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C. BLACKETT ROBINSON, Editor.

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If it were as easy to get up a revival of genuine religion as a politico-sectarian storm, what a perfect people Canadians might become!

Montreal has recently adopted a by-law to suppress opium dens in the city, and vigorous police action is now being taken. It is declared that more Canadians than Chinese use the drug in the city. Much of the opium used is made in factories in British Columbia.

Mr. Frank Oliver, of Edmonton, has been appointed Minister of the Interior for the Dominion of Canada, in succession to the Hon. Clifford Sifton, who resigned a little over a month ago. The consensus of opinion leads to the conclusion that Mr. Oliver will make a capable successor to the late able minister.

The work of Dr. Paton in the New Hebrides has made these probably the best known of the islands of the Oceanic group. The area of these islands is about 5,300 square miles. The numerous dialects of the 75,000 inhabitants would require not less than twenty Bible versions if all the people have the Word of God in their own tongue.

In excited talk about "the Constitution," "Separate Schools," and the like, there is danger of a matter of fundamental importance being overlooked, namely, how can Protestants unite on some system of broad, wholesome, non-sectarian religious teaching in the week-day schools? Our friends the Roman Catholics know what they want—namely, religious instruction along with week-day instruction; but we Protestants do not know what we want, or at least cannot agree in terms as to what we want.

OUR BIG NEIGHBOR.

Canada must for all time to come be profoundly affected by the near proximity of the United States along a border line of three thousand miles. That being so, it becomes a matter of far reaching interest "what sort of people these people be." Twenty-one years ago James Bryce, the British writer and statesman, published his famous book, "The American Commonwealth." He has recently been in the United States, and has given the New York Outlook two valuable articles on what he observes today as compared with a quarter of a century ago. In the quarter-century since then, he finds, material development has been "prodigious"; the trusts and labor unions have sprung up; the people "are ceasing to be a folk of country dwellers"; there has been a "development of the higher education in the United States perhaps without a parallel in the world"; love of literature and art is "more widely diffused"; there is "a growing reaction against the laxity of procedure in divorce suits"; beauty is sought in city and village improvement; religious opinion "flows in wider channels"; there has been a "remarkable growth of women's clubs and societies"; municipal corruption continues, but "the reformers seem to be more numerous and more active"; there is a "livelier sympathy of the richer classes for the poorer"; the U. S. Senate "enjoys less of the confidence and respect of the country than it did," but State judges enjoy more; political discussions have shifted from the tariff to industrial questions; the country has grown "less sensitive to criticism" of its political arrangements by foreigners; the acquisition of the Philippines has made less impression on the national mind than he expected; the Monroe Doctrine has received new interpretations; the South "is more populous and richer" and "more modern"; the sons and grandsons of the Abolitionists are beginning to doubt the wisdom of the Fifteenth Amendment; lynchings have not decreased; the race problem does not seem any nearer its ultimate solution; the stream of immigration now rises in Southern, instead of Northern, Europe, but the keen intelligence of Jew and Italian forbids the fear "that the intellectual level of the American people will decline"; lastly, there now exists a warmth of feeling, "which did not exist in 1870, toward the old Britannic motherland," and one does not need to stay long in America to perceive that this new friendliness is not merely an official friendliness of the two governments; it is in the hearts of the people," and, Mr. Bryce adds, *esto perpetua*.

All of which is interesting and suggestive.

If some able critic is now possibly visiting Canada and taking notes, what would he have to say regarding comparative streams of tendency a quarter century hence?

POSITIVIST IMPEACHES CHURCHES.

It is sometimes useful to have to hear the sharpest things a sharp critic can utter. Mr. Frederic Harrison, the well-known English Positivist, is convinced that "in public question, in politics, in legislation, in tone of public life, the organized Christian churches do not do good, but do evil," and he has written a long and vehement article sustaining this extreme conclusion. Especially does he castigate the churches for their failure to check "the immense development of the spirit of aggression and the resort to war" during the past thirty or forty years, declaring that, in too many cases, they "have been foremost, more eager than soldiers or princes, to bound on the war spirit, to gloat over the defeat of the opponents, and to justify every case of injustice." He continues (in The Positivist Review, London):

"Hardly a voice was raised within the churches to stem the torrent of vain-glorious passion during any of the wars, least of all during the infamies of the various South African wars, and, above all, the Boer War. Catholics, Methodists, Anglicans, and even the Quakers or Friends fanned the fighting temper. They behaved just as Russian priests do to-day in their war of aggression in the East, blessing the cannons, and promising heavenly rewards to the victors. As the head manager of the degraded Russian church said the other day to the Bishop, 'You are but the instrument in Christ of the all-potent will of the Little Father by divine right.' That is the tone of the bishops and archbishops of all establishments, of our establishment. They are the instrument of the government of the day, its tool, its creature. If the Government go for war, the priests of Christ to-day bless war and consecrate the engines of destruction. None do it so shamelessly, with such party zeal, as the prelates and clergy of the Anglican church."

The foregoing is trenchant, and may well say, extreme. Yet it contains just enough of truth to give Christian pulpits pause. We are convinced that less glorification of war and militarism generally would be wise, and that more attention should be paid to the inculcation of the spirit of peace both nationally and internationally. The combative spirit is a part of the "old Adam" that usually does not require special stimulation.

Sixty-nine missionaries are at present engaged in evangelizing the sixty million inhabitants of Morocco. Twenty-five of these, working in five cities, belong to the North Africa Mission, while forty-four belong to other societies or work independently.

Little minds, like little chickens, should be content to roost on the ground till their feathers grow.