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NOTE AND COMMENT

Korean Christians, it is said, have had no part in the riots which have accompanied the seizure of the government by Japan. Bishop Harris, of the Methodist Episcopal Church, who is thoroughly acquainted with the situation, expresses the opinion that Japanese ascendancy in Korea will in no way retard the remarkably rapid progress of Christianity in that kingdom.

Advices from Korea state that a complete new form of government for that country has been put in force by the Japanese. Korea was compelled to borrow 10,000,000 yen at 6½ per cent. This is to be used in building roads, water-works, and hospitals, and establishing an educational system. A pamphlet issued by the Japanese says that heretofore the administration of justice was farmed out, and bribery and confiscation were common. The currency will be changed to the gold standard, and a code of laws to regulate real estate transfers, mines, etc., has been promulgated.

A Nonconformist League has been organized in Wales, the main object of which is to promote the movement of the disestablishment of the Anglican Church in that Principality. A convention is to be called to deal specifically with that problem, and a resolution is to be submitted expressing the conviction that the Government have not realized the intensity of Welsh feeling on the question of disestablishment, and insisting that there shall be no further postponement of the promised measure. Disestablishing the Anglican Church in Wales says the "Belfast Witness" will be a small instalment; but the assault is naturally made on the weakest part of the fortress, and Wales is practically Nonconformist.

"Whiskey, whiskey, all around; but not one drop to drink!" The words of the Ancient Mariner, thus paraphrased, are appropriate today in eighty-seven of the 119 counties of Kentucky. Strange as it may seem to a public educated in its notions of the Blue Grass State by the jesters of the comic press Kentucky, the home of fine whiskey, is in imminent danger of becoming a Prohibition State. With eighty-seven of the 119 counties in the State dry, and 253 distilleries turning out their endless stream of whiskey, the question naturally occurs where all this product is going. Kentucky is rapidly putting herself in a queer position. She is forbidding her own sons to drink that which she is manufacturing for the rest of the world.

The enactment of a strong prohibition law by the legislature of Georgia has made a profound impression upon the country. In other states the local option idea is popular, but Georgia has come to the front by a law that will go far to drive the saloon out of business. It is backed by a public sentiment that will make it effective. The growth of this sentiment in recent years has been very rapid, especially in the southern states. The Carolinas, Mississippi, Tennessee, Kentucky, Arkansas, Texas, Missouri, are all moving toward total prohibition; not all by the same legislation but all under the power of a growing conviction that the saloon is a public danger and must be suppressed. In other states the public sentiment is turning in the same direction.

And here is something unique in the railway world, says a Philadelphia paper. A tunnel one mile long fastened against travel and traffic on the Sabbath day by two wooden gates, one at each end, is a singular spectacle. An express train could dash through, brushing the obstruction away like a cobweb, but it does not. Law is supreme. A very interesting feature of the Leicester-Swannington railway is the Glenfield tunnel, the oldest in the world, which still retains its original appearance. As indicated by a notice board at the mouth of the tunnel, it is 1,796 yards long. There are only four passenger trains a day on this line, and none between Saturday night and Monday. During this interval the tunnel is closed at each end by a large white-painted gate, securely padlocked. Although the tunnel is more than a mile long, it is perfectly straight, and, standing at one end, one can see a little patch of light at the further opening.

In speaking recently at the dedication of a memorial church at Manchester, England, that bears the name of Dr. Alexander McLaren—that venerable and distinguished preacher, with characteristic humility, referred to his long and distinguished ministry as "work of which no man knows the deficiencies as well as I do, nor can any regret the deficiencies as I do," but he added: "I am here to-night, if I may so say, to leave my last will and testament with all preachers of the gospel within sound of my voice now, and to all those at the helm, and with all of you, that the one thing is Christ and Him crucified." The Central Presbyterian, of Richmond, Va., comments thoughtfully as follows:—"How well this accords with the uniform witness of the most able and consecrated servants of the Church in all ages, we need not even suggest. Not simply the iteration of the name, or ministry or offices, or even the atonement of Christ, but the possession of Him and being possessed by Him—His mastery of our life being the source of strength and authority, and Himself being the theme that gives value and meaning to all other themes that come within the range of the minister's commission to preach the gospel."

Speaking of the Sunday Rest "Movement" in the United States, the Cumberland and Presbyterian says:—

Not many years ago there was an influential liberal movement which, on the plea of benefiting the laboring man, did much to break down the observance of the Sabbath. They who have watched the developments can scarcely doubt that this very liberal movement had the result of causing more people to have to work on Sunday. At any rate, the movement of to-day is in the other direction and the workmen who seem to have led it should have the earnest support of all Christians. In Pittsburg an agitation has been started, and Protestants and Roman Catholics have united in the organization of a Sunday Rest Association, which exists to press the demand that labor should have one day of rest in every seven. Some eight hundred firms in Allegheny county have been petitioned to release their employees from all unnecessary Sunday labor. It is to be hoped that this movement will spread. To deny workmen one day in seven in which to rest is a form of oppression which violates good economic sense just as truly as it violates the fourth commandment."

The Philadelphia and Reading Railroad has emphasized its orders forbidding the use of liquor by its employees, by the suspension of thirty men who disobeyed the rule. It gives notice that the prohibition means just what it says, and that every violation of it will be summarily dealt with. The order itself reads: "The rule against the use of liquors on the part of employees of this company is absolute. They are prohibited. If a man wishes to use them, we offer no objection, as that is his personal privilege, but if he does so he cannot work for us." The antagonism of business men to the liquor traffic is everywhere growing more and more pronounced. Young men may as well make up their minds to the fact that in a very few years habitual users of intoxicants will be excluded from all desirable lines of skilled manual labor.

In an interview with the editor of the Presbyterian Banner, Dr. James Orr, of Glasgow, thus spoke about the difficulties growing out of the recent union of the United Presbyterian and Free Presbyterian churches in Scotland: "He said they were not yet satisfactorily settled. The united body feels that it has suffered great injustice in the alienation of so large a proportion of its funds from the institutions under its care. But the hardship has already resulted in good. It has consolidated the people for one thing, and thrown them back on the study of fundamental principles and doctrines, and drawn a large number of young people into more pronounced activity. Especially in the Highlands has there been a marked quickening along all lines of church life and activity. In no department is this more manifest than in the benevolences of the people. A special 'Emergency Fund' of \$750,000 has been raised to enable every part of the church's vast work to be carried on without crippling its effectiveness."

Senator Dubois, of Idaho, U.S., has been lecturing in many places the past summer on Mormonism, and has told many startling truths to the people, which have been printed in many papers and given broadcast to the country. For instance, he says:—"The Mormons absolutely control Utah now politically, and a United States Senator, Governor, or Congressman can not be elected in Idaho or Wyoming against the wishes of the Mormon Church. They are a great balance of power in Oregon, and will soon control the Senate in that State. They are beginning to be very powerful in Nevada. Unless checked they will become the balance of power in the Senate of the United States. They have become an object of solicitude to the great political parties, and for the first time in the history of the Government this Mormon and polygamist question is becoming a question of partisan politics. If the enforcement of a law against polygamy were in the hands of the Federal authorities, it would put the leaders of the Mormon Church in the penitentiary, and this would destroy their power and destroy polygamy. They exercise their political power in order to protect themselves in their polygamy, and when they found that they had to go to the penitentiary or give up polygamy, they would give up polygamy, and with it their political power would disappear." What he says should be carefully noted in this country, for we, too, may soon be face to face with a serious phase of our own Mormon problem in the West.