff. The interest on the city's annual drink bill at 4 per cent. is nearly equal to the income of all the universities and colleges in the United States." The liquor traffic produces very much the same results in all great centres of population.

The "Family Worship Union" is an association recently founded in Great Britain for the purpose of spreading and reviving family worship in the homes of the people. A writer in the London Presbyterian, noting the organization of this association, says: "It is feared that, to a very large extent, the practice is falling into disuse in many of our families, which I am sure you will agree is much to be deplored in every way." The same thing can be said of conditions in many parts of Canada. The "strenuous life"—the rush for wealth and improvement in material conditions generally, is driving family worship out of the homes of the people. When this good old custom becomes a thing of the past, the result can hardly fail to be unspeakably hurtful to the cause of religion.

The Belfast Witness quotes an eminent Englishman, Dr. Timothy Richard, one of the foremost authorities on China and the Chinese, as being rather an alarmist about China's future. Our contemporary says that probably no European living knows better the Chinese mind to-day, nor the measures necessary to meet the new conditions which have arisen than Dr. Richard. The people are waking up, are at the parting of the ways, and that vast country may be lost for Christ and Christianity unless Christian Europe and America act very wisely. He counsels peace and goodwill, fair and honest dealing in all international relations. He says the missionaries are working mostly among the poor and uneducated. The better classes are becoming anti-foreign owing to the threatened encroachment of their country among the Western Powers; anti-foreign feeling easily becomes anti-Christian. These are points to be weighed well by our statesmen and Churchmen. China, in the opinion of that paper, is one of the greatest fields for missions on the face of the globe.

The appointment of John Morley as Secretary of State for India is a matter of especial significance to the opium reform. It is understood that Mr. Morley took this place in the British Cabinet with the distinct understanding that the British Government should take an advanced stand on the opium question. Mr. John E. Ellis, the new Under Secretary, is of like mind. He hates the opium as well as the liquor traffic. For years he has been a contributor to the funds of the Anglo-Indian Temperance Association.

In a recent public address Governor Folk of Missouri drew attention to the significant fact that to-day every State in the American Union except ten is prosecuting corrupt officials. This does not mean, says Governor Folk, that men are getting worse, but it shows that men are getting better. The people will no longer tolerate the things they used to submit to in silence. If this spirit of civic righteousness now abroad in the land does not die out, we may hope to pass from an age of sordid commercialism into an age of high ideals, from evil to good, and from darkness into light. Even now gold is not worshipped with the same devotion as of old. The effort is becoming more and more evident that the people are striving to get right and to stay right, rather than to get rich and stay rich. It might be a good thing of the same new-broom-sweeping-clean should visit Canada.

A recent Washington despatch notes an important decision just given by the U. S. Supreme Court, when unanimously it laid down the new principle that railroads cannot deal in the commodities which they haul over their lines. The decision, it is pointed out, falls principally on the railroads which directly or indirectly own coal mines and sell their products, but if the courts sustain the claim of the Inter-State Commerce Commission that private car lines are common carriers the principle laid down to-day may also include them, so that the owners of refrigerator cars would be prohibited from using their own cars for the transportation of their products. The decision as to coal alone, however, removes what is acknowledged to be one of the greatest evils in the matter of railroad rates. It also enlarges considerably the power of the Inter-State Commerce Commission.

An interesting article, written by a Frenchman, recently appeared in the London Times, dealing with the separation of church and state recently effected in France. Among the points made by the writer the most important is that the Separation Act, while evidence of a revolution in France more profound than that of 1789, is not to be understood as a revolt against God or religion. It is, rather, against that clericalism which during these last decades has been waging war without cessation against the government of the country, and which has, in the endeavor to overthrow it, associated itself with the most violent and disreputable movements. France, the writer declares, is endeavoring to create a new conscience for herself. Roman Catholicism, as at present administered, is condemned by the country, not only for its intrigues, but for its moral inefficiency. The younger generation of Catholics, both clerical and lay, are themselves acutely sensible of this, and there is preparing in the Church itself a vast movement in the direction of moral and intellectual reform. A new Catholic review called *Demain* insists that Christianity, if it is still to subsist in France, must disassociate itself from all the reactionary parties, whether political or intellectual.

Sir Alfred Thomas (Baptist), leader of the Welsh Parliamentary Party, speaking at Bangor, Eng., said that one of the first questions Welshmen expected the Government to deal with was the amendment of the Education Act, and another was the disestablishment of the Church. He was glad to find that religious equality was to be put almost foremost in the Liberal programme.

The late Dr. J. A. Gordon, at an anniversary meeting of a missionary union some years ago, is reported to have said: "Preach or perish; evangelize or fossilize!" In commenting on the words The Christian Herald, of Detroit says:—"The meaning is plain and true. In order to self-saving an individual, a church, a denomination, a Christendom must be actively engaged in saving others. Take it in the case of the least unit mentioned, the individual, it is evident, both as a matter of Christian philosophy and as a fact of observed experience, that any follower of Jesus who so far misses the spirit of his Master as to be concerned for his own soul alone will not only cease to grow in grace but will also relax his grip on the essentials of the faith."

The Agricultural Commissioner of New York State says there are 20,000 farms for sale in that commonwealth, on which 50,000 laborers could find work. The New York World noting the fact says that farm-laborer immigrants need not go West when such chances exist for their gaining an independent living within a few hours of the great metropolis. The New England States have made special efforts to attract immigrants to such farms, and with gratifying success. The World says New York must follow suit. We venture to suggest that in view of the rush of people to the Canadian West, the older provinces will soon have to do something in the same line to secure settlers for "abandoned" farms, which are growing in number under the caption of farms for sale.

The Herald and Presbyterian says it has always regarded the "European Sunday" as only half a Sunday—people, especially Catholics, going to their church in the morning, and observing only the earlier portion of the day. That paper, however, takes occasion to point out that there is a growing respect for the Sabbath on the Continent of Europe. Governments are beginning to recognize the economic advantage of one rest day in seven. In Germany the Sunday train schedule is continually being reduced. In France and Italy there is much less work on Sunday than a few years ago. In England, of course, Sunday has always been observed more fully than in the United States. The English and the Scotch are the greatest Sabbath-keeping people in the world, which is doubtless one reason for their success. While this latter point is true generally, the fact cannot be winked out of sight that in Great Britain, Canada, and the United States, the "Continental Sunday" under the influence of mammon-worship and pleasure-seeking, is gradually becoming a regrettable force. While there is a growing respect for the Sabbath on the continent of Europe, it is not reassuring to find that "the greatest Sabbath-keeping people in the world" should be drifting from their moorings and showing a disposition to be content with the "Continental Sabbath." The drift in that direction has become very pronounced in recent years. If "the greatest Sabbath-keeping people in the world" desire to preserve their reputation and to maintain the principles underlying the Sabbath institution, they must take a firm stand against the secularization of the Lord's Day.