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Note and Comment.

According to the London correspondent of the "Birmingham Post," instead of the four and a half hours' ordeal which so many feared, the Coronation service has been reduced to an hour and a half, while the sermon will be limited to a brief five minutes.

Though the Protestants of France are but one sixtieth of the population, they furnish one-eighth of the members of the Chamber of Deputies and Senate, and have two principal offices in the government—the Ministries of Finance and Public Instruction. These facts mean that Protestantism has a large share of the intelligence and force of character of the country.

Many modern educators have advised the training of the left hand, which in most persons is weaker and less capable than the right. Professor Arthur McDonald says that to use the left hand more would increase symmetry and uniformity in development. This theory seems very plausible, but recent investigation tends to show that right-handedness is natural.

Another rupture has come in the Salvation Army. Mr. and Mrs. Booth-Clibborn, son-in-law and daughter of General Booth, are in Holland, at the head of the work in Holland and Belgium. They have become infatuated with the Dowie craze and its eccentricities. They hold that all sickness is sin, and that the really good man ought always to be well physically. So they have resigned from the Army. Mrs. Booth-Clibborn had a wonderfully successful work for the Salvation Army in France, where she was called "La Marechale." General Booth is now about seventy-five years old.—Central Presbyterian.

General advances in the price of wheat are reported from the corn markets in Great Britain, and the bakers in many districts have increased the price of the four pound loaf by a penny. A conference of trade unionists and co-operators held at Newcastle-on-Tyne passed a resolution condemning the tax on corn and flour as a departure from the principles of Free Trade and as unequal in its incidence, falling most heavily on those who were least able to bear it. The extra stamp on checks continues to meet with opposition from bodies representing trading interests.

Another passage brings us into intimate relations with Professor George Adam Smith himself, and, in view of the sharp controversy which is gathering round his name and teaching, his words are of special significance. "It is my fault if these recollections of Dr. Davidson's teaching do not make it clear why so many of his students so easily dropped the older views of prophecy and the Bible in which they had been brought up. When the new way was opened to us by such a man, is it wonderful that our passage should be so easy; that so trenchant and so radiant a personal influence should exceed all the force of orthodox tradition; or that so religious an inspiration

should render harmless to our faith the rupture with habits of mind formed by associations so many and so sacred? It was, in truth, one man against an ancient and an honoured system; and the fact that his students so easily and so painlessly left the latter is the final proof of the greatness of his qualities; the confidence he bred in us, the strength of his intellectual discipline, the charm and wealth of his instruction, the soundness and infectiveness of his piety."

We notice in some of the Canadian papers says the Canadian Baptist, communications lauding "moral suasion" as the one method to cope with the evils of the liquor traffic. We also see others recommending a more stringent license system. Both of these classes of communications speak disparagingly of prohibitionists. Now we believe there are some who are very sincere in these opinions. We also are sure that all too little effort has been made along "moral suasion" lines. At the same time it is noticeable that the most of those who are so ardent for "moral suasion" and a more stringent license law when a prohibition contest is on, seem to lose all their interest as soon as the contest is over, and never renew it until another contest is to be decided.

The Isle of Wight roads are all very narrow. Indeed, it is only by hugging the hedges that two vehicles can pass in many. In one of these latter, "Chic" tells the King's motor met the other day a farmer's cart. The driver being nearly asleep, loud blowing of the horn was needed to attract his attention. Even then he was not inclined to take his cart further towards the hedge. The motor slowly approached and was nearly at a standstill, when "Gage" shouts out, "Come along, gov'nor, plenty room for they." Then the King having passed, the carter remarked, "There you be! ye never knows what ye can do till ye tries." All quite unconscious of whom he addressed so freely.

A correspondent of the "Manchester Guardian," who was intimate with Mr. Rhodes, supplies one or two anecdotes of the great man:—One day when Mr. Rhodes was showing some visitors the splendid grounds of Groot Schuur, the party approached a summer house which had been erected early in the last century by one of the Dutch Governors of the colony. "Hush," said Mr. Rhodes in a whisper, "hush!" and motioning his companions backward he advanced on tip-toe, listened, and then called out, "All right; you can come on. The coast is clear." He then explained that he had discovered this summer-house to be a favourite resort of young couples, and that he always shrank from disturbing them. "I like," he said, "to think that they can escape from the ugly, noisy back streets of Capetown and find here a fitting spot for the telling of the old, old story."

An interesting and novel scene may be witnessed every day in the cloisters of Westminster Abbey. About one hundred of the workmen engaged in fitting up the Abbey

for the Coronation service assemble in the cloister nearest the south aisle after the mid-day meal and attend a special service conducted by Archdeacon Wilberforce. Three days ago the Archdeacon approached the men with a warm invitation to spare twenty minutes of the dinner hour for religious worship. He gave each man an ounce of tobacco, and told them they could sit down and smoke during the service. They seemed pleased with the idea, and about 12.20 each day they seat themselves on the stone benches and smoke their pipes. The service opens with a short prayer and a hymn. Then follows a homely discourse by the Archdeacon, whose clear voice can be distinctly heard from all parts of the cloisters, and another hymn and the Lord's Prayer, in which all the men join, conclude the service. The singing is led by two choristers and a lady. The men uncover their heads and cease smoking during prayers.

The "Union Magazine" for May contains Professor George Adam Smith's third article on the late Professor A. B. Davidson. One passage may be quoted as giving an interesting glimpse of the dead teacher's attitude to Old Testament study. Dr. Smith has been referring to the fellowship which the human spirit may have with God, and he continues—"To Davidson the value of the Old Testament lay in its many exemplifications of this fellowship. Prophecy was a revelation; he really never treated it in any other respect; and he was loyal to his belief in ways that few know. For instance, because he considered—whether rightly we need not now inquire—that the terms of Lord Clifford's will excluded revealed religion, he refused the honour of the Clifford Lectureship at St. Andrew's. He would not interpret the religion of Israel except as revealed. The Divine pursuit in the Old Testament absorbed his heart. Past all formulas and conventions, past dogmatic faith and experimental doubt, his aim was to reach the living God. And thither he led his students also; a more powerful guide to God few of us have known."

The British colony has been painfully shocked, says the "Daily Chronicle's" Constantinople correspondent, by the conversion of one of its member to Mohammedanism. This lady was a teacher at the American College for Girls at Scutari, and also gave lessons in a Turkish family. She there made the acquaintance of an uncle of her pupil, an Arab sheikh or mollah, and fell in love with him. She has embraced the Moslem faith in order to marry him, although this is not absolutely necessary; there are other Christian women married to Mussulmans who retain their faith. Last Wednesday she went to the Sheikh ul-Islamate, and in presence of a Consular secretary—the law requires that a representative of the authority of the foreigner about to change his religion should attend—she renounced her faith, and entered the folds of Islam. It may be here remarked that Turks no longer consider converts as valuable acquisitions and as triumphs of their religion. They despise renegades and look upon them as worse than the ordinary.