

Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA, MONTREAL, AND WINNIPEG.

Single Copies 5 Cents.

NOTE AND COMMENT.

The city of Quebec has passed a by-law closing all bars where intoxicating liquors are sold at seven o'clock on Saturday night, instead of at twelve, which is the requirement of the Provincial Law. This action was taken by the City Council in response to a vigorous appeal for further restriction of the liquor traffic, the movement being led by the clergymen of all denominations and supported by a number of citizens.

Dr. Horace Underwood baptized the first Korean convert in 1886. The latest report gave nearly ten thousand communicants and twenty-two thousand catechumens. Hundreds more await only the visit of a missionary to be received. Ninety-two were baptized recently at a single service in Pyongyang. From the beginning Korean Christians have been taught to love the gospel and to spread it without pay among their countrymen.

According to latest accounts the Protestant denominations having missions in Mexico have 187 missionaries, 207 native preachers, 267 teachers and native helpers, and 22,369 members. The estimate is variously made that these missions represent a total Protestant population of from 60,000 to 111,000, out of Mexico's 14,000,000 inhabitants. The value of Protestant church and mission property has reached the considerable sum of \$1,668,000.

That the study of the New Testament will be introduced, along with the Confucian classics, in the provinces of Hunan and Hupeh, in China, is in striking contrast to America, says the Presbyterian Standard. We suppose that paper means the United States by "America," but Canada may also in a limited sense be included in the term. Are the Celestials getting ahead of us in so important a matter? In issuing the decree the viceroy says that the backbone of Chinese civilization is due to the study of Confucian teachings in the Chinese schools and now the life-story of the Master is to be studied as a textbook by the 58,000,000 people in these districts. China is marching on.

Last winter the temperance and Christian people of New Jersey sought from the state legislature the enactment of a law providing: "The removal of all back rooms from the saloons, together with any side door entrance thereto; the removal of screens or shades so that people could see into the saloon any hour of the day or night; forbidding the selling of liquor to anyone under the age of twenty-one years; the raising of the license fee to \$500 and requiring the owner of the premises to be equally responsible before the law with the tenant for any violation of these provisions." The brewers and saloon-keepers and their friends fought the bill with all their might and succeeded in seriously emasculating it, but the publicity clause for Sunday was retained. The results are: (1) that the saloons are closed on Sunday (1,500 of them in the city of Newark); (2) that much of the money which formerly went to the saloons now goes into the savings' banks to be kept for the people who earned it. What a blessing even partial prohibition, if it is along practical lines, must be for the wage-earners of towns and cities which are cursed with liquor saloons.

Bishop John J. O'Connor has sent an order to all the Roman Catholic pastors in the diocese of Newark, N. J., warning them that the hymn, "Nearer My God to Thee," must not be sung hereafter in any Catholic church in the diocese, and that the hymn, "Lead, Kindly Light," may only be sung in a church after the service is over, provided the pastor has given his permission.

A very important volume has just appeared. The author is professor L. H. Mills, of Oxford, in which university he is Professor of Zend Philology. This book is a continuation of his work on Zoroaster, Philo and Israel. He is now beyond question the leading authority on the oldest hymns of the Iranian faith. The first half of his book consists of a careful study of old Persian inscriptions. He compares them with those sections of the Bible concerned with the proclamation of Cyrus for the rebuilding of the temple at Jerusalem. Here he proves "the virtual authenticity of the Old Testament records, and their harmony with the Persian inscriptions of Darius, who carried out the religious policy of his predecessor Cyrus."

Less than a century ago, says the New York Christian Intelligencer, there was not a Christian worker in any Moslem land; today nearly every important Moslem country is the sphere of missionary effort. The Bible has been translated into every language in the Mohammedan world, while the Koran speaks only to those who can read Arabic, less than one-fourth. . . . Now there are Moslem converts in every land where work has been attempted, and many Moslems are preaching the Gospel. In North India there are nearly 200 Christian pastors, catechists, or teachers who are converts, or the children of converts from Islam. Thousands of Moslem youths are receiving a Christian education. Our missionary to Arabia, Dr S. M. Zwemer, says of this work: "The outlook everywhere is hopeful, and the great task to which Christ calls His Church at the beginning of the twentieth century is the evangelization of the Mohammedan world."

Dr. Charles Parkhurst, of Zion's Herald, New York, is having a trip around the world, and reports in that paper the following agreeable interview he had with a Roman Catholic archbishop who was a passenger on the steamer: We ventured to take advantage of his cordiality, after several pleasant chats, and challenged him with the inquiry: "What is necessary for a man's salvation?" He hesitated for a moment before replying, and said, with some vigor: "You ought to be able to answer that question." "I trust I am," I said, "but, seriously and frankly, I would like to get your viewpoint. Must the church, your church, bestow it, or can the seeking soul find the truth in the Scriptures and appropriate it for himself?" Instantly he answered: "Both. A soul may find salvation alone in the Scriptures, but the church is the normal channel. We believe in the Scriptures and in the inspiration of the same, and we have no place for any one who does not believe in the inspiration of the Bible." In a later conversation he said to us: "Theoretically the Roman Catholic Church is rigidly separate and exclusive, but practically our priesthood will be found brotherly and co-operative whenever you Protestants put us to the test."

Three men in a town in Massachusetts left their work in a shoe-shop and went on a drunk for three days. Their absence stopped the work of 150 men. And those laboring men who do not indulge in any of these evil habits, are still affected by the indulgence of others, whose intemperance deranges business, destroys property, demoralizes society, increases crime, insanity, and pauperism, causes vast expenditures for police service, riots, jails, prisons, almshouses and hospitals; burdens the people, and loads down the philanthropic and temperate with the care of drunkards' wives and drunkards' children, who forage at our back doors for their supplies, beg the bread out of the children's mouths, and break our hearts with tales of woe and misery which we should never hear were it not for this curse of intemperance.

Dr. Roberson, of Venice, writing to a British paper, points to the constant pro-Papal policy of the German Emperor for many years. He has conferred the highest decoration—the Black Eagle—on a cardinal, the first time in history. His influence secured the appointment of a German as General of the Jesuits. Cardinal Vanutelli has characterized the German centre as the "impenetrable centre of the Church." Finally, whereas King Edward, when in Rome, visited the Pope as a private gentleman, and without parade, Kaiser William went in state to the Vatican, dressed as Emperor, with a large retinue, which the Italian papers condemned as an insult to their king, Victor Emmanuel III. Thus the Kaiser curries favor with the Pope to get above France, and he patronizes Mohammedans and the Sultan in order to embarrass England in Egypt.

The only National Rulers who also preach are the Kaiser and President Roosevelt. Of the two we greatly prefer the President, says the Belfast Witness, which quotes an American Presbyterian paper as follows: "President Roosevelt has only one text for all his sermonizing, and when he spoke on a recent Sunday at the bicentennial of Christ Church at Oyster Bay, he read, as usual, 'four or five verses from the end of the first chapter of James.' And, as usual, he talked on 'conduct.' But nobody can fairly say that the President is a preacher of a mere Gospel of good works. He knows quite well that no goodness of behavior is worth praise unless it is the outflow of character within the men. One of the best of his many strong sentences in the Christ Church address was this—'We cannot continue as a Republic, we cannot rise to any level of true greatness, unless that greatness is based upon and conditioned by a high and brave type of spiritual life.' It would be well if the Canadian people could take this truth seriously to heart. Increase of population, development of great national resources, acquisition of wealth and sturdy independence among the people, are all important factors in creating national greatness, but they are not sufficient. Unless they are based upon that 'righteousness which exalteth a nation,' moulding the aims and character of rulers and people, we cannot attain to true national greatness, which as President Roosevelt says, is 'based upon and conditioned by a high and brave type of spiritual life.' The secular press of our country might well press this important view upon their readers."